This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

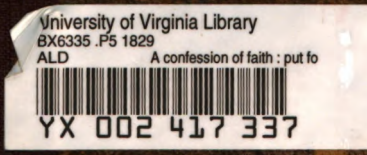
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

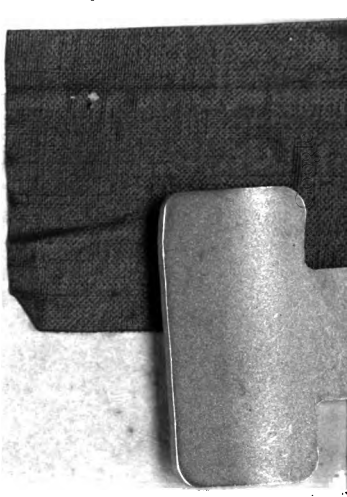
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

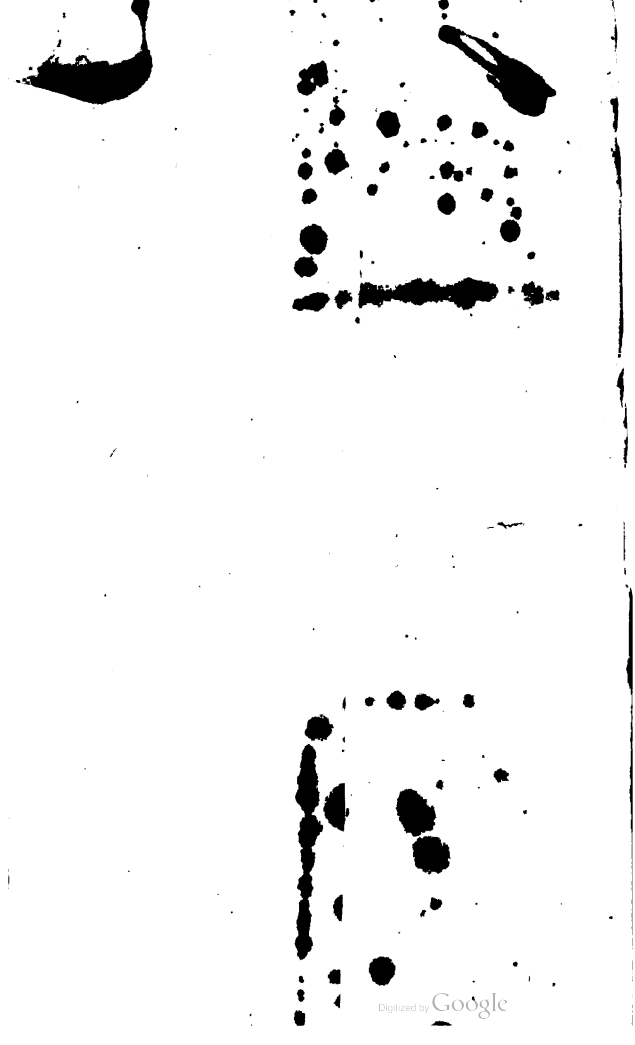
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BX
6335
.P5
1829





Digitized by Google


Digitized by Google

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.

ADOPTED BY

THE PHILADELPHIA ASSOCIATION.

Met at Philadelphia, September 25, 1742.

WITH TWO ADDITIONAL ARTICLES, VIZ.

OF IMPOSITION OF HANDS, AND SINGING OF PSALMS IN PUBLIC WORSHIP.

ALSO,

A TREATISE OF CHURCH DISCIPLINE.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Rom.* x. 20.

Search the Scriptures. *John* v. 39.

PHILADELPHIA:

PUBLISHED AT THE TRACT DEPOSITORY,

NO. 36, NORTH FIFTH STREET.

John Gray, Printer.

1829.

Digitized by Google

BX
6335
.P5
1829
494411

Digitized by Google

ADVERTISEMENT.

WE, the Ministers and Messengers of, and concerned for, upwards of one hundred baptized congregations in England and Wales, (denying Arminianism) being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations; have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their perusal the CONFESSION OF OUR FAITH, printed for and sold by John Marshall, at the Bible, in Grace-church street, which Confession we own, as containing the doctrine of our faith and practice; and do desire that the members of our churches respectively do furnish themselves therewith.

Hanserd Knollys
William Kiffin
John Harris
William Collins
Hercules Collins
Robert Steed
Leonard Harrison
George Barrett
Isaac Lamb
Richard Adams
Benjamin Keach
Andrew Gifford
Thomas Vaux
Thomas Winnel
James Hitt
Richard Tidmarsh
William Facey
Samuel Buttal
Christopher Price
Daniel Finch
John Ball
Edmond White
William Prichard
Paul Fruin
Richard Ring
John Tomkins
Toby Willes
John Carle
James Webb
Richard Sutton
Robert Knight
Edward Price
William Phipps
William Hankins
Samuel Ewer
Edward Man
Charles Archer

In the name and behalf of the whole Assembly.

Digitized by Google

CONTENTS.

CHAPTER.		PAGE.
1	Of the Holy Scriptures	11
2	Of God and the Holy Trinity	15
3	Of God's Decree	18
4	Of Creation	20
5	Of Divine Providence	21
6	Of the Fall of Man, of Sin, and of the Punishment thereof	23
7	Of God's Covenant	25
8	Of Christ the Mediator	26
9	Of Free-Will	30
10	Of Effectual Calling	32
11	Of Justification	33
12	Of Adoption	35
13	Of Sanctification	36
14	Of Saving Faith	37
15	Of Repentance unto Life and Salvation	39
16	Of Good Works	40
17	Of the Perseverance of the Saints	43
18	Of the Assurance of Grace and Salvation	44
19	Of the Law of God	47
20	Of the Gospel, and of the extent of the Grace thereof	49
21	Of Christian Liberty, and Liberty of Conscience	51
22	Of religious Worship, and the Sabbath Day	52
23	Of singing of Psalms in Public Worship	55
24	Of lawful Oaths and Vows	56
25	Of the Civil Magistrate	57
26	Of Marriage	58
27	Of the Church	59
28	Of the Communion of Saints	65
29	Of Baptism and the Lord's Supper	66
30	Of Baptism	66
31	Of Laying on of Hands	67
32	Of the Lord's Supper	78
33	Of the state of man after Death, and of the Resurrection of the Dead	71
34	Of the Last Judgment	72
	Of Church Discipline	74
	Of a True and Orderly Gospel Church	76
	Of Ministers, &c.	77
	Of Ruling Elders	81
	Of Deacons	82
	Of admission of Members	82
	Of Duties of Church Members	90
	Of Duties of Christians	94
	Of Church Censures	94
	Of Communion of Churches	105

Digitized by Google

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 profess) did conceive ourselves to be under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly 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 accordingly 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 divers 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 Confes-

Digitized by Google

sion 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 join 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 manner of expressing our sentiments, in this, doth vary from the former (although the substance of this 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 ourselves 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 labours, 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 nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly; and also to fix on such a method as might be most comprehensive of those things 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 Congregational 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 confessions (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

Digitized by Google

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 clog religion with new words, but do readily 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, and men, our hearty agreement with them, in that wholesome Protestant doctrine, which with 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 suspicion 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 expressed ourselves with all candour and plainness, that none might entertain jealousy of aught 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 Scripture at

Digitized by Google

the bottom, for the confirmation of each article in our Confession; in which work we have studiously endeavoured 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 profess 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 practice will by none of them be either denied 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 practice, and the judgment 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 most firmly believe, and sincerely endeavour 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, in the exercise of all *love* and *meekness* toward each other to perfect holiness 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 sigh of God our Father! And that in this backsliding day,

Digitized by Google

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 ways, and then to quicken all, that we may have influence 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 redress 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 gross ignorance and instability of many, with the profaneness of others, 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 catechise 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 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 a neglect, and then contempt, of all piety and religion? We know this will not excuse the *blindness* and *wickedness* of any; but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die 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

Digitized by Google

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 accompanied with the sound belief, and diligent practice of it, by us, that his name may in all things be glorified through Jesus Christ our Lord, Amen.

Digitized by Google

CONFESSION OF FAITH.

CHAPTER 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 of God and his will, which is necessary unto salvation. [c] Therefore 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 preserving and propagating of the truth, and for the more sure establishment, and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto [d] writing; which maketh the Holy Scriptures to be most

a 2 Timothy iii. 15, 16, 17. Isaiah viii. 20. Luke xvi. 29, 31. Ephesians ii. 20. *b* Romans i. 19, 20, 21. ii. 14, 15. Psalm xix. 1, 2, 3. *c* Hebrews i. 1. *d* Proverbs xxii. 19, 20, 21. Romans xv. 4. 2 Peter i. 19, 20.

Digitized by Google

necessary, those former ways of God's revealing his will unto his people being now ceased.

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 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, Zechariah, Malachi.

OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, 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.

3. The books commonly called Apocrypha, not being of [f] divine inspiration, are no part of

e 2 Timothy iii. 16. f Luke xxiv. 27, 44. Romans iii. 2.

Digitized by Google

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 than other human writings.

4. The authority of the Holy Scriptures, for which it ought to be believed, dependeth not upon the testimony of any man, or church, but wholly upon [g] God, (who is Truth itself) 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 style, 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 man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding our [h] full persuasion, and assurance of the infallible truth, and 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 [i] necessary for his own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scripture; unto which nothing is at any time

[g] 2 Peter i. 19, 20, 21. 2 Timothy iii. 16. 2 Thessalonians ii. 13. [h] 1 John i. 2. John xvi. 13, 14. 1 Corinthians ii. 10, 11, 12. 1 John ii. 20, 27. [i] 2 Timothy iii. 15, 16, 17. Galatians i. 8, 9.

Digitized by Google

to be added, whether by new revelation of the Spirit, or traditions of men.

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 human 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.

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.

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 writing 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 these original tongues are not

k John vi. 45. 1 Corinthians ii. 9, 10, 11, 12. *l* 1 Corinthians xi. 13, 14. xiv. 26. 40. *m* 2 Peter iii. 16. *n* Psalm xix. 7. cxix. 130. *o* Romans iii. 2. *p* Isaiah viii. 20. *q* Acts xv. 15.

Digitized by Google

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, [t] dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may hope.

9. The infallible rule of interpretation of scripture [u] is the scripture itself: 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.

10. The supreme judge by which all controversies 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 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.

CHAPTER II.

OF GOD AND THE HOLY TRINITY.

1. The Lord our God is but [a] one only living, and true God; whose [b] subsistence is in and of

r John v. 39. *s* 1 Corinthians xiv. 6, 9, 11, 12, 24, 28. *t* Colossians iii. 16. *u* 2 Peter i. 20, 21. Acts xv. 15, 16. *x* Matthew xxii. 29, 33. Ephesians ii. 20. Acts xxviii. 23. *a* 1 Corinthians viii. 6. Deuteronomy vi. 4. *b* Jeremiah x. 10. Isaiah xlviii. 12.

Digitized by Google

himself, [c] infinite in being and perfection, whose essence 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 infinite, [k] most holy, most wise, most free, most absolute, [l] working all things according to the counsel 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 withal most just, [o] and terrible in his judgments, [p] hating all sin, and will by no means clear the [q] guilty.

2. *God* having all [r] life, [s] glory, [t] goodness, [illegible]edness, 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 only 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 sovereign [y] dominion over all creatures, to do by them, for them, or upon

c Exodus iii. 14. *d* John iv. 24. *e* 1 Timothy i. 17. Deuteronomy iv. 15, 16. *f* Malachi iii. 6. *g* 1 Kings viii. 27. Jeremiah xxiii. 23. *h* Psalm xc. 2. *i* Genesis xvii. 1. *k* Isaiah vi. 3. *l* Psalm cxv. 3. Isaiah xlvi. 10. *m* Proverbs xvi. 4. Romans xi. 36. † Exodus xxxiv. 6, 7. *n* Hebrews xi. 6. *o* Nehemiah ix. 32, 33. *p* Psalm v. 5, 6. *q* Exodus xxxiv. 7. Nahum i. 2, 3. *r* John v. 26. *s* Psalm cxlviii. 13. *t* Psalm cxix. 68. *u* Job xxii. 2, 3. *x* Romans xi. 34, 35, 36. *y* Daniel iv. 25. 34, 35.

Digitized by Google

them, whatsoever himself pleaseth; in his sight [z] all things are open and manifest, his knowledge is [a] infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, 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 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 our comfortable dependence on him.

z Hebrews iv. 13. *a* Ezekiel xi. 5. Acts xv. 18. *b* Psalm cxlv. 17. *c* Revelation v. 12, 13, 14. *d* 1 John v. 7. Matthew xxviii. 19. 2 Corinthians xiii. 14. *e* Exodus iii. 14. John xiv. 11. 1 Corinthians viii. 6. *f* John i. 14, 18. *g* John xv. 26. Galatians iv. 6.

Digitized by Google

CHAPTER III.

OF GOD'S DECREE.

1. God hath [a] decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; 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.*

2. Although God knoweth whatsoever may, or can come to pass upon all [e] supposed conditions; 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.

