A

CONFESSION OF FAITH.

Put forth by the

ELDERS and BRETHREN

Of many

CONGREGATIONS

OF

Christians (baptized upon Profession of their Faith) in *London* and the Country.

With the Heart man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10. 10.
Search the Scriptures, John 5. 39.

Printed in the Year, 1677.

UMI

A CONFESSION OF FAITH.

TO THE

Judicious and *Impartial*

READER

Courteous Reader,

IT is now many years ſince divers of us (with other ſober Chriſtians then living and walking in the way of the Lord that we profeſſe) did conceive our ſelves to be under a neceſſity of Publiſhing a *Confeſſion of our Faith*, for the information, and ſatisfaction of thoſe, that did not throughly underſtand what our principles were, or had entertained prejudices againſt our Profeſſion, by reaſon of the ſtrange repreſentation of them, by ſome men of note, who had taken very wrong meaſures, and accord-

ingly led others into miſapprehenſions, of us, and them: and this was firſt put forth about the year, 1643. in the name of ſeven Congregations then gathered in *London*; ſince which time, diverſe impreſſions thereof have been diſperſed abroad, and our end propoſed, in good meaſure anſwered, inaſmuch as many (and ſome of thoſe men eminent, both for piety and learning) were thereby ſatisfied, that we were no way guilty of thoſe Heterodoxies and fundamental errors, which had too frequently been charged upon us without ground, or occaſion given on our part. And foraſmuch, as that *Confeſſion* is not now commonly to be had; and alſo that many others have ſince embraced the ſame truth which is owned therein; it was judged neceſſary by us to joyn together in giving a teſtimony to the world; of our firm adhering to thoſe wholeſome Principles, by the publication of this which is now in your hand.

And foraſmuch as our method, and man-

manner of expreſſing our ſentiments, in this, doth vary from the former (although the ſubſtance of the matter is the ſame) we ſhall freely impart to you the reaſon and occaſion thereof. One thing that greatly prevailed with us to undertake this work, was (not only to give a full account of our ſelves, to thoſe Chriſtians that differ from us about the ſubject of Baptiſm, but alſo) the profit that might from thence ariſe, unto thoſe that have any account of our labors, in their inſtruction, and eſtabliſhment in the great truths of the Goſpel; in the clear underſtanding, and ſteady belief of which, our comfortable walking with God, and fruitfulneſs before him, in all our ways, is moſt neerly concerned; and therefore we did conclude it neceſſary to expreſſe our ſelves the more fully, and diſtinctly; and alſo to fix on ſuch a method as might be moſt comprehenſive of thoſe things which we deſigned to explain our ſenſe, and belief of; and finding no defect, in this regard, in that fixed on by the aſſembly, and after them by thoſe of the Con-

gregational way, we did readily conclude it beſt to retain the ſame *order* in our preſent confeſſion: and alſo, when we obſerved that thoſe laſt mentioned, did in their confeſſion (for reaſons which ſeemed of weight both to themſelves and others) chooſe not only to expreſs their mind in words concurrent with the former in ſenſe, concerning all thoſe articles wherein they were agreed, but alſo for the moſt part without any variation of the terms we did in like manner conclude it beſt to follow their example in making uſe of the very ſame words with them both, in theſe articles (which are very many) wherein our faith and doctrine is the ſame with theirs, and this we did, the more abundantly, to manifeſt our conſent with both, in all the fundamental articles of the Chriſtian Religion; as alſo with many others, whoſe orthodox confeſſions have been publiſhed to the world; on the behalf of the Proteſtants in divers Nations and Cities: and alſo to convince all, that we have no itch to clogge Religion with new words, but do readily acquieſce

acquieſce in that form of ſound words, which hath been, in conſent with the holy Scriptures, uſed by others before us; hereby declaring before God, Angels, & Men, our hearty agreement with them, in that wholeſome Proteſtant Doctrine, whichwith ſo clear evidence of Scriptures they have aſſerted: ſome things indeed, are in ſome places added, ſome terms omitted, and ſome few changed, but theſe alterations are of that nature, as that we need not doubt, any charge or ſuſpition of unſoundneſs in the faith, from any of our brethren upon the account of them.

In thoſe things wherein we differ from others, we have expreſt our ſelves with all candor and plainneſs that none might entertain jealouſie of ought ſecretly lodged in our breaſts, that we would not the world ſhould be acquainted with; yet we hope we have alſo obſerved thoſe rules of modeſty, and humility, as will render our freedom in this reſpect inoffenſive, even to thoſe whoſe ſentiments are different from ours.

We have alſo taken care to affix texts of

of Scripture, in the margin for the confirmation of each article in our confeſſion; in which work we have ſtudiouſly indeavoured to ſelect ſuch as are moſt clear and pertinent, for the proof of what is aſſerted by us: and our earneſt deſire is, that all into whoſe hands this may come, would follow that (never enough commended) example of the noble *Bereans*, who ſearched the Scriptures daily, that they might find out whether the things preached to them were ſo or not.

There is one thing more which we ſincerely profeſſe, and earneſtly deſire credence in, *viz.* That contention is moſt remote from our deſign in all that we have done in this matter: and we hope the liberty of an ingenuous unfolding our principles, and opening our hearts unto our Brethren, with the Scripture grounds on which our faith and practiſe leanes, will by none of them be either denyed to us, or taken ill from us. Our whole deſign is accompliſhed, if we may obtain that Juſtice, as to be meaſured in our principles, and practiſe, and the judg-

judgement of both by others, according to what we have now publiſhed; which the Lord (whoſe eyes are as a flame of fire) knoweth to be the doctrine, which with our hearts we muſt firmly believe, and ſincerely indeavour to conform our lives to. And oh that other contentions being laid aſleep, the only care and contention of all upon whom the name of our bleſſed Redeemer is called, might for the future be, to walk humbly with their God, and in the exerciſe of all Love and Meekneſs towards each other, to perfect holyneſs in the fear of the Lord, each one endeavouring to have his converſation ſuch as becometh the Goſpel; and alſo ſuitable to his place and capacity vigorouſly to promote in others the practice of true Religion and undefiled in the ſight of God and our Father. And that in this backſliding day, we might not ſpend our breath in fruitleſs complaints of the evils of others; but may every one begin at home, to reform in the firſt place our own hearts, and wayes; and then to quicken all that we may have influence upon

upon, to the ſame work; that if the will of God were ſo, none might deceive themſelves, by reſting in, and truſting to, a form of Godlineſs, without the power of it, and inward experience of the efficacy of thoſe truths that are profeſſed by them.

And verily there is one ſpring and cauſe of the decay of Religion in our day, which we cannot but touch upon, and earneſtly urge a redreſſe of; and that is the neglect of the worſhip of God in Families, by thoſe to whom the charge and conduct of them is committed. May not the groſſe ignorance, and inſtability of many; with the prophaneneſs ofothers, be juſtly charged upon their Parents and Maſters, who have not trained them up in the way wherein they ought to walk when they were young? but have neglected thoſe frequent and ſolemn commands which the Lord hath laid upon them ſo to catechize, and inſtruct them, that their tender years might be ſeaſoned with the knowledge of the truth of God as revealed in the Scriptures; and alſo by their

their own omiſſion of Prayer, and other duties of Religion in their families, together with the ill example of their looſe converſation, have inured them firſt to neglect, and then contempt of all Piety and Religion? we know this will not excuſe the blindneſs, or wickedneſs of any; but certainly it will fall heavy upon thoſe that have thus been the occaſion thereof; they indeed dye in their ſins; but will not their blood be required of thoſe under whoſe care they were, who yet permitted them to go on without *warning*, yea led them into the paths of deſtruction? and will not the diligence of Chriſtians with reſpect to the diſcharge of theſe duties, in ages paſt, riſe up in judgment againſt, and condemn many of thoſe who would be eſteemed ſuch now?

We ſhall conclude with our earneſt prayer, that the God of all grace, will pour out thoſe meaſures of his holy Spirit upon us, that the profeſſion of truth may be accompanyed with the ſound belief, and diligent practiſe of it by us; that his name may in all things be glorified, through Jeſus Chriſt our Lord, *Amen*.

The

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A

A

Confeſsion of FAITH.

CHAP. I.

Of the Holy Scriptures.

1. THe Holy Scripture is the only ſufficient, certain, and infallible (*a*) rule of all ſaving Knowledge, Faith and Obedience; Although the (*b*) light of Nature, and the works of Creation and Providence do ſo far manifeſt the goodneſs, wiſdom and power of God, as to leave men unexcuſable; yet are they not ſufficient to give that knowledge

a 2 Tim. 3 15,16,17. Iſa. 8. 20. Luk. 16. 29, 31. Eph. 2. 20

b Rom. 1. 19,20,21. &c. ch. 2. 14, 15. Pſal. 19. 1, 2, 3.

of God and His will, which is ne-
c Heb. 1. 1. ceſſary unto Salvation. (*c*) There-
fore it pleaſed the Lord at ſundry
times, and in divers manners, to
reveal himſelf, and to declare that
His will unto his Church; and
afterward for the better preſerv-
ing, and propagating of the
Truth, and for the more ſure Eſta-
bliſhment, and Comfort of the
Church againſt the corruption of
the fleſh, and the malice of Satan,
and of the World, to commit the
d Pro. 22. 19, 20, 21. Rom. 15. 4. 2 Pet. 1. 19, 20. ſame wholly unto (*d*) writing;
which maketh the Holy Scriptures
to be moſt neceſſary, thoſe former
ways of Gods revealing his will
unto his people being now ceaſ-
ed.

2. Under the Name of Holy Scripture or the Word of God written; are now contained all the Books of the Old and New Teſtament which are theſe,

Of

Of the Old Teſtament.

Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, Joſhua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Eſther, Job, Pſalms, Proverbs, Eccleſiaſtes, The Song of Songs, Iſaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the new Teſtament.

Matthew, Mark, Luke, John, The Acts of the Apoſtles, Pauls Epiſtle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Epheſians, Phillippians, Coloſſians,

1 Theſſalonians, 2 Theſſalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epiſtle to the Hebrews, the Epiſtle of James, The firſt and ſecond Epiſtles of Peter, The firſt, ſecond and third Epiſtles of John, the Epiſtle of Jude, the Revelation. All which are given by the (*e*) inſpiration of God, to be the rule of Faith and Life.

e 2 Tim. 3. 16.

3. The Books commonly called Apocrypha not being of (*f*) Divine inſpiration, are no part of the Canon (or rule) of the Scripture, and therefore are of no authority to the Church of God, nor to be any otherwiſe approved or made uſe of, then other humane writings.

f Luk. 24. 27. 44. Rom. 3. 2.

4. The Authority of the Holy Scripture for which it ought to be believed dependeth not upon the teſtimony of any man, or Church; but wholly upon (*g*) God (who

g 2 Pet. 1. 19, 20, 21. 2 Tim. 3. 16. 2 Theſ. 2. 13. 1 Joh. 5. 9.

is

is truth it ſelf) the Author thereof; therefore it is to be received, becauſe it is the Word of God.

5. We may be moved and induced by the teſtimony of the Church of God, to an high and reverent eſteem of the Holy Scriptures; and the heavenlineſs of the matter, the efficacy of the Doctrine, and the Majeſty of the ſtile, the conſent of all the parts, the ſcope of the whole (which is to give all glory to God) the full diſcovery it makes of the only way of mans ſalvation, and many other incomparable Excellencies, and intire perfections thereof, are arguments whereby it doth abundantly evidence it ſelf to be the Word of God; yet notwithſtanding; our (*h*) full perſwaſion, and aſſurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witneſs by and

h Joh. 16. 13, 14. 1 Cor. 2. 10, 11, 12. 1 John 2. 2. 20. 27.

with the Word in our Hearts.

6. The whole Councel of God concerning all things (*i*) necessary for his own Glory, Mans Salvation, Faith and Life, is either expressely set down or necessarily contained in the *Holy Scripture*; unto which nothing at any time is to be added, whether by new Revelation of the *spirit*, or traditions of men.

i 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9.

Nevertheless we acknowledge the (*k*) inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the Church common to humane actions and societies; which are to be (*l*) ordered by the light of nature, and Christian prudence according to the general rules of the Word, which are always to be observed.

k John 6. 45. 1 Cor. 2. 9, 10, 11, 12.

l 1 Cor. 11, 13, 14. & ch. 14. 26. & 40.

7. All

7. All things in Scripture are not alike (*m*) plain in themſelves, nor alike clear unto all; yet thoſe things which are neceſſary to be known, believed, and obſerved for Salvation, are ſo (*n*) clearly propounded, and opened in ſome place of Scripture or other, that not only the learned, but the unlearned, in a due uſe of ordinary means, may attain to a ſufficient underſtanding of them.

m 2 Pet. 3. 16.

n Pſ. 19. 7. and 119. 130.

8. The Old Teſtament in (*o*) *Hebrew*, (which was the Native language of the people of God of old) and the New Teſtament in *Greek*, (which at the time of the writing of it was moſt generally known to the Nations being immediately inſpired by God, and by his ſingular care and Providence kept pure in all Ages, are therefore (*p*) authentical; ſo as in all controverſies of Religion the Church is finally to appeal unto them (*q*.) But becauſe

o Rom. 3. 2.

p Iſa. 8. 20

q Act. 15. 15.

cauſe theſe original tongues are not known to all the people of God, who have a right unto, and intereſt in the Scriptures, and are commanded in the fear of God to read (*r*) and ſearch them, therefore they are to be tranſlated into the vulgar language of every Nation, unto which they (*s*) come, that the Word of God dwelling (*t*) plentifully in all, they may worſhip him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

r John 5. 39.

s 1 Cor. 14,6.9.11, 12.24.28.

t Col. 3.16

9. The infallible rule of interpretation of Scripture is the (*u*) Scripture it ſelf: And therefore when there is a queſtion about the true and full ſenſe of any Scripture (which is not manifold but one) it muſt be ſearched by other places that ſpeak more clearly.

u 2 Pet. 1. 20, 21. Act. 15. 15, 16.

