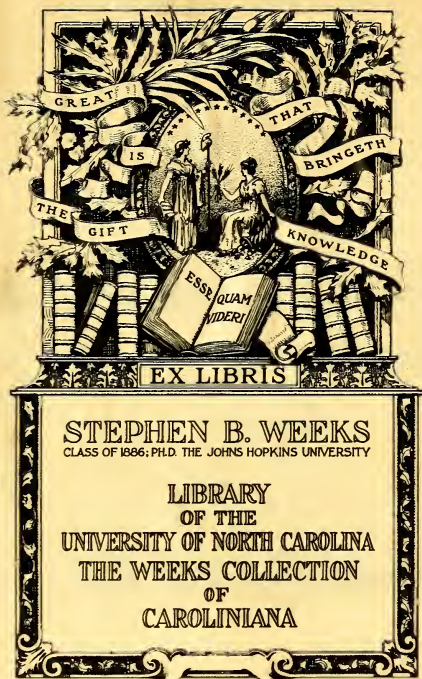


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A CONFESSION OF FAITH,  
PUT FORTH BY THE  
ELDERS AND BRETHREN

OF  
MANY CONGREGATIONS OF CHRISTIANS,

*(Baptised upon profession of their faith,)*

IN LONDON AND THE COUNTRY.

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*Adopted by the Baptist Association of Philadelphia, September 25, 1742, and by the Charleston, in 1767.*

---

FOURTH CHARLESTON EDITION

*To which is added—an Article on singing Psalms  
in Public Worship.*

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With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—*Romans x. 20.*  
Search the scriptures.—*John v. 39.*

---

RALEIGH, N. C. :

PRINTED BY B. TEMPLE,—AT THE PRIMITIVE BAPTIST OFFICE,

1850.



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, till 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 Barret,  
 Isacc Lamb,  
 Richard Adams,  
 Benjamin Keach,  
 Andrew Grifford,  
 Thomas Vaux,  
 Thomas Winnel,  
 James Hitt,  
 Richard Tidmarsh,  
 William Facy,  
 Samual Buttal,  
 Christopher Price,

Daniel Finch,  
 John Ball,  
 Edmond White,  
 William Prichard,  
 Paul Fruin,  
 Richard Ring,  
 John Tomkins,  
 Toby Willis,  
 John Carter,  
 James Webb,  
 Richard Sutton,  
 Robert Knight,  
 Edward Price,  
 William Phips,  
 William Hankins,  
 Samuel Ewer,  
 Edward Man,  
 Charles Archer.

*In the name and behalf of the whole Assembly.*



# TO THE JUDICIOUS

AND

# IMPARTIAL READER.

—0—

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 misapprehension of us, and them.— And this was put forth about the year 1643, in the names of seven congregations then gathered in London; since which time, divers impressions thereof have been dispersed abroad, and our end proposed, in good measures answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied, that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us without ground, or occasion given on our part. And forasmuch, as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world, of our firm adhering

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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 labors, in their instruction and establishment in the great truths of the Gospel; in the clear understanding, and steady belief of which our comfortable walking with God, and fruitfulness before him, in all our ways, is most 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 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 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 scripture 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 ought secretly lodged in our breasts, that we would not the world should be acquainted with ; yet we hope we have also observed those rules of modesty and humility, as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of scripture at the bottom, for the confirmation of each article in our *confession* in which *work* we have studiously endeavored 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 commanded) example of the noble *Bereans*, who search-

ed 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 of 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 a flame of fire*) knoweth to be the doctrine, which with our hearts we most firmly believe, and sincerely endeavor 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 towards each other; to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becometh the gospel; and also suitable to his place and capacity, vigorously to promote in others the practice of true religion, and undefiled in the sight of God our Father. And that in this back-sliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and 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 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 dili-

gent practice of it by us, that his name may in all things be glorified, through Jesus Christ our Lord.  
AMEN.



# A CONFESSION OF FAITH.

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## CHAPTER I.

### *Of the Holy Scriptures.*

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 malace of satan, and of the world, to commit the same wholly unto *d* writing; which maketh the holy scriptures to be most 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:

*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  
Psalms xix 1, 2, 3. *c* Hebrews i, 1 *d* Proverbs xxii 19, 20, 21  
Romans xv 4 2 Peter i 19, 20



## OF THE OLD TESTAMENT.

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

## OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of the Apostles, 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 of 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 not part of the canon (or rule) of 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 scripture, 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.

