

To the Right Hon:ble the Lords  
and Commons Assembled in  
Parliament.

The humble Advice of the Assembly  
of Divines now sitting at West=  
minster, by authority of  
Parliament

Concerning a Confession Faith, which  
is here presented whole & entire [112r]

Chapt: I

Of the Holy Scripture.

Although the light of Nature, & the Workes, of Creation & Providence do so farre manifest the Goodnes, Wisdome, & Power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledg of God, & of his Will, which is necessary unto salvation. Therefore, it pleased the Lord, at [114r] sundry times, and in divers manners, to reveile himself, and to declare that his Will unto his Church; and afterwards, for the better preserving and propagating of the Truth, and for the more sure establishment & comfort of the Church against the corruption of the flesh, and the malice of Satan & of the World, to commit the same wholly unto Writing: which maketh the Holy Scripture to bee most necessary; those former wayes of Gods reveiling his Will unto his People, beeing now ceased.

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

Of the Old Testament.

Genesis	Ecclesiastes
Exodus	The Song of Songs
Leviticus	Isaiah
Numbers	Jeremiah [114v]

Deuteronomy Lamentations

Joshuah Ezekiel

Judges Daniel

Ruth Hoseah

1 Samuel Joel

2 Samuel Amos

1 Kings Obadiah

2 Kings Jonah

1. Chronicles Micah

2. Chronicles Nahum

Ezra Habakkuk

Nehemiah Zephaniah

Esther Haggai

Job Zechariah

Psalms Malachie

Proverbs

Of the New Testament.

The Gospels according to

Matthew

Mark.

Luke

John.

The Acts of the Apostles.

Pauls Epistles to the Romanes

Thessalonians 1

Corinthians 1 Thessalonians 2

Corinthians 2 To Timothy 1

Galatians To Timothy 2

Ephesians To Titus

Philippians To Philemon

Colossians

The Epistle to the Hebrewes.

The Epistle of James.

The first, and second Epistles of Peter.

The first, second, & third Epistles of John.

The Epistle of Jude.

The Revelation of John.

All which are given by inspiration of God to bee the Rule of Faith, & Life.

3. The Bookes commonly called the Apochrypha, not beeing [115r] of Divine inspiration, are no part of the Canon of the Scripture, and therefore are of no authority in the Church of God, nor to bee any otherwise approved, or made use of, than other humane Writings.

4. The Authority of the Holy Scripture, for which it ought to be beleived, & obeyed, dependeth not upon the Testimony of any man, or Church; but, wholly upon God (who is Trueth it self) the Author thereof: and therefore, it is to bee received, Because it is the Word of God.

5. Wee may bee moved, & induced by the testimony of the Church, to an high & reverent esteem of the holy Scripture. And, the heavenlynes of the Matter, the efficacy of the Doctrine, 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, the many other incomparable Excellencies, and the entire perfection thereof, are Arguments whereby it doth abundantly evidence it self to bee the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible trueth & divine authority thereof, is from the inward work of the Holy Spirit bearing witness by, and with the Word, in our hearts.

6. The whole Counsel of God concerning all things necessary [115v] for his own Glory, mans salvation, faith & life, is either expressly sett down in Scripture, or by good and necessary consequence may bee deduced from Scripture: unto which, nothing at any time is to bee added, whether by new Revelations of the Spirit, or Traditions of men. Neverthelesse, wee acknowledg

the 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 ordered by the light of Nature, and Christian Prudence, according to the general Rules of the Word, which are allways to be observed.

7. All things in Scripture are not alike plaine in themselves, nor alike cleare unto all: yet, those things which are necessary to be knowne, beleived, & observed for salvation, are so clearely propounded, & opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary meanes, may attaine unto a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native [116r] 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 knowne to the Nations) beeing immediatly inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore Authentical; so as, in all Controversies of Religion, the Church is finally to Appeale unto them. But, because these Original Tongues are not knowne to all the People of God, who have right unto, and interest in the Scriptures, and are commanded, in the feare of God, to read & search them, therefore they are to be Translated into the Vulgar Language of every Nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and through patience & comfort of the Scriptures, may have hope.

9. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore, when there is a Question about the true & full sence of any Scripture, (which is not manifold, but one,) it must be searched and knowne by other places that speak more clearely.

10. The Supreme Judge by which all Controversies [116v] of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, doctrines of men, and private Spirits, are to be examined; and, in whose sentence wee are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Chapt: II.

Of God, and <of> the Holy Trinity.

1. There is but one only, Living, & true God, who is infinite in Being & Perfection, a most pure Spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the Councel of his owne immutable and most righteous Will, for his owne Glory; most loving, gracious, merciful, long-suffering; abundant in goodnes and trueth, forgiving iniquity, transgression, and sin; the Rewarder of them that dilligently seek him; and, withall, most just, and terrible in his judgments, hateing all sin, and who will by no meanes cleare the guilty.

2. God hath all life, glory, goodnes, blessednes, in, and of himself; and is alone in, and unto himself, all sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting [117r] his owne glory in, by, unto, & upon them. Hee is the alone fountaine of all Beeing, of whom, through whom, and to whom are all things; and, hath most soveraigne Dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open, & manifest, his knowledg is infinite, infallible, & independent upon the Creature, so as nothing is to him contingent, or uncertaine. Hee is most holy in all his Counsels, in all his Workes, & in all his Commands. To him is due from Angels & Men, & every other creature, whatsoever Worship, Service, or Obedience he is pleased to require of them.

3. In the Unity of the Godhead there bee Three Persons, of one substance, power, & eternity: God the Father, God the Son, and God the Holy Ghost: The Father is of none, neither begotten, nor proceeding; The Son is eternally begotten of the

Father; the Holy Ghost, eternally proceeding from the Father & the Son.

Chapt: III.

Of Gods Eternal Decree.

1. God, from all eternity, did, by the most wise & holy Counsel of his own Will, freely, & unchangably ordaine whatsoever comes to passe: yet so, as thereby neither is [117v] God the Author of sin, nor is violence offered to the Will of the Creatures; nor is the Liberty, or Contingency of second Causes taken away, but rather established.

2. Although God knowes whatsoever may, or can come to passe, upon all supposed conditions, yet hath hee not Decreed any thing, because hee foresaw it as future, or as that which would come to passe upon such conditions.

3. By the Decree of God, for the manifestation of his glory, some men & Angels are predestinated unto everlasting life; & others, foreordained to everlasting death.