10. The

10. The ſupream judge by which all controverſies of Religion are to be determined, and all Decrees of Councels, opinions of antient Writers, Doctrines of men, and private Spirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Scripture delivered by the Spirit, into which (*x*) Scripture ſo delivered, our faith is finally reſolved.

x Mat. 22. 29. 31. Eph. 2. 20 Acts 28. 23.

CHAP. II.

Of God and of the Holy Trinity.

1. THE Lord our God is but (*a*) one only living, and true God; whoſe (*b*) ſubſiſtence is in and of himſelf, (*c*) infinite in being, and perfection, whoſe Eſſence

a 1 Cor. 8. 4 6. Deut. 6. 4. *b* Jer 10. 10. Iſaiah 48. 12. *c* Exod 3. 14.

ſence cannot be comprehended by any but himſelf; (*d*) a moſt pure ſpirit, (*e*) inviſible, without body, parts, or paſſions, who only hath immortality, dwelling in the light, which no man can approach unto, who is (*f*) immutable, (*g*) immenſe, (*h*) eternal, incomprehenſible, (*i*) Almighty, every way infinit, (*k*) moſt holy, moſt wiſe, moſt free, moſt abſolute, (*l*) working all things according to the councel of his own immutable, and moſt righteous will, (*m*) for his own glory, moſt loving, gracious, merciful, long ſuffering, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin, (*n*) the rewarder of them that diligently ſeek him, and withall moſt juſt, (*o*) and terrible in his judgements, (*p*) hating all ſin, and who will by no means clear the (*q*) guilty.

d Joh. 4. 24.
e 1 Tim. 1. 17. Deut. 4. 15, 16.
f Mal. 3. 6.
g 1 King. 8. 27. Jer. 23. 23.
h Pſ. 90. 2.
i Gen. 17. 1
k Iſa. 6. 3.
l Pſ. 115. 3. Iſa. 46. 10.
m Pro. 16. 4. Rom. 11 36.
n Exod. 34. 6, 7. Hebr. 11. 6.
o Neh. 9. 32, 33.
p Pſ. 5. 5, 6.
q Exod. 34. 7. Nahum. 1, 2, 3.

2. God

2. God having all (*r*) life, (*s*) glory, (*t*) goodneſs, bleſſedneſs, in and of himſelf: is alone in, and unto himſelf all-ſufficient, not (*u*) ſtanding in need of any Creature which he hath made, nor deriving any glory from them, but onely manifeſting his own glory in, by, unto, and upon them, he is the alone fountain of all Being, (*x*) of whom, through whom, and to whom are all things, and he hath moſt ſoveraign (*y*) dominion over all creatures, to do by them, for them, or upon them, whatſoever himſelf pleaſeth; in his ſight (*z*) all things are open and manifeſt, his knowledge is (*a*) infinite, infallible, and independant upon the Creature, ſo as nothing is to him contingent, or uncertain; he is moſt holy in all his Councels, in (*b*) all his Works, and in all his Commands; to him is due (*c*) from Angels and men, whatſoever worſhip, ſervice, or obedience as Crea-

r Joh. 5. 26. *s* Pſ. 148. 13. *t* Pſ. 119. 68. *u* Job, 22. 2, 3. *x* Rom. 11. 34. 35, 36. *y* Dan. 4. 25. and v. 34, 35. *z* Heb. 4. 13. *a* Ezek. 11. 5 Act. 15. 18. *b* Pſ. 145. 17. *c* Rev. 5. 12, 13, 14.

Creatures they owe unto the Creator, and whatever he is further pleaſed to require of them.

3. In this divine and infinite Being there are three ſubſiſtences, (*d*) the Father the Word (or Son) and Holy Spirit, of one ſubſtance, power, and Eternity, each having the whole Divine Eſſence, (*e*) yet the Eſſence undivided, the Father is of none neither begotten nor proceeding, the Son is (*f*) Eternally begotten of the Father, the holy Spirit (*g*) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and Being; but diſtinguiſhed by ſeveral peculiar, relative properties, and perſonal relations; which doctrine of the Trinity is the foundation of all our Communion with God, and comfortable dependance on him.

d 1 Joh. 5. 7. Mat. 28. 19. 2 Cor. 13. 14.

e Exod. 3. 14. Joh. 14. 11. 1 Cor. 8. 6

f Joh. 1. 14. 18.

g Joh. 15. 26. Gal. 4. 6.

CHAP.

CHAP. III.

Of Gods Decree.

1. GOD hath (*a*) *Decreed* in himſelf from all Eternity, by the moſt wiſe and holy Councel of his own will, freely and unchangeably, all things whatſoever comes to paſſe; yet ſo as thereby is God neither the author of ſin, (*b*) nor hath fellowſhip with any therein, nor is violence offered to the will of the Creature, nor yet is the liberty, or contingency of ſecond cauſes taken away, but rather (*c*) eſtabliſhed, in which appears his wiſdom in diſpoſing all things, and power, and faithfulneſs (*d*) in accompliſhing his *Decree*.

a Iſ. 46. 10. Eph. 1.11. Heb. 6.17. Rom. 9. 15, 18.

b Jam. 1. 15, 17. 1 Joh. 1. 5.

c Act 4. 27, 28. Joh. 19. 11.

d Numb. 23. 19. Eph. 1. 3, 4, 5.

2. Although God knoweth whatſoever may, or can come to paſſe upon all (*e*) ſuppoſed conditions;

e Act. 15. 18.

tions; yet hath he not *Decreed* any thing, (*f*) becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions.

f Rom. 9. 11. 13. 16. 18.

3. By the *decree* of God for the manifeſtation of his glory (*g*) ſome men and Angels, are predeſtinated, or fore-ordained to Eternal Life, through Jeſus Chriſt to the (*h*) praiſe of his glorious grace; others being left to act in their ſin to their (*i*) juſt condemnation, to the praiſe of his glorious juſtice.

g 1 Tim. 5. 21. Mat. 25. 41.

h Eph. 1. 5, 6.

i Rom. 9. 22, 23. Jud. 4.

4. Theſe Angels and Men thus predeſtinated, and fore-ordained, are particularly, and unchangeably deſigned; and their (*k*) number ſo certain, and definite, that it cannot be either increaſed, or diminiſhed.

k 2 Tim. 2. 19. Joh. 13. 18.

l Eph. 1. 4. 9. 11. Rom. 8. 30.

5. Thoſe of mankind (*l*) that are predeſtinated to life, God before

2 Tim. 1. 9. 1 Theſ. 5. 9.

fore the foundation of the world was laid, according to his eternal and immutable purpoſe, and the ſecret Councel and good pleaſure of his will, hath choſen in Chriſt unto everlaſting glory, out of his meer free grace and love; (*m*) without any other thing in the creature as a condition or cauſe moving him thereunto.

m Rom. 9. 13. 16. Eph. 1. 6. 12.

6. As God hath appointed the Elect unto glory, ſo he hath by the eternal and moſt free purpoſe of his will, fore-ordained (*o*) all the means thereunto, wherefore they who are elected, being faln in Adam, (*p*) are redeemed by Chriſt, are effectually (*q*) called unto faith in Chriſt, by his ſpirit working in due ſeaſon, are juſtifyed, adopted, ſanctified, and kept by his power through faith (*r*) unto ſalvation; neither are any other redeemed by Chriſt, or effectually called, juſtified, adopted, ſanctified,

o 1 Pet. 1. 2. 2 Theſ. 2. 13. *p* 1 Theſ. 5. 9, 10. *q* Rom. 8. 30. 2 Theſ. 2. 13. *r* 1 Pet. 1. 5.

ed, and ſaved, but the Elect (*s*) only.

s Joh. 10. 26. Joh. 17. 9. Joh. 6. 64.

7. The Doctrine of this high myſtery of predeſtination, is to be handled with ſpecial prudence, and care; that men attending the will of God revealed in his word, and yeilding obedience thereunto, may from the certainty of their effectual vocation, be aſſured of their (*t*) eternal election; ſo ſhall this doctrine afford matter (*u*) of praiſe, reverence, and admiration of God, and (*x*) of humility, diligence, and abundant (*y*) conſolation, to all that ſincerely obey the Goſpel.

t 1 Theſ. 1. 4, 5. 2 Pet. 1. 10. *u* Eph. 1. 6. Rom. 11. 33. *x* Rom. 11. 5, 6. *y* Luk. 10. 20.

CHAP.

CHAP. IV.

Of Creation.

1. IN the beginning it pleaſed *God* the Father, (*a*) Son, and Holy Spirit, for the manifeſtation of the glory of (*b*) his eternal power, wiſdom, and goodneſs, to *Create* or *make* the world, and all things therein, (*c*) whether viſible or inviſible, in the ſpace of ſix days, and all very good.

a John 1. 2, 3. Heb. 1. 2. Job 26. 13
b Rom. 1. 20.
c Col. 1. 16. Gen 2. 1, 2.

2. After God had made all other Creatures, he *Created* (*d*) man, male and female, with (*e*) reaſonable and immortal ſouls, rendring them fit unto that life to God, for which they were *Created*; being (*f*) made after the image of God, in knowledge, righteouſneſs, and true holyneſs; having the

d Gen. 1. 27.
e Gen. 2. 7.
f Eccleſ. 7. 29. Gen. 1. 26

g Rom. 2. 14, 15. Law of God (*g*) written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which h Gen. 3. 6. was (*h*) subject to change.

3. Besides the Law written in their hearts, they received (*i*) a i Gen. 6. 17. & ch. 3. 8, 9, 10. command not to eat of the tree of knowledge of good and evil; which whilst they kept, they were happy in their Communion with God, and had dominion (*k*) over k Gen. 1. 26, 28. the Creatures.

CHAP.

CHAP. V.

Of Divine Providence.

1. GOD the good *Creator* of all things, in *his* infinite power, and wiſdom, doth (*a*) uphold, direct, diſpoſe, and govern all Creatures, and things, from the greateſt even to the (*b*) leaſt, by *his* moſt wiſe and holy providence, to the end for the which they were *Created*; according unto *his* infallible foreknowledge, and the free and immutable Councel of *his* (*c*) own will; to the praiſe of the glory of *his* wiſdom, power, juſtice, infinite goodneſs and mercy.

a Heb. 1. 3. Job 38. 11. Iſa. 46 10, 11. Pſ. 135. 6.
b Mat. 10. 29, 30, 31.
c Eph. 1. 11.

2. Although in relation to the foreknowledge and *Decree* of *God*, the firſt cauſe, all things come to

d Act. 2. 23. pass (*d*) immutably and infallibly; so that there is not any thing, be-
e Pro. 16. 33. falls any (*e*) by chance, or without *his Providence*; yet by the same *Providence* he ordereth them to fall out, according to the nature
f Gen. 8. 22. of second causes, either (*f*) necessarily, freely, or contingently.

3. God in *his* ordinary *Providence* (*g*) maketh use of means; yet is free (*h*) to work, without, (*i*) above, and (*k*) against them at *his* pleasure.

g Act. 27. 31. 44. Isa. 55. 10 11.
h Hos. 1. 7
i Rom. 4. 19, 20, 21.
k Dan. 3. 27.

4. The Almighty power, unsearchable wisdom, and *infinite* goodness of *God*, so far manifest themselves in *his Providence*, that *his* determinate Councel (*l*) extendeth it self even to the first fall, and all other sinful actions both of Angels, and Men; (and that not by a bare permission) which also he most wisely and power-

l Rom. 11 32, 33, 34. 2 Sam. 24 1. 1 Chro. 21. 1.

powerfully (*m*) boundeth, and otherwiſe ordereth, and governeth, in a manifold diſpenſation to *his* moſt holy (*n*) ends: yet ſo, as the ſinfulneſs of their acts proceedeth only from the Creatures, and not from *God*; who being moſt holy and righteous, neither is nor can be, the author or (*o*) approver of ſin.

m 2 Kings 19.28. Pſ. 76.10.

n Gen. 50 20. Iſa. 10 6,7. 12.

o Pſ. 50.21 1 Joh. 2. 16.

5. The moſt wiſe, righteous, and gracious *God*, doth oftentimes, leave for a ſeaſon *his* own children to manifold temptations, and the corruptions of their own heart, to chaſtiſe them for their former ſins, or to diſcover unto them the hidden ſtrength of corruption, and deceitfulneſs of their hearts, (*p*) that they may be humbled; and to raiſe them to a more cloſe, and conſtant dependence for their ſupport, upon himſelf; and to make them more watchful againſt all future occaſions of ſin, and for

p 2 Chro. 32.25,26. 31. 2 Sam. 24 1. 2 Cor. 12. 7,8,9.

other juſt and holy ends.

So that whatſoever befalls any of his elect is by his appointment, for his glory, (*q*) and their good.

q Rom. 8. 28.

6. As for thoſe wicked and ungodly men, whom God as a righteous judge, for former ſin doth (*r*) blind and harden; from them he not only withholdeth his (*s*) Grace, whereby they might have been inlightned in their underſtanding, and wrought upon in their hearts: But ſometimes alſo withdraweth (*t*) the gifts which they had, and expoſeth them to ſuch (*u*) objects as their *corruptions* makes occaſion of ſin; and withall (*x*) gives them over to their own luſts, the temptations of the world, and the power of Satan, whereby it comes to paſs, that they (*y*) harden themſelves, even under thoſe means which God uſeth for the ſoftning of others.

r Rom. 1. 24. 26. 28. ch. 11. 7, 8.
s Deut. 29. 4.
t Mat. 13. 12.
u Deut. 2. 30. 2 King. 8. 12, 13.
x Pſal. 81. 11, 12. 2 Theſ. 2. 10, 11, 12.
y Exod. 8. 15. 32. Iſ. 6. 9, 10. 1 Pet. 2. 7, 8.

7. As

7. As the *Providence* of *God* doth in general reach to all *Creatures*, ſo after a moſt ſpecial manner it taketh care of his (z) Church, and diſpoſeth of all things to the good thereof.

(z) 1 Tim. 4. 10. Amos 9. 8, 9. Iſa. 43. 3, 4, 5.

CHAP. VI.

Of the fall of Man, of Sin, and of the Puniſhment thereof.

1. ALthough *God created Man* upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, (a) and threatned death upon the breach thereof; yet he did not long abide in this honour; (b) Satan uſing the ſubtilty of the ſerpent to ſeduce *Eve*, then by her ſe-

a Gen. 2. 16, 17.

b Gen. 3. 12, 13. 2 Cor. 11 3.