3. By the *decree* of God, for the manifestation of his glory, [g] some men and angels are predestinated, or foreordained 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.

4. These angels and men thus predestinated,

a Isaiah xlvi. 10. Ephesians i. 11. Hebrews vi. 17. Romans ix. 15, 18. *b* James i. 13, 17. 1 John i. 5. *c* Acts iv. 27, 28. John xix. 11. *d* Numbers xxiii. 19. Ephesians i. 3, 4, 5. *e* Acts xv. 18. *f* Romans ix. 11, 13, 16, 18. *g* 1 Timothy v. 21. Matthew xxv. 34. *h* Ephesians i. 5, 6. *i* Romans ix. 22, 23. Jude 4.

Digitized by Google

and foreordained, are particularly, and unchangeably designed; and their [k] number so certain, and definite, that it cannot be either increased or diminished.

5. Those of mankind [l] that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; [m] without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will, foreordained [n] all the means thereunto, wherefore they who are elected, being fallen in Adam, [o] are redeemed by Christ, are effectually [p] called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith [q] unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect [r] only.

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 yielding obedience thereunto, may, from the certainty of

k 2 Timothy ii. 19. John xiii. 18. *l* Ephesians i. 4, 9, 11. Romans viii. 30. 2 Timothy i. 9. 1 Thessalonians v. 9. *m* Romans ix. 13, 16. Ephesians ii. 9, 12. *n* 1 Peter i. 2. 2 Thessalonians ii. 13. *o* 1 Thessalonians v. 9, 10. *p* Romans viii. 30. 2 Thessalonians ii. 13. *q* 2 Peter i. 3. *r* John x. 26. John xvii. 9. John vi. 44.

Digitized by Google

their effectual vocation, be assured of their [s] eternal election; so shall this doctrine afford matter [t] of praise, reverence, and admiration of God, and [u] of humility, diligence, and abundant [x] consolation, to all that sincerely obey the Gospel.

CHAPTER 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.

2. After God had made all other creatures, he *created* [d] man, male and female, with [e] reasonable and immortal souls, rendering 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 holiness; having the law of God [g] written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was [h] subject to change.

3. Besides the law written in their hearts,

s 1 Thessalonians i. 4, 5. 2 Peter i. 10. *t* Ephesians i. 6. Romans xi. 33. *u* Romans xi. 5, 6. *x* Luke x. 20. *a* John i. 1, 3, 5. Hebrews i. 2. Job xxvi. 13. *b* Romans i. 20. *c* Colossians i. 16. Genesis ii. 1, 2. *d* Genesis i. 27. *e* Genesis ii. 7. *f* Ecclesiastes vii. 29. Genesis i. 26. *g* Romans ii. 14, 15. *h* Genesis iii. 6.

Digitized by Google

they received [i] a 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 the creatures.

CHAPTER 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 which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his [c] own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass [d] immutably and infallibly; so that there is not any thing befalls any [e] by chance, or without his *Providence;* yet by the same *Providence* he ordereth them to fall out according to the nature of second causes, either [f] necessarily, freely, or contingently.

3. God in his ordinary *Providence* [g] maketh

i Genesis ii. 17. and iii. 8, 9, 10. *k* Genesis i. 26, 28. *a* Hebrews i. 3. John xix. 11. Isaiah xlvi. 10, 11. Psalm xiii. 5, 6. *b* Matthew x. 26, 30, 31. *c* Ephesians i. 11. *d* Acts ii. 23. *e* Proverbs xvi. 33. *f* Genesis viii. 22. *g* Acts xxvii. 31, 44. Isaiah lv. 10, 11.

Digitized by Google

use of means; yet is free [h] to work without, [i] above, and [k] against them at his pleasure.

4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his *Providence*, that his determinate counsel [l] extendeth itself 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 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.

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 hearts, 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 dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of his elect is

h Hosea i. 7. *i* Romans iv. 19, 20, 21. *k* Daniel iii. 27. *l* Romans vi. 12, 13, 14. 2 Samuel xxiv. 1. 1 Chronicles xxi. 1. *m* 2 Kings xix. 28. Psalm lxxvi. 10. *n* Genesis l. 20. Isaiah x. 6, 7, 12. *o* Psalm l. 21. John ii. 16. *p* 2 Chronicles xxxii. 25, 26, 31. 2 Samuel xxiv. 1. 2 Corinthians xii. 7, 8, 9.

Digitized by Google

by his appointment, for his glory,[q] and their good.

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 enlightened 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 make occasion of sin; and withal,[x] gives them over to their own lusts, and 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 softening of others.

7. As the *Providence of God* doth in general reach to all *creatures*, so after a more special manner it taketh care of his[z] *Church*, and disposeth of all things to the good thereof.

CHAPTER 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

q Romans viii. 28. *r* Romans i. 24, 25, 28. and xi. 7, 8. *s* Deuteronomy xxix. 4. *t* Matthew xiii. 12. *u* Deuteronomy ii. 30. 2 Kings viii. 12, 13. *x* Psalm lxxxi. 11, 12. 2 Thessalonians ii. 10, 11, 12. *y* Exodus viii. 15, 32. Isaiah vi. 9, 10. 1 Peter ii. 7, 8. *z* 1 Timothy iv. 10. Amos ix. 8, 9. Isaiah xliii. 3, 4, 5.

Digitized by Google

been unto life had he kept it, [a] and threatened death upon the breach thereof; yet he did not long abide in this honour; [b] Satan using the subtility of the serpent to seduce Eve, then by her 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 *counsel* 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.

3. They being the [f] root, and, by God's 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 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.

4. From this original corruption, whereby we are [l] utterly indisposed, disabled, and made

a Genesis ii. 16, 17. *b* Genesis iii. 12, 13. 2 Corinthians xi. 3. *c* Romans iii. 23. *d* Romans v. 12, &c. *e* Titus i. 15. Genesis vi. 5. Jeremiah xvii. 9. Romans iii. 10—19. *f* Romans v. 12, 19. 1 Corinthians xv. 21, 22, 45, 49. *g* Psalm li. 5. Job xiv. 4. *h* Ephesians ii. 4. *i* Romans vi. 20. and v. 12. *k* Hebrews ii. 14. 1 Thessalonians i. 10. *l* Romans viii. 7. Colossians i. 21.

Digitized by Google

opposite to all good, and wholly inclined to all evil, do [m] proceed all actual transgressions.

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 itself, and the first motions thereof, are truly and properly [o] *sin*.

CHAPTER VII.

OF GOD'S 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 God's part, which he hath been pleased to express, by way of *covenant*.

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 might be saved; and [d] promising to give unto all those that are ordained unto eternal *life*, his holy Spirit, to make them willing, and able to believe.

m James i. 14, 15. Matthew xv. 19. *n* Romans vii. 18, 23. Ecclesiastes vii. 20. 1 John i. 8. *o* Romans vii. 24, 25. Galatians v. 17. *a* Luke xvii. 10. Job xxxv. 7, 8. *b* Genesis iii. 17. Galatians iii. 10. Romans iii, 20, 21. *c* Romans viii. 3. Mark xvi. 15, 16. John iii. 16. *d* Ezekiel xxxvi. 26, 27. John vi. 44, 45. Psalm cx. 3.

Digitized by Google

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, until the full [f] discovery thereof was completed in the New Testament; and it is founded in that [g] 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 [h] saved, did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only and 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 re-

e Genesis iii. 15. *f* Hebrews i. 1. *g* 2 Timothy i. 9. Titus i. 2. *h* Hebrews xi. 6, 13. Romans iv. 1, 2, &c. Acts iv. 12. John viii. 56. *a* Isaiah xlii. 1. 1 Peter i. 9, 10. *b* Acts iii. 22. *c* Hebrews v. 5, 6. *d* Psalm ii. 6. Luke i. 23. * Ephesians i. 23. † Hebrews i. 2. ‡ Acts xvii. 31. *e* Isaiah liii. 10. John xvii. 6. Romans viii. 30.

Digitized by Google

deemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with *him;* who made the world, who upholdeth and governeth all things he hath made; did, when the fulness of time was come, take upon him [f] man's 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.

3. The Lord Jesus in his human nature thus united to the divine, in the person of the Son, was sanctified, and 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 fulness should dwell: to the end, that being [n] holy, harmless,

f John i. 14. Galatians iv. 4. *g* Romans viii. 3. Hebrews ii. 14, 16, 17. and iv. 15. *h* Luke i. 27, 31, 35. *i* Romans ix. 5. 1 Timothy ii. 5. *k* Psalm xlv. 7. Acts x. 38. John iii. 34. *l* Colossians ii. 3. *m* Colossians i. 19. *n* Hebrews vii. 26.

Digitized by Google

undefiled, and full [o] of grace, and truth, he might be thoroughly 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 judgment in his hand and gave him commandment to execute the same.

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 fulfil it, and underwent the [u] punishment due to us, which we should have borne 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 on the right hand of his Father [d] making intercession; and shall [e] return to judge men and angels, at the end of the world.

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

o John i. 14. *p* Hebrews vii. 22. *q* Hebrews v. 5. *r* John v. 22, 27. Matthew xxviii. 18. Acts ii. 36. *s* Psalm xl. 7, 8. Hebrews x. 5—10. John x. 18. *t* Galatians iv. 4. Matthew iii. 15. *u* Galatians iii. 13. Isaiah liii. 6. 1 Peter iii. 18. *x* 2 Corinthians v. 21. *y* Matthew xxvi. 37, 38. Luke xxii. 44. Matthew xxvii. 46. *z* Acts xiii. 37. *a* 1 Corinthians xv. 3, 4. *b* John xx. 25, 27. *c* Mark xvi. 19. Acts i. 9, 10, 11. *d* Romans viii. 34. Hebrews ix. 24. *e* Acts x, 42. Romans xiv. 9, 10. Acts i. 11. *f* Hebrews ix. 14. and x. 14. Romans iii. 25, 26.

Digitized by Google

fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, [g] for all those whom the Father hath given unto him.

6. Although the price of redemption was not actually paid by Christ, till after his *incarnation*,* yet the virtue, efficacy, and benefit thereof was 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 serpent's head; [h] and the Lamb slain from the foundation of the world: [i] being *the same yesterday, and to-day, and for ever.*

7. Christ in the work of *mediation*, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature, 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; persuading them to believe, and obey; [n] governing their hearts by his word and spirit,

g John xvii. 2. Hebrews ix. 15. * 1 Corinthians x. 4. Hebrews iv. 2. 1 Peter i. 10, 11. *h* Revelations xiii. 8. *i* Hebrews xiii. 8. *k* John iii. 13. Acts xx. 28. *l* John vi. 37. x. 15, 16. and xvii. 9. Romans v. 10. *m* John xvii. 6. Ephesians i. 9. 1 John v. 20. *n* Romans viii. 9, 14. Psalm cx. 3.

Digitized by Google

and [o] overcoming all their enemies by his Almighty power and wisdom; in such manner and ways, 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.

9. This office of Mediator between God and man is proper [q] only 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, transferred from him to any other.

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 of 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 kingdom.

CHAPTER IX.

OF FREE WILL.

1. God has indued the will of man with that natural liberty and power of acting upon choice,

o 1 Corinthians xv. 25, 26. *p* John iii. 8. Ephesians i. 8. *q* 1 Timothy ii. 5. *r* John i. 18. *s* Colossians i. 21. Galatians v. 17. *t* John xvi. 8. Psalm cx. 3.

Digitized by Google

that it is [a] neither forced, nor by any necessity of nature determined to do good or evil.

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.

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 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.

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 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.

5. The will of man is made [k] perfectly and immutably free to good alone in the state of glory only.

a Matthew xvii. 12. James i. 14. Deuteronomy xxx. 19. *b* Ecclesiastes vii. 29. *c* Genesis iii. 6. *d* Romans v. 6. and viii. 7. *e* Ephesians ii. 1, 5. *f* Titus iii. 3, 4, 5. John vi. 44. *g* Colossians i. 13. John viii. 36. *h* Philippians ii. 13. *i* Romans vii. 15, 18, 19, 21, 23. *k* Ephesians iv. 13.

Digitized by Google

CHAPTER X.

OF EFFECTUAL CALLING.

1. Those whom God had 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 of salvation [b] by Jesus Christ; enlightening 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, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, [g] not from any thing at all foreseen in man, nor from any power or agency in the creature, co-working with his special grace; [h] the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed

a Romans viii. 30. and xi. 7. Ephesians i. 10, 11. 2 Thessalonians ii. 13, 14. *b* Ephesians ii. 1—6. *c* Acts xxvi. 18. Ephesians i. 17, 18. *d* Ezekiel xxxvi. 26. *e* Deuteronomy xxx. 6. Ezekiel xxxvi. 27. Ephesians i. 19. *f* Psalm cx. 3. Canticles i. 4. *g* 2 Timothy i. 9. Ephesians ii. 8. *h* 1 Corinthians ii. 14. Ephesians ii. 5. John v. 25.

Digitized by Google

in it, and that by no less [i] power than that which raised up Christ from the dead.