4. These Angels & men, thus predestinated, & foreordained, are particularly, & unchangably designed, and their number so certaine, & definite, that it cannot bee either increased, or diminished.

5. Those of man-kind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal & immutable purpose, & the secret counsel & good pleasure of his Will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace & love, without any foresight of faith, or good workes, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto: & all, to the praise of his glorious grace. [118r]

6. As God hath appointed the Elect unto glory; so, hath hee, by the eternal, & most free purpose of his Will, foreordained all the meanes therunto. Wherefore, they who are elected, beeing fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, & saved, but the Elect only.

7. The rest of man-kind, God was pleased, according to the unsearchable counsel of his owne Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his soveraigne Power over his Creatures, to passe by; and, to ordaine them to dishonour, & wrath for their sin, to the praise of his glorious Justice.

8. The Doctrine of this high mystery of Predestination is to bee handled with special prudence & care, that men, attending the will of God reveiled in his Word, and yeilding obedience thereunto, may, from the certainty of their effectual Vocation, bee assured, of their eternal Election. So shall this Doctrine afford matter of praise, reverence, & admiration of God; and, of humility, dilligence, and abundant consolation to all that [118v] syncerely obey the Gospel.

Chapt: IIII.

Of Creation.

1. It pleased God the Father, Son, & Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, & goodnes, in the beginning, to create, or, make of nothing, the world, & all things therein, whether visible, or invisible, in the space of six dayes; and all, very good.

2. After God had made all other creatures, he created Man, male & female, with reasonable & immortal soules; indued with knowledg, righteousnes, and true holynes, after his owne Image; having the Law of God written in their hearts; and power, to fulfill it: and yet, under a possibility of transgressing, beeing left to the liberty of their owne will, which was subject unto Chang. Beside this Law written in their hearts, they received a Commaund, not to eate of the Tree of the knowledg of good and evil: which, while they kept, they were happy in their Communion with God, and had Dominion over the Creatures.

Chapt: V.

Of Providence.

1. God, the Great Creator of all things, doth uphold, direct, dispose, & governe all creatures, actions, & things, from [119r] the greatest even to the least, by his most wise and holy Providence, according to his infallible fore-knowledg, and the free, & immutable Counsel of his owne Will, to the praise of the glory of his wisdom, power, justice, goodnes, & mercy.

2. Although, in relation to the foreknowledg & Decree of God, the first Cause, all things come to passe immutably, & infallibly; yet, by the same Providence, hee ordereth them to fall out,

according to the nature of second Causes, either necessarily, freely, or contingently. God, in his ordinary Providence, maketh use of meanes, yet is free to work without, above, and against them, at his pleasure.

3. The almighty power, unsearchable wisdom, and infinite goodness of God so farre manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels & men; and that, not by a bare permission, but such as hath, joyned with him it, a most wise & powerful bounding, & otherwise ordering, & governing of them, in a manifold dispensation, to his owne holy ends; yet so, as the sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy & righteous, neither is, nor can be the Author, or Approver of sin. [119v]

4. The most wise, righteous, & gracious God [which ?] <doth> oftentimes leave, for a season, his owne children to manifold Temptations, and the corruptions of their owne hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption & deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close & constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy Ends.

5. As for those wicked & ungodly men, whom God, as a Righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but, sometimes also withdraweth the gifts which they had, and exposeth them to such Objects as their corruption makes occasions of sin; & withall, gives them over to their own lusts, the temptations of the World, & the power of Satan, whereby it comes to passe that they harden themselves, even under those meanes which God useth for the softening of others. [120r]

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

Chapt: VI.

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

1. Our first Parents, being seduced by the subtilty, and temptation of Satan, sinned, in eating the forbidden fruit. This their Sin, God was pleased, according to his wise & holy Counsel, to permitt, having purposed to Order it to his <owne> Glory.

2. By this Sin they fell <from> their original righteousness and Communion with God, and so became dead in sin, & wholly defiled in all the parts & faculties of soule & body.

3. They being the roote of all man-kind, the guilt of this Sin was imputed; and, the same death in sin, & corrupted nature, conveyed to all their Posterity descending from them by ordinary generation.

4. From this Original Corruption, whereby wee are utterly indisposed, & disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. [120v]
5. This corruption of Nature dureing this life, doth remaine in those that are regenerated; and, although it bee, through Christ, pardoned, & mortified; yet, both it self, and all the motions thereof are truely, & properly Sin.
6. Every Sin, both Original & Actual, beeing a transgression of the righteous Law of God, and contrary thereunto, doth, in its owne nature, bring guilt upon the sinner, whereby he is bound over to the Wrath of God, & curse of the Law, and so made subject to Death, with all miseries spiritual, temporal, and eternal.

Chapt: VII.

Of Gods Covenant with Man.

1. The distance betweene God & the Creature is so great, that although reasonable Creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of him, as their Blessednes & Reward, but by some voluntary condescension on Gods part, which hee hath bin pleased to expresse by way of Covenant.
2. The first Covenant made with Man, was a Covenant of Works, wherein life was promised to Adam; and, in him, to his Posterity, upon condition of perfect, & personal obedience.
3. Man, by his Fall, having made himself uncapeable of life by that Covenant, the Lord was pleased to make a Second, [121r] commonly called the Covenant of Grace; Wherein Hee freely offereth unto Sinners, life and salvation by Jesus Christ; requireing of them faith in Him, that they may bee saved, and promiseing to give unto all those that are ordained unto eternal life, his Holy Spirit to make them willing, and able to beleive.
4. This Covenant of Grace is frequently sett forth in Scripture by the name of a Testament, in reference to the Death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.
5. This Covenant was differently administred in the time of the Law, and in the time of the Gospel: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types & ordinances delivered to the People of the Jewes, all foresignifying Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in faith in the Promised Messiah, by whome they had full Remission of Sins, and, eternal Salvation; and, is called, the Old Testament.
6. Under the Gospel, when Christ, the Substance, was exhibited, the Ordinances in which this Covenant is dispensed, are, [121v] the Preaching of the Word, and the Administration of the Sacraments of Baptisme, & the Lords Supper: which, though fewer in number, and administred with more simplicity, and lesse outward glory, yet, in them, it is held forth in more fullness,

evidence, and spiritual efficacy, to all Nations, both Jewes & Gentiles; and, is called, the New Testament. There are not therefore, Two Covenants of Grace, differing in substance, but one and the same, under various dispensations.

Chapt: VIII.

Of Christ the Mediator.