ſeducing *Adam*, who without any compulſion, did wilfully tranſgreſs the Law of their *Creation*, and the command given unto them, in eating the forbidden fruit; which *God* was pleaſed according to *his* wiſe and holy *Councel* to permit, having purpoſed to order it, to *his* own glory.

2. Our firſt *Parents* by this *Sin*, fell from their (*c*) original righteouſneſs and communion with *God*, and we in them, whereby death came upon all; (*d*) all becoming dead in *Sin*, and wholly defiled, (*e*) in all the faculties, and parts, of ſoul, and body.

c Rom. 3. 23.

d Rom 5. 12. &c.

e Tit. 1. 15 Gen. 6. 5. Jer. 17. 9. Rom. 3. 10—19.

3. They being the (*f*) root, and by *Gods* appointment, ſtanding in the room, and ſtead of all mankind; the guilt of the *Sin* was imputed, and *corrupted* nature conveyed, to all their poſterity deſcending from them by ordinary

f Rom. 5. 12—19. 1 Cor. 15 21, 22. 45. 49.

ry

ry generation, being now (*g*) conceived in *Sin*, and by nature children (*h*) of wrath, the ſervants of *Sin*, the ſubjects (*i*) of *death* and all other miſeries, ſpiritual, temporal and eternal, unleſs the *Lord Jeſus* (*k*) ſet them free.

g Pſ. 51. 5. Job 14. 4.
h Eph. 2. 3.
i Rom. 6. 20. & ch. 5. 12.
k Heb. 2. 14. 1 Theſ. 1. 10.

4. From this original *corruption*, whereby we are (*l*) utterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly inclined to all evil, do (*m*) proceed all actual tranſgreſſions.

l Rom. 8. 7. Col. 1. 21.
m Jam. 1 14, 15. Mat. 15. 19.

5. This *corruption* of nature, during this Life, doth (*n*) remain in thoſe that are regenerated: and although it be through *Chriſt* pardoned, and mortified, yet both it ſelf, and the firſt motions thereof, are truely and properly (*o*) *Sin*.

n Rom. 7. 18. 23. Eccleſ. 7. 20. 1 Joh. 1. 8.
o Rom. 7. 24, 25. Gal. 5. 17

CHAP.

CHAP. VII.

Of Gods Covenant.

1. THE diſtance between *God* and the *Creature* is ſo great, that although reaſonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of Life, but by ſome (*a*) voluntary condeſcenſion on *Gods part*, which he hath been pleaſed to expreſs, by way of *Covenant*.

a Luk. 17. 10. Job 35. 7. 8.

b Gen. 2. 17. Gal. 3. 10. Rom. 3. 20, 21.

2. Moreover *Man* having brought himſelf (*b*) under the *curſe* of the Law by his fall, it pleaſed the *Lord* to make a *Covenant* of *Grace* wherein he freely offereth unto *Sinners*, (*c*) Life and Salvation by *Jeſus Chriſt*, requiring of them Faith in him, that they may be ſaved; and (*d*) promiſing to give

c Rom. 8. 3. Mark 16. 15. 16. Joh. 3. 16.

d Ezek. 36. 26, 27. Joh. 6. 44. 45. Pſ. 110. 3.

give unto all thoſe that are ordained unto eternal Life, his holy *Spirit*, to make them willing, and able to believe.

3. This *Covenant* is revealed in the Goſpel; firſt of all to *Adam* in the promiſe of Salvation by the (*e*) ſeed of the woman, and afterwards by farther ſteps, untill the full (*f*) diſcovery thereof was compleated in the new Teſtament; and it is founded in that (*) Eternal *Covenant* tranſaction, that was between the *Father* and the *Son*, about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the poſterity of fallen *Adam*, that ever were (*g*) ſaved, did obtain life and a bleſſed immortality; *Man* being now utterly uncapable of acceptance with *God* upon thoſe terms, on which *Adam* ſtood in his ſtate of innocency.

e Gen. 3. 15.

f Heb. 1. 1.

* 2 Tim. 1. 9. Tit. 1. 2.

g Heb. 11. 6. 13. Rom. 4. 1, 2, &c. Act. 4. 12. Joh. 8. 56.

CHAP.

CHAP. VIII.

Of Christ the Mediator.

1. IT pleased *God* in his eternal purpose, to chuse and ordain the *Lord Jesus* his only begotten *Son*, according to the *Covenant* made between them both, (*a*) to be the *Mediator* between *God* and *Man*; the (*b*) Prophet, (*c*) Priest and (*d*) King; Head and Saviour of his Church, the heir of all things, and judge of the world: Unto whom he did from all Eternity (*e*) give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

a Is. 42. 1. 1 Pet. 1. 19, 20. *b* Act. 3. 22. *c* Heb. 5. 5, 6. *d* Ps. 2. 6, Luk. 1. 33 Eph. 1. 23 Heb. 1. 2. Act. 17. 31 *e* Is. 53. 10. Joh. 17. 6. Rom. 8: 30.

2. The *Son* of *God*, the second Person in the *Holy Trinity*, being very

very and eternal *God*, the brightneſs of the Fathers glory, of one ſubſtance and equal with *him*: who made the World, who upholdeth and governeth all things he hath made: did when the fullneſs of time was come take unto him (*f*) mans nature, with all the Eſſential properties, and common infirmities thereof, (*g*) yet without ſin: being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* coming down upon her, and the power of the moſt *High* overſhadowing her, (*h*) and ſo was made of a *Woman*, of the Tribe of *Judah*, of the Seed of *Abraham*, and *David* according to the *Scriptures*: So that two whole, perfect, and diſtinct natures, were inſeparably joined together in one *Perſon*: without *converſion*, *compoſition*, or *confuſion*: which *Perſon* is very *God*, and very *Man*; yet one (*i*) *Chriſt*, the only *Mediator* between *God* and *Man*.

f Joh. 1. 1. 14. Gal. 4. 4.
g Rom. 8. 3. Heb. 2. 14. 16, 17. ch. 4. 15.
h Luk. 1. 27, 31. 35.
i Rom. 9. 5. 1 Tim. 2. 5.

3. The

3. The *Lord Jesus* in his humane nature thus united to the divine, in the Person of the *Son*, was sanctified, & anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of wisdom and knowledge; in whom it pleased the *Father* that (*m*) all fullness should dwell: To the end that being (*n*) holy, harmless, undefiled, and full (*o*) of *Grace*, and *Truth*, he might be throughly furnished to execute the office of a *Mediator*, and (*p*) *Surety*; which office he took not upon himself, but was thereunto (*q*) called by his *Father*; who also put (*r*) all power and judgement in his hand, and gave him Commandement to execute the same.

k Pf. 45. 7. Act. 10. 38 Joh. 3. 34.
l Col. 2. 3.
m Col. 1. 19.
n Heb. 7. 26.
o Joh. 1. 14.
p Heb. 7. 22.
q Heb. 5. 5.
r Joh. 5. 22. 27. Mat. 28. 18. Act. 2. 36.

4. This office the *Lord Jesus* did most (*s*) willingly undertake, which that he might discharge he was made under the Law, (*t*) and did perfectly fulfill it, and underwent

s Pf. 40. 7, 8. Heb. 10. 5—11. Joh. 10. 18.
t Gal. 4. 4. Mat. 3. 15.

went the (*u*) puniſhment due to us, which we ſhould have born and ſuffered, being made (*x*) *Sin* and a *Curſe* for us: enduring moſt grievous ſorrows (*y*) in his Soul; and moſt painful ſufferings in his body; was crucified, and died, and remained in the ſtate of the dead; yet ſaw no (*z*) *corruption*: on the (*a*) third day he aroſe from the dead, with the ſame (*b*) body in which he ſuffered; with which he alſo (*c*) aſcended into heaven: and there ſitteth at the right hand of *his Father*, (*d*) making interceſſion; and ſhall (*e*) return to judge *Men* and *Angels*, at the end of the World.

u Gal. 3. 13. Iſa. 53. 6. 1 Pet. 3. 18.
x 2 Cor. 5 21.
y Mat. 26. 37, 38. Luk. 22. 44. Mat. 27. 46.
z Act. 13. 37.
a 1 Cor. 15. 3, 4.
b Joh. 20. 25. 27.
c Mark 16 19. Act. 1. 9, 10, 11.
d Rom. 8. 34. Heb. 9. 24
e Act. 10. 42. Rom. 14. 9, 10. Act. 1. 10.

5. The *Lord Jeſus* by his perfect obedience and ſacrifice of himſelf, which he through the Eternal *Spirit* once offered up unto *God*, (*f*) hath fully ſatisfied the Juſtice of *God*, procured reconciliation, and purchaſed an Everlaſting

f Heb. 9. 14. ch. 10. 14. Rom. 3. 25, 26.

ing inheritance in the Kingdom of Heaven, (*g*) for all thoſe whom the *Father* hath given unto him.

g Joh. 17. 2. Heb. 9. 15.

6. Although the price of Redemption was not actually paid by *Chriſt*, till after his *Incarnation*, * yet the vertue, efficacy, and benefit thereof were communicated to the Elect in all ages ſucceſſively, from the beginning of the World, in and by thoſe Promiſes, Types, and Sacrifices, wherein he was revealed, and ſignified to be the Seed of the *Woman*, which ſhould bruiſe the Serpents head; (*h*) and the Lamb ſlain from the foundation of the World: (*i*) Being *the ſame yeſterday, and to day, and for ever.*

* 1 Cor. 4. 10. Heb. 4. 2. 1 Pet. 1. 10, 11.

h Rev. 13. 8.

i Heb. 13. 8.

7. Chriſt in the work of *Mediation* acteth according to both natures, by each nature doing that which is proper to it ſelf; yet by reaſon of the Unity of the Perſon, that which is proper to one nature,

ture, is ſometimes in *Scripture* attributed to the Perſon (*k*) denominated by the other nature.

8. To all thoſe for whom Chriſt hath obtained eternal redemption, he doth certainly, and effectually (*l*) apply, and communicate the ſame; making interceſſion for them, uniting them to himſelf by his ſpirit, (*m*) revealing unto them, in and by the word, the myſtery of ſalvation; perſwading them to believe, and obey; (*n*) governing their hearts by his word and ſpirit, and (*o*) overcoming all their enemies by his Almighty power, and wiſdom; in ſuch manner, and wayes as are moſt conſonant to his wonderful, and (*p*) unſearchable diſpenſation; and all of free, and abſolute Grace, without any condition foreſeen in them, to procure it.

k Joh. 3. 13. Act. 20. 28.

l Joh. 6. 37. ch. 10. 15. 16. & ch. 17. 9. Rom. 5. 10.

m Joh. 17 6. Eph. 1. 9. 1 Joh. 5. 20.

n Rom. 8. 9. 14.

o Pſ. 110. 1. 1 Cor. 15. 25, 26.

p Joh. 3. 8 Eph. 1. 8.

9. This office of Mediator between God and Man, is proper (*q*) onely to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transfer'd from him to any other.

q 1 Tim. 2. 5.

10. This number and order of Offices is necessary; for in respect of our (*r*) ignorance, we stand in need of his prophetical Office; and in respect of our alienation from God, (*s*) and imperfection of the best of our services, we need his Priestly office, to reconcile us, and present us acceptable unto God: and in respect o our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly office, (*t*) to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdome.

r Joh. 1. 18.

s Col. 1. 21. Gal. 5. 17.

t Joh. 16. 8. Ps. 110. 3 Luk. 1. 74. 75.

CHAP.

CHAP. IX.

Of Free Will.

1. GOD hath indued the Will of Man, with that natural liberty, and power of acting upon choice; that it is (*a*) neither forced, nor by any neceſſity of nature determined to do good or evil.

a Mat. 17. 12. Jam. 1 14. Deut. 30.19.

2. Man in his ſtate of innocency, had freedom, and power, to will, and to do that (*b*) which was good, and well-pleaſing to God; but yet (*c*) was mutable, ſo that he might fall from it.

b Eccl. 7. 29.

c Gen. 3.6

3. Man by his fall into a ſtate of ſin hath wholly loſt (*d*) all ability of Will, to any ſpiritual good accompanying ſalvation; ſo as a

d Rom. 5. 6. ch. 8.7.

natural man, being altogether averſe from that good, (*e*) and dead in *Sin*, is not able, by his own ſtrength, to (*f*) convert himſelf; or to prepare himſelf thereunto.

e Eph. 2. 1, 5.

f Tit. 3 3, 4, 5. Joh. 6. 44.

4. When God converts a ſinner, and tranſlates him into the ſtate of Grace (*g*) he freeth him from his natural bondage under ſin, and by his grace alone, enables him (*h*) freely to will, and to do that which is ſpiritually good; yet ſo as that by reaſon of his (*i*) remaining corruptions he doth not perfectly nor only will that which is good; but doth alſo will that which is evil.

g Col. 1. 13. Joh. 8. 36.

h Phil. 2. 13.

i Rom. 7. 15. 18, 19 21. 23.

5. The Will of Man is made (*k*) perfectly, and immutably free to good alone, in the ſtate of Glory only.

k Eph. 4. 13.

CHAP.

CHAP. X.

Of Effectual Calling.

1. THoſe whom God hath predeſtinated unto Life, he is pleaſed in his appointed, and accepted time, (*a*) effectually to call by his word, and Spirit, out of that ſtate of ſin, and death, in which they are by nature, to grace and Salvation (*b*) by Jeſus Chriſt; inlightning their minds, ſpiritually, and ſavingly to (*c*) underſtand the things of God; taking away their (*d*) heart of ſtone, and giving unto them an heart of fleſh; renewing their wills, and by his Almighty power determining them (*e*) to that which is good, and effectually drawing them to Jeſus Chriſt; yet ſo as they come (*f*) moſt freely,

a Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. 2 Theſ. 2. 13, 14.
b Eph. 2. 1—6.
c Act. 26. 18. Eph. 1. 17. 18.
d Ezk. 36. 26.
e Deut. 30 6. Ezek. 36. 27. Eph. 1. 19.
f Pſ. 110. 3. Cant. 1. 4.

ly, being made willing by his Grace.