*e* 2 Timothy iii 16 *f* Luke xxiv 27, 44 Romans iii 2  
*g* 2 Peter i 19, 20, 21 2 Timothy iii 16 2 Thessalonians ii  
 13 1 John v 9

5. We may be moved and induced by the testimony of the church of God, to an high and reverent esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the stile, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and intire 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. as 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 at any time is to be added, whether by new revelation of the spirit, or traditions of men.

Nevertheless we acknowledge the *h* 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 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 scriptures are not alike *m* plain in themselves, nor alike clear unto all; yet those

*h* John xvi 13, 14. 1 Corinthians ii 10, 11, 12. 1 John i 2, 20, 27 *i* 2 Timothy iii 15, 16, 17 Galatians i 8, 9 *h* John vi 45 1 Corinthians ii 9, 10, 11, 12 *l* 1 Corinthians xi 13, 14 xiv 26, 40. *m* 2 Peter iii 16

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 known to all the people of God, who have a right unto, and an interest in the scriptures, and are commanded in the fear of God to read *r* and search them, therefore they are to be translated into the vulgar language of every nation, unto which they *s* come, that the word of God dwelling *t* plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may hope.

9. The infallible rule or interpretation of the 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

*n* Psalms xix 7 cxix 130 *o* Romans iii 2 *p* Isaiah viii 20 *q* Acts xv 15 *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.

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 scriptures delivered by the Spirit, into which *x* scripture so delivered, our faith is finally resolved.

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CHAPTER II--*Of God and of the Holy Trinity.*

1. THE Lord our God is but *a* one only living, and true God; whose *b* subsistence is in and of himself, *c* infinite in being, and perfection, whose essence 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 in truth, forgiving iniquity, transgression and sin, *n* the rewarder of them that diligently seek him, and withal most just, *o* and terrible in his judgements, *p* hating all sin, and will by no means clear the *q* guilty.

*x* Mathew xxii 29, 23    Ephesians ii 20    Acts xxviii 23  
*a* 1 Corinthians viii 6    Deuteronomy vi 4    *b* Jeremiah x 10  
 Isaiah xlvi 12    *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* Psalms xc-2    *i* Genesis xvii 1  
*k* Isaiah vi 3    *l* Psalms cxv 3    Isaiah xlvi 10    *m* Proverbs  
 xvi 4    Romans xi 36    *n* Exodus xxxiv 6, 7    Hebrews xi 6    *o* Ne-  
 hemiah ix 32, 33    *p* Psalms v 5, 6    *q* Exodus xxxvi 7    Na-  
 lum i 2, 3.

2. God having all *r* life, *s* glory, *t* goodness, blessedness, in and of himself, is alone in, and unto himself all sufficient, not *u* standing in any 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 them, whatsoever himself pleaseth: in his sight *z* all things are open and manifest, his knowledge is *a* infinite, infallible, and independant upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in *b* all his works, and in all his commands; to him is due *c* from men and angels, 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 one of 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

*r* John v 26    *s* Psalms cxlviii 13    *t* Psalms cxix 68    *u* Job xxii 2,3    *x* Romans xi 34, 25 36    *y* Daniel iv 25, 34, 35    *z* Hebrews iv 13    *a* Ezekiel vi 5    Acts xv 18    *b* Psalms cxiv 17  
*c* Revelation v 12, 13, 14    *d* 1 John v 7    Mathew 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.



several peculiar, relative properties, and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependance on him.

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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 unchangably, 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 anything, *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.

*a* Isaiah xlvi 10 Ephesians i 11 Hebrews vi 17 Romans ix 15, 18 *b* James i 15, 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 41 *h* Ephesians i 5, 6 *i* Romans ix 22, 23 Jude 4 *k* 2 Timothy ii 19 John xiii 18

4. These angels and men thus predestinated, 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 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 man, attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their *s* eternal election; so shall this doctrine afford matter *t* of praise, reverence, and admi-

*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 *s* 1 Thessalonians i 4, 5 2  
 Peter i 10 *t* Ephesians i 6 Romans xi 33



ration of God, and *u* of humility, diligence, and abundant *x* consolation, to all that sincerely obey the gospel.