1. It pleased God, in his eternal purpose, to choose, and Ordaine the Lord Jesus, his only begotten Son, to bee the Mediator betweene God & Man, the Prophet, Priest, and King, the Head, & Saviour of his Church, the Heyre of all things, and Judg of the World; unto whom he did from all eternity, give a People, to bee his Seed, and to bee by him in time redeemed, called, justified, sanctified, & glorified.

2. The Son of God, the Second Person in the Trinity, beeing very, and eternal God, of one Substance, and equal with the Father, did, when the fullnes of time was come, take [122r] upon him Mans Nature, with all the essential properties, & common infirmities thereof, yet, without sin; beeing, conceived by the Power of the Holy Ghost, in the wombe of the Virgin Mary, of her substance: So that, Two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joynd together in one Person, without conversion, composition, or confusion. Which Person is very God, & very Man, yet one Christ, the only Mediator betweene God and Man,

3. The Lord Jesus, in his humane Nature thus united to the Divine, was Sanctified, and annointed with the Holy Spirit, above measure, having in him all the treasures of wisdom & knowledg; in whom, it pleased the Father that all fullnes should dwell; to the end that, beeing holy, harmeslesse, undefiled, and full of grace and trueth, hee might bee throughly furnished to execute the Office of a Mediator, and Surety. Which Office, hee took not unto himself, but was thereunto Called by his Father, who putt all power, and judgment into his hand, and gave him commandment to execute the same.

4. This Office, the Lord Jesus <did> most willingly undertake; which, that he might discharg, he was made under the Law, and did perfectly fullfill it; endured most greivous torments immediatly in his soule, & most painful sufferings [122v] in his body, was crucified, & dyed, was buried, & remained under the power of Death, yet saw no corruption. On the third day he arose from the dead, with the very same body in which hee suffered, with which also hee ascended into heaven, and there sitteth at the right hand of his Father, makeing intercession, and shall returne to Judg men & Angels, at the end of the World.

5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which hee; through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of his Father, & purchased, not only reconciliation, but an everlasting inheritance in the Kingdome of heaven, for all those whom the Father hath given unto him.

6. Although the Work of Redemption was not actually wrought by Christ, till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect, in all Ages successively from the beginning of the World, in, & by those Promises, types, and sacrifices wherein he was reveiled, & signified to bee the seed of the Woman which should bruise the Serpents head; and, the Lamb slaine from the beginning of the World; being yesterday, & today the same, & forever.

7. Christ, in the work of Mediation, acts according to both Natures, by each nature doing that which is proper to it self; [123r] yet, by reason of the Unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other nature.

8. To all those for whome Christ hath purchased redemption, he doth certainly, & effectually apply & communicate the same; makeing intercession for them, & reveiling unto them, in, & by the Word, the mysteries of Salvation; effectually persuadeing them by his Spirit; to beleive, & obey, and governing their hearts by his word & Spirit; overcomeing all their enimies by his Almighty Power, & Wisdome, in such manner, & wayes, as are most consonant to his wonderfull & unsearchable dispensation.

Chapt: IX.

Of Free-Will.

1. God hath indued the Will of man with that natural liberty, that it is neither forced; nor, by any absolute necessity of nature, determined to good, or evil. Man, in his state of Innocency, had freedome, & power, to will, & to do that which was good, and well pleasing to God; but yet, mutably, so that hee might fall from it.

2. Man, by his Fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation: so as, a natural man, beeing altogether averse from that good, and dead in sin, is not able, by his owne [123v] strength, to convert himself, or to prepare himself thereunto.

3. When God converts a Sinner, and translates him into the state of Grace, hee freeth him from his natural bondage under Sin; and, by his Grace alone, inables him freely to will, and to doe that which is spiritually good; yet so, as that by reason of his remayning corruption, hee doth not perfectly, nor only, will that which is good, but doth also will that which is evil. The Will of man is made, perfectly, and, immutably free to Good alone, in the State of Glory only.

Chapt: X.

Of Effectual Calling.

1. All those whome God hath predestinated unto life, and those only, hee is pleased in his appointed and accepted time, effectually to Call, by his Word & Spirit, out of that state of Sin, & Death, in which they are by nature, to grace & salvation, by Jesus Christ; inlightening their minds spiritually, and savingly to understand the things of God, takeing away their heart of stone, and giveing unto them an heart of flesh; renewing their Wills, and, by his almighty Power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, beeing made willing by his grace. [124r]
2. This effectual Call is of Gods free, & special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill, beeing quickened and renewed by the Holy Spirit, hee is thereby inabled to answer this Call, and to imbrace the grace offered, & conveyed in it.
3. Elect Infants, dying in Infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, & how he pleaseth: So also, are all other Elect Persons who are uncapeable of beeing outwardly called by the ministry of the Word.
4. Others, not elected, although they may bee Called by the Ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot bee saved: Much lesse can men not professing <the> Christian Religion, bee saved in any other way whatsoever, bee they never so dilligent to frame their lives according to the light of Nature, and the Lawes of that Religion they do professe. And, to assert, and maintaine, that they may, is very pernicious, and to bee detested.

Chapt: XI.

Of Justification.

1. Those whom God effectually Calleth, hee also freely [124v] justifyeth: not, by infusing righteousness into them, but by pardoning their sins, and by accounting, and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputeing faith it self, the act of beleiving, or any other Evangelical Obedience, to them, as their righteousness; but, by imputeing the obedience, and satisfaction of Christ unto them, they Receaving, and Resting on him and his righteousness, by faith: Which faith, they have, not of themselves, it is the gift of God.
2. Faith, thus receaving, and resting on Christ and his righteousness, is the alone instrument of Justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his Obedience, & death, did fully discharge the debt of all those that are justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalfe: yet, in as much as hee was given by the Father, for them; and, his bedience, & satisfaction, accepted in their stead; and, both, freely, not for any thing in them; their Justification is only of free Grace; that, both the exact Justice, and rich Grace of God might bee glorified in the Justification of Sinners. [125r]

4. God did, from all eternity, decree to justify all the Elect, and Christ did, in the fullnes of time, dye for their sins, and rise againe for their Justification: neverthesse, they are not justified, untill the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified: and, although they can never fall from the State of Justification; yet, they may, by their sins, fall under Gods fatherly displeasure, and not have the light of his Countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, & renew their faith and repentance.

6. The Justification of Beleivers under the Old Testament, was, in all these respects, one and the same with the Justification of Beleivers under the New Testament.

Chapt: XII.