2. This Effectual Call is of God's free, and ſpecial grace a-
g 2 Tim. 1.9. Eph. 2,8. lone, (*g*) not from any thing at all foreſeen in man, nor from any power, or agency in the Creature, coworking with his ſpecial Grace,
h 1 Cor. 2. 14. Eph. 2.5. Joh.5.25. (*h*)the Creature being wholly paſſive therein, being dead in ſins and treſpaſſes, until being quickned & renewed by the holy Spirit, he is thereby enabled to anſwer this call, and to embrace the Grace offered and conveyed in it; and that
i Eph. 1. 19,20. by no leſs (*i*) power, then that which raiſed up Chriſt from the dead.

3. Elect Infants dying in infan-
k Joh.3.3 5,6. cy, are (*k*) regenerated and ſaved by Chriſt through the Spirit; who worketh when, and where, and
l Joh.3.8. (*l*) how he pleaſeth: ſo alſo are all

all other elect persons, who are uncapable of being outwardly called by the Ministry of the Word.

4. Others not elected, although they may be called by the Ministry of the word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion (*o*) be saved; be they never so diligent to frame their lives according to the light of nature, and the Law of that Religion they do profess.

m Mat. 22 14. ch. 13. 20, 21. Heb. 6. 4, 5.

n John 6. 44, 45. 65. 1 Joh. 2. 24, 25.

o Act. 4. 12. Joh. 4. 22. ch. 17. 3.

CHAP. XI.

Of Justification.

1. THose whom God Effectually calleth, he also freely (*a*) justifieth, not by infusing Righteousness into them, but by (*b*) pardoning their sins, and by accounting, and accepting their Persons as (*c*) Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, not by imputing faith it self, the act of beleiving, or any other (*d*) evangelical obedience to them, as their Righteousness; but by imputing Christs active obedience unto the whole Law, and passive obedience in his death, for their whole and sole Righteousness, they (*e*) receiving, and resting on him, and his Righteousness, by

a Rom. 3. 24. ch. 8. 30.
b Rom. 4. 5, 6, 7, 8. Eph. 1. 7.
c 1 Cor. 1. 30, 31. Rom. 5. 17 18, 19.
d Phil. 3. 8, 9. Eph. 2. 8, 9, 10.
e Joh. 1. 12. Rom. 5. 17.

by Faith; which faith they have not of themſelves, it is the gift of *God.*

2. Faith thus receiving and reſting on Chriſt, and his Righteouſneſs, is the (*f*) alone inſtrument of Juſtification: yet it is not alone in the perſon juſtified, but is ever accompanied with all other ſaving Graces, and is no dead faith, (*g*) but worketh by love.

f Rom. 3. 28.

g Gal. 5.6 Jam. 2.17 22.26.

3. Chriſt by his obedience, and death, did fully diſcharge the debt of all thoſe that are juſtified; and did by the ſacrifice of himſelf, in the blood of his croſs, undergoing in their ſtead, the penalty due unto them: make a proper, real and full ſatisfaction (*h*) to *Gods* juſtice in their behalf: yet in aſmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their ſtead, and both (*i*) freely, not for any thing

h Heb. 10. 14. 1 Pet. 1. 18, 19. Iſa. 53. 5, 6.

i Rom. 8. 32. 2 Cor. 5. 21.

thing in them; their Juſtification is only of Free Grace, that both the exact juſtice and rich Grace of *God*, might be (*k*) glorified in the Juſtification of ſinners.

k Rom. 3. 26. Eph. 1 6, 7. ch. 2. 7.

4. God did from all eternity decreeto (*l*) juſtifie all the Elect, and Chriſt did in the fulneſs of time die for their ſins, and riſe (*m*) again for their Juſtification; Nevertheleſs they are not juſtified perſonally, untill the *Holy Spirit*, doth in due time (*n*) actually apply *Chriſt* unto them.

l Gal. 3. 8. 1 Pet. 1. 2 1 Tim. 2. 6.

m Rom. 4. 25.

n Col. 1. 21; 22. Tit. 3. 4, 5, 6, 7.

5. God doth continue to (*o*) Forgive the ſins of thoſe that are juſtified, and although they can never fall from the ſtate of (*p*) juſtication; yet they may by their ſins fall under *Gods* (*q*) Fatherly diſpleaſure; and in that condition, they have not uſually the light of his Countenance reſtored unto them, untill they (*r*) humble

o Mat. 6. 12. 1 John 1. 7. 9.

p Joh. 10 28.

q Pſ. 89. 31, 32, 33.

r Pſal. 32. 5. & 51. Mat. 26. 75.

ble themſelves, confeſs their ſins, beg pardon, and renew their faith, and repentance.

6. The Juſtification of Believers under the Old Teſtament was in all theſe reſpects, (*s*) one and the ſame with the juſtification of Believers under the New Teſtament.

[s] Gal. 3. 9. Rom. 4. 22, 23, 24.

CHAP. XII.

Of Adoption.

ALL thoſe that are *j*uſtified, *God* vouchſafed, in, and for the ſake of his only *Son Jeſus Chriſt*, to make partakers of the Grace (*a*) of *Adoption*; by which they are taken into the number, and enjoy the Liberties, and (*b*) Priveledges of Children of *God*; have his (*c*) name put upon them, (*d*) receive the

[a] Eph. 1. 5. Gal. 4. 4, 5. [b] Joh. 1. 12 Rom. 8. 17 [c] 2 Cor. 6. 18. Rev. 3. 12. [d] Rom. 8. 15.

e Gal. 4.6. Eph. 2. 18 *f* Pſ. 103. 13. *g* Prov. 14 26. *i* 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Iſ. 54. 8, 9. Lam. 3. 31. *m* Eph. 4. 30. *n* Heb. 1. 14. ch. 6. 12.

the *Spirit* of *Adoption*, (*e*) have acceſs to the throne of Grace with boldneſs, are enabled to cry *Abba Father*, are (*f*) pitied, (*g*) protected, (*i*) provided for, and (*k*) chaſtned by him, as by a Father; yet never (*l*) caſt off; but ſealed (*m*) to the day of Redemption, and inherit the promiſes, (*n*) as heirs, of everlaſting Salvation.

CHAP. XIII.

Of Sanctification.

1. THey who are united to *Chriſt*, Effectually called, and regenerated, having a new heart, and a new *Spirit created* in them, through the vertue of *Chriſt's* death, and Reſurrection; are alſo (*a*) farther ſanctified, really, and perſonally, through the ſame vertue, (*b*) by his word and Spirit

a Act. 20. 32. Rom. 6. 5, 6. *b* Joh. 17. 17. Eph. 3. 16, 17, 18, 19. 1 Theſ. 5. 21, 22, 23.

Spirit dwelling in them; (*c*) the dominion of the whole body of ſin is deſtroyed, (*d*) and the ſeveral luſts thereof, are more and more weakned, and mortified; and they more and more quickened, and (*e*) ſtrengthned in all ſaving graces, to the (*f*) practice of all true holyneſs, without which no man ſhall ſee the Lord.

c Rom. 6. 14.
d Gal. 5. 24.
e Col. 1. 11
f 2 Cor. 7. 1. Heb. 12. 14.

2. This Sanctification is (*g*) throughout, in the whole man, yet imperfect (*h*) in this life; there abideth ſtill ſome remnants of *corruption* in every part, whence ariſeth a (*i*) continual, and irreconcilable war; the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh.

g 1 Theſ. 5. 23.
h Rom. 7. 18, 23.
i Gal. 5. 17. 1 Pet. 2. 11.

3. In which war, although the remaining *corruption* for a time may much (*k*) prevail; yet through the continual ſupply of ſtrength from the ſanctifying *Spirit* of *Chriſt* the

k Rom. 7. 23.

l Rom. 6. 14. the (*l*) regenerate part doth overcome; and ſo the Saints grow in Grace, perfecting holineſs in the fear of God; (*m*) preſſing after an heavenly life, in Evangelical Obedience to all the commands which *Chriſt* as *Head* and *King*, in his *Word* hath preſcribed to them.

m Eph. 4. 15. 16. 2 Cor. 3. 18. ch. 7. 1

CHAP. XIV.

Of Saving Faith.

1. THE Grace of *Faith*, whereby the Elect are enabled to beleive to the ſaving of their ſouls, is the work of the *Spirit* of *Chriſt* (*a*) in their hearts; and is ordinarily wrought by the Miniſtry of the (*b*) Word; by which alſo, and by the adminiſtration of *Baptiſme*, and the *Lords Supper*, *Prayer* and

a 2 Cor. 4. 13. Eph. 2. 8. *b* Rom. 10 14. 17.

and other *Means* appointed of *God*, it is increaſed, (*c*) and ſtrengthned.

(*c*) Luk. 17. 5. 1 Pet. 2. 2. Act. 20. 32.

2. By this *Faith*, a Chriſtian believeth to be true, * whatſoever is revealed in the *Word*, for the Authority of *God* himſelf; and alſo apprehendeth an excellency therein, (*d*) above all other *Writings*; and all things in the *world*: as it bears forth the Glory of *God* in his *Attributes*, the excellency of *Chriſt* in his Nature and Offices; and the Power and Fullneſs of the *Holy Spirit* in his Workings, and Operations; and ſo is enabled to (*e*) caſt his Soul upon the truth thus beleived; and alſo acteth differently, upon that which each particular, paſſage thereof containeth; yeilding obedience to the (*f*) commands, trembling at the (*g*) threatnings, and embracing the (*h*) promiſes of *God*, for this life, and that which is to come:

* Act. 24. 14.

(*d*) Pſ. 19. 7, 8, 9, 10. Pſ. 119. 72.

(*e*) 2 Tim. 1. 12.

(*f*) Joh. 15. 14.

(*g*) Iſ. 66. 2.

(*h*) Heb. 11. 13.

But

But the principal acts of Saving Faith, have immediate relation to *Christ*, accepting, receiving, and
i Joh. 1. 12. Act. 16 31. Gal. 2. 20. Act. 15. 11. resting upon (*i*) him alone, for Justification, Sanctification, and Eternal Life. by vertue of the Covenant of Grace.

3. This *Faith* although it be different in degrees, and may be
k Heb. 5. 13. 14. Mat. 6. 30 Rom. 4. 19 20. weak, (*k*) or strong; yet it is in the least degree of it, different in the kind, or nature of it (as is all other saving Grace) from the Faith, (*l*)
l 2 Per. 1. 1. and common grace of temporary beleivers; and therefore though it may be many times assailed, and
m Eph. 6. 16. weakned; yet it gets (*m*) the victory; growing up in many, to
1 Joh. 5. 4, 5. the attainment of a full (*n*) assu-
n Heb. 6. 11, 12. rance through *Christ*, who is both
Col. 2. 2. the Author (*o*) and finisher of our
o Heb. 12. 2. *Faith.*

CHAP.

CHAP. XV.

Of Repentance unto Life and Salvation.

1. SUch of the Elect as are converted at riper years, having (*a*) ſometimes lived in the ſtate of nature, and therein ſerved divers luſts and pleaſures, *God* in their *Effectual Calling* giveth them Repentance unto Life.

a Tit. 3. 2, 3, 4, 5.

2. Whereas there is none that doth good, and ſinneth (*b*) not; and the beſt of men may through the power, and deceitfulneſs of their corruption dwelling in them, with the prevalency of temptation, fall into great ſins, and provocations; God hath in the Covenant of Grace, mercifully

b Eccl. 7. 20.

ly provided that Beleivers ſo ſinning, and falling, (*c*) be renewed through Repentance unto Salvation.

c Luk. 22. 31, 32.

3. This ſaving Repentance is an (*d*) evangelical Grace, whereby a perſon being by the *Holy Spirit* made ſenſible of the manifold evils of his ſin, doth, by Faith in Chriſt, humble himſelf for it, with godly ſorrow, deteſtation of it, and ſelf abhorrency; (*e*) praying for pardon, and ſtrength of grace, with a purpoſe and endeavour by ſupplies of the *Spirit*, to (*f*) walk before God unto all well pleaſing in all things.

d Zech. 12. 10. Act. 11. 18.

e Ezek. 36. 31. 2 Cor. 7. 11.

f Pſ. 119. 6. Pſ. 119. 128.

4. As Repentance is to be continued through the whole courſe of our lives, upon the account of the body of death, and the motions thereof; ſo it is every mans duty, to repent of his (*g*) particular known ſins, particularly.

g Luk. 19. 8. 1 Tim. 1. 13. 15.

5. Such

5. Such is the proviſion which God hath made through Chriſt in the Covenant of Grace, for the preſervation of Believers unto Salvation, that although there is no ſin ſo ſmall, but it deſerves (*h*) damnation; yet there is no ſin ſo great, that it ſhall bring damnation on them that (*i*) repent; which makes the conſtant preaching of Repentance neceſſary.

h Rom. 6. 23.

i Iſ. 1. 16. 18. Iſ. 55. 7.

CHAP. XVI.

Of Good Works.

1. GOod Works are only ſuch as God hath (*a*) commanded in his Holy word; and not ſuch as without the warrant thereof, are deviſed by men, out of blind zeal, (*b*) or upon any pretence of good intentions.

a Mic. 6. 8. Heb. 13 21.

b Mat. 15. 9. Iſa. 29. 13.

2. Theſe good works, done in obedience to Gods commandments, are the fruits, and evidences (*c*) of a true, and lively faith; and by them Believers manifeſt their (*d*) thankfullneſs, ſtrengthen their (*e*) aſſurance, edifie their (*f*) brethren, adorn the profeſſion of the Goſpel, ſtop the mouths of the adverſaries and glorifie (*g*) God whoſe workmanſhip they are, created in Chriſt Jeſus (*h*) thereunto, that having their fruit unto holineſs, they may have the end (*i*) eternal life.

c Jam. 2. 18.22.
d Pſ. 116. 12,13.
e 1 Joh. 2 3. 5. 2 Per. 1. 5—11.
f Mat. 5. 16.
g 1 Tim. 6. 1. 1 Pet. 2. 15. Phil. 1. 11.
h Eph. 2. 10.
i Rom. 6. 22.