3. Elect infants dying in infancy, are [k] regenerated and saved by Christ through the Spirit, who worketh when, and where, and [l] how he pleaseth; so also are all other elect persons, who are incapable 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.

CHAPTER 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

i Ephesians i. 19, 30. *k* John iii. 3, 5, 6. *l* John iii. 8. *m* Matthew xxii. 14. and xiii. 20, 21. Hebrews vi. 4, 5. *n* John vi. 44, 45, 65. 1 John ii. 24, 25. *o* Acts iv. 12. John iv. 22. and xvii. 3. *a* Romans iii. 24. and viii. 30. *b* Romans iv. 5—8. Ephesians i. 7. *c* 1 Corinthians i. 30, 31. Romans v. 17, 18, 19.

Digitized by Google

them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other [d] evangelical obedience to them, as their righteousness, but by imputing Christ's 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 faith; which 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.

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 God's justice in their behalf; yet, inasmuch 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 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.

4. God did from all eternity decree to [l] jus-

d Philippians iii. 8, 9. Ephesians ii. 8, 9, 10. *e* John i. 12. Romans v. 17. *f* Romans iii. 28. *g* Galatians v. 6. James ii. 17, 22, 26. *h* Hebrews x. 14. 1 Peter i. 18, 19. Isaiah liii. 5, 6. *i* Romans viii. 32. 2 Corinthians v. 21. *k* Romans iii. 26. Ephesians i. 6, 7, and ii. 7. *l* Galatians iii. 8. 1 Peter i. 2. 1 Timothy ii. 36.

Digitized by Google

tify all the elect, and Christ did in the fulness of time die for their sins, and [m] rise again for their justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time [n] actually apply Christ unto them.

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] justification, yet they may by their sins fall under God's [q] fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they [r] humble 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.

CHAPTER XII.

OF ADOPTION.

1. All those that are justified, 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] privileges

m Romans iv. 25. *n* Colossians i. 21, 22. Titus iii. 4, 5, 6, 7. *o* Matthew vi. 12. 1 John i. 7, 9. *p* John v. 24. x. 28. *q* Psalm lxxxix. 31, 32, 33. *r* Psalm xxxii. 5. and li. 7—12. Matthew xxvi. 75. *s* Galatians iii. 9. Romans iv. 22, 23, 24. *a* Ephesians i. 5. Galatians iv. 4, 5. *b* John i. 12. Romans viii. 17.

Digitized by Google

of children of God; have his [c] name put upon them, [d] receive 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, [h] provided for, and [i] chastened by him, as a Father; yet never [k] cast off, but sealed, [l] to the day of redemption, and inherit the promises, [m] as heirs of everlasting salvation.

CHAPTER 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 virtue of Christ's death and resurrection; are also [a] further sanctified, really and personally, through the same virtue, [b] by his word and 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 weakened and mortified; and they more and more quickened, and [e] strengthened in all saving graces, to the [f] practice of all true holiness, without which no man shall see the LORD.

c 2 Corinthians vi. 18. Revelations iii. 12. *d* Romans viii. 15. *e* Galatians iv. 6. Ephesians ii. 18. *f* Psalm ciii. 13. *g* Proverbs xiv. 26. *h* 1 Peter v. 7. *i* Hebrews xii. 6. *k* Isaiah liv. 8, 9. Lamentations iii. 31. *l* Ephesians iv. 30. *m* Hebrews i. 14. and vi. 12. *a* Acts xx. 32. Romans vi. 5, 6. *b* John xvii. 17. Ephesians iii. 16—19. 1 Thessalonians v. 21, 22, 23. *c* Romans vi. 14. *d* Galatians v. 24. *e* Colossians i. 11. *f* 2 Corinthians vii. 1. Hebrews xii. 14.

Digitized by Google

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.

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, [l] the 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.

CHAPTER XIV.

OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe 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 Baptism, and the Lord's Supper, prayer, and other means appointed of God, it is increased, [c] and strengthened.

g 1 Thessalonians v. 23. *h* Romans vii. 18, 23. *i* Galatians v. 17. 1 Peter ii. 11. *k* Romans vii. 23. *l* Romans vi. 14. *m* Ephesians iv. 15, 16. 2 Corinthians iii. 18. and vii. 1. *a* 2 Corinthians iv. 13. Ephesians ii. 8. *b* Romans x. 14, 17. *c* Luke xvii. 5. 1 Peter ii. 2. Acts xx. 32.

Digitized by Google

2. By this faith, a Christian believeth to be true [d] whatsoever is revealed in the word, for the authority of God himself; and also apprehendeth an excellency therein [e] 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 fulness of the Holy Spirit in his workings and operations; and so is enabled to [f] cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the [g] commands, trembling at the [h] threatenings, and embracing the [i] promises of God, for this life, and that which is to come: but the principal acts of *saving faith*, hath immediate relation to Christ, accepting, receiving, and resting upon [k] him alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This *faith*, although it be different in degrees, and may be weak, [l] 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 [m] and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets [n] the victory, growing up in many to the attainment of a full [o] assurance through Christ, who is both the author [p] and finisher of our faith.

d Acts xxiv. 14. *e* Psalm xix. 7, 8, 9, 10. and cxix. 72. *f* 2 Timothy i. 12. *g* John xv. 14. *h* Isaiah lxvi. 2. *i* Hebrews xi. 13. *k* John i. 12. Acts xvi. 31. Galatians ii. 20. Acts xv. 11. *l* Hebrews v. 13, 14. Matthew vi. 30. Romans iv. 19, 20. *m* 2 Peter i. 1. *n* Ephesians vi. 16. 1 John v. 4, 5. *o* Hebrews vi. 11, 12. Colossians ii. 2. *p* Hebrews xii. 2.

Digitized by Google

CHAPTER 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.

2. Whereas there is none that doeth 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 greater sins and provocations, God hath in the covenant of grace, mercifully provided that believers so sinning and falling, [c] be renewed through repentance unto salvation.

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.

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;

a Titus iii. 2, 3, 4, 5. *b* Ecclesiastes vii. 20. *c* Luke xxii. 31, 32. *d* Zechariah xii. 10. Acts xi. 18. *e* Ezekiel xxxvi. 31. 2 Corinthians vii. 11. *f* Psalm cxix. 6, 128.

Digitized by Google

so it is every man's duty to repent of his [g] particular known sins, particularly.

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.

CHAPTER 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.

2. These good works, done in obedience to God's commandments, are the fruits and evidences [c] of a true and liv .y faith; and by them believers manifest their [d] thankfulness, strengthen their [e] assurance, edify their [f] brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify [g] God, whose workmanship they are, created in Christ Jesus

g Luke xix. 8. 1 Timothy i. 13, 15. *h* Romans vi. 23. *i* Isaiah i. 16, 17, 18. and lv. 7. *a* Micah vi. 8. Hebrews xiii. 21. *b* Matthew xv. 9. Isaiah xix. 13. *c* James ii. 18, 22. *d* Psalm cxvi. 12, 13. *e* 1 John ii. 3, 5. 2 Peter i. 5—11. *f* Matthew v. 16. *g* 1 Timothy vi. 1, 1 Peter ii. 15. Philippians i. 11.

Digitized by Google

[h] thereunto, that having their fruit unto holiness, they may have the end [i] eternal life.

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 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.

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

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 never profit, nor satisfy, for the debt of our [o] former sins, but when we 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]

h Ephesians ii. 10. *i* Romans vi. 22. *k* John xv. 4, 5. *l* 2 Corinthians iii. 5. Philippians ii. 13. *m* Philippians ii. 12. Hebrews vi. 11, 12. Isaiah lxiv. 7. *n* Job ix. 2, 3. Galatians v. 17. Luke xvii. 10. *o* Romans iii. 20. Ephesians ii. 8, 9. Romans iv. 6. *p* Galatians v. 22, 23.

Digitized by Google

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 God's judgment.

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 unblamable and unreprovable in God's 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.

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

q Isaiah lxiv. 6. Psalm cxliii. 2. *r* Ephesians i. 6. 1 Peter ii. 5. *s* Matthew xxv. 21, 23. Hebrews vi. 10. *t* 2 Kings x. 30. 1 Kings xxi. 27, 29. *u* Genesis iv. 5. Hebrews xi. 4, 6. *w* 1 Corinthians xiii. 1. *x* Matthew vi. 2, 5. *y* Amos v. 21, 22. Romans ix. 16. Titus iii. 5. *z* Job xxi. 14, 15. Matthew xxv. 41, 42, 43.

Digitized by Google

CHAPTER XVII.

OF THE 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 to 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 by faith they are fastened 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 it 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.

2. This perseverance of the saints, depends not upon their own free will, but upon the immutability of the decree of [d] election, flowing

a John x. 28, 29. Philippians i. 6. 2 Timothy ii. 19. 1 John ii. 19. *b* Psalm lxxxix. 31, 32. 1 Corinthians xi. 22. *c* Malachi iii. 7. *d* Romans viii. 30. and ix. 11, 16.

Digitized by Google

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, and 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.

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] God's 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 judgments [n] upon themselves, yet they shall renew their [o] repentance, and be preserved, through faith in Christ Jesus, to the end.

CHAPTER 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 presump-

e Romans v. 9, 10. John xiv. 19. f Hebrews vi. 17, 18. g 1 John iii. 9. h Jeremiah xxxii. 40. i Matthew xxvi. 70, 72, 74. k Isaiah lxiv. 5, 9. Ephesians iv. 30. l Psalm li. 10, 12. m Psalm xxxii. 3, 4. n 2 Samuel xii. 14. o Luke xxii. 32, 61, 62.

Digitized by Google

tions, of being in the favour of God, and state of salvation, [a] which hope of theirs shall perish; yet such as truly 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 rejoice in the hope of the glory of God, which hope shall never make them [c] ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon [d] a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, [e] revealed in the gospel; and also upon the inward [f] evidence of those graces of the Spirit unto which promises are made, and on the testimony of the [g] Spirit of adoption, witnessing with our spirits, that we are the children of God; and, as a fruit thereof, keeping 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 difficulties, before he be [i] partaker of it; yet being enabled by the Spirit, to know the things 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

a Job viii. 13, 14. Matthew vii. 22, 23. *b* 1 John ii. 3. iii. 14, 18, 19, 21, 24. and v. 13. *c* Romans v. 2, 5. *d* Hebrews vi. 11, 19. *e* Hebrews vi. 17, 18. *f* 2 Peter i. 4, 5, 10, 11. *g* Romans viii. 15, 16. *h* 1 John iii. 1—3. *i* Isaiah l. 10. Psalm lxxxviii. and lxxvii. 1—12. *k* 1 John iv. 13. Hebrews vi. 11, 12.

Digitized by Google

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 cheerfulness in the duties of obedience, the proper [l] fruits of this assurance; so far is it [m] from inclining men to looseness.

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 God's withdrawing the [q] light of his countenance, 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.

l Romans v. 1, 2, 5. and xiv. 17. Psalm cxix. 32. *m* Romans vi. 1, 2. Titus ii. 11, 12, 14. *n* Canticles v. 2, 3, 6. *o* Psalm li. 8, 12, 14. *p* Psalm cxvi. 11. lxxvii. 7, 8. and xxxi. 22. *q* Psalm xxx. 7. *r* 1 John iii. 9. *s* Luke xxii. 32. *t* Psalm xlii. 5, 11. *u* Lamentations iii. 26—31.

Digitized by Google

CHAPTER 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 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] threatened death upon the breach of it, and indued him with power and ability to keep it.

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, and 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.

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, actions, sufferings and benefits; and partly holding forth 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 Law-giver, who was furnished with power from

a Genesis i. 27. Ecclesiastes vii. 29. *b* Romans x. 5. *c* Galatians iii. 10, 12. *d* Romans ii. 14, 15. *e* Deuteronomy x. 4. *f* Hebrews x. 1. Colossians ii. 17. *g* 1 Corinthians v. 7.

Digitized by Google

the Father for that end, [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 virtue of that institution; their general [i] equity only being of moral use.

5. The moral law doth for ever bind all, [k] as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the [l] authority of God the Creator who gave it; neither doth Christ in the gospel any way dissolve, [m] but much strengthen this obligation.

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 sinful 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 forbids sin; and the threatenings of it serve to show what even their sins

h Colossians ii. 14, 16, 17. Ephesians ii. 14, 16. *i* 1 Corinthians ix. 8, 9, 10. *k* Romans xiii. 8, 9, 10. James ii. 8, 10, 11, 12. *l* James ii. 10, 11. *m* Matthew v. 17—19. Romans iii. 31. *n* Romans vi. 14. Galatians ii. 16. Romans viii. 1. and x. 4. *o* Romans iii. 20. and vii. 7, &c.

Digitized by Google

deserve, and what afflictions in this life they may expect for them, although freed from the curse and uallayed rigour thereof. These promises of it likewise show that God's 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 man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being [p] under the law, and not under grace.

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 enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

CHAPTER XX.

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

p Romans vi. 12—14. 1 Peter iii. 8—13. *q* Galatians iii. 21. *r* Ezekiel xxxvii. 21. *a* Genesis iii. 15. *b* Revelations xiii. 8.