Of Adoption.

1. All those that are Justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the liberties & Priviledges of the children of God, have his Name putt upon them, receive the Spirit of Adoption, have accesse to the Throne of Grace with boldnes, are enabled to cry, Abba, Father; are pittied, protected, provided [125v] for; and, chastened by him, as <by> a Father: yet, never cast off, but sealed to the day of Redemption; and, inherite the Promises, as heyres of everlasting salvation.

Chapt: XIII.

Of Sanctification.

1. They who are effectually Called, and Regenerated, having a new heart, and a new spirit created in them, are further Sanctified, really, and personally, through the vertue of Christs death, & resurrection, by his Word & Spirit dwelling in them; the Dominion of the whole Body of Sin is destroyed, and the several lusts thereof are more & more weakened and mortified; and they, more and more quickened and strengthened in all saveing graces, to the practise of true holynes, without which no man shall see the Lord.

2. This Sanctification is throughout, in the whole man; yet, imperfect in this life, there abideing still some remnants of Corruption in every part: whence ariseth a continual & irreconcilable warre, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which warre, although the remayning corruption, for a time, may much prevaile; yet, through the [126r] continual supply of strength from the sanctifying Spirit of Christ, the Regenerate part doth overcome; and so, the Saints grow in grace, perfecting holynes in the feare of God.

Chapt: XIII.

Of Saving Faith.

1. The Grace of faith, whereby the Elect are inabled to beleive to the saveing of their Soules, is the worke of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word, by which also, & by the administration of the Sacraments & Prayer, it is increased and strengthened.

2. By this faith, a Christian beleiveth to bee true, whatsoever is reveiled in the Word, for the Authority of God himself speaking therein; and, acteth differently upon that which each particular passage thereof containeth; yeilding obedience to the Commands, trembling at the Threatenings, and imbraceing the Promises of God, for this life, and that which is to come. But the principal Acts of saving Faith, are, Accepting, Receaveing, and Resting upon Christ alone for justification, sanctification, and eternal life, by vertue of the Covenant of Grace. [126v]

3. This faith is different in Degrees, weak, or strong; may bee often, and many wayes assailed, and weakened, but getts the Victory: growing up in many to the attainment of a full assurance, through Christ who is both the Author & finisher of our faith.

Chapt: XV.

Of Repentance unto life.

1. Repentance unto life is an Evangelical grace, the Doctrine whereof is to bee preached by every Minister of the Gospel, aswel as that, of faith in Christ.

2. By it, a Sinner, out of the sight & sense not only of the danger, but also of the filthyenes and odiousnes of his sins, as contrary to the holy Nature, & righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so greives for, and hates his sins, as to turne from them all unto God, purposeing, and endeavoring to walk with him in all the wayes of his Commandements.

3. Although Repentance, bee not to bee rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the Act of Gods free grace in Christ; yet, it is of such necessity to all sinners, that [127r] none may expect Pardon without it.
4. As there is no Sin so smal, but it deserves damnation; so, there is no Sin so great, that it can bring damnation upon those who truely Repent.
5. Men ought not to content themselves with a general Repentance, but it is every mans duty to endeavor to repent of his particular sins, particularly.
6. As every man is bound to make private confession of his Sins to God, praying for the pardon thereof, upon which, & the forsaking of them, hee shall find mercy; so, hee that scandalizeth his Brother, or the Church of Christ, ought to bee willing, by a private, or publique Confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon, to bee reconciled to him, and in love to receive him.

Chapt: XVI.

Of Good Workes.

1. Good Workes are not only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeale, or upon any pretence of good intention. [127v]
2. These Good workes, done in obedience to Gods Commandments, are the fruits and evidences of a true & lively faith: and, by them, Beleivers manifest their thankfulnes, strengthen their assurance, edify their brethren, adorne the profession of the Gospel; stopp the mouthes of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, haveing their fruit unto holynes, they may have the end, eternal life.
3. Their ability to do good Workes, is not at all of themselves, but wholly from the Spirit of Christ. And, that they <may> bee inabled thereunto, beside the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will, and to doe, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to performe any duty unlesse upon a special motion of the Spirit; but, they ought to bee dilligent in stirring up the grace of God that is in them.
- 4 They who, in their obedience, attaine to the greatest height which is possible in this life, are so farre from beeing able to supererrogate, & to do more than God requires, as that they fall short of much which [128r] in duty they are bound to doe.
5. Wee cannot by our best Workes, merit pardon if sin, or eternal life at the hand of God, by reason of the great disproportion that is between them & the glory to come; and, the infinite distance that is between us & God, whom, by them, wee can neither profitt, nor satisfy for the debt of our former sins, but, when wee have done all we can, wee have done but our duty, & are

unprofitable servants: and, because, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled, and mixed with so much weaknes & imperfection, that they cannot endure the severity of Gods judgment.

6. Notwithstanding, the persons of Beleivers beeing accepted through Christ, their good workes also are accepted in him; not, as though they were in this life wholly unblameable and unreproueable in Gods sight; but, that hee, looking upon them in his Son, is pleased to accept, & reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Workes done by unregenerate men, although for the matter of them, they may bee things which God commands; and, of good use, both to themselves, & others: yet, because they proceed not from an heart purified by faith, nor are done in a right manner, according to the Word; nor, to a [128v] right end, the glory of God, they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God: and yet, their neglect of them is more sinfull & displeasing unto God.

Chapt: XVII.

Of the Perseverance of the Saints.

1. They, whome God hath accepted in his Beloved, effectually called, & sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and bee eternally saved.

2. The Perseverance of the Saints depends not upon their owne free will, but upon the immutability of the Decree of Election, flowing from the free & unchangable love of God the Father; upon the <efficacy> immutability of the merit and intercession of Jesus Christ, the abideing of the Spirit, and of the seed of God within them, and the nature of the Covenant of Grace: from all which, ariseth also the certainty, and infallibility thereof.

3. Neverthesse, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the meanes of their preservation, fall into greivous sins; and, for a time, continue therein: whereby, they incurre Gods displeasure, and greive his holy Spirit, come to bee deprived of some measure of their graces & comforts, have their hearts hardened, and their consciences wounded; hurt, and scandalize others, & bring temporal judgments upon themselves.

Chapt: XVIII.

Of the Assurance of Grace & Salvation.