3. Their ability to do good works, is not at all of themſelves; but wholly from the *Spirit* (*k*) of Chriſt; and that they may be enabled thereunto, beſides the graces they have already received, there is neceſſary an (*l*) actual influence of the ſame *Holy Spirit*, to work in them to will, and to do, of his good pleaſure; yet are they not here-

k Joh. 15. 4. 6.
l 2 Cor. 3. 5. Phil. 2. 13.

* for, required

hereupon to grow negligent, as if they were not bound to perform any duty, unleſs upon a ſpecial motion of the Spirit; but they ought to be diligent in (*m*) ſtirring up the Grace of God that is in them.

m Phil. 2. 12. Heb. 6. 11 12. Iſa. 64. 7.

4. They who in their obedience attain to the greateſt height which is poſſible in this life, are ſo far from being able to ſuperrogate, and to do more then God requires, as that (*n*) they fall ſhort of much which in duty they are bound to do.

n Job 9. 2 3. Gal. 5. 17. Luk. 17. 10.

5. We cannot by our beſt works merit pardon of Sin or Eternal Life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come; and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfie for the debt of our (*o*) former ſins; but when we

o Rom. 3. 20. Eph. 2. 8, 9. Rom. 4. 6.

have done all we can, we have done but our duty, and are unprofitable ſervants; and becauſe as they are good they proceed from his (*p*) Spirit, and as they are wrought by us they are defiled (*q*) and mixed with ſo much weakneſs and imperfection that they cannot endure the ſeverity of Gods judgement.

p Gal. 5. 22, 23.

q Iſa. 64. 6. Pſ. 143 2.

6. Yet notwithſtanding the perſons of Believers being accepted through Chriſt their good works alſo are accepted in (*r*) him; not as though they were in this life wholly unblameable and unreprovable in Gods ſight; but that he looking upon them in his Son is pleaſed to accept and reward that which is (*s*) ſincere although accompanied with many weakneſſes and imperfections.

r Eph. 1. 6. 1 Pet. 2. 5.

s Mat. 25. 21. 23. Heb. 6. 10

7. Works done by unregenerate men although for the matter of

of them they may be things which God commands, and of good uſe, both to themſelves and (*t*) others; yet becauſe they proceed not from a heart purified by (*u*) faith, nor are done in a right manner according to the (*w*) word, nor to a right end the (*x*) glory of God; they are therefore ſinful and cannot pleaſe God; nor make a man meet to receive grace from (*y*) God; and yet their neglect of them is more ſinful and (*z*) diſpleaſing to God.

t 2 King. 10. 30. 1 King. 21. 27, 29
u Gen. 4. 5. Heb. 11 4. 6.
w 1 Cor. 13. 1.
x Mat. 6. 2. 5.
y Amos 5 21, 22. Rom. 9. 16 Tit. 3. 5.
z Job 21. 14, 15. Mat. 25. 41, 42, 43

CHAP. XVII.

Of Perſeverance of the Saints.

1. THoſe whom God hath accepted in the beloved, effectually called and Sanctified by his *Spirit*, and given the precious faith of his Elect unto, can neither totally nor finally fall from the ſtate of grace; (*a*) but ſhall certainly perſevere therein to the end and be eternally ſaved; ſeeing the gifts and callings of God are without Repentance, (whence he ſtill begets and nouriſheth in them Faith, Repentance, Love, Joy, Hope, and all the graces of the Spirit unto immortality) and though many ſtorms and floods ariſe and beat againſt them, yet they ſhall never be able to take them off that foundation and rock which

a Joh. 10. 28, 29. Phi. 1. 6. 2 Tim. 2. 19. 1 Joh. 2. 19.

which by faith they are faſtned upon: notwithſtanding through unbelief and the temptations of Satan the ſenſible ſight of the light and love of God, may for a time be clouded, and obſcured from (*b*) them, yet he is ſtill the ſame (*c*) and they ſhall be ſure to be kept by the power of God unto Salvation, where they ſhall enjoy their purchaſed poſſeſſion, they being engraven upon the palm of his hands, and their names having been written in the book of life from all Eternity.

b Pſal. 89. 31, 32. 1 Cor. 11. 32.
c Mal. 3. 6

2. This perſeverance of the Saints depends not upon their own free will; but upon the immutability of the decree of (*d*) Election flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and interceſſion of Jeſus Chriſt (*e*) and Union with him, the (*f*) oath of God, the abiding of his Spirit

d Rom. 8. 30. ch. 9. 11. 16.
e Rom. 5. 9, 10. John 14. 19.
f Heb. 6. 17, 18.

g 1 Joh. 3. 9. Spirit & the (g) ſeed of God within them, and the nature of the (h) Covenant of Grace from all which ariſeth alſo the certainty and infallibility thereof.

h Jer. 32. 40.

3. And though they may through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preſervation fall into grievous (i) ſins, and for a time continue therein; whereby they incur (k) Gods diſpleaſure, and grieve his holy Spirit, come to have their graces and (l) comforts impaired have their hearts hardened, and their Conſciences wounded, (m) hurt, and ſcandalize others, and bring temporal judgements (n) upon themſelves: yet they ſhall renew their (o) repentance and be preſerved through faith in Chriſt Jeſus to the end.

i Mat. 26. 70, 72. 74.

k Iſ. 64. 5. 9. Eph. 4. 30

l Pſal. 51. 10. 12.

m Pſa. 32. 3, 4.

n 2 Sam. 12. 14.

o Luk. 22. 32. & v. 61 62.

CHAP.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

1. ALthough temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation, (*a*) which hope of theirs shall perish; yet such as truely believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this life be certainly assured (*b*) that they are in the state of Grace; and may rejoyce in the hope of the glory of God which hope

a Job 8. 13. 14. Mat. 7. 22 23.

b 1 Joh. 2. 3. ch. 3. 14 18, 19. 21. 24. ch. 5. 13.

c Rom. 5. 2. 5. hope shall never make them (*c*) ashamed.

2. This certainty is not abare conjectural, and probable perswa-
d Heb. 6. 11. 19. sion, grounded upon (*d*) a fallible hope; but an infallible assurance of faith founded on the Blood and
e Heb. 6. 17, 18. Righteousness of Christ (*e*) revealed in the Gospel; and also
f 2 Pet. 1. 4, 5, 10. 11. upon the inward (*f*) evidence of those graces of the Spirit unto which promises are made, and on
g Rom. 8. 15, 16. the testimony of the (*g*) Spirit of adoption, witnessing with our Spirits that we are the children of God; and as a fruit thereof keep-
h 1 Joh. 3 1, 2, 3. ing the heart both (*h*) humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true Believer, may wait long and conflict with many
i Isa. 50. 10. Ps. 88. & Psa. 77. 1—12. difficulties before he be (*i*) partaker of it; yet being enabled by the Spirit to know the things which

which are freely given him of God, he may without extraordinary revelation in the right use of means (*k*) attain thereunto: and therefore it is the duty of every one, to give all diligence to make their Calling and Election sure, that thereby his heart may be enlarged in peace and joy in the holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper (*l*) fruits of this Assurance; so far is it (*m*) from inclining men to looseness.

k 1 Joh. 4 13. Heb. 6. 11 12.

l Rom. 5. 1, 2. 5. ch. 14, 17. Ps. 119. 32.

m Rom. 6. 1, 2.

4. True Believers may have the assurance of their Salvation divers ways shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special *Sin*, which woundeth the Conscience, and grieveth the *Spirit*, by some sudden or (*p*) vehement temptation, by Gods withdrawing the (*q*) light of his countenance

Tit. 2. 11, 12. 14.

n Cant. 5. 2, 3. 6.

o Ps. 51. 8. 12. 14.

p Psa. 116. 11. Ps. 77. 7, 8. Ps. 31 22.

q Ps. 30. 7

mance and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute of the (*r*) seed of God, and Life (*s*) of Faith, that Love of Christ, and the brethren, that sincerity of Heart, and Conscience of duty, out of which by the operation of the Spirit, this Assurance may in due time be (*t*) revived: and by the which in the mean time they are (*u*) preserved from utter despair.

r 1 Joh. 3. 9.
s Luk. 22. 32.
t Ps. 42. 5. 11.
u Lam. 3. 26. 27—31.

CHAP. XIX.

Of the Law of God.

1. GOd gave to *Adam* a Law of universal obedience, (*a*) written in his Heart, and a particular precept of not eating the Fruit of the tree of knowledge of good

a Gen. 1. 27. Eccl. 7. 29.

good and evil; by which he bound him, and all his posterity to personal entire exact and perpetual (*b*) obedience; promised life upon the fulfilling, and (*c*) threatned death upon the breach of it; and indued him with power and ability to keep it.

b Rom. 10. 5.
c Gal. 3. 10. 12.

2. The same Law that was first written in the heart of man, (*d*) continued to be a perfect rule of Righteousness after the fall; & was delivered by God upon Mount *Sinai*, in (*e*) Ten Commandments and written in two Tables; the four first containing our duty towards God, and the other six our duty to man.

d Rom. 2. 14, 15.
e Deut. 10. 4.

3. Besides this Law commonly called moral, God was pleased to give to the people of *Israel* Ceremonial Laws, containing several typical ordinances, partly of worship, (*f*) prefiguring Christ, his graces,

f Heb. 10. 1. Col. 2. 17.

graces, actions, ſufferings, and benefits; and partly holding forth
g 1 Cor. 5 7. divers inſtructions (*g*) of moral duties, all which Ceremonial Laws being appointed only to the time of reformation, are by Jeſus Chriſt the true *Meſſiah* and only Lawgiver who was furniſhed with power from the Father, for that end,
h Col. 2. 14, 16, 17 Eph. 2. 14. 16. (*h*) abrogated and taken away.

4. To them alſo he gave ſundry judicial Laws, which expired together with the ſtate of that people, not obliging any now by ver-
i 1 Cor. 9. 8, 9, 10. tue of that inſtitution; their general (*i*) equity onely, being of moral uſe.

5. The moral Law doth for ever bind all, (*k*) as well juſtified
k Rom. 13 8, 9, 10. Jam. 2. 8. 10, 11, 12 perſons as others, to the obedience thereof, and that not only in regard of the matter contained in
l Jam. 2 10, 11. it, but alſo in reſpect of the (*l*) authority of God the Creator, who

who gave it: Neither doth *Chriſt* in the Goſpel any way diſſolve, (*m*) but much ſtrengthen this obligation.

m Mat. 5. 17,18,19. Rom. 3. 31.

6. Although true *Believers* be not under the Law, as a Covenant of *Works*, (*n*) to be thereby Juſtified or condemned; yet it is of great uſe to them as well as to others: in that, as a Rule of *Life*, informing them of the Will of *God*, and their Duty, it directs and binds them, to walk accordingly; (*o*) diſcovering alſo the ſinfull pollutions of their Natures, Hearts and Lives; ſo as Examining themſelves thereby, they may come to further Conviction of, Humiliation for, and Hatred againſt Sin; together with a clearer ſight of the need they have of *Chriſt* and the perfection of his Obedience: It is likewiſe of uſe to the Regenerate to reſtrain their Corruptions, in that it for-

n Rom. 6. 14. Gal. 2. 16. Rom. 8. 1. cha. 10. 4.

o Rom. 3. 20. chap. 7. 7. &c.

bids Sin; and the Threatnings of it ſerve to ſhew what even their Sins deſerve; and what afflictions in this Life they may expect for them, although free'd from the Curſe and unallayed Rigor thereof. The Promiſes of it likewiſe ſhew them Gods approbation of Obedience, and what bleſſings they may expect upon the performance thereof, though not as due to them by the Law as a Covenant of Works; ſo as mans doing Good and refraining from Evil, becauſe the Law incourageth to the one and deterreth from the other, is no Evidence of his being (*p*) under the Law and not under Grace.

p Rom. 6. 12,13,14. 1 Pet.3.8. --13.

7. Neither are the forementioned uſes of the Law (*q*) contrary to the Grace of the Goſpel; but do ſweetly comply with it; the *Spirit* of *Chriſt* ſubduing (*r*) and inabling the Will of man, to do that

q Gal. 3. 21.

r Eze.36. 27.

that freely and chearfully, which the will of God revealed in the Law, requireth to be done.

CHAP. 20.

Of the Goſpel, and of the extent of the Grace thereof.

1. THE Covenant of Works being broken by Sin, and made unprofitable unto Life; God was pleaſed to give forth the promiſe of *Chriſt*, (*a*) the Seed of the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promiſe, the (*b*) Goſpel, as to the ſubſtance of it, was revealed, and therein Effectual, for the Converſion and Salvation of Sinners.

a Gen. 3. 15.

b Rev. 13. 8.

2. This Promise of *Christ*, and Salvation by him, is revealed only by (*c*) the Word of God; neither do the Works of Creation, or Providence, with the light of Nature, (*d*) make discovery of *Christ*, or of *Grace* by him; so much as in a general, or obscure way; much less that men destitute of the Revelation of him by the Promise, or Gospel; (*e*) should be enabled thereby, to attain saving Faith, or Repentance.

c Rom. 1. 17.

d Ro. 10. 14,15,17.

e Pro. 29. 18. Isa. 25. 7. with ch. 60. 2, 3.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts; with the addition of Promises, and Precepts for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the (*f*) Soveraign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of mens natural abilities, by vertue of Common light received, without

f Ps. 147, 20. Act. 16. 7.

out it; which none ever did (*g*) make, or can ſo do: And therefore in all Ages the preaching of the Goſpel hath been granted unto perſons and Nations, as to the extent, or ſtreightning of it, in great variety, according to the Councell of the Will of God.

g Rom. 1. 18, *&c.*

4. Although the Goſpel be the only outward means, of revealing *Chriſt*, and ſaving Grace; and is, as ſuch, abundantly ſufficient thereunto; yet that men who are dead in Treſpaſſes, may be born again, Quickned or Regenerated; there is moreover neceſſary, an effectual, inſuperable (*h*) work of the Holy *Spirit*, upon the whole Soul, for the producing in them a new ſpiritual Life; without which no other means will effect (*i*) their Converſion unto God.

h Pſ. 110. 3. 1 Cor. 2. 14. Eph. 1. 19 20.

i Joh. 6. 44. 2 Cor. 4. 4: 6.