Digitized by Google

effectual for the conversion and salvation of sinners.

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.

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 merely of the [f] sovereign will and good pleasure of God, not being annexed by virtue of any promise, to the due improvement of men's natural abilities, by virtue of common light received without it; which none ever did [g] make, or can so do: and, therefore, in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it, in great variety, according to the counsel of the will of God.

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, quickened or regenerated, there is moreover necessary, an effectual insu-

c Romans i. 17. *d* Romans x. 14, 15, 17. *e* Proverbs xxix. 18. Isaiah xxv. 7. and lx. 2, 3. *f* Psalm cxlvii. 20. Acts xvi. 7. *g* Romans i. 18, &c.

Digitized by Google

perable[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.

CHAPTER 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, and 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 slavish fear[i] but a child-like 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

h Psalm cx. 3. 1 Corinthians ii. 14. Ephesians i. 19, 20. *i* John vi. 14. 2 Corinthians iv. 4, 6. *a* Galatians iii. 13. *b* Galatians i. 4. *c* Acts xxvi. 18. *d* Romans viii. 8. *e* Romans viii. 28. *f* 1 Corinthians xv. 54—57. *g* 2 Thessalonians i. 10. *h* Romans viii. 15. *i* Luke i. 75. 1 John iv. 18. *k* Galatians iii. 9, 14.

Digitized by Google

in fuller communications of the [l] free Spirit of God, than believers under the law did ordinarily partake of.

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 to obey such commands out of conscience [o] is to betray true liberty of conscience; and the requiring of 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 [q] liberty, do practise any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel [q] to their own destruction, so they wholly destroy [r] the end of Christian liberty; which is, that, being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our lives.

CHAPTER XXII.

OF RELIGIOUS WORSHIP AND THE SABBATH DAY.

1. The light of nature shows that there is a God, who hath lordship and sovereignty over

l John vii. 38, 39. Hebrews x. 19—21. *m* James iv. 12. Romans xiv. 4. *n* Acts iv. 19. and v. 29. 1 Corinthians vii. 23. Matthew xv. 9. *o* Colossians ii. 20, 22, 23. *p* 1 Corinthians iii. 5. 2 Corinthians i. 24. *q* Romans vi. 1, 2. *r* Galatians v. 13. 2 Peter ii. 18—21.

Digitized by Google

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 devices of men, or the suggestions of Satan, under any visible representations, or[c] any other way, not prescribed in the Holy Scriptures.

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.

3. Prayer and thankfulness, 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, with others, in a[m] known tongue.

4. Prayer is to be[n] 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

a Jeremiah x. 7. Mark xii. 33. *b* Deuteronomy xii. 32. *c* Exodus xx. 4, 5, 6. *d* Matthew iv. 9, 10. John vi. 23. Matthew xxviii. 19. *e* Romans i. 25. Colossians ii. 18. Revelations xix. 10. *f* John xiv. 6. *g* 1 Timothy ii. 5. *h* Psalm xcv. 1, 7. lxv. 2. *i* John xiv. 13, 14. *k* Romans viii. 26. *l* 1 John v. 14. *m* 1 Corinthians xiv. 16, 17. *n* 1 Tim. ii. 1, 2. 2 Samuel vii. 29. *o* 2 Samuel xii. 21—23.

Digitized by Google

those of whom it may be known, that they have sinned [p] the sin unto death.

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 Lord's 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 fastings, and thanksgiving, upon [y] special occasions, ought to be used in a 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 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; as in [a] private families [b] daily, and [c] in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly, nor wilfully, to be [d] neglected or forsaken, when God by his word or providence calleth thereunto.

7. As it is the law of nature, that in general, a proportion of time, by God's appointment be set apart for the worship of God, so by his word, in a positive, moral, and perpetual com-

p 1 John v. 16. *q* 1 Timothy iv. 13. *r* 2 Timothy iv. 2. Luke viii. 18. Ephesians v. 19. *s* Colossians iii. 16. Ephesians v. 19. *t* Matthew xxviii. 19, 70. *u* 1 Corinthians xi. 26. *x* Esther iv. 16. Joel ii. 12. *y* Exodus xv. 1, &c. Psalm cvii. *z* John iv. 21. Malachi i. 11. 1 Timothy ii. 8. *a* Acts x. 2. *b* Matthew vi. 11. Psalm iv. 17. *c* Matthew vi. 6. *d* Heb. x. 25. Acts ii. 42.

Digitized by Google

mandment, 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 Lord's day; and is to be continued to the end of the world, as the Christian sabbath; the observation of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy [g] rest all the day, from their own works, words and thoughts, about their worldly employments and recreations, but also are taken up the whole time in public and private exercises of his worship, and in the duties of [h] necessity and mercy.

CHAPTER XXIII.

OF SINGING OF PSALMS.

We believe that [a] singing the praises of God, is a holy ordinance of Christ, and not a part of natural religion, or a moral duty only; but that it is brought under divine institution, it being

e Exod. xx. 8. *f* 1 Corinthians xvi. 1, 2. Acts xx. 7. Revelations i. 10. *g* Isaiah lviii. 13. Nehemiah xiii. 15, 22. *h* Matthew xii. 1—13. *a* Acts xvi. 25. Ephesians v. 19. Colossians iii. 16.

Digitized by Google

enjoined on the churches of Christ to sing psalms, hymns, and spiritual songs; and that the whole church in their public assemblies (as well as private Christians) ought to [b] sing God's praises according to the best light they have received. Moreover, it was practised in the great representative church, by [c] our Lord Jesus Christ with his disciples, after he had instituted and celebrated the sacred ordinance of his holy supper, as a commemorative token of redeeming love.

CHAPTER XXIV.

OF LAWFUL OATHS AND VOWS.

1. A lawful oath is a part of religious worship, [a] wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he sweareth; [b] and to judge him according to the truth or falseness thereof.

2. The name of God only is 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

b Hebrews ii. 12. James v. 13. *c* Matthew xxvi. 30. Mark xiv. 26. *a* Exodus xx. 7. Deuteronomy x. 20. Jeremiah iv. 2. *b* 2 Chronicles vi. 22, 23. *c* Matthew v. 34—37. James v. 12. *d* Hebrews vi. 16. 2 Cor. i. 23.

Digitized by Google

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.

3. Whosoever taketh an oath, warranted by the word of God, ought duly to consider, the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false, and vain oaths, the [f] Lord is provoked, and for them this land mourns.

4. An oath is to be taken in the plain and [g] common sense of the words, without equivocation, or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, [h] is to be made and performed with all religious care and faithfulness: but popish monastical vows, [i] of perpetual single life, professed [k] poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious, [l] and sinful snares, in which no Christian may entangle himself.

CHAPTER XXV.

OF THE CIVIL MAGISTRATE.

1. God, the supreme Lord, and King of all the world hath ordained civil [a] magistrates to be under him over the people, for his own glo-

e Nehemiah xiii. 25. *f* Leviticus xix. 12. Jeremiah xxiii. 10. *g* Psalm xxiv. 4. *h* Psalm lxxvi. 11. Genesis xxviii. 20—22. *i* 1 Corinthians vii. 2, 9. *k* Ephesians iv. 28. *l* Matthew xix. 11. *a* Romans xiii. 1—4.

Digitized by Google

ry, and the public 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.

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, according to the wholesome laws of each kingdom and commonwealth; so for that end they may lawfully now under the New Testament [c] wage war upon just and necessary occasions.

3. *Civil magistrates* being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded 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.

CHAPTER XXVI.

OF MARRIAGE.

1. Marriage is to be between one man and one woman; [a] 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.

b 2 Samuel xxiii. 3. Psalm lxxxii. 3, 4. *c* Luke iii. 14. *d* Romans xiii. 5, 6, 7. 1 Peter ii. 17. *e* 1 Timothy ii. 1, 2. *a* Genesis ii. 24. Malachi ii. 15. Matthew xix. 5, 6.

Digitized by Google

2. Marriage was ordained for the mutual help [b] of husband and wife, [c] for the increase of mankind with a legitimate issue, and for [d] preventing of uncleanness.

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 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 heresy.

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.

CHAPTER XXVII.

OF THE CHURCH.

1. The catholic 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,

b Genesis ii. 18. *c* Genesis i. 28. *d* 1 Corinthians vii. 2, 9. *e* Hebrews xiii. 4. 1 Timothy iv. 3. *f* 1 Corinthians vii. 39. *g* Nehemiah xiii. 25—27. *h* Leviticus xviii. *i* Mark vi. 18. 1 Corinthians v. 1. *a* Hebrews xii. 23. Colossians i. 18. Ephesians i. 10, 22, 23. and v. 23, 27, 32.

Digitized by Google

under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

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 foundation, or unholiness of conversation, [b] are and may be called visible saints; [c] and of such ought all particular congregations to be constituted.

3. The purest churches under heaven are subject [d] to mixture and error; and some 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] kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

4. The Lord Jesus Christ is he 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 supreme and sovereign manner, neither can the pope of Rome in any sense be head 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.

b 1 Corinthians i. 2. Acts xi. 26. *c* Romans i. 7. Ephesians i. 20—22. *d* 1 Corinthians v. Revelations ii. and iii. *e* Revelations xviii. 2. 2 Thessalonians ii. 11, 12. *f* Matthew xvi. 18. Psalm lxxii. 17. and cii. 28. Revelations xii. 17. *g* Colossians i. 18. Matthew xxvii. 18—20. Ephesians iv. 11, 12. *h* 2 Thessalonians ii. 2—9.

Digitized by Google

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calieth 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 public worship, which he requireth of them in the world.

6. The members of these churches are [m] saints by calling, visibly manifesting and evidencing in and by their profession and walking, their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and to one another, by the will of God, [n] in professed subjection to the ordinances of the gospel.

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 needful 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 that power.

8. A particular church gathered, and com-

i John x. 16. and xii. 32. *k* Matthew xxviii. 20. *l* Matthew xviii. 15 – 20. *m* Romans i. 7. 1 Corinthians i. 2. *n* Acts ii. 41, 42. and v. 13, 14. 2 Corinthians ix. 13. *o* Matthew xviii. 17, 18. 1 Corinthians v. 4, 5, 13. 2 Corinthians ii. 6—8.

Digitized by Google

pletely 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.

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 itself; and solemnly set apart by fasting and prayer, with imposition of hands of the [r] eldership of the church, if there be any before constituted therein: and of a 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 [t] to attend the service of Christ, in his churches, in the ministry of the word, and prayer [t] with watching for their souls, as they that must give an account to him; it is incumbent on the churches to whom they minister, not only to give them all due respect, [u] but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves [x] entangled in secular affairs; and may also be ca-

p Acts xx. 17, 28. Philippians i. 1. *q* Acts xiv. 23. See the Original. *r* 1 Timothy iv. 14. *s* Acts vi. 3, 5, 6. *t* Acts vi. 4. Hebrews xiii. 17. *u* 1 Timothy v. 17, 18. Galatians vi. 6, 7. *x* 2 Timothy ii. 4.

Digitized by Google

pable of exercising hospitality towards others; and this is required by the [z] law of nature, and by the express order of our 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.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also [b] under the censures and government thereof, according to the rule of Christ.

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 church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offence at any of their fellow-members, but to wait upon Christ, [c] in further proceeding of the church.

14. As each church, and all the members of it, are bound to [d] pray continually for the good and and prosperity of all the churches of Christ,

z 1 Corinthians ix. 6, 14. *a* Acts xi. 19—21. 1 Peter iv. 10, 11. *b* 1 Thessalonians iii. 6, 14, 15. *c* Matthew xviii. 15—17. Ephesians iv. 2, 3. *d* Ephesians vi. 18. Psalm cxxii. 6.

Digitized by Google

in all places, and upon all occasions to further it, every one within the bounds of their places and callings, in the exercise of their gifts and graces; so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold [e] communion among themselves, for their peace, increase of love, and mutual edification.

15. Cases of difficulty 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 the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church power, properly so called: or with any jurisdiction over the churches themselves, to exercise any censures either over any churches, or persons; or [g] to impose their determination on the churches or officers.

e Romans xvi. 1, 2. 3 John 8—10. *f* Acts xv. 2, 4, 6, 22, 23, 25. *g* 2 Corinthians i. 24. 1 John iv. 1.

Digitized by Google

CHAPTER XXVIII.

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, public and private, in an orderly way, [c] as to conduce to their mutual good, both in the inward and outward man.

Saints by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services, [d] as tend to their mutual edification; as also in relieving each other in [e] outward things, according to their several abilities, and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relations wherein they stand, whether in [f] families or [g] churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the

a 1 John i. 3. John i. 16. Philippians iii. 10. Romans vi. 5, 6. *b* Ephesians iv. 15, 16. 1 Corinthians xii. 7. and iii. 21—23. *c* 1 Thessalonians v. 11, 14. Romans i. 12. 1 John iii. 17, 18. Galatians vi. 10. *d* Hebrews x. 24, 25. and iii. 12, 13. *e* Acts xi. 29, 30. *f* Ephesians vi. 4. *g* 1 Corinthians xii. 14, 27.