1. Although hypocrites and other unregenerate men may vainely deceive themselves with false hopes and carnal presumptions of beeing in the favour of God and estate of salvation, (which

hope of theirs shal perish;) yet, such as truly beleive in the Lord Jesus, & love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, bee certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but, an infallible assurance of faith founded upon the divine trueth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of Adoption witnessing with our Spirits that wee are the children of God, which Spirit [129v] is the earnest of our inheritance, whereby wee are sealed to the day of Redemption.

3. This infallible assurance doth not so belong to the essence of faith, but that a true beleiver may waite long, & conflict with many difficulties, before hee bee partaker of it: yet, beeing enabled by the Spirit to know the things which are freely given him of God, hee may, without extraordinary revelation, in the right use of Ordinary meanes, attaine thereunto. And therefore it is the duty of every one to give all dilligence to make his calling and election sure, that thereby his heart may bee enlarged in peace & joy in the holy Ghost, in love & thankfullnes to God, and in strength & cheerfullnes in the duties of obedience, the proper fruits of this assurance; so farre is it from inclineing men to loosnes.

4. True beleivers may have the assurance of their salvation divers wayes shaken, diminished, & intermitted; as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and greiveth the spirit; by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as feare him to walk in darknes & to have no light: yet, such [130r] are they never utterly destitute of that seed of God, & life of faith, that love of Christ & the bretren, that syncerity of heart, & conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, bee revived; and, by the which, in the meantime, they are supported from utter despaire.

Chapt: XIX.

Of the Law of God.

1. God gave to Adam a Law, as a Covenant of Workes, by which he bound him & all his posterity to personal, entire, exact, & perpetual obedience, promised life upon the fullfilling, & threatned death upon the breach of it, & indued him with power & ability to keep it.

2. This Law, after his Fall, continued to bee a perfect Rule of righteousnes; and, as such, was delivered by God upon Mount Sinai, in ten Commandments, & written in two Tables; the four first Commandments containing out duty towards God; and, the other six, our duty to man.

3. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Lawes, containing several typical Ordinances, partly of

worship, prefiguring Christ, his graces, actions, sufferings, & benefitts; and partly, holding forth divers [130v] instructions of moral duties. All which Ceremonial Lawes are now abrogated, under the New Testament.

4. To them also, as a body Politique, he gave sundry Judicial Lawes, which expired together with the State of that People; not obligeing any other now, further than the general Equity thereof may require.

5. The Moral Law doth forever bind all, aswel justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

6. Although true Beleivers bee not under the Law, as a Covenant of Workes, to bee thereby justified, or condemned; yet, is it of great use to them, aswel 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; discovering also the sinful pollutions of their nature, hearts, & 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 restraine their corruptions, in that it forbids sin: and, the threatnings of [131r] it serve to shew, what, even their sins, deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the Law. The Promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance of therof: although, not as due to them by the Law, as a Covenant of Workes. So as, a mans doing good, & refraineing from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his beeing under the Law; and, not under Grace.

7. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subdueing, & inabling the Will of man, to do that freely, & cheerfully, which the Will of God, reveiled in the Law, requireth to bee done.

Chapt: XX.

Of Christian Liberty, and Liberty of Conscience.

1. The Liberty <which> Christ hath purchaced for Beleivers under the Gospel, consists, in their freedome from the guilt of sin, the condemning wrath of God the Curse of the Moral Law; and, in their beeing delivered from <this present evil world, bondage to Satan, & Dominion of this sin; from the evil of afflictions, the sting of death, the victory> [131v] of the grave, & everlasting damnation; as also, in their free accesse to God, and their yeilding obedience unto him, not out of slavish feare, but a childlike love & willing mind. All which were common also to beleivers under the Law. 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 boldnes of accesse to the Throne of Grace, & in fuller communications of the free Spirit of God, than Beleevers under the Law, did ordinarily partake of.

2. God alone is Lord of the Conscience, and hath left it free from the Doctrines, and Commandments of men, which are, in any thing, contrary to his Word; or, beside it, if matters of faith, or Worship. So that, to beleive such Doctrines, or to obey such Commands, out of Conscience, is to betray true Liberty of Conscience: and, the requiring of an implicite faith, & an absolute & blind obedience, is to destroy Liberty of Conscience, & Reason also.

3. They, who, upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that beeing delivered out of the hands of our Enimies, wee might serve the Lord without feare, in holynes and righteousnes before him, all the dayes of our life.

4. And because the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve [132r] one another, They, who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawful exercise of it, whether it bee Civil or Ecclesiastical, resist the Ordinance of God. And, for the publishing, of such Opinions, or maintaineing of such practices, as are contrary to the Light of Nature, or to the knowne Principles of Christianity (whether concerning Faith, Worship, or Conversation;) or, to the Power of Godlines: or, such erroneous opinions, or practices, as which either in their owne nature or in the manner of publishing, or maintayning them, are destructive to the external Peace, and Order which Christ hath established in the Church, They may lawfully bee called to account, and proceeded against, by the Censures of the Church, and by the Power of the Civil Magistrate.

Chapt: XXI.

Of Religious Worship, and the Sabbath Day.

1. The Light of Nature sheweth that there is a God, who hath Lordship & Sovereignty over all, is Good, and doth good unto all, and is therefore to bee feared, loved, prayed, called upon, trusted in, and served in, with all the heart, & with all the Soule, and with all the might. But, the acceptable way of worshipping the true God, is instituted by himselfe, and so limited [132v] by his own reveiled Will that hee may not bee worshipped according to the imaginations & devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

2. Religious Worship is to bee given to God, the Father, Son, & Holy Ghost; and, to him alone; not, to Angels, Saints, or any other Creature: and, since the Fall, not without a Mediator; nor, in the mediation of any other but of Christ alone.

3. Prayer, with Thanksgiving, beeing one special part of Religious Worship, is, by God, required of all men: and, that it may bee accepted, it is to bee made in the Name of the Son, by the help of his Spirit, according to his Will, with understanding, reverence, humility, fervency, faith, love, & perseverance; and, if vocal, in a knowne tongue.

4. Prayer is to bee made for things lawfull; and, for all sorts of men liveing, or that shall live hereafter; but, not for the Dead, nor for those of whome it may bee knowne that they have sinned the Sin unto death.