CHAP. XXI.

Of Christian Liberty and Liberty of Conscience.

1. THE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning wrath of God, the Rigour and (*a*) Curse of the Law; and in their being delivered from this present evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin; from the (*e*) Evil of Afflictions; the Fear, and Sting (*f*) of Death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*h*) free access to God; and their yielding Obedience unto him not out of a slavish fear, (*i*) but a Child-like love,

a Gal. 3. 13.
b Gal. 1. 4.
c Act. 26. 18.
d Rom. 8. 3.
e Rom. 8. 28.
f 1 Cor. 15. 54, 55, 56, 57.
g 2 Thes. 1. 10.
h Rom. 8. 15.
i Luk. 1. 74, 75.
k Joh. 4. 18.

love, and willing mind.

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

k Gal. 3, 9: 14.

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

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

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

n Act. 4. 19 & 5. 29. 1 Cor. 7. 23. Mat. 15. 9:

o Col. 2. 20 22, 23:

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

3. They who upon pretence of Chriſtian Liberty do practice any ſin, or cheriſh any ſinfull luſt; as they do thereby pervert the main deſign of the Grace of the Goſpel,
q Rom. 6. 1, 2. *r* Gal. 5. 13. 2 Pet. 2. 18.--21. *(q)* to their own Deſtruction; ſo they wholy deſtroy *(r)* the end of *Chriſtian* Liberty, which is, that being delivered out of the hands of all our Enemies we might ſerve the Lord without fear in Holineſs, and Righteouſneſs before him, all the days of our Life.

CHAP.

CHAP. XXII.

Of Religious Worſhip and the Sabbath Day.

1. THE light of Nature ſhews that there is a God, who hath Lordſhip, and Soveraigntye over all; is juſt, good, and doth good unto all; and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the Heart, and all the Soul, (*a*) and with all the Might. But the acceptable way of Worſhipping the true God, is (*b*) inſtituted by himſelf; and ſo limited by his own revealed will, that he may not be Worſhipped according to the imaginations, and de-

a Jer. 10. 7. Mar. 12. 33.
b Deut. 12 32.

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

c Exo 20. 4, 5, 6.

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

d Mat. 4. 9, 10. Joh 6. 23. Mat. 28. 19. *e* Rom. 1. 25. Col. 2. 18. Revel. 19. 10. *f* Joh. 14. 6. *g* 1 Tim. 2. 5.

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

h Pſal. 95. 1—7. Pſal. 65. 2. *i* Joh. 14. 13, 14. *k* Rom. 8. 26. *l* 1 Joh. 5. 14.

and when with others, in a (*m*) known tongue. *m* 1 Cor. 14.16,17.

4. Prayer is to be made for things lawful, and for all ſorts of men living, (*n*) or that ſhall live hereafter; but not (*o*) for the dead, nor for thoſe of whom it may be known that they have ſinned (*p*) the ſin unto death. *n* 1 Tim. 2.1,2. 2 Sam.7. 29. *o* 2 Sam. 12.21,22. 23. *p* 1 Joh.5. 16.

5. The (*q*) reading of the Scriptures, Preaching, and (*r*) hearing the word of God, teaching and admoniſhing one another in Pſalms, Hymns and Spiritual ſongs, ſinging with grace in our Hearts to (*s*) the Lord; as alſo the Adminiſtration (*t*) of Baptiſm, and (*u*) the Lords Supper are all parts of Religious worſhip of *God*, to be performed in obedience to him, with underſtanding, faith, reverence, and godly fear; moreover ſolemn humiliation (*x*) with faſt- *q* 1 Tim. 4. 13. *r* 2 Tim. 4. 2. Luk.8.18. *s* Col. 3. 16. Eph. 5.19 *t* Mat. 28, 19, 20. *u* 1 Cor.11 26. *x* Eſth. 4. 16. Joel.2.12

faſtings; and thankſgiving upon
y Exo. 15. 1. &c. Pſ. 107. (*y*) ſpecial occaſions, ought to be uſed in an holy and religious manner.

6. Neither *Prayer*, nor any other part of Religious worſhip, is now under the Goſpel tied unto, or made more acceptable by, any
z Joh. 4. 21. Mal. 1. 11. 1 Tim 2. 8. place in which it is (*z*) performed, or towards which it is directed; but God is to be worſhipped every where in *Spirit*, and in truth;
a Act. 10. 2. as in (*a*) private families (*b*) daily,
b Mat. 6. 11. Pſ. 55. 17. and (*c*) in ſecret each one by himſelf, ſo more ſolemnly in the
c Mat. 6. 6 publick Aſſemblies, which are not careleſſely, nor willfully, to be
d Heb. 10. 25. Act. 2. 42. (*d*) neglected, or forſaken, when God by his word, or providence calleth thereunto.

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

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

e Exo. 20. 8.

f 1 Cor. 16. 1, 2. Act. 20. 7. Rev. 1. 10.

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

g Iſa. 58. 13. Neh. 13. 15—23.

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

b Mat. 12. 1—13.

CHAP. XXIII.

Of Lawful Oaths and Vows.

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

a Exo. 20 7. Deut. 10 20. Jer. 4. 2.

b 2 Cro. 6 22, 23.

2. The Name of God only is that

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

c Mat. 5. 34. 37. Jam. 5. 12

d Heb. 6. 16. 2 Cor. 1. 23.

e Neh. 13. 25.

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

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

4. An

4. An *Oath* is to be taken in the
g Pſ. 24. 4. plain, and (*g*) common ſenſe of the words; without equivocation, or mental reſervation.

5. A Vow which is not to be made to any *Creature*, but to God
h Pſal. 76. 11. Gen. 28. 20, 21 22. alone, (*h*) is to be made and performed with all Religious care, and faithfulneſs: But Popiſh *Monaſtical Vows*, (*i*) of perpetual
i 1 Cor. 7. 2. 9. ſingle life, profeſſed (*k*) poverty,
k Eph. 4. 28. and regular obedience, are ſo far from being degrees of higher perfection, that they are ſuperſtitiouſ, (*l*) and ſinful ſnares, in which
l Mat. 19. 11. no *Chriſtian* may intangle himſelf.

CHAP.

CHAP. XXIV.

Of the Civil Magiſtrate.

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

(*a*) Rom. 13 1, 2, 3, 4.

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

(*b*) 2 Sam. 23. 3. Pſ. 82. 3, 4.

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

c Luk. 3. 14.

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

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

e 1 Tim. 2. 1, 2

CHAP.

CHAP. XXV.

Of Marriage.

1. MArriage is to be between one *Man* and one *Woman*; (*a*) neither is it lawful for any man to have more then one *Wife*, nor for any *Woman* to have more then one *Husband* at the ſame time.

a Gen. 2. 24. Mal. 2 15. Mat. 19. 5, 6.

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

b Gen. 2. 18. *c* Gen 1. 28. *d* 1 Cor. 7 2, 9.

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

e Heb. 13, 4. 1 Tim. 4, 3. *f* 1 Cor. 7. 39.

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

g Neh. 13 25, 26, 27.

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

h Levit. 18.

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

CHAP.

CHAP. XXVI.

Of the Church.

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

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

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

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

b 1 Cor. 1 2. Act. 11. 26.
c Rom. 1. 7. Eph. 1. 20, 21, 22.

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

d 1 Cor. 15. Rev. 2. & ch. 3.
e Rev. 18. 2. 2 Theſ. 2. 11, 12.
f Mat. 16. 18. Pſ. 72. 17. & Pſ. 102. 28. Rev. 12. 17.

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

g Col. 1. 18. Mat. 28. 18, 19. 20. Eph. 4. 11, 12.

thereof, but is (*h*) that Antichriſt, that Man of ſin, and Son of perdition, that exalteth himſelf in the Church againſt Chriſt, and all that is called God; whom the Lord ſhall deſtroy with the brightneſs of his coming.

h 2 Theſ. 2. 3---9.

5. In the execution of this power wherewith he is ſo intruſted, the Lord Jeſus calleth out of the World unto himſelf, through the Miniſtry of his word, by his Spirit, (*i*) thoſe that are given unto him by his Father; that they may walk before him in all the (*k*) ways of obedience, which he preſcribeth to them in his Word. Thoſe thus called he commandeth to walk together in particular ſocieties, or (*l*) Churches, for their mutual edification; and the due performance of that publick worſhip, which he requireth of them in the World.

i Joh 10. 16. chap. 12, 32.

k Mat. 28. 20.

l Mat. 18. 15—20.

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

m Rom. 1. 7. 1 Cor. 1. 2.

n Act. 2. 41, 42. ch. 5. 13. 14. 2 Cor. 9. 13.

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

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

8. A-

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

(*p*) Act. 20: 17, with *v.* 28. Phil. 1. 1.

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

(*q*) Act. 14: 23: See the original.

(*r*) 1 Tim. 4. 14.

Con-

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

10. The work of Paſtors being conſtantly to attend the Service of *Chriſt*, in his Churches, in the Miniſtry of the Word, and
t Act. 6. 4. Heb. 13. 17. Prayer, (*t*) with watching for their Souls, as they that muſt give an account to him; it is incumbent on the Churches to whom they Miniſter, not only to give
u 1 Tim. 5. 17, 18. Gal. 6. 6, 7. them all due reſpect, (*u*) but alſo to communicate to them of all their good things according to their ability, ſo as they may have a comfortable ſupply, without
x 2 Tim. 2. 4. being themſelves (*x*) entangled in
y 1 Tim. 3. 2. Secular Affairs; and may alſo be capable of exerciſing (*y*) Hoſpitality toward others; and this is re-
z 1 Cor. 9. 6.—14. quired by the (*z*) Law of Nature, and by the Expreſs order of our Lord

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

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

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

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

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

13. No

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

c Mat. 18. 15. 16, 17. Eph. 4. 2, 3.

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

d Eph. 6. 18. Pſ. 122. 6.

(e) communion amongſt themſelves for their peace, increaſe of love, and mutual edification. e Rom. 16. 1, 2. 3 Joh. 8, 9, 10.

15. In caſes of difficulties or differences, either in point of Doctrine, or Adminiſtration; wherein either the Churches in general are concerned, or any one Church in their peace, union, and edification; or any member, or members, of any Church are injured, in or by any proceedings in cenſures not agreeable to truth, and order: it is according to the mind of Chriſt, that many Churches holding communion together, do by their meſſengers meet to conſider, (f) and give their advice, in or about that matter in difference, to be reported to all the Churches concerned; howbeit theſe meſſengers aſſembled are not entruſted with any Church-power properly ſo called; or with any juriſdiction over the Churches themſelves, to exerciſe any cenſures either over any Churches, f Act. 15. 2, 4, 6. & 22, 23. 25

g 2 Cor. 1.24. 1 Joh. 4.1 Churches, or Perſons: or (*g*) to impoſe their determination on the Churches, or Officers.

CHAP. XXVII.

Of the Communion of Saints.

1. ALL *Saints* that are united to Jeſus Chriſt their *Head*, by his Spirit, and Faith; although they are not made thereby one perſon with him, have (*a*) fellowſhip in his Graces, ſufferings, death, reſurrection, and glory; and being united to one another in love, they (*b*) have communion in each others gifts, and graces; and are obliged to the performance of ſuch duties, publick and private, in an orderly way, (*c*) as do conduce to their mutual good, both in the inward and outward man.

a 1 Joh. 1. 3. Joh. 1. 16. Phil. 3 10 Rom. 6. 5 6.
b Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3 21, 22, 23.
c 1 Theſ. 5. 11. 14. Rom. 1. 12. 1 Joh. 2. 17. 18. Gal 6. 10.

2. *Saints*

2. *Saints* by profeſſion are bound to maintain an holy fellowſhip and communion in the worſhip of God, and in performing ſuch other ſpiritual ſervices, (*d*) as tend to their mutual edification; as alſo in relieving each other in (*e*) outward things according to their ſeveral abilities, and neceſſities; which communion according to the rule of the Goſpel, though eſpecially to be exerciſed by them, in the relations wherein they ſtand, whether in (*f*) families, or (*g*) Churches; yet as God offereth opportunity is to be extended to all the houſhold of faith, even all thoſe who in every place call upon the name of the Lord Jeſus; neverthele ſs their communion one with another as *Saints*, doth not take away or (*h*) infringe, the title or propriety, which each man hath in his goods and poſſeſſions.

d Heb. 10. 24, 25. with ch. 3. 12, 13.
e Act. 12. 29, 30.
f Eph. 6. 4.
g 1 Cor. 12. 14. —27.
h Act. 5. 4 Eph. 4. 28

CHAP.

CHAP. XXVIII.

Of Baptiſm and the Lords Supper.

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

a Mat. 28 19, 20. 1 Cor. 11. 26.

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

b Mat. 28. 19. 1 Cor. 4. 1.

CHAP.

CHAP. XXIX.

Of Baptiſm.

1. BAptiſm is an Ordinance of the New Teſtament, ordained by Jeſus Chriſt, to be unto the party Baptized, a ſign of his fellowſhip with him, in his death, (*c*) and reſurrection; of his being engrafted into him; of (*d*) remiſſion of ſins; and of his (*e*) giving up unto God through Jeſus Chriſt, to live and walk in newneſs of Life.

c Rom. 6. 3, 4, 5. Col. 2. 12. Gal. 3. 27.
d Mar. 1. 4. Act. 26. 16.
e Rom. 6. 2, 4.

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

f Mar. 16. 16. Act. 8. 36, 37

3. The outward element to be used in this ordinance (*g*) is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

g Mat 28. 19, 20. with Act. 8. 38.

4. Immersion, or dipping of the person (*h*) in water, is necessary to the due administration of this ordinance.

h Mat. 3. 16. Joh. 3 23.

CHAP. XXX.

Of the Lords Supper.

1. THE Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be observed in his Churches unto the end of the world,

world, for the perpetual remembrance, and ſhewing forth the ſacrifice of himſelf in his death (*a*) confirmation of the faith of believers in all the benefits thereof, their ſpiritual nouriſhment, and growth in him, their further ingagement in, and to, all duties which they owe unto him; (*b*) and to be a bond and pledge of their communion with him, and with each other.

a 1 Cor. 11.23,24. 25, 26.

b 1 Cor. 10.16,17. 21.