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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 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.

*a* Romans xi 5, 6 *x* Luke x 20

*α* John i 1, 5 Hebrews i 2 Job xxvi 13 *b* Romans i 26  
*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 *i* Genesis i 17, and iii 9, 10 *k* Genesis i 26. 28.

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 infalible fore-knowledge 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 fore-knowledge 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 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 wise-

*a* Hebrews i 3 Job xxxviii 11 Isaiah xlvi 10, 11  
 Psalms 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 *h* Hosea i 7  
*i* Romans iv 19, 20, 21 *k* Daniel iii 27 *l* Romans  
 xi 32 33, 34 2 Samuel xxiv 1 1 Chronicles xxi 1

ly 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 strenght 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 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

*m* 2 Kings xix 28 Psalms lxxvi 10 *n* Genesis i20  
Isaiah x 6, 7, 12 *o* Psalms 1 21 John ii 16 *p* 2  
Chronicles xxxii 25, 26, 31 2 Samuel xxiv 1 2 Co-  
rinthians xii 7, 8, 9 *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* Psalms lxxxi 11, 12 2 Thessalo-  
nians ii 10 11.

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.

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CHAPTER VI.—*Of the Fall of Man, of Sin and of the Punishment thereof.*

1. ALTHOUGH God created man upright, and perfect, and give him a righteous law, which had been unto life had he kept it, *a* and threatened death upon the breach thereof; yet he did not long abide in this honor; *b* satan using the subtilty 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 purpose to order it, to his own glory.

2. Our first parents by this sin, fell from their *c* organal righteousness and communion with God, and we in them, whereby death came upon all; *d*

*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  
*a* Genesis ii 16, 17 *b* Genesis iii 12, 13 2 Corinthians xi 3  
*c* Romans iii 23 *d* Romans v 12, &c.

all becoming dead in sin, and wholly defiled,<sup>e</sup> 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 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.

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CHAPTER VII.—*Of God's Covenant.*

1. The distance between God and the creature is so great that although reasonable creatures do

<sup>e</sup> Titus i 15 Genesis vi 5 Jeremiah xvii 9 Romans iii 10—19 <sup>f</sup> Romans v 12—19 1 Corinthians xv 21, 22, 45, 49 <sup>g</sup> Psalms li 5 Job xiv 4 <sup>h</sup> Ephesians ii 3 <sup>i</sup> Romans vi 20 and v 12 <sup>k</sup> Hebrews ii 14 1 Thessalonians i 10 <sup>l</sup> Romans viii 7 Colossians i 21 <sup>m</sup> James i 14, 15 Matthew xv 19 <sup>n</sup> Romans vii 18, 23 Ecclesiastes vii 20 1 John i 8 <sup>o</sup> Romans vii 24, 25 Galatians v 17



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 *b* himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offered unto sinners *c* life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and *d* promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

3. This covenant is revealed in the gospel; and was 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 complete 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 a blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in a state of innocency.

*a* Luke xvii 10 Job xxxv 7, 8 *b* Genesis iii 17  
Galations 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 Psalms cx 3 *e* Genesis iii 15 *f* He-  
brews i 1 *g* 2 Timothy i 2.

*h* Hebrews xi 6, 13 Romans iv 1, 2, &c. Acts  
iv 12 John viii 56.

CHAPTER VIII.—*Of Christ the Mediator.*

1. IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, *a* to be the mediator between God and man; the *b* prophet, *c* priest and *d* king,\* head and Saviour of his Church, the † heir of all things, and ‡ judge of the world; unto whom he did from all eternity *e* give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

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.

*a* Isaiah xlii 1 1 Peter i 9, 10 *b* John vi 14 *c* Hebrews v 5, 6 *d* Psalms ii 6 Luke i 33 \*Ephesians i 23 † Hebrews i 2 ‡ Acts xvii 31 *e* Isaiah liii 10 John xvii 6 Rom viii 30 *f* John i 14 Galatians iv 4 *g* Romans viii 3 Heb. ii 14, 16, 17 and iv 15 *h* Luke i 27, 31, 35 *i* Romans ix 5 1 Timothy ii 5



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, 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 judgement 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 noz corruption: on the *a* third day he arose from the dead, with the same body in which he suffered: *b* 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.