5. The Reading of the Scriptures with Godly feare, the sound Preaching, and conscionable Hearing of the Word, [133r] in obedience unto God, in season & out of season, with understanding, faith, & reverence, Singing of Psalmes with grace in the heart; as also, the due Administration, & worthy Receaving of the Sacraments instituted by Christ, are all, parts of the ordinary Religious Worship of God; <beside, religious Oaths, vowes, solemne fastings, & Thanksgivings upon special occasions, which are, in their several times & seasons to bee used, in an holy & religious manner.>

6. Neither Prayer, nor any other part of Religious Worship, is now, under the Gospel, either tyed unto, or made more acceptable by any Place in which it is performed, or towards which, it <is> may bee directed: but God is to bee worshipped everywhere, in spirit & trueth; as, in private families dayly, & in secret, each one by himself; so, more solemnly in the Publique Assemblies, which are not carelessly or willfully to bee neglected, or forsaken, when God, by his Word, or Providence, calleth thereunto.

7. As it is of the Law of Nature, that, in a general, a due proportion of time be sett apart for the Worship of God; so, in his Word, by a positive, moral, & perpetual Commandement binding all men, in [...] all Ages, he hath particularly appointed One day in seven, for a Sabbath, to bee 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, which, in [133v] Scripture, is called the Lords Day, and is to bee continued to the end of the World, as the Christian Sabbath.

8. This Sabbath is then kept holy unto the Lord, when men, after a due prepareing of their hearts, & ordering of their common affaires before hand, do not only observe an holy Rest, all the day, from their owne works, words, and thoughts about their worldly imployments & recreations, but also are taken up, the whole time, in the publique and private exercises of his Worship, and in the duties of necessity, & mercye.

Chapt: XXII.

Of Lawful Oathes, and Vowes.

1. A Lawfull Oath is a part of Religious Worship, ~~~~~ wherein, upon just occasion, the person swearing, solemnly calleth God to witnesse what hee asserteth, or promiseth, and to judg him according to the trueth or falsehood of what hee sweareth.
2. The Name of God only, is that by which men ought to swear, and, therein, it is to bee used with all holy feare & reverence. Therefore, to swear vainely, or rashly, by that glorious & dreadful Name; or, to swear at all by any other thing, is sinfull, & to bee abhorred. Yet, as in matters of weight & moment, an Oath is warranted by [134r] the Word of God, and under the New Testament aswel as under the Old; so, a Lawful Oath, being imposed by lawfull authority, in such matters, ought to bee taken.
3. Whosoever taketh an Oath, ought duely to consider the weightynes of so solempne an Act, and therein to avouch nothing but what hee is fully persuaded is the trueth: Neither may any man bind himself by oath, to any thing, but what is good & just, and what hee beleiveth so to bee, and what hee is able, & resolved to performe . < Yet, it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawful authority.>
4. An Oath is to bee taken in the plaine & comon sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but, in any thing not sinful, beeing taken, it binds to performance, <al>though to a mans owne hurt. Nor is it to bee violated, although made to Hereticks, or Infidels.
5. A Vow is of the like nature with a Promisory Oath, and ought to bee made with the like Religious care, and to bee performed with the like faithfullnes.
6. It is not to bee made to any Creature, but to God alone: and, that it may bee accepted, it is to bee made voluntarily, out of faith, & conscience of duty, in way of thankfullnes for mercy received, or for the obtayning of what wee want, whereby wee more strictly bind ourselves to necessary [134v] duties; or, to other things, so farre, & so long as they may fittly conduce thereunto.
7. No man may vow to doe any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his owne power, and for the performance whereof he hath no promise of ability from God. In which respects, Popish monastical Vowes of Perpetual Single life, professed Poverty, & Regular Obedience, are so farre from beeing degrees of higher Perfection, that they are superstitious & sinful snares, in which no Christian may himself intangle himself.

Chapt: XXIII.

Of the Civil Magistrate.

1. God, the Supreme Lord & King of all the World, hath ordained Civil Magistrates, to bee, under Him, over the people, for his owne glory, & the Publique Good: and, to this end, hath armed them with the power of the Sword, for the defence & encouragment of them that are good, and for the punishment of Evil Doers.
2. It is lawful for Christians to <accept, and> execute the office of a Magistrate, when called thereunto: in the managing whereof, as they ought especially to maintaine Piety, justice, & peace, according to the wholesome Lawes of each Common [135r] Wealth; so, for that end, they may lawfully, now under the New Testament, wage warre, upon just and necessary occasion.
3. The Civil Magistrate may not assume to himself, the adminstration of the Word & Sacraments, or the Power of the Keyes of the Kingdome of heaven: Yet, he hath authority, and it is his duty, to take order that Unity, & Peace bee preserved in the Church, that the Trueth of Christ bee kept pure, & intire, that all Blasphemies & Heresies bee suppressed, all corruptions & abuses in Worship & Discipline prevented, or reformed, and all the Ordinances of Christ duely settled, administred, & observed. For the better effecting whereof, he hath power to call Synods, to bee present at them, and to provide, that whatsoever is transacted in them, bee according to the mind of Christ.
4. It is the Duty of People, to pray for Magistrates, to honour their Persons, to pay them tribute or other dues, to obey their lawful Commands, and to bee subject to their authority, for conscience sake. Infidelity, or difference in Religion doth not make void the Magistrates just & legal authority, nor free the People from their due obedience to him: from which, Ecclesiastical Persons are not exempted, much lesse hath the Pope any Power & Jurisdiction over them, in their Dominions, or over any of their people; and, least of all, to deprive them [135v] of their Dominions, or lives, if he shall judg them to bee Hereticks, or upon any other pretence whatsoever.

Chapt: XXIII.

Of Mariage, and Divorce.

1. Marriage is to bee between one man & one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.
2. Marriage was ordeyned for the mutual helpe of husband & wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and, for preventing of uncleannes.

3. It is lawfull for all sorts of people to marry, who are able with judgment to give their consent. Yet, it is the duty of Christians to marry <only> in the Lord. And therefore such as professe the true Reformed Religion, should not marry with Infidels, Papists, or other Idolaters: neither should such as are Godly, bee unequally yoked, by marrying with such as are notoriously wicked in their life, or maintaine damnable heresies.

4. Marriage ought not to bee within the degrees of consanguinity <or affinity> forbidden by the Word. Nor can such incestuous marriages ever bee made lawfull by any law of man or consent [136r] of Parties, so as those persons may live together as man and wife. The man may not marry any of his wives kindred, nearer in blood, than hee may of his owne; nor, the woman, of her husbands blood kindred, nearer in blood, than of her owne.

5. Adultery, or fornication committed after a Contract, beeing detected before marriage, giveth just occasion to the innocent party, to dissolve that Contract. In the Case of Adultery after marriage, it is lawful for the innocent party, to sue out a divorce; and, after the divorce, to marry another, as if the offending party were dead.