2. In this ordinance Chriſt is not offered up to his Father, nor any real ſacrifice made at all, for remiſſion of ſin of the quick or dead; but only a memorial of that (*c*) one offering up of himſelf, by himſelf, upon the croſſe, once for all; and a ſpiritual oblation of all (*d*) poſſible praiſe unto God for the ſame; ſo that the Popiſh ſacrifice of the Maſs (as they call it) is moſt abominable, injurious to Chriſts own only ſacrifice, the

c Heb. 9. 25,26.28.

d 1 Cor. 11. 24. Mat. 26. 26, 27.

alone propitiation for all the ſins of the Elect.

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

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

4. The denyal of the Cup to the people, worſhiping the Elements, the lifting them up, or carrying them about for adoration, and reſerving them for any pretended religious uſe, (*f*) are all contrary to the nature of this Ordinance, and to the inſtitution of Chriſt.

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

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

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

g 1 Cor. 11. 27.

h 1 Cor. 11. 26. & v. 28.

6. That doctrine which maintains a change of the ſubſtance of Bread and Wine, into the ſubſtance of Chriſts body and blood (commonly called Tranſubſtantiation) by conſecration of a Prieſt, or by any other way, is repugnant not to Scripture (*i*) alone, but even to common ſenſe and reaſon; overthroweth the (*k*) nature of the ordinance, and hath been and is the cauſe of manifold ſuperſtitions, yea, of groſs Idolatries.

i Act. 3. 21. Luk. 24. 6. & v. 39.

k 1 Cor. 11. 24, 25.

7. Worthy receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly by faith, really and indeed, yet not carnally, and corporally, but spiritually receive, and feed upon Christ crucified (*l*) & all the benefits of his death: the Body and Blood of *Christ*, being then not corporally, or carnally, but spiritually present to the faith of Believers, in that Ordinance, as the Elements themselves are to their outward senses.

l 1 Cor. 10. 16. ch. 11. 23–26.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion (*m*) with *Christ*; so are they unworthy of the Lords Table; and cannot without great sin against him, while they remain such, partake of these holy mysteries, (*n*) or be admitted thereunto: yea whosoever shall receive unworthily are guilty of the Body and Blood of the Lord, eating and drinking judgement to themselves.

m 2 Cor: 6, 14, 15.

n 1 Cor. 11. 29. Mat. 7. 6.

CHAP.

CHAP. XXXI.

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

1. THE Bodies of Men after Death return to duſt, (*a*) and ſee corruption; but their Souls (which neither die nor ſleep) having an immortal ſubſiſtence, immediately (*b*) return to God who gave them: the Souls of the Righteous being then made perfect in holyneſs, are received into paradiſe where they are with *Chriſt*, and behold the face of *God*, in light (*c*) and glory; waiting for the full Redemption of their Bodies; and the ſouls of the wicked,

a Gen. 3. 19. Act. 13. 36.

b Eccleſ. 12. 7.

c Luk. 23. 43. 2 Cor. 5. 1, 6, 8. Phil. 1. 23 Heb. 12. 23.

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

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

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

e 1 Cor. 15:51,52. 1 Theſ. 4. 17. *f* Job 19. 26, 27. *g* 1 Cor. 15.42,43.

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

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

CHAP.

CHAP. XXXII.

Of the Laſt Judgement.

1. GOD hath appointed a Day wherein he will judge the world in Righteouſneſs, by (*a*) Jeſus Chriſt; to whom all power and judgement is given of the Father; in which Day not only the (*b*) Apoſtate Angels ſhall be judged; but likewiſe all perſons that have lived upon the Earth, ſhall appear before the Tribunal of *Chriſt*; (*c*) to give an account of their Thoughts, Words, and Deeds, and to receive according to what they have done in the body, whether good or evil.

a Act. 17. 31. Joh. 5. 22. 27.

b 1 Cor. 6 3. Jud. 6.

c 2 Cor. 5. 10. Eccleſ. 12 14. Mat. 12. 36. Rom. 14. 10. 12. Mat. 25. 32. &c.

2. The

2. The end of Gods appointing this Day, is for the manifeſtation of the glory of his Mercy, in the Eternal Salvation of the Elect; *d* Rom. 9. 22, 23. (*d*) and of his Juſtice in the Eternal damnation of the Reprobate, who are wicked and diſobedient; for then ſhall the Righteous go into Everlaſting Life, and receive that fulneſs of Joy, and Glory, with everlaſting reward, in *e* Mat. 25. 21. 34. 2 Tim. 4. 8. the preſence (*e*) of the Lord: but the wicked who know not God, and obey not the Goſpel of Jeſus Chriſt, ſhall be caſt into E- *f* Mat. 25. 46. Mar. 9 48. 2 Theſ. 1. 7, 8, 9, 10. ternal torments, and (*f*) puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.

3. As Chriſt would have us to be certainly perſwaded that there ſhall be a Day of judgement, both *g* 2 Cor. 5. 10, 11. (*g*) to deter all men from ſin, and *h* 2 Theſ. 1. 5, 6, 7. for the greater (*h*) conſolation of the godly, in their adverſity; ſo will

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

i Mar. 13. 35, 36, 37. Luk. 13. 35, 36.
k Rev. 22 20.

AN

AN APPENDIX.

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

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

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

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

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

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

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

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

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

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

1. As to thoſe Chriſtians who conſent with us, *That Repentance from dead works, and Faith towards God, and our Lord Jeſus Chriſt, is required in perſons to be Baptiſed*; and do therefore ſupply the defect of the (infant being uncapable of making confeſſion of either) by others who do undertake theſe things for it. Although we do find by Church hiſtory that this hath been a very antient practiſe; yet conſidering, that the ſame Scripture which does caution us againſt cenſuring our brother, with whom we ſhall all ſtand before the judgment ſeat of Chriſt, does alſo inſtruct us, *That every one of us ſhall give an accompt of himſelf to God*, and *whatſoever is not of Faith is ſin.* Therefore we cannot for our own parts be perſwaded in our own minds, to build ſuch a practiſe Rom. 14. 4. 10. 12. 23.

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

2. As for thoſe our Chriſtian brethren who do ground their arguments for Infants baptiſm, upon a preſumed fœderal Holineſs, or Church-Memberſhip, we conceive they are deficient in this, that albeit this Covenant-Holineſs and Memberſhip ſhould be as is ſuppoſed, in reference

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

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

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

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

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

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

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

ceeded from his own loynes; but baptiſme is not ſo far extended in any true Chriſtian Church that we know of, as to be adminiſtred to all the poor infidel ſervants, that the members thereof purchaſe for their ſervice, and introduce into their families; nor to the children born of them in their houſe.

But we conceive the ſame parity of reaſoning may hold for the ordinance of baptiſm as for that of circumciſion; *Exodus* 12. 49. *viz.* one law for the ſtranger, as for the home born: If any deſire to be admitted to all the ordinances, and priviledges of Gods houſe, the door is open; upon the ſame terms that any one perſon was ever admitted to all, or any of thoſe priviledges, that belong to the Chriſtian Church; may all perſons of right challenge the like admiſſion.

As for that text of Scripture, Rom. 4. 11. *He received circumciſion a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed*; we conceive if the Apoſtles ſcope in that place be duly attended to, it will appear that no argument

can

can be taken from thence to inforce Infant baptiſm; and foraſmuch as we find a full and fair account of thoſe words given by the learned Dr. *Lightfoot* (a man not to be ſuſpected of partiality in this controverſie) in his *Hor. Hebrai*, on the 1 *Cor.* 7. 19. *p.* 42, 43. we ſhall tranſcribe his words at large, without any comment of our own upon them.

Circumciſio nihil eſt ratione habitâ temporis, jam enim evanuerat, adimpleto præcipuè ejus fine ob quem fuerat inſtituta; Iſtum finem exhibet Apoſtolus in verbis iſtis Rom. 4. 11. σφραγίδα τ δικαιοσύνης τ πίστεως τ ἐν ἀκροβυσίᾳ. *At vereor ne a pleriſque verſionibus non ſatis aptentur ad finem circumciſionis, & ſcopum Apoſtoli,*

Circumciſion is nothing, if we reſpect the time, for now it was without uſe, that end of it being eſpecially fulfilled; for which it had been inſtituted: this end the Apoſtle declares in theſe words, *Rom.* 4. 11. σφραγίδα, &c. But I fear that by moſt tranſlations they are not ſufficiently ſuited to the end of circum-

dum ab iis interseritur aliquid de suo.

cision, and the scope of the Apostle whilst something of their own is by them inserted.

And after the Doctor hath represented diverse versions of the words agreeing for the most part in sense with that which we have in our Bibles he thus proceeds.

Aliæ in eundem sensum, ac si circumcisio daretur Abrahamo *in sigillum justitiæ istius, quam ille habuit, dum adhuc foret præputiatus; quod non negabimus aliqualiter verum esse, at credimus circumcisionem longè aliò præcipuè respexisse.*

Other versions are to the same purpose; as if circumcision was given to *Abraham* for a Seal of that Righteousness which he had being yet uncircumcised, which we will not deny to be in some sence true, but we believe that circumcision had chiefly a far different respect.

Give

Liceat mihi verba ſic reddere. Et ſignum accepit circumciſionis, ſigillum juſtitiæ fidei, quæ futura in præputio; *quæ futura dico, non quæ fuerat. Non quæ fuerat* Abrahamo *adhuc præputiato, ſed quæ futura ſemini ejus præputiato, id eſt, gentilibus, fidem olim* Abrahami *imitaturis.*

Give me leave thus to render the words; *And he received the ſign of circumciſion, a ſeal of the Righteouſneſs of Faith, which was to be in the uncircumciſion, Which was to be* (I ſay) not *which had been*, not that which *Abraham* had whilſt he was yet uncircumciſed; but that which his uncircumciſed ſeed ſhould have, that is the Gentiles, who in time to come ſhould imitate the faith of *Abraham.*

Nunc adverte bene quâ occaſione inſtituta Abrahamo *circumciſio, ponens tibi ante oculos hiſtoriam ejus, Gen.* 17.

Now conſider well on what occaſion circumciſion was inſtituted unto *Abraham*, ſetting before

Fit primò ei hæc promiſſio, Multarum Gentium eris tu pater (*quonam ſenſu explicat Apoſtolus, iſto capite*) *& ſubinde ſubjungitur duplex ſigillum rei corroborandæ; immutatio ſcilicet nominis* Abrami *in* Abrahamum; *& inſtitutio circumciſionis* : *v.* 4. Ecce mihi tecum eſt fœdus, eris tu pater multarum gentium. *Quare vocatum eſt nomen ejus* Abrahamus? *In ſigillationem hujus promiſſionis.* Tu Pater eris multarum gentium. *Et quare inſtituta ei circ-*

fore thine eyes the hiſtory thereof, *Gen.* 17.

This promiſe is firſt made unto him, *Thou ſhalt be the Father of many Nations* (in what ſenſe the Apoſtle explaineth in that chapter) and then there is ſubjoined a double ſeal for the confirmation of the thing, to wit, the change of the name *Abram* into *Abraham*, and the inſtitution of circumciſion. v. 4. *Behold as for me, my Covenant is with thee, and thou ſhalt be the Father of many Nations.* Wherefore was his name called *Abraham?* for the ſealing

cumciſio? In ſigillationem ejuſdem promiſſionis. Tu Pater eris multarum Gentium. *Ita ut hic ſit ſenſus Apoſtoli, inſtitutioni circumciſionis congruentiſſimus; accepit ſignum circumciſionis, ſigillum juſtitiæ fidei, quam olim erat in circumciſio (vel Gentiles) habitura & adeptura.*

ing of this promiſe: *Thou ſhalt be the Father of many Nations* And wherefore was circumciſion inſtituted to him? For the ſealing of the ſame promiſe. *Thou ſhalt be the Father of many Nations.* So that this is the ſenſe of the Apoſtle, moſt agreeable to the inſtitution of circumciſion; he received the ſign of circumciſion, a ſeal of the Righteouſneſs of Faith which in time to come the uncircumciſion (or the Gentiles) ſhould have and obtain.

Duplex ſemen erat Abrahamo; *naturale, Judæorum; & fidele*

Abraham had a twofold ſeed, *natural*, of the Jews; and *faithful*

gentilium credentium: ſignatur naturale ſigno circumciſionis, primò quidem in ſui diſtinctionem, ab omnibus aliis gentibus, dum eæ non adhuc forent ſemen Abrahami; *at præcipue in memoriam juſtificationis gentium per fidem, cum tandem forent ejus ſemen. Ceſſatura ergo merito erat circumciſio, cum introducerentur Gentiles ad fidem, quippe quod tunc finem ſuum ultimum ac præcipuum obtinuerat, et perinde ὐ περιτομὴ ἐστὶν.*

faithful, of the believing Gentiles: his natural ſeed was ſigned with the ſign of circumciſion, firſt indeed for the diſtinguiſhing of them from all other Nations whilſt they as yet were not the ſeed of *Abraham*, but eſpecially for the memorial of the juſtification of the Gentiles by faith, when at length they ſhould become his ſeed. Therefore circumciſion was of right to ceaſe, when the Gentiles were brought in to the faith, foraſmuch as then it had obtained its laſt and chief end, & thenceforth *circumciſion is nothing.*

Thus

Thus far he, which we earneſtly deſire may be ſeriouſly weighed, for we plead not his authority, but the evidence of truth in his words.

3. Of whatſoever nature the holineſs of the children mentioned, 1 *Cor.* 7. 12. be, yet they who do conclude that all ſuch children (whether Infants or of riper years) have from hence an immediate right to baptiſm, do as we conceive put more into the concluſion, then will be found in the premiſſes.

For although we do not determine poſitively concerning the Apoſtles ſcope in the holineſs here mentioned, ſo as to ſay it is this, or that, and no other thing; Yet it is evident that the Apoſtle does by it determine not only the lawfulneſs but the expedience alſo of a beleivers cohabitation with an unbeliever, in the ſtate of marriage.