Digitized by Google

name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away, or [h] infringe the title or property which each man hath in his goods and possessions.

CHAPTER XXIX.

OF BAPTISM AND THE LORD'S SUPPER.

1. Baptism and the Lord's Supper, are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in his church [a] to the end of the world.

2. These holy appointments are to be administered by those only, who are qualified, and thereunto called according [b] to the commission of Christ.

CHAPTER XXX.

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 [a] and resurrection; of his being engrafted into him; of [b] remission of sins; and of his [c] giving up unto God, through Jesus Christ, to live and walk in newness of life.

h Acts v. 4. Ephesians iv. 28. *a* Matthew xxviii. 19, 20. 1 Corinthians xi. 26. *b* Matthew xxviii. 19. 1 Corinthians iv. 1. *a* Romans vi. 3, 4, 5. Colossians ii. 12. Galatians iii. 27. *b* Mark i. 4. Acts xxvi. 16. *c* Romans vi. 4.

Digitized by Google

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

3. The outward element, to be used in this ordinance, [e] is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person [f] in water, is necessary to the due administration of this ordinance.

CHAPTER XXXI.

OF LAYING ON OF HANDS.

1. We believe that [a] laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for [b] a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established [c] the extraordinary gifts of the Spirit in the primitive times, to abide in the church, as meeting together on the first day of

d Mark xxi. 16. Acts viii. 37, 38. *e* Matthew xxviii. 19, 20. Acts viii. 38. *f* Matthew iii. 16. John iii. 23. *a* Hebrews v. 12. and vi. 1, 2. Acts viii. 17, 18. and xix. 6. *b* Ephesians i. 13, 14. *c* Acts viii. 7. and xix. 6.

Digitized by Google

the week was, Acts ii. 1. that being the day of worship, or Christian sabbath, under the gospel; and as preaching the word was, Acts x. 44. and as baptism was, Matthew iii. 16, and prayer was, Acts iv. 31, and singing psalms, &c. was, Acts xvi. 25, 26. so this of laying on of hands was, Acts viii. and xix. for as the whole gospel was confirmed by [d] signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

CHAPTER XXXII.

OF THE LORD'S 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, for the perpetual remembrance, and showing 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 engagement 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.

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,

d Hebrews ii. 3, 4. *a* 1 Corinthians xi. 23—26. *b* 1 Corinthians x. 16, 17, 21.

Digitized by Google

but only a memorial of that [c] one offering up of himself, by himself, upon the cross, 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 Christ's own only sacrifice, the 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 a 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.

4. The denial of the cup to the people, worshipping 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.

5. The outward elements of this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the [g] body and blood of Christ, albeit in substance and nature, they still remain truly and only [h] bread and wine, as they were before.

6. The doctrine which maintains a change

c Hebrews ix. 25, 26, 28. *d* 1 Corinthians xi. 24. Matthew xxvi. 26, 27. *e* 1 Corinthians xi. 23—26, &c. *f* Matthew xxvi. 26—28, and xv. 9. Exodus xx. 4, 5. *g* 1 Corinthians xi. 27. *h* 1 Corinthians xi. 26, 28.

Digitized by Google

of the substance of bread and wine, into the substance of Christ's 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.

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 corporeally, but spiritually receive, and feed upon Christ crucified [l] and all the benefits of his death: the body and blood of Christ being then not corporeally, or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion [m] with Christ, so are they unworthy of the Lord's 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 judgment to themselves.

i Acts iii. 21. Luke xxiv. 6. 39. *k* 1 Corinthians xi. 24, 25. *l* 1 Corinthians x 16. and xi. 23—26. *m* 2 Corinthians vi. 14, 15. *n* 1 Corinthians xi. 29. Matthew vii. 6.

Digitized by Google

CHAPTER XXXIII.

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 holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and [c] glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to [d] the judgment of the great day; besides these two places, for souls separated from their bodies, the scripture acknowledgeth none.

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.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the

a Genesis iii. 19. Acts xii. 36. *b* Ecclesiastes xiii. 7. *c* Luke xxiii. 43. 2 Corinthians v. 1, 6, 8. Philippians i. 23. Hebrews xii. 23. *d* Jude 6, 7. 1 Peter iii. 19. Luke xvi. 23, 24. *e* 1 Corinthians xv. 51, 52. 1 Thessalonians iv. 17. *f* Job xix. 26, 27, *g* 1 Corinthians xv. 42, 43.

Digitized by Google

bodies of the just, by his Spirit unto honour, [h] and be made conformable to his own glorious body.

CHAPTER XXXIV.

OF THE LAST JUDGMENT.

1. God hath appointed a day wherein he will judge the world in righteousness, by [a] Jesus Christ; to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged, but likewise all [b] 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.

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; [d] and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward, in the presence [e] of the Lord: but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be

h Acts xxiv. 15. John v. 28, 29. Philippians iii. 21. *a* Acts xvii. 31. John v. 22, 27. *b* 1 Corinthians vi. 3. Jude 6. *c* 2 Corinthians v. 10 Ecclesiastes xii. 14. Matthew xii. 36. Romans xiv. 10, 12. Matthew xxv. 32, &c. *d* Romans ix. 22, 23. *e* Matthew xxv. 21, 23, 34. 2 Timothy iv. 8.

Digitized by Google

cast into eternal 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 persuaded that there shall be a day of judgment, both [g] to deter all men from sin, and for the greater consolation of the godly, in their adversity, so 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.

f Matthew xxv. 46. Mark ix. 48. 2 Thessalonians i. 7—10. *g* 2 Corinthians v. 10, 11. *h* 2 Thessalonians i. 5. 6, 7. *i* Mark xiii. 35—37. Luke xii. 35, 36. *k* Revelations xxii. 20.

Digitized by Google

A SHORT TREATISE

OF

CHURCH DISCIPLINE.

INTRODUCTION.

To all those into whose hands the foregoing CONFESSION OF FAITH, unto which the following abstract concerning our Discipline is now annexed, shall come.

Our last Association, met at Philadelphia, September 25, 1742, taking into consideration the general interest of the gospel, and especially the interest of the Churches they were related unto and did then represent, judging it expedient to re-print the CONFESSION OF FAITH, put forth by the Elders and Brethren of upwards of one hundred Congregations baptized upon profession of faith in England and Wales, met in London, September 3, 1689, with the additions concerning Imposition of Hands and singing of psalms in the worship of God.

The Association likewise thought it proper to annex an abstruct, or brief treatise concerning our Discipline, but not having, for some reasons, fixed on any particular piece extant, they left it to Mr. Jenkin Jones and myself to prepare a short narrative, in the most compendious manner we could; but Mr. Jones, by reason of his other avocations, not being able to prepare any thing in due time, requested me to take it upon myself, which, after we had con-

Digitized by Google

sulted on some particulars (though many other things at this juncture requiring my time and employing my thoughts, I could wish some other person had undertaken) I accepted, that I might prevent any disappointment, and have endeavoured to perform as my small leisure would permit. And we having a small tract published by Mr. Elias Keach, and having also found a manuscript left by my brother Abel Morgan, deceased, which he intended, had he longer lived, to have revised and put in print for the benefit of our churches; I have transcribed some things out of said manuscript, and some other things out of Mr. Keach, some things without variation and some things with variation; besides which I have in some cases consulted Dr. Owen and Dr. Goodwin, and in some things I have followed the agreement that our Association came to some years ago, especially concerning the admission and dismission of members. I have endeavoured to include the most material things in discipline (though very briefly) in the few following pages; and I desire the reader may be pleased to take the pains to peruse the Scriptures referred to in every particular, that the grounds of our practice may be better understood.

That this impartial account of our principles and practice may be accompanied with the blessing of God, to be beneficial unto men, is the hearty prayer of

Your well wisher and servant,
in all gospel service,
BENJ. GRIFFITH.

Digitized by Google

A

SHORT TREATISE, &c.

CONCERNING A TRUE AND ORDERLY GOSPEL CHURCH.

Before there can be any orderly discipline among a Christian assembly, they must be orderly constituted into a church state, according to the institution of Christ in the gospel.

1. A visible Gospel Church is made by gathering divers select persons into Jesus Christ, in a spiritual body, and relation to him as their political head, Ezekiel xxxiv. 11. 2 Thessalonians ii. 1. himself being the great Shepherd, that first seeks them, and prepares them by the work of renewing grace, for such spiritual building.

2. Christ as the Mediator of the new covenant, ordereth the everlasting gospel to be preached, and accompanying it with his Holy Spirit, blesseth it to the turning of men from darkness to light, working faith and love in them, Ephesians ii. 17. Acts xvi. 18.

3. When sinners are thus wrought upon effectually, to such a suitable number, as may be an essential church, i. e. so many as may act properly and orderly as a church, Matthew xviii. 15—17. that then it will be proper for them by their mutual consent, to propose to

Digitized by Google

be constituted a church, or that others seeing the expediency thereof may encourage the same, Acts xi.

4. For the accomplishment of so glorious a work, it is necessary that a day of fasting and prayer be appointed by and among such believers, and that such procure such neighbouring helps as they can, especially of the ministry, Acts viii. 14. 1 Thessalonians iii. 2.

5. The persons being first orderly baptized, according to the command of Christ in Matthew xxviii. 19. and being all satisfied of the graces and qualifications of each other, and being willing in the fear of God to take the laws of Christ upon them, and do by one mutual consent give up themselves to the Lord, and to one another in the Lord, 2 Corinthians viii. 5. solemnly submitting to the government of Christ in his church, and being united, they are to be declared a gospel church of Jesus Christ, Philippians ii. 2, 3, 4. Romans xv. 7. and xii. 1. Acts ii. 41, 42.

6. A number of believers thus united under Christ their mystical head, become a church essential; and as such is the first and proper subject of the keys, and have power and privilege to govern themselves, and to choose out their own ministerial officers, Acts xiv. 23. and vi. 3.

CONCERNING MINISTERS, &c.

A church thus constituted, is not yet completed, while wanting such ministerial helps, as Christ hath appointed for its growth and

Digitized by Google

well being; and wanting elders and deacons to officiate among them. Men, they must be, that are qualified for the work; their qualifications are plainly and fully set down in holy scripture, 1 Timothy iii. 2—7. Titus iv. 5—10. all which must be found in them, in some good degree, and it is the duty of the church to try the persons, by the rule of the word.

Objection. But what shall a church do, in case they can have none among them fit to bear office according to the rule of the word?

Answer. (1.) That to expect to have officers perfect in the highest degrees of those qualifications, were to expect apostolical and extraordinary ceased gifts in ordinary times. (2.) If none among the members of a church be found fit in some measure for the ministry, a neighbouring church may and ought, if possible, to supply them, Canticles viii. 8. (3.) Let such as they have, if they have any that seem hopeful, to be a while upon trial; and the person that the Lord shall choose, will flourish in some good measure with Aaron's rod among the rods of the tribes.

2. A church being destitute of ministerial helps, may, after mature and often deliberate consultation, and serious prayers to God, pitch upon some person or persons in particular, giving him or them a solemn invitation to the work of the ministry upon trial; and if such accept of the church's call, let such be upon trial, to see if such fear God, make godliness their business, and be addicted to the work of the ministry, seeking to further the interest of Christ and the edification of his people in

Digitized by Google

sound and wholesome doctrine; and to see if any vices or immorality appear in their advances, 1 Corinthians xvi. Phil. ii. 20, 21. Read the qualifications in 1 Timothy iii. And in case a church should call a person to be their minister who is a member of some sister church, and he accept their call to be their minister, he must in the first place give himself a member with the church so calling him, that so they may choose him among themselves, as Acts vi. 3.

3. After having taken all due care to choose one for the work of the ministry, they are by and with the unanimous consent or suffrage of the church, to proceed to his ordination; which is a solemn setting apart of such a person for the sacred function, in this wise, by setting apart a day of fasting and prayer, Acts xiii. 2, 3, the whole church being present, he is to have the hands of the presbytery of that church, or of neighbouring elders called and authorised by that church, whereof such a person is a member, solemnly laid upon him, 1 Timothy v. 22. Titus i. 5. Acts xiv. 23. 1 Timothy iv. 14. and thus such a person is to be recommended into the work of the Lord and to take particular care of the flock of whom he is thus chosen, Acts xx. 28.