6. Although the corruption of man bee such, as is apt to study Arguments, unduely to putt asunder those whom God hath joyned together in marriage; yet, nothing but Adultery, or such wilfull desertion as can no way bee remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a publique, & orderly course of proceeding, is to bee observed; and, the persons concerned in it, not left to their owne wills, & discretion, in their owne Case.

Chapt: XXV.

Of the Church.

1. The Catholique or Universal Church, which is invisible, consists of the whole number of the Elect; that have been, [136v] are, or shall bee, gathered into One, under Christ, the Head therof; and is, the Spouse, the Body, the Fullnes of Him that filleth all in all.

2. The Visible Church, which is also Catholique or Universal, under the Gospel, (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that professe the true Religion; and, of their children: and is, the Kingdome of the Lord Jesus Christ, the house, & family of God, out of which, there is no ordinary possibility of salvation.

3. Unto this Catholique Visible Church, Christ hath given the Ministry, Oracles, & Ordinances of God, for the gathering, & perfecting of the Saints, in this life, to the end of the world: and doth, by his owne presence & spirit, according to his promise, make them effectual thereunto.

4. This Catholique Church hath bin sometimes more, sometimes lesse Visible. And, Particular Churches, which are members therof, are more or lesse pure, according as the Doctrine of the

Gospel is taught, & imbraced, Ordinances administred, & Publique Worship performed more or lesse purely in them.

5. The purest Churches under heaven are subject both to mixture, & Error; and some, have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Neverthelesse, there shalbee alwayes a Church [137r] on Earth, to worship God according to his Will.

6. There is no other Head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, bee Head therof: but is, that AntiChrist, that Man of Sin, & sonne of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

Chapt: XXVI.

Of the Communion of Saints.

1. All Saints, that are united to Jesus Christ their Head, by his Spirit, & by faith, have fellowship with him in his graces, sufferings, death, resurrection, & glory: And, beeing united to one another in love, they have Communion in each others gifts & graces, and are obliged to the performance of such duties, publique & private, as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession, are bound to maintaine an holy fellowship & Communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also, in releiving each other in outward things according to their several abilities and necessities. Which Communion, as God offereth opportunity, is to bee extended unto all those, who, in every place, call upon the Name of the Lord Jesus. [137v]

3. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the Substance of his God-head; or, to bee equal with Christ in any respect: either of which, to affirme, is impious and blasphemous. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions.

Chapt: XXVII.

Of the Sacraments

1. Sacraments are holy Signes, & Seales of the Covenant of Grace, immediatly Instituted by God, to represent Christ, & his Benefitts; &, to confirme our interest in him: as also, to putt a visible difference between those that belong unto the Church, & the rest of the World; and, solemnly to engage them to the Service of God in Christ, according to his Word.

2. There is, in every Sacrament, a spiritual relation, or Sacramental union, between the signe & the thing signified: whence it comes to passe, that the names, & effects of the one, are attributed to the other. [138r]

3. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred, by any power in them; Neither doth the efficacy of a Sacrament depend upon the Piety, or Intention of him that doth administer it: but upon the work of the Spirit, & the Word of Institution, which contaynes, together with a Precept, authoriseing the use therof, a Promise of benefit to worthy Receivers.

4. There bee only two Sacraments Ordeyned by Christ our Lord, in the Gospel, that is to say, Baptisme, and the Supper of the Lord: neither of which may bee dispensed by any, but by a Minister of the Word, lawfully Ordeyned.

5. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, & exhibited, were, for substance, the same with those of the New.

Chapt: XXVIII.

Of Baptisme.

1. Baptisme is a Sacrament of the New Testament, ordeyned by Jesus Christ, not only for the solemne admission of the Party Baptised, into the Visible Church; but also, to bee unto him, a signe, & Seale of the Covenant of Grace, of his ingrafting into Christ, of Regeneration, [138r] of Remission of Sins, and of his giving up unto God, through Jesus Christ, to walk in newnesse of life. Which Sacrament is, by Christs owne appointment, to bee continued in his Church untill the end of the World.

2. The outward element to bee used in this Sacrament, is Water, wherewith the Party is to bee baptised, in the Name of the Father, & of the Son, & of the Holy Ghost, by a Minister of the Gospel, lawfully Called thereunto.

3. Dipping of the Person into the water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling water upon the person.

4. Not only those that do actually professe faith in, and obedience unto Christ, but also the Infants of one, or both Beleiving Parents, are to be Baptised.

5. Although it bee a great sin, to contemne, or neglect this Ordinance, yet Grace & Salvation are not so inseparably annexed unto it, as that no person can bee regenerated, or saved, without it; or, that all that are baptised, are undoubtedly regenerated.

6. The Efficacy of Baptisme is not tyed to that moment of time, wherin it is administred; yet, notwithstanding, by the right use of this Ordinance, the [139r] Grace promised, is, not only offered,

but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that, grace belongeth unto, according to the counsel of Gods owne Will, in his appointed time.

7. The Sacrament of Baptisme is but once to bee administred unto any person.

Chapt: XXIX.

Of the Lords Supper.

1. Our Lord Jesus, in the night wherin he was betrayed, Instituted the Sacrament of his Body & Blood, called, the Lords Supper, to bee observed in his Church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself, in his Death; the Sealing all benefits thereof unto true Beleivers, their spiritual nourishment and growth in him, their further ingagement in, and to, all duties which they owe unto him; and, to bee a bond, and pledg of their Communion with him, and with each other, as members of his Mystical Body.

2. In this Sacrament, Christ is not offered up to his Father; nor, any real Sacrifice made at all, for remission of sins of the quick or dead; but, only a Commemoration of that one Offering up of himself, by himself, upon the Crosse, once for all: and, a spiritual oblation of all possible Prayse unto God, for the same. So that, the [139v] Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiation for all the Sinnes of his Elect.

3. The Lord Jesus hath, in this Ordinance, appointed his Ministers to Declare his word of Institution to the People; to Pray, and Blesse the Elements <of Bread & wine,> & thereby to sett them apart, from a Common, to an holy Use; and, to Take, and Break the Bread, to Take the Cupp, and so <(they> communicating also themselves) to give both to the Communicants<; but, to none who are not then present in the Congregation.>

4. Private Masses, or Receaving this Sacrament, by a Preist, or any other, alone; as likewise, the denial of the Cupp to the people, worshipping the Elements, swearing by them [???] the lifting them up, or carrying them about, for adoration, & the reserving them for any pretended religious use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ.