*k* Psalms xlv 7 Acts x 38 John iii 34 *l* Colossians ii 3 *m* Colossians i 19 *n* Heb vii 26 *o* John i 14 *p* Heb vii 22 *q* Heb v 5 *r* John v 22, 27 Mathew xxviii 18 Acts ii 36 *s* Psalms xl 7, 8 Heb x 5—11 John x 18 *t* Galations iv 4 Mathew iii 15 *u* Galations iii 13 Isaiah liii 6 1 Peter iii 18 *x* 2 Corinthians v 21 *y* Mathew xxvi 37, 38 Luke xxii 44 Mathew 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 6, 10 Acts i 11.

5. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, *f* hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting 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 forever.

7. Christ in the work of meditation 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, and

*f* Hebrews ix 14, and x 14    Romans iii 25, 26  
*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 17. 6    Ephesians  
 i 9    1 John v 20    *n* Romans viii 9, 13    Psalms  
 cx l.

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 are necessary; for in respect of our r ignorance, we stand in need of his prophetic 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.

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#### CHAPTER IX.--Of Free Will.

1. God hath indued<sup>d</sup> the will of man with that natural liberty and power of acting upon choice, that it is a neither forced, nor by any necessity of nature determined to do good or evil.

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 Psalms cx 3 a Mathew xvii 12 James i 14 Deuteronomy xxx 19.

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

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* perfect and immutably free to good alone in the estate of glory only.

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CHAPTER X.—*Of Effectual Calling.*

1. THOSE whom God hath predestinated unto life, he is pleased in his appointed and accepted time *a* effectually to call by his word and spirit, out of that state of sin and death, in which they are by nature, to grace

*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 *a* Romans viii 30, and xi 7 Ephesians i 10, 11 2 Thessalonians ii 13, 14.

and salvation *b* by Jesus Christ; enlightening their minds, spiritually and savingly, to *c* understand the things of God; taking away their *b* 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 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 reli-

*b* Ephesians ii 1—6 *c* Acts xxvi 18 Ephesians i 17, 18 *d* Ezekiel 36, 26 *e* Deuteronomy 30th 6 Ezekiel 36th 27 Ephesians 1st 9 *f* Psalms 110, 3 Canticles 1st 4 *g* 2 Timothy 1st 9 Ephesians 2 8 *h* 1 Corinthians 2. 14 Ephesians 2, 5 John 5, 25 *i* Ephesians 1st 19, 20 *k* John 3d 3, 5, 6 *l* John 3d 8 *m* Mathew 22, 14, and 13th 20, 21 Hebrews vi 4, 5 *n* John 6th 44, 45, 65 1 John 2nd 24, 25.



gion 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.

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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 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 penaky due unto them,

*o* Acts iv 12 John iv 22, and xvii 3 *a* Romans iii 24, and vii 30 *b* Romans iv 5—8 Ephesians i 7 *c* 1 Corinthians i 30, 31 Romans v 17, 18, 19 *d* Philippians iii 8, 9 Ephesians ii 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

make a proper, real and full satisfaction *k* 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* justify all the elect, and Christ did in the fullness 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.

*k* 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 Ephesians ii. 7 *l* Galatians iii. 8 1 Peter i. 2 1 Timothy ii. 6 *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 x. 28 *q* Psalm lxxxix. 31, 32, 33 *r* Psalm xxxii. 5 Psalm li. 7—12 Matthew xxvi. 75 *s* Galatians iii. 9 Rowans 22, 23, 24



CHAPTER XII—*Of Adoption.*

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 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 by 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 *a* and new spirit created in them, through the virtue of Christ's death and resurrection; are also *a* farther 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 sev-

*a* Ephesians i 5 Galatians iv 4, 5 *b* John i 12 Romans viii 17 *c* 2 Corinthians vi 18 Revelation iii 12 *d* Romans viii 15 *e* Galatians iv 6 Ephesians ii 18 *f* Psalms 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 Thesalonians v 21, 22, 23 *c* Romans vi 14 *d* Galatians v 14, 24

eral lusts thereof, are more and more weakened, and mortified; and they more and more quickened, and strengthened in all saving graces, to the *f* practice of all true holiness, without which no man shall see the Lord.