4. The minister being thus put upon his work, proceeds (1.) to preach the word of God unto them, thereby to feed the flock, and therein ought to be faithful and laborious, studying to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Timothy ii. 15, as he is a steward of God in the mysteries of the gospel, 1 Corinthians iv. 1, 2. and therefore ought to be a man

Digitized by Google

of good understanding and experience, being sound in the faith, not a novice, or a double minded unstable man, nor such as is light spirited, or of a shallow understanding, but one that is learned in the mysteries of the kingdom, because he is to feed the people with knowledge and understanding, Jeremiah iii. 15. He must be faithful in declaring the whole counsel of God, Acts xx. 20. He is to instruct them in all practical godliness, laying before them their manifold duties, and to urge them upon their consciences, Titus ii. 1—15. 1 Timothy iv. 6. (2.) He must watch over them, as one that must give an account to God, Hebrew xiii. 17. Such must have an eye upon every member to see how they behave in the house of God, where the presence of the Lord is more eminently, and where also the angels do always attend; and also their behaviour in the families they belong to, and their conversation abroad; according to their capacities, they are not to sleep under their charge. (3.) He is to visit his flock to know their state, in order to minister suitable doctrinal relief unto them, and that he may know what disorders there may be among them, that the unruly may be reproved, Proverbs xxvii. 23. 1 Thessalonians v. 14, 15. (4.) He is to administer all the ordinances of Christ, amongst them: as. Baptism, and the Lord's Supper, and herein he must be careful to follow the primitive pattern, thereby to hold forth the great end, wherefore they were ordained. (5.) He must be instant with God, in his prayers for and with them, as opportunity may serve. (6.) He must show them a good example in all respects, in con-

Digitized by Google

versation, sobriety, charity, faith and purity, 1 Timothy iv. 12. behaving himself impartial unto all, not preferring the rich before the poor, nor lording it over God's heritage, nor assume greater power than God hath given him, James ii. 4. 1 Tim. v. 21. 1 Peter v. 3, 5.

OF RULING ELDERS.

Ruling Elders are such persons as are endued with gifts to assist the pastor or teacher in the government of the church; it was as a statute in Israel, Exodus xviii. Deuteronomy i. 9—13. The works of teaching and ruling belong both to the pastor; but in case he be unable, or the work of ruling too great for him, God hath provided such for his assistance, and they are called ruling elders, 1 Timothy v. 17. helps, 1 Corinthians xii. 28. governments, or he that ruleth, Romans xii. 8. They are qualified for, and called unto, one part of the work: and experience teacheth us the use and benefit of such rulers in the church, in easing the pastor or teacher, and keeping up the honour of the ministry. Their qualifications are such as are requisite to rule, as knowledge, judgment, prudence, &c.; and as to the manner of their ordination, it is like ordination unto other offices in the church, with fasting and prayer, with imposition of hands. Their office only relateth to rule and order, in the church of God, and doth not include teaching; yet if the church findeth they have gifts and abilities to be useful in teaching, they may be put upon trial, and

Digitized by Google

if approved, they may be called and solemnly set apart by ordination, it being wholly a distinct office from the former, which was only to rule well, and not to labour in word and doctrine.

OF DEACONS.

Deacons are men called forth by the church, to serve in the outward concerns thereof; whose office is to serve tables, Acts vi. 2—7. They are to be intrusted with the stock of the church, out of which stock they are to assist the poor members of the church, and to provide bread and wine for the Lord's table, and also to have regard to the minister's table; and moreover they should see that all the members of the church do contribute towards the proper uses of the church, that therefrom all necessary occasions may be supplied, as God hath given them, they to the poor, so that none be neglected, 1 Corinthians xxvi. 2.; by the faithful discharge of which office they shall purchase to themselves a good degree and great boldness in the faith, 1 Timothy iii. 13. The qualifications of these officers are laid down, 1 Timothy iii. 8—13. Acts vi. 2—8.

OF THE ADMISSION OF CHURCH MEMBERS.

The Lord Jesus Christ hath committed the use and power of the keys, in matters of government to every visible congregational church, to be used, according to the rules and directions that he hath given in his word, in his

Digitized by Google

name, and to his glory. The keys are the power of Christ, which he hath given to every particular congregation, to open and shut itself by and to do all things in order to the great things proposed, viz. his glory and his people's spiritual benefit, in peace and purity, Isaiah ix. 7. and xxii. 22. Revelation iii. 7. Hebrews iii. 6. Ephesians ii. 19—22. Matthew xvi. 19. John xx. 23.

By virtue of the charter and the power aforesaid, which Christ hath given to his church, his spiritual corporation, they are enabled to receive members in, and to exclude unworthy members as occasion may require, as may appear by divers examples, Romans xiv. 1. Acts ii. 41. 1 Corinthians v. 4, 5. Matthew xviii. 18. 2 Thessalonians ii. 6, 14.

In this case, a church hath to do, either with non-members, or those that are members of other churches; as to non-members proposing for admission into the church, the pastor, teacher, and elders of the church are to be acquainted therewith, and the body of the church also, in order that they may know the intent of such person or persons. A convenient meeting is necessary. When the church is come together, and the person proposing being present, after prayer to God for direction, the minister or pastor of the church is to put several questions to the person proposing (1.) Concerning the ground and reason of his hope, 1 Peter iii. 15. wherein is to be inquired, what experience he hath of the manifold graces of the holy Spirit, working in him repentance from dead works, as Acts ii. 38. Hebrews vi. 2. and faith towards our Lord Jesus Christ, in whom alone

Digitized by Google

is salvation hoped for, Acts xx. 21. Philemon 5.; for without there be some good grounds, in the judgment of charity, that such a one is a new creature, the door of admission is not to be opened, for that would be abusing the privileges of the house of God. Therefore all due and regular care is to be taken, Psalm lxv. 16. Acts ix. 27.

Secondly. What competency of knowledge, in the principal doctrines of faith and order, such hath acquired, 1 Timothy ii. 4—6.; whether such person be well instructed in the knowledge of God, in his glorious attributes, in the doctrine of the Trinity, or one God in three persons; the person, natures, and offices of Christ; the nature of the law; of original sin; of the pollution of man, by reason of sin, and lost and undone state thereby, and of his being a child of wrath by nature; of the nature of the redemption wrought by Christ, his sufficiency to satisfy divine justice; of the reconciliation of sinners to God, by the death of his Son; of our sins being imputed to Christ, and his righteousness imputed to us for justification, being received by faith alone; of the resurrection of Christ's body, and his ascension into heaven, and of his coming thence the second time, to judge the quick and the dead; and of the resurrection of the dead bodies of men; and of the eternal judgment; and of such proposing person's resolution to persevere in the profession of these truths unto the end. Such things are needful to be inquired into, by reason that too many in our day do build their conversion upon their convictions, and some general notions of the Christian religion, when indeed

Digitized by Google

they are utter strangers unto, and very ignorant of the great mysteries of the gospel. Yet great care is to be taken that the weak be not discouraged, for the smoking flax is not to be quenched, nor the bruised reed to be broken, but such ignorant persons are to be taught by gentle instructions, and means ought to be used for their furtherance in the knowledge of divine truths, Matthew xxviii. 19. and where there are the beginnings of true and saving grace in the heart, such will, with a spiritual appetite, receive the sincere milk of the word, that they may grow thereby, 1 Pet. ii. 2. and a church ought to be careful not to reject those whom they judge to have the least degree of the work of saving grace wrought in them, Romans xiv. 1.

Thirdly. Inquiry must be made whether such a person's life and conversation is answerable to such a profession, that he be likely to adorn the gospel with a holy conversation, Titus ii. 11—15. iii. 8. This regular carefulness is an indispensable duty of all regular churches, to use in the admission of members; and though all due care be used, yet some unsound and rotten professors will creep in unawares, and have crept into the purest churches, Jude 4. 1 John ii. 19. Acts v. Acts xx. 29, 30. Galatians ii. 4. and the fallibility of churches in this matter, is not to be urged, as an argument or ground to neglect the duty incumbent on the churches, according to the rule of the word.

And after such examination, the question is to be put to the church, whether they are all satisfied with the party's confession and conversation; and if the answer be in the affirmative,

Digitized by Google

then the pastor or minister is to proceed, to ask the party proposing, if he be willingly resolved, as God shall give ability, to walk in a professed subjection to the commands and institutions of Christ revealed in the gospel, and to give himself a member of that church in particular, Romans xii. 1. xv. 7, 8, 9. 2 Corinthians viii. 5. and to continue in the communion, faith, and order thereof, according to the gospel rules and directions; and after the person is baptized according to the institution and command of Christ, and come under the imposition of the hands of the elders of the church, according to the practice of the apostles, Acts viii. 14—17. Heb. vi. 2. the pastor, minister, or elders, as presiding in the acts of the church's power, do receive such a one into the communion and fellowship of that church in particular. But if the church is not satisfied with the person's confession or conversation, it is proper, if the objections be of any weight, to defer the party's admission until a more ample satisfaction can be given, that all, if possible, may receive such with freedom in love, and so to discharge all gospel duties towards him, as may promote his edification in the faith, and his increase in grace, 2 Corinthians i. 24. x. 8.

And concerning those that are members of sister churches, their admission is either transient or occasional admission; or when any person is dismissed wholly from one church, and transmitted or recommended to another church of the same faith, order and practice. (1.) Such as are and continue members of other regular churches, may, where they are well known, be admitted into transient communion, without a

Digitized by Google

letter of recommendation from the church they belong unto: but from those a church hath no knowledge of, a testimonial letter is necessary, that a church may not be imposed on by any loose or disorderly persons. (2.) Those whose residence is removed, or place of abode is more convenient to be with another congregation than that of which they are members, are, upon their request made to the church whereof such are members, to be dismissed, and to have a letter from that church they are members of, subscribed by the officers and members, and directed to the church that the person is dismissed unto; whereby the party is discharged from his or her original relation of particular membership to that church, and is transferred to the constant communion, watch and care of the other church: such persons are to be received upon their proposal, according to the credentials they bring; except the church they apply unto have a special reason to defer or refuse.

As it appears to have been the practice of believers, in the primitive times, to give themselves members of particular churches, Acts ii. 41. v. 13, 14. it appears also that, in the apostles' days, there were many distinct and distant particular churches, as 1 Cor. i. 2. Gal. i. 2. 1 Cor. xvi. 1. Phil. i. 1. which churches are several corporations of men professing repentance from dead works, and faith in our Lord Jesus Christ, and incorporated by mutual consent, as before mentioned, whose end is to glorify God by obedience to his revealed will, and to their own edification in the faith, and the good of others; so it is the duty of believers to give themselves in particular membership, in such

Digitized by Google

a particular church as shall appear by the word of God to be orthodox in the fundamental articles of the Christian religion, and to practise according to the mind of Christ declared in the New Testament, in all gospel institutions and worship.

From which considerations, it appears the reasonable duty of every believer to give himself a member to such an orderly church as is most conveniently situated; that is, meeting nighest the place of his or her residence, for which there are these apparent reasons, (1.) For men to give themselves members of a distant church, when another of the same faith and gospel order is nigher, is for such a person to put himself under a necessity of neglecting the ordinary appointed meetings of that church, whereof he is a member, and whereof the particular charge is given, Heb. x. 25. that he might attend and wait in the use of God's appointed means, for his edification by the ministry of that church. (2.) Such puts himself under a wilful necessity to neglect his duty of care over, and constant communion with his fellow members, and wilfully deprives himself of their care over him, advice, Christian conversing, and brotherly loving instructions and counsels, that by the blessing of God might increase his knowledge, grace and comfort. (3.) Such cannot be assistant to the church in discipline, contribution, and the like duties, nor cannot be taken care of, and be assisted, without much unnecessary trouble, by the church, in case of need. (4.) Such a practice tends directly to the confusion of churches, and all church order, and suits well with the humour of

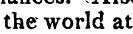
Digitized by Google

noisy, lifeless, loose, or covetous niggardly persons. (5.) It is a way that the church cannot find what useful talents such persons may have, to the benefit of the body of the church. (6.) It is casting great contempt upon the nearer church, in her ministry and order, and the like.

And here it is further to be considered, that as it is expedient for persons to give themselves members of such regular churches, with which they may keep the most intimate fellowship and communion in all the parts of religious worship; so it is highly reasonable that they that are members of such regular churches, where the word is purely preached, the ordinances of the gospel duly administered, and gospel discipline is impartially practised, should continue their membership with such church; although there be weakness, imperfection and frailty, in the particular practical acts thereof; which, while the affairs of the church are managed by men, even their holy things will have iniquity as of old, Exod. xxviii. 38. It is therefore unreasonable to dismiss any member, from a church that is near to any one's residence, to a church more remote, upon disgust taken at the management of some particular case, wherewith such is not well pleased, and for such cause demands dismission; and it is unreasonable also to grant a dismission to such a member, who should demand a dismission in a peremptory manner, without giving a reason for such a demand; in either of which cases, such a dismission is not to be granted. (1.) Because by so doing the greatest confusion would be introduced; for one member would thus be dis-

Digitized by Google

missed to one distant church, and another to another distant church, and the other churches doing the like, it can end in nothing less than the confusion of every church. (2.) The same liberty that members have, pastors, ministers, ruling elders, and deacons have also, whereby any church may dismiss her members until she is unable to maintain worship and communion; for those that reside near, are become members of a remote body, and so unconcerned; and those that are members live remote, and so under an impossibility to occupy their place. (3.) This, in the tendency of it, is to remove the balance of churches, which is to consist of such members as can, with the utmost conveniency, meet together in one place, for both worship and government, 1 Cor. xi. 20. xiv. 33. (4.) This hath a tendency to alter the constitution of particular churches, from being congregational corporations, into the national or universal notion of the church; which universal church we believe to be the mystical body of Jesus Christ, which as such is not the seat of instituted worship and ordinances. Also, it is not reasonable to dismiss to the world at large, nor to dismiss a member to a church, with which the church dismissing cannot hold communion.