And we do think that although the Apoſtles aſſerting of the unbelieving yoke-

yokefellow to be ſanctified by the believer, ſhould carry in it ſomewhat more then is in the bare marriage of two infidels, becauſe although the marriage covenant have a divine ſanction ſo as to make the wedlock of two unbelievers a lawful action, and their conjunction and cohabitation in that reſpect undefiled, yet there might be no ground to ſuppoſe from thence, that both or either of their perſons are thereby ſanctified; and the Apoſtle urges the cohabitation of a believer with an infidel in the ſtate of wedlock from this ground that the unbelieving husband is *ſanctified* by the believing wife; nevertheleſs here you have the influence of a believers faith *aſcending from an inferior to a ſuperior relation*; from the wife to the husband who is her head, *before it can deſcend to their off-ſpring*. And therefore we ſay, whatever be the nature or extent of the holineſs here intended, we conceive it cannot convey to the children an immediate right to baptiſm; becauſe it would then be of another nature, and of a larger extent, then the root,

and

and original from whence it is derived; for it is clear by the Apoſtles argument that holineſs cannot be derived to the child from the ſanctity of one parent only, if either father or mother be (in the ſenſe intended by the Apoſtle) unholy or unclean, ſo will the child be alſo, therefore for the production of an holy ſeed it is neceſſary that both the Parents be ſanctified; and this the Apoſtle poſitively aſſerts in the firſt place to be done by the beleiving parent, although the other be an unbeliever; and then conſequentially from thence argues, the holineſs of their children. Hence it follows, that as the children have no other holineſs then what they derive from both their Parents; ſo neither can they have any right by this holineſs to any ſpiritual priviledge but ſuch as both their Parents did alſo partake of: and therefore if the unbelieving Parent (though ſanctified by the believing Parent) have not thereby a a right to baptiſm, neither can we conceive, that there is any ſuch priviledge, derived to the children by their birth-holineſs.

Beſides

Beſides if it had been the uſual practiſe in the Apoſtles dayes for the father or mother that did beleive, to bring all their children with them to be baptiſed; then the holineſs of the beleiving *Corinthians* children, would not at all have been in queſtion when this Epiſtle was written; but might have been argued from their paſſing under that ordinance, which repreſented their new birth, although they had derived no holineſs from their Parents, by their firſt birth; and would have layen as an exception againſt the Apoſtles inference, *elſe were your Children unclean*, &c. But of the ſanctification of all the children of every beleiver by this ordinance, or any other way, then what is beforemèntioned, the Scripture is altogether ſilent.

This may be alſo added; that if this birth holineſs do qualifie all the children of every believer, for the ordinance of baptiſm; why not for all other ordinances? for the Lords Supper as was practiſed for a long time together? for if recourſe be had to what the Scriptures

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ſpeak generally of this ſubject; it will be found, that the ſame qualities which do intitle any perſon to baptiſm, do ſo alſo for the participation of all the Ordinances, and priviledges of the houſe of God, that are common to all believers.

Whoſoever can and does interrogate his good Conſcience towards God when he is baptiſed (as every one muſt do that makes it to himſelf a ſign of Salvation) is capable of doing the ſame thing, in every other act of worſhip that he performs.

4. The arguments and inferences that are uſually brought for, or againſt Infant baptiſm from thoſe few inſtances which the Scriptures afford us of whole families being baptiſed; are only conjectural; and therefore cannot of themſelves, be concluſive on either hand: yet in regard moſt that treat on this ſubject for Infant baptiſm, do (as they conceive) improve theſe inſtances to the advantage of their argument: we think it meet (in like manner as in the caſes before mentioned ſo in this) to ſhew the invalidity of ſuch inferences.

Cornelius worſhipped God with all his houſe, the *Jaylor*, and *Criſpus* the chief ruler of the Synagogue, *believed God with each of their houſes. The houſhold of* Stephanus *addicted themſelves to the Miniſtry of the Saints:* ſo that thus far *Worſhipping*, and *Believing* runs parallel with *Baptiſm.* And if *Lydia*, had been a married perſon, when ſhe believed, it is probable her husband would alſo have been named by the Apoſtle, as in like caſes, inaſmuch as he would have been not only a part, but the head of that baptiſed houſhold.

Who can aſſign any probable reaſon, why the Apoſtle ſhould make mention of four or five houſholds being baptiſed and no more? or why he does ſo often vary in the method of his ſalutations, *Rom.* 1. 6. ſometimes mentioning only particular perſons of great note, other times ſuch, and the Church in their houſe? the Saints that were with them; and them belonging to *Narciſſus*, who were in the Lord; thus ſaluting either whole families, or part of families, or only particular perſons in families,

milies, conſidered as they were in the Lord, for if it had been an uſual practiſe to baptize all children, with their parents; there were then many thouſands of the Jews which believed, and a great number of the Gentiles, in moſt of the principal Cities in the World, and among ſo many thouſands, it is more then probable there would have been ſome thouſands of houſholds baptiſed; why then ſhould the Apoſtle in this reſpect ſignalize one family of the Jews and three or four of the Gentiles, as particular inſtances in a caſe that was common? whoever ſuppoſes that we do willfully debar our children, from the benefit of any promiſe, or priviledge, that of right belongs to the children of believing parents; they do entertain over ſevere thoughts of us: to be without natural affections is one of the characters of the worſt of perſons, in the worſt of times. Wee do freely confeſſe our ſelves guilty before the Lord, in that wè have not with more circumſpection and diligence train'd up thoſe that relate to us in the fear of the Lord;

and do humbly and earneſtly pray, that our omiſſions herein may be remitted, and that they may not redound to the prejudice of our ſelves, or any of ours: but with reſpect to that duty that is incumbent on us, we acknowledge our ſelves obliged by the precepts of God, to bring up our children in the nurture and admonition of the Lord, to teach them his fear, both by inſtruction and example; and ſhould we ſet light by this precept, it would demonſtrate that we are more vile then the unnatural Heathen, that like not to retain God in their knowledge, our baptiſm might then be juſtly accompted, as no baptiſm to us.

There are many ſpecial promiſes that do incourage us aswell as precepts, that do oblige us to the cloſe purſuit of our duty herein: that God whom we ſerve, being jealous of his Worſhip, threatens the viſiting of the Fathers tranſgreſſion upon the children to the third and fourth generation of them that hate him: yet does more abundantly extend his mercy, even to thouſands (reſpecting the off-

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ſpring and ſucceding generations) of them that love him, and keep his commands.

When our Lord rebuked his diſciples for prohibiting the acceſs of little children that were brought to him, that he might pray over them, lay his hands upon them, and bleſſe them, does declare, *that of ſuch is the Kingdom of God.* And the Apoſtle *Peter* in anſwer to their enquiry, that deſired to know what they muſt do to be ſaved, does not only inſtruct them in the neceſſary duty of repentance and baptiſm; but does alſo thereto encourage them, by that promiſe which had reference both to them, and their children; if our Lord Jeſus in the forementioned place, do not reſpect the qualities of children (as elſewhere) as to their meekneſs, humility, and ſincerity, and the like; but intend alſo that thoſe very perſons and ſuch like, appertain to the Kingdom of God, and if the Apoſtle *Peter* in mentioning the aforeſaid promiſe, do reſpect not only the preſent and ſucceeding generations of thoſe Jews, that heard him,

(in which ſenſe the ſame phraſe doth occurre in Scripture) but alſo the immediate off-ſpring of his auditors; whether the promiſe relate to the gift of the Holy Spirit, or of eternal life, or any grace, or priviledge tending to the obtaining thereof; it is neither our concerne nor our intereſt to confine the mercies, and promiſes of God, to a more narrow, or leſſe compaſſe then he is pleaſed gratiouſly to offer and intend them; nor to have a light eſteem of them; but are obliged in duty to God, and affection to our children; to plead earneſtly with God and uſe our utmoſt endeavours that both our ſelves, and our off-ſpring may be partakers of his Mercies and gracious Promiſes: yet we cannot from either of theſe texts collect a ſufficient warrant for us to baptize our children before they are inſtructed in the principles of the Chriſtian Religion.

For as to the inſtance in little children, it ſeems by the diſciples forbidding them, that they were brought upon ſome other account, not ſo frequent as Baptiſm muſt be

be ſuppoſed to have been, if from the beginning believers children had been admitted thereto: and no account is given whether their parents were baptiſed believers or not; and as to the inſtance of the Apoſtle; if the following words and practiſe, may be taken as an interpretation of the ſcope of that promiſe we cannot conceive it does refer to infant baptiſm, becauſe the text does preſently ſubjoyn; *Then they that gladly received the word were baptiſed.*

That there were ſome believing children of believing parents in the Apoſtles dayes is evident from the Scriptures, even ſuch as were then in ther fathers family, and under their parents tuition, and education; to whom the Apoſtle in ſeveral of his Epiſtles to the Churches, giveth commands to obey their parents in the Lord; and does allure their tender years to hearken to this precept, by reminding them that it is the firſt command with promiſe.

And it is recorded by him for the praiſe of *Timothy*, and encouragement of pa-

rents betimes to inſtaruct, and children early to attend to godly inſtruction, that ἀπὸ βρέφους from a child, he had known the holy Scriptures.

The Apoſtle *John* rejoyced greatly when he found of the children of the Elect Lady walking in the truth; and the children of her Elect Siſter joyn with the Apoſtle in his ſalutation.

But that this was not generally ſo, that all the children of believers were accounted for believers (as they would have been if they had been all baptiſed) may be collected from the character which the Apoſtle gives of perſons fit to be choſen to Elderſhip in the Church which was not common to all believers; among others this is expreſſely one, *viz. If there be any having believing, or faithful children*, not accuſed of Riot or unruly; and we may from the Apoſtles writings on the ſame ſubject collect the reaſon of this qualification, *viz.* That in caſe the perſon deſigned for this office to teach and rule in the houſe of God, had children capable of it; there might be firſt a proof of his

his ability, induſtry, and ſucceſſe in this work in his own family; and private capacity, before he was ordained to the exerciſe of this authority in the Church, in a publick capacity, as a Biſhop in the houſe of God.

Theſe things we have mentioned as having a direct reference unto the controverſie between our brethren and us; other things that are more abſtruſe and prolix, which are frequently introduced into this controverſie, but do not neceſſarily concern it, we have purpoſely avoided; that the diſtance between us and our brethren may not be by us made more wide; for it is our duty, and concern ſo far as is poſſible for us (retaining a good conſcience towards God) to ſeek a more entire agreement and reconciliation with them.

We are not inſenſible that as to the order of Gods houſe, and entire communion therein there are ſome things wherein we (as well as others) are not at a full accord among our ſelves, as for inſtance; the known

known principle, and ſtate of the conſciences of diverſe of us, that have agreed in this Confeſſion is ſuch; that we cannot hold Church-communion, with any other then Baptized-believers, and Churches conſtituted of ſuch; yet ſome others of us have a greater liberty and freedom in our ſpirits that way; and therefore we have purpoſely omitted the mention of things of that nature, that we might concurre, in giving this evidence of our agreement, both among our ſelves, and with other good Chriſtians, in thoſe important articles of the Chriſtian Religion, mainly inſiſted on by us: and this notwithſtanding we all eſteem it our chief concern, both among our ſelves, and all others that in every place call upon the name of the Lord Jeſus Chriſt our Lord, both theirs and ours, and love him in ſincerity, to endeavour to keep the unity of the Spirit, in the bond of peace; and in order thereunto, to exerciſe all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love.

And we are perſwaded if the ſame me-

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thod were introduced into frequent practiſe between us and our Chriſtian friends who agree with us in all the fundamental articles of the Chriſtian faith (though they do not ſo in the ſubject and adminiſtration of baptiſm) it would ſoon beget a better underſtanding, and brotherly affection between us.

In the beginning of the Chriſtian Church, when the doctrine of the baptiſm of *Chriſt* was not univerſally underſtood, yet thoſe that knew only the baptiſm of *John*, were the Diſciples of the Lord Jeſus; and *Apollos* an eminent Miniſter of the Goſpel of Jeſus.

In the beginning of the reformation of the Chriſtian Church, and recovery from that *Egyptian* darkneſs wherein our forefathers for many generations were held in bondage; upon recourſe had to the Scriptures of truth, different apprehenſions were conceived, which are to this time continued, concerning the practiſe of this Ordinance.

Let not our zeal herein be miſinterpreted: that God whom we ſerve is jealous of

of his worſhip. By his gracious providence the Law thereof, is continued amongſt us; and we are forewarned by what hapned in the Church of the Jews, that it is neceſſary for every generation, and that frequently in every generation to conſult the divine oracle, compare our worſhip with the rule, and take heed to what doctrines we receive and practiſe.

If the ten commands exhibited in the popiſh Idolatrous ſervice books had been received as the entire law of God, becauſe they agree in number with his ten commands, and alſo in the ſubſtance of nine of them; the ſecond Commandment forbidding Idolatry had been utterly loſt.

If *Ezra* and *Nehemiah* had not made a diligent ſearch into the particular parts of Gods law, and his worſhip; the Feaſt of Tabernacles (which for many centuries of years, had not been duly obſerved, according to the inſtitution, though it was retained in the general notion) would not have been kept in due order.

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So may it be now as to many things relating to the ſervice of God, which do retain the names proper to them in their firſt inſtitution, but yet through inadvertency (where there is no ſiniſter deſign) may vary in their circumſtances, from their firſt inſtitution. And if by means of any antient defection, or of that general corruption of the ſervice of God, and interruption of his true worſhip, and perſecution of his ſervants by the Antichriſtian Biſhop of *Rome*, for many generations; thoſe who do conſult the Word of God, cannot yet arrive at a full and mutual ſatisfaction among themſelves, what was the practiſe of the primitive Chriſtian Church, in ſome points relating to the *Worſhip* of God: yet inaſmuch as theſe things are not of the eſſence of Chriſtianity, but that we agree in the fundamental doctrines thereof, we do apprehend, there is ſufficient ground to lay aſide all bitterneſs and prejudice, and in the ſpirit of love and meekneſs to imbrace

brace and own each other therein; leaving each other at liberty to perform such other services, (wherein we cannot concur) apart unto God, according to the best of our understanding.

FINIS.