5. The outward Elements, in this Sacrament, duely sett apart to the Uses Ordeyned by Christ, have such relation to him crucified, as that, truely, yet Sacramentally only, they are sometimes called by the Name of the Things they represent; to witt, the Body & Blood of Christ; albeit, in substance & nature, they still remaine, truely, & only, Bread & Wine, as they were before.

6. That Doctrine which maintaines a chang of the [140r] substance of Bread & Wine, into the substance of Christs Body & Blood (commonly called Transubstantiation) by Consecration of a Preist, or by any other way, is repugnant, not to Scripture alone, but even to Common Sense, and Reason; overthroweth the nature of the Sacrament, and hath bin, and is, the Cause of manifold superstitions; yea, of grosse Idolatries.

7. Worthy Receavers, outwardly partakeing the Visible Elements, in this Sacrament, do then also, inwardly by faith, really & indeed, yet, not carnally & corporally, but spiritually, receive, and feed upon, Christ crucified, & all benefitts of his Death: The Body & Blood of Christ beeing then, not corporally or carnally, in, with, or under the Bread & Wine; yet, as really; but, spiritually, present to the faith of Beleivers, in that Ordinance, as the Elements themselves are, to their outward senses.

8. Although ignorant, and wicked men receive the outward Elements, in this Sacrament; yet, they receive not the Thing signified thereby; but, by their unworthy comeing thereunto, are guilty of the Body & Blood of the Lord, to their owne damnation. Wherefore, all Ignorant, & Ungodly persons, as they are unfitt to enjoy communion with <him,> so are they unworthy of the Lords Table; and, cannot, without [140v] great sin [??] [??] against Christ, while they remaine such, partake of these Holy Mysteries, or bee admitted thereunto.

Chapt: XXX.

Of Church Censures.

1. The Lord Jesus, as King & Head of his Church, hath, therein, appointed a Government, in the hand of Church-Officers, distinct from the Civil Magistrate.

2. To these Officers, the Keyes of the Kingdome of heaven are committed; by vertue wherof, they have power, respectively, to retaine, and remitt sinnes; to shutt that Kingdom against the impenitent, both by the Word, & Censures; and, to open it unto penitent sinners, by the ministry of the Gospel; and, by ~~~~ absolution from Censures, as occasion shall require.

3. Church Censures are necessary, for the reclayming and gayning of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the Wrath of God, which might justly fall upon the Church, if they should suffer his Covneant, and the Seales thereof to bee profaned, by the notorious & obstinate offenders. [141r]

4. For the better attayning of these Ends, the Officers of the Church are to proceed; by Admonition, Suspension from the Sacrament of the Lords Supper, for a season; and, <by> Excommunication from the Church, according to the nature of the crime, and demerit of the person.

Chapt: XXXI.

Of Synods and Councils.

1. For the better Government, and further Edification of the Church, there ought to bee such Assemblies, as are commonly called Synods or Councils.
2. As Magistrates may lawfully call a Synode of Ministers, and other fitt Persons, to consult, & advise with, about matters of Religion; so, if Magistrates bee open Enimies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or, they, with other fitt persons, upon delegation from their Churches, may meet together in such Assemblies.
3. It belongeth to Synodes & Councils, ministerially to determine Controversies of Faith, and Cases of Conscience, to sett downe Rules & Directions for the better Ordering of the Publique Worship of God, and Government of his Church; to receive Complaints, in cases of mal-administration, and, authoritatively to Determine the same: [141v] which Decrees, & Determinations, if consonant to the Word of God, are to bee received with reverence, and submission; not only for their agreement with the Word, but also for the Power whereby they are made, as beeing an Ordinance of God appointed thereunto, in his Word.
4. All Synods or Councils, since the Apostles times, whether General, or Particular, may erre; and, many have erred. Therefore, they are not to bee made the Rule of Faith, or Practise; but, to bee used as an Help in both.
5. Synods and Councils are to handle, or conclude nothing, but that which is Ecclesiastical: and, are not to intermedle with Civil affaires, which concerne the Common-Wealth, unlesse by way of <humble Petition, in Cases extraordinary; or, by way of> Advice, for satisfaction of Conscience, if they bee thereunto required by the Civil Magistrate.

Chapt: XXXII.

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

1. The Bodies of men; after death, returne to dust, and see corruption; but, their soules, which neither dye, nor sleep, having an immortal subsistence, immediatly returne to God, who gave them: the Soules of the righteous; beeing then made perfect in holynes, [142r] are received into the highest Heavens, where they behold the face of God, in light & glory, waiting for the full redemption of their bodies. And, the soules of the wicked are cast into Hell, where they remaine in torments & utter darknes, reserved to the Judgment of the Great Day. Beside these two Places, for soules separated from their bodies, the Scripture acknowledgeth none.
2. At the Last Day, such as are found alive, shall not dy, but bee changed: and, all the Dead shalbee raised up, with the self same Bodies, <and none other, > (although with different qualities,) which shalbee united againe to their Soules forever.
3. The Bodies of the unjust, shall, by the power of Christ, bee raised to dishonour: the Bodies of the just, by his Spirit, <on>to honour; and, bee made conformable to his owne glorious bodie.

Chapt: XXXIII.

Of the Last Judgment.

1. God hath appointed a Day, wherein hee will Judge the world, in righteousnes, by Jesus Christ, to whom, all power and Judgment is given, of the Father. In which Day, not only the apostate [142v] Angels shalbee Judged, but likewise all persons that have lived upon Earth, shall appeare before the Tribunal of Christ, to give an account of their thoughts, words, & deeds; and, to receive according to what they have done in the Body, whether good or evil.
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; and, of his Justice, in the Damnation of the Reprobate, who are wicked, and disobedient. For, then, shall the Righteous goe into everlasting life, and receive that fullnes of Joy and Refreshing, which shall come from the Presence of the Lord: but, the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall bee cast into eternal torments, & bee punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.
3. As Christ would have us to bee certainly perswaded, that there shall bee a Day of Judgment, both, to deterre all men from sin; and, for the greater consolation of the Godly in their adversity: so, will hee have that Day unknowne to men, that they may shake off all carnal security, and bee alwayes watchfull, because they know not at what houre the Lord will come; and, may bee ever prepared to say, Come Lord Jesus, come quickly. Amen.

Charles Herle Prolocutor

Cornelius Burges Assessor

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Henry Robrough scriba

Adoniram Byfield scriba

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