ON THE DUTIES OF CHURCH MEMBERS.

The members of churches owe all their duties in a way of obedience to the will of God revealed in his word; and their duties are to be performed in love to our Lord Jesus Christ,

Digitized by Google

John xiv. 15. who is the great Prophet, Priest and King of his Church, which he hath purchased with his own blood, Acts xx. 28. Rev. i. 5. 2 Cor. v. 15. unto whom all power in heaven and earth is given, Matt. xxviii. 18. and is therefore our Lord and Lawgiver, Isaiah xxxiii. 22. who alone is head of his church, Eph. i. 22. his person is to be honoured, and all his commands are to be observed, Heb. i. 2. John v. 23. all worship is to be ascribed unto him, as God blessed for ever, Rom. ix. 5. all church members, therefore, are under the strictest obligations to do and observe whatsoever Christ enjoineth on them, as mutual duties towards one another.

The officers of the church, whom Christ hath appointed, are to be respected. (1.) The deacons of the church, though they officiate but in the outward concerns of the church, as in the section about deacons is noted, if they are faithful, do purchase unto themselves a good degree, 1 Tim. iii. 13. are therefore to be respected. (2.) Ruling Elders also are to be respected, seeing they are fitted of God, and called by the church to go before the church, or to preside in acts of government and rule, 1 Tim. v. 17. (3.) Ministers, who are the stewards of the mysteries of the gospel, are in an eminent manner to be regarded, as being the ambassadors of peace, 2 Cor. v. 20. though they are not to hunt for it, as the Pharisees of old, Matt. xxiii. 5, 6, 7. The duties of church members towards their elders, teachers, ministers and pastors, may be included, in their (1.) praying for them, that God would open a door of utterance unto them, to unfold the mysteries, Eph.

Digitized by Google

vi. 18, 19, 20 (2.) To obey them in the Lord, in whatsoever they admonish them, according to the word of God, Heb. xiii. 17, 22. (3.) In following their example and footsteps, as far as warranted by the word, 1 Cor. iv. 16. xi. 1. Phil. iii. 17. Heb. xiii. 7. (4.) In standing by them, in all their trials and afflictions, and in defending them in all good causes, as far as in them lies; in 2 Tim. i. 15. those of Asia are blamed, for turning away, or not standing by the apostle. (5.) In not exposing their persons for their infirmities, as far as may be, considering the prosperity of the gospel much depends on their good report, Acts xxiii. 5. (6.) In contributing towards their maintenance, that they may attend wholly on teaching and give themselves to the ministry of the word, and to prayer, Acts vi. 4. the reason thereof is evident by a threefold law. (1.) The law of nature, from whence the apostle argues, 1 Cor. ix. 7—11. (2.) The Levitical law, 1 Cor. ix. 13. (3.) The gospel enjoineth and requireth the same, Gal. vi. 6. 1 Cor. ix. 14. Let these above cited places of scripture be considered, with many others of like importance, and the nature and tendency of the work of the ministry be well weighed, and it will be clear that it is a duty required of God himself; and that not in a way of alms, as to the poor, which is another standing ordinance of Christ, but it is to be performed in love to Christ, and obedience to his laws, in order to support and carry the interest of the gospel. Yet this is not to be given to any one that may pretend to be a minister, or thrust himself upon a church, or to such as run without a mission for filthy lucre's sake; but

Digitized by Google

churches ought to take a special care who to call forth to the work of the ministry, according to the rule of instruction given by inspiration of God, be they learned or unlearned as to human learning, be they rich or poor as to worldly wealth.

The liberality of the people, if they be able, should surmount the necessity of the minister, so as that he may exercise those acts of love and hospitality as is required of such, that therein he may be exemplary in good works, &c. Moreover, it is a duty on all those that attend on their ministry, to assist herein, Gal. vi. 6. and as people do sow, so shall they reap, Gal. vi. 7. and 8. vide *Confession of Faith*, xxvii. §10. When people neglect their duty towards their ministers, such ministers must of necessity neglect their studies, and betake to other secular employments to support themselves and families, or be worse than infidels; then such people must be great spiritual losers in their edification. Yet when and where a church is not able to raise a comfortable maintenance for to support their minister, there it is not only lawful, but the duty of such ministers to labour with their hands; for to leave such a congregation destitute, to languish without the ministry, would be very uncharitable, and smell very much of filthy lucre; and to expect from a people, more than they are able, would be oppression or extortion.

Digitized by Google

OF THE MANIFOLD DUTIES OF CHRISTIANS, ESPECIALLY TO THE HOUSEHOLD OF FAITH.

Some of them are these. (1.) Love unfeigned and without dissimulation, for all their things ought to be done in love, John xiii. 34, 35. Rom. xii. 9, 10. xiii. 8, 9, 10. (2.) To labour to keep the unity of the spirit in the bond of peace, Eph. iv. 3. (3.) Endeavour for the edification and spiritual benefit of the whole body, that they all may grow up to be a holy temple in and for the Lord, 1 Cor. xiv. 12, 26. Eph. iv. 12, 29. ii. 21, 22. (4.) That they all watch over one another for good, Phil. ii. 3, 4. (5.) That they do pray with and for one another, James v. 16. (6.) That they neglect not the assembling of themselves together, for the celebrating of divine worship, and so promote one another's spiritual benefit, Heb. x. 25. Acts ii. 42. (7.) That they use all means to keep the house of God in due order and cleanness, walking inoffensive towards one another, and all others, with conscientious diligence, and so unanimously to contend for the faith and truth once delivered to the saints, in the purity thereof, according to the holy scripture, Psalm xciii. 5. Zech. xiv. 21. 1 Cor. xiv. 33, 40. xi. 2.

OF CHURCH CENSURES.

Having spoken of the gathering together of a particular gospel church, and its officers, and the rules whereby we are to be guided in choosing and ordaining of them, and of the admission of members, &c. it is meet to give a short

Digitized by Google

view of a church's duties and authority, in respect of censures upon offenders.

First, of Admonition.

(1.) Admonition is a holy, tender, and wise endeavour, to convince a brother, that hath offended in matter of fact, or else is fallen into a way, wherein to continue is like to be prejudicial to the party himself, or some others; where the matter, whatever it be, and the sinfulness thereof, with the aggravating circumstances attending it, is to be charged on his conscience, in the sight of God, with due application of the word of God, which concerns his condition; thereby leading him to his duty and true reformation. (2.) Admonition is private by one or more of the brethren, or more public by the whole church. (1.) When one brother trespasses against another, the offended brother is not to divulge the offence, but to go in a gospel way to the offender, and to use his endeavour to reclaim his brother; and if he repents, the offended brother ought to forgive him, Matt. xviii. 15. Luke xvii. 3. But if the offending brother will not hear, then the offended brother ought to take two or three other brethren, and they such as may be the most likely to gain upon the offender; but if this admonition also takes no effect, it is to be brought before the church, Matt. xviii. 16, 17. (2.) The church, when matters come thus before them, shall admonish and endeavour to reclaim the offender, in the spirit of meekness; and if the brother that offended continues obstinate and impenitent, the church is directed to exclude him, Matthew xviii. 17.

(1.) From whence it follows, every church

Digitized by Google

member has somewhat to do in his place, Hebrews xii. 15. (2.) In case of private offences it is preposterous to publish them, or acquaint the church or the elders thereof therewith, before the two lower degrees of admonition are duly accomplished, and the offender has neglected to hear. (3.) That when matters are thus regularly brought to the church, then private proceedings may cease. (4.) That when private offences are brought to the church without such proper private procedure, that the church may and ought to refuse it, as not coming according to gospel rule aforesaid in Matt. xviii. (5.) But when those things that begin in private are thus regularly brought into the church, they must be received and adjudged according to the said rule, Matt. xviii. So that it may and doth oftentimes fall out, that those things that begin with private admonition, do end in public excommunication.

Secondly, of Suspension.

(1.) A suspension may be, when the church is informed that a member hath acted amiss, either in matters of faith or practice, and not having satisfactory proof whether the information is true or false, and the case requiring time to inquire therein, it is expedient to suspend such a person from communion at the Lord's table, until the elders of the church can make suitable inquiry; as might be signified by the law in the case of leprosy, Lev. 13th and 14th chapters.

(2.) Suspension is rather to be looked upon to be, when a church doth debar a member from communion for some irregularity that he may be guilty of, which yet doth not amount so

Digitized by Google

high as to be ripe for the great sentence of excommunication; but that the person, for such irregularity, ought to be debarred of the privilege of special communion and exercise of office, in order to his humiliation, 2 Thess. iii. 6, 7, 10, 11, 14, 15. Such is not to be accounted as an enemy, but to be exhorted as a brother in union, though not in communion: but if such a one remain impenitent and incorrigible, the church, after due waiting for his reformation, is to proceed to excommunication, Matt. xviii. 17. for that would be a not hearing the church in the highest degree.

Thirdly, of Excommunication.

Excommunication is a judicial act or censure of the church, upon an offender, by the authority of Jesus Christ, and by his direction, delivered to his church by himself or his apostles, in the New Testament, which a gospel church ought to put in practice, when matters of fact require, according to gospel rule; as *first*, when a member, after all due admonition, continues obstinate, and will hear no reproof, Matt. xviii. 17. *Secondly*, when a member hath committed a gross sin, which is directly against the moral law, and being notorious and scandalous, and proved beyond dispute, 1 Cor. v. 4, 5. 1 Tim. v. 24. 2 Cor. x. 6. then a church is immediately to proceed unto censure, notwithstanding any present signs of conviction or remorse, for the necessary vindication of the glory of God, the vindication of the church also, and their holy profession: and to manifest their just indignation and abhorrence against such wickedness, 1 Cor. v. 1—13. *Thirdly*, when a member is found to be erro-

Digitized by Google

neous, defective, or heretical in some fundamental point, or to swerve from the right faith, in the principles of the Christian religion, 1 Tim. i. 19, 20.

The manner of proceeding unto this great and awful instituted ordinance, is: the church being gathered together, the offender also having notice to come to make his answer and defence (if he comes not, he aggravates his offence by despising the authority of Christ in his church) the body of the church is to have knowledge of the offender's crime fully, and the full proof thereof as of plain matter of fact; and after mature deliberate consideration, and consulting the rules of direction given in the word of God, whether the offender be present or absent, the minister or elder puts the question to the whole church, whether they judge the person guilty of such crime now proved upon him, is worthy of the censure of the church for the same? to which the members in general give their judgment; which, if it be in the affirmative, then the judgment of the members in general being had, or the majority of them, the pastor, minister, or elder, sums up the sentence of the church, opens the nature of the crime, with the suitableness of the censure, according to gospel rule; and having thus proceeded, a proper time is fixed to put the sentence in execution, at which time the pastor, minister, or elder of the church, as his place and duty requires, is to lay open the heinousness of such a sin, with all the aggravating circumstances thereof, and showing what an abominable scandal such an offender is become to religion, what dishonour it is to God, &c. applying the parti-

Digitized by Google

cular places of Scripture that are proper to the case, in order to charge the offence home upon the conscience of the offender if present, that others also may fear; showing also the awful nature of this great censure, and the main end thereof, for the salvation and not the destruction of the soul, and with much solemnity in the whole society, calling upon God for his gracious presence, and his blessing upon this his sacred ordinance; that the great end thereof may be obtained; still expressing the deep sense the church hath of the fall of this brother, with the great humiliation of the church, and great sorrow for, and detestation of the sin committed. The said pastor, minister, or elder, in the name of the Lord Jesus Christ, in the presence of the congregation, and by and with the consent and according to the judicial sentence of the church, cuts off, and secludes such an offender by name, from the union and communion of the church, because of his offences: so that such a person is not thenceforth to be looked on, deemed or accounted as a brother or member of such a church, until God shall restore him again by repentance.

Which exclusion carries in it the full sense of our Lord's words, Matt. xviii. 17. *Let him be unto thee as an heathen man and a publican;* or of the apostle, 1 Cor. v. 5. *to deliver such a one to Satan;* which is an authoritative putting of such a person out of the communion of the church, the kingdom of heaven, into the world, the kingdom of Satan, the prince of the power of the air, the spirit that now worketh in the children of disobedience, in order to his being humbled and broken under a sight and sense

Digitized by Google

of his sins, which is meant by the destruction of the flesh, and to the end that the spirit may be saved in the day of the Lord.

Amongst the many disorders which church members may be guilty of, and for the obstinate continuance therein, a church may and ought to use the power that Christ hath given to exclude them from her communion, that is one, which is when a member doth seclude, himself, and that not in any regular way, bu contrary to all rule and order; for when a church member, by reason of some offence he hath taken at the church, or some of the members thereof, and hath not done his duty according to the rule of the word, or else is a dying away in religion, by one means or another, as by the love of the world, change of condition in marriage, not having his expected preferment in the church, or the like, doth, as it were excommunicate himself, the church according to their duty, ought to use their endeavours to reclaim such; which endeavours, if they prove fruitless, and the party obstinate, the church ought not to acquiesce in his irregular departure from them, as if all their bonds of relation and duty were over, and no more was to be done, seeing the party has usurped the power of the keys to himself: the church, therefore, must maintain the power that Christ hath committed unto it, though it cannot hinder the inordinate and unruly passions of such a one, if God leaves him to it. He will run away from the church, rending himself schismatically off, breaking through all order and covenant obligations, in opposition to brotherly endeavours to hinder him, and to stay him in

Digitized by Google

his place; the church is to proceed judicially to turn the key upon such a sinful disorderly departure; and publicly declare, that as such a one by name hath been guilty of such a thing, naming his disorders, he is no longer in their communion, nor under their watch and care, &c. and that such a person is not to return to their communion until he hath given satisfaction to the church, Rom. xvi. 17. Such a separation or departure is very sinful, for these and the like reasons. (1.) Because the church is a corporation privileged with laws and rules for admittance and dimittance, which ought to be observed, Matt. xviii. Rom. xii. 4, 5. (2.) Such a departure is rude and indecent, therefore dishonourable, 1 Cor. xiv. 40. (3.) Because if members may take this liberty, all the officers of the church, ministers, ruling elders, and deacons, may take the same liberty, which would soon unchurch any church, or at least be destructive to its beauty, comfort and edification, John vi. 67. (4.) All members do covenant the contrary, Isa. xliv. 5. and therefore it is a breach of covenant, which is a black character, 2 Tim. iii. 3. (5.) It destroys totally the relation between elders and people, which God hath ordained, Matt. ix. 36. (6.) It is a usurping of the keys, or rather stealing of them, Amos vi. 13. (7.) It is schism: if there is such a thing in the world, it is of particular churches, 1 Cor. xi. 18. xii. 25. (8.) It is a high contempt of Christ in the government of his church, Jude 18, 19. 2 Peter ii. 10, 11. (9.) It is to break the staff of beauty [*covenant*] and of bands and brotherhood, too, Zech. xi. 10,

Digitized by Google

14. (10.) It argues either some great undiscovered guilt lying on the party, or some by-ends in his first seeking admission into such a church. All which put together, it declares the great unity of a congregational gospel-church, and the sinfulness of such disorderly persons in breaking off without a just cause: but if any church becomes heretical in principles, or idolatrous in worship, or immoral in life, it is lawful for persons, after they have discharged their conscience and duty in reproving and bearing witness against such gross defections to depart, 2 Cor. vi. 17, 18.

Other disorders and causes of discords in churches are these, and many of the like; (1.) When members of churches, by their ignorance of the rules of discipline and right government of the church of Christ, do not act according to their duty; particularly when that rule, Matt. xviii. 15, 16. is not observed; and that is, either (1.) When offended members instead of going to the offender, to tell him his fault, will be divulging it disorderly to others, whether members or non-members. (2.) When offended members, instead of acting according to the said rule, do conceal the matter from the offender and every body else, lest they should be looked upon as contentious persons, and thereby they suffer sin upon their brother, and are become guilty of other men's sins, and thereby they suffer the name of God, their holy profession, and the church to lie under a reproach by their neglect; either of which ways is very sinful, as being contrary to the express rule given by our Lord Christ; and such ought, as being

Digitized by Google

thereby become offenders themselves, to be in a gospel way dealt with.

(2.) When an elder or a church do know that some of the members are immoral and scandalous in life, or heretical in matters of faith and judgment, and yet bear with them, or connive at them.

(3.) When members of churches take liberty to go to hear at other places, when the church is assembled to worship God, which is directly contrary to Heb. x. 25. and is no less than breaking covenant with the church they belong unto, and may soon dissolve and unchurch any particular church; for, by the same rule that one member takes such liberty, another may, yea, all the members may, until their assembling entirely cease. And, moreover, it is casting great contempt on the ministry of such a church, and may cause others to be disaffected to the doctrine taught in such, though sound and orthodox. Yet no restraint ought to be laid on members going to hear at other places, where sound doctrine is taught, at other times.

(4.) When members take liberty to go to hear men that are corrupt in doctrine, and so suck in some unsound notions of religion, and endeavour to corrupt others with what they have imbibed themselves. And alas! how many in our unhappy days are corrupted with *Arminianism*, *Socinianism*, and what not? Such cause trouble and great disorders.

(5.) Another disorder that may cause discord, is, when members are received without the general and unanimous consent of the church; or when any are admitted, with whose confession, or life and conversation, the gene-

Digitized by Google

rality of the members are not satisfied: or when elders and ministers, or leaders of the church, are remiss and careless in reception of members.

(6.) When a church shall receive a charge against a member, it being an offence given by one brother to another brother, before an orderly procedure has been made by the offended brother, according to the rule, Matt. xviii.

(7.) When judgment passes with partiality, or some are connived at out of favour or affection, and others censured out of envy without due conviction. Levi was not to know his father, mother, or children in judgment, Deuteronomy xxxiii. 9.

(8.) When the charges of a church are not equally borne by the members according to their several abilities, but some are burthened when others do little or nothing.

(9.) When accusations are received against an elder contrary to the rule, 1 Tim. v. 16, which requires two or three witnesses as to matter of fact.

(10.) When any member shall divulge to persons not of the congregation, nor concerned in those matters, what is done in the church meetings: the church in this respect, as well as in others, is to be a garden enclosed, a spring shut up, a fountain sealed, Cant. iv. 12. This often occasions great grief and trouble, and therefore such disorderly persons should be detected. Is it not a shame to any to divulge the secrets of a family? But far greater shame do such persons expose themselves unto.

(11.) When days of prayer, fasting or thanksgiving, or days of discipline appointed by the church, are not carefully observed and kept.

Digitized by Google

In all these, and many other things of like nature, the members of particular churches ought to give all diligence to walk worthy of their vocation, and according to the rule and direction of the word of God, that disorders may be prevented, and that church communion may be maintained in peace and purity, to the edifying of the body of the church of Christ in love.

OF THE COMMUNION OF CHURCHES.

Every particular congregational church incorporated by and according to the institution of Christ in the gospel, and duly organized according to the pattern of the primitive churches, hath sufficient power from Christ to call and ordain its own officers; so that no man, or set of men, have authority to choose officers for them, or impose any officers on them, without their previous knowledge and voluntary consent, Acts vi. 3. Deacons are to be chosen by the multitude, Acts xiv. 23. Elders were ordained in every church by election or suffrage of the church; and every particular church, as such, assembled with her proper elders, hath sufficient power to receive members, Acts ii. 41. Romans xiv. 7. And in the exercise of any acts of discipline, such a church being convened with her own officers or elders in the name of Christ, may act according to gospel rule in any case, even to excommunicate such members as are found to be obstinate in disorders, or heretical in principles, after due admonition, or such as are guilty of gross

Digitized by Google

and scandalous immoralities in conversation, &c. independent on any other church power superior to itself, or higher judicatory lodged in any man or any set of men, by any institution of Christ: and therefore, the elders of a church, meeting in the absence of the members, or convened with the elders of other churches are not intrusted with a power to act for a church in admission of members, ordination, or censures, &c. and it is the duty of such a church to admonish any of her members or officers, their teacher or pastor, Colossians iv. 17, and exclude any two, when their crimes require, according to the rule of the gospel.

And such particular congregational churches, constituted and organized according to the mind of Christ revealed in the New Testament, are all equal in power and dignity, and we read of no disparity between them, or subordination among them, that should make a difference between the acts of their mutual communion, so as the acts of one church should be acts of authority, and the acts of others should be acts of obedience or subjection, although they may vastly differ in gifts, abilities and usefulness.

Such particular distinct churches, agreeing in gospel doctrine and practice, may and ought to maintain communion together in many duties, which may tend to the mutual benefit and edification of the whole: and thereby one church that hath plenty of gifts, may and ought, if possible, to supply another that lacketh, Cant. viii. 8. They may have mutual giving and receiving, Phil. iv. 15. and mutual translation, recommendation or dismission of members

Digitized by Google

from one church to another, as occasion may require. It is to be noted that persons called to office are not to be dismissed as officers, but as members; though another church may call such to the same office again.

By virtue also of such communion, the members of one such church may, where they are known, occasionally partake at the Lord's table with a sister church. Yet notwithstanding such communion of churches, by voluntary consent and confederation, the officers of one particular church, may not act as officers in another church, in any act of government without a particular call thereunto from the other church where they occasionally come.

It is expedient that particular churches constituted in the way and manner, and for the ends declared in the former part of this narrative, when they are planted by the providence of God, so as they may have opportunity and advantage so to do, should, by their mutual agreement, appoint proper times and places, to meet by their respective messengers or delegates, to consider of such things as may be for the common benefit of all such churches, for their peace, prosperity, and mutual edification, and what may be for the furtherance of the gospel, and the interest of CHRIST in the world.

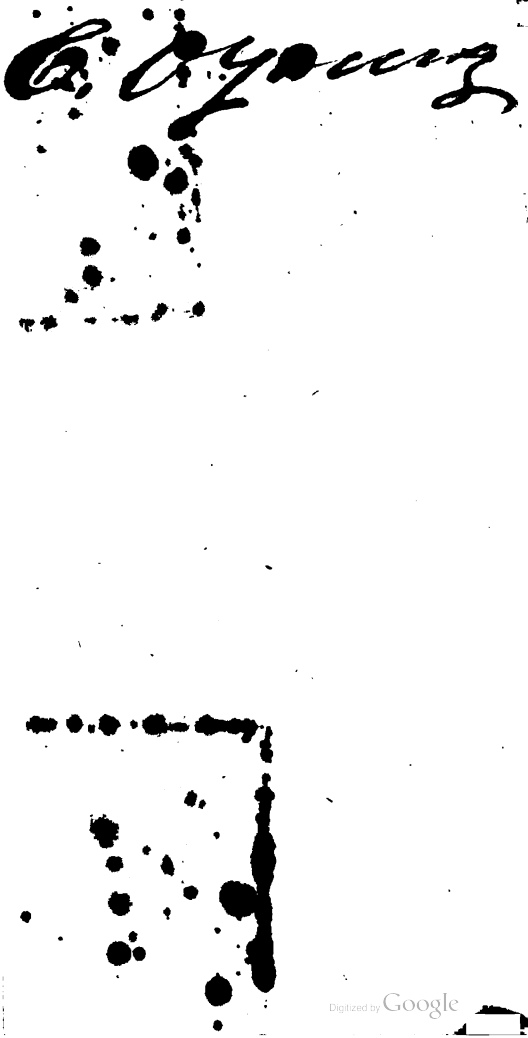
And forasmuch as it falls out many times that particular churches have to do with doubtful and difficult matters, or differences in point of doctrine or administration, like the church of Antioch of old, wherein either of the churches in general are concerned, or any one church in their peace, union or edification; or any member or members of a church are

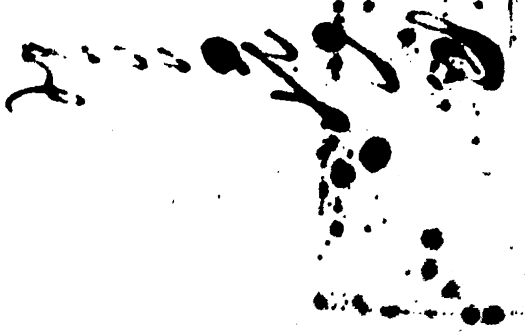
Digitized by Google

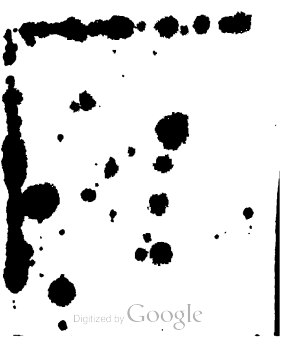
injured, in or by any proceeding in censures not agreeable to gospel rule and order; it is according to the mind of Christ, that many churches holding communion together, should meet by their messengers and delegates to consider of and to give advice in or about such matters in difference; and their sentiments to be reported to all the churches concerned; and such messengers and delegates convened in the name of Christ, by the voluntary consent of the several churches in such mutual communion, may declare and determine of the mind of the Holy Ghost revealed in scripture, concerning things in difference; and may decree the observation of things that are true and necessary, because revealed and appointed in the scripture. And the churches will do well to receive, own and observe such determinations, on the evidence and authority of the mind of the Holy Ghost in them, as in Acts xv. 29. Yet such delegates thus assembled, are not intrusted or armed with any coercive power, or any superior jurisdiction over the churches concerned, so as to impose their determinations on them or their officers, under the penalty of excommunication, or the like.—See the *Confession*, Chap. xxvi. § 14, 15. See also Dr. Owen *On the Nature of the Gospel Church*, Chap. xi. and Dr. Goodwin, Vol. IV. Chap. viii. ix. x. &c. *Of the Government of the Churches of Christ.*

THE END.

Digitized by Google

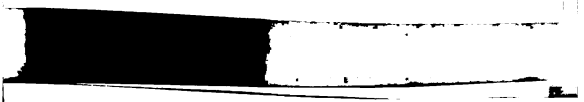

Digitized by Google





Digitized by Google

YX 002 417 337



Digitized by Google