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 a heavenly life, in evangelical obedience to all the commands which Christ, as head and king, in his word hath prescribed to them.

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#### 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

*e* Colossians i 11    *f* 2 Corinthians vii 1    Hebrews xiii 14  
*g* 1 Thessalonians v 23    *h* Romans vii 18, 23    *i* Galatians  
v 17    1 Peter ii 11    *k* Romans vii 23    1 Romans vi  
14    *m* Ephesians iv 15, 16    2 Corinthians iii 18    2 Corin-  
thians vii 1

*a* 2 Corinthians iv 13    Ephesians ii 8    *b* Romans x 14, 17,

also; and by the administration of baptism, and the Lord's Supper, prayer and other means appointed of God is increased, *e* and strengthened.

2. By this faith, a Christian believeth to be true *d* whatsoever is revealed in the word, on 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 working and operations; and so is enable 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, have 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.

*c* Luke xvii 5. 1 Peter ii 2. Acts xx 32. *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. Mathew vi 30. Romans vi 19, 20. *m* 2 Peter i 4. *n* Ephesians vi 16. 1 John v 4, 5. *o* Hebrews vi 11, 12. Colossians ii 2. *p* Hebrews xii 2.

CHAPTER XV.—*Of Repentance unto Life and Salvation.*

1. Such of the elect as are converted at riper years having *a* for sometime lived in the state of nature, and therein served divers lusts and pleasure; God in their effectual calling, giveth them repentance unto life.

2. Whereas there is none that doth good, and sinneth *b* not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into 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-abhorrancy; *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; so it is every man's duty to repent of his *g* particular known sins, particular.

5. Such is the provision which God hath made through Christ in the covenant of grace, for the pre-

*a* Titus iii 2, 3, 4, 5    *b* Ecclesiastes vii 20    *c* Luke xlii 31, 32    *d* Zachariah xii 10    Acts xi 18    *e* Ezekiel xxxvi 31    2 Corinthians vii 11    *f* Psalm cxix 6, 128    *g* Luke xix 8    1 Timothy i 13, 15.

ervation of believers unto salvation, that although there is no sin so small but it deserves *k* 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.

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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 lively 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 *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 necessa-

*h* Romans vi 23    *i* Isaiah i 16, 17, 18, and lv 7

*a* Micah vi 8    Hebrews xiii 21    *b* Mathew 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* Mathew v  
 16    *g* 1 Timothy vi 1    1 Peter ii 15    Philippians  
 i 11    *h* Ephesians ii 10    *i* Romans vi 22    *k* John  
 xv 4, 5



ry and *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, <sup>a</sup>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 neither 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 <sup>p</sup>proceed from his 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 unrepvable in

12 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    Roman iv 6    *p* Galatians v 22, 23    *q* Isaiah lxiv 6    Psalm cxliii 2    *r* Ephesians i 6    1 Peter ii 5



God's sight: but that he looking upon them in his son, is pleased to accept and reward that which is 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 to 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.

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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 be-

*s* Mathew 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* Mathew vi 2, 5.—*y* Amos v 21, 22 Romans ix 16 Titus iii 5 *z* Job xxi 14, 15 Matthew xxv 41, 42, 43

*a* John x 28, 29 Philipians i 6 2 Timothy ii 19  
1 John ii 19

gets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality) and though many storms and flood 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, thro' unbelief and the temptation 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 perservance of the saints, depends not upon their own free will, but upon the immutability of the decree of *d* election, flowing from the free and unchangable 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

*b* Psalm 89th 31, 32    *1* Corinthians xi 22    *c* Malachi iii 6    *d* Romans viii 30    Romans ix 11, 16.—  
*e* Romans v 9, 10    John xiv 19    *f* Hebrews vi 17, 18    *g* 1 John iii 9    *h* Jeremiah 32d 40    *i* Matthew 26th 70, 72, 74    *k* Isaiah lxiv 5, 9    Ephesians iv 30

have their *g* 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.

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CHAPTER XVIII—*Of the Assurance of Grace  
and Salvation.*

I ALTHOUGH temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions, of being in the favor 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, endeavoring 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

*l* Psalm li 10, 12    *m* Psalm 32d 3, 4    *n* 2 Samuel 12, 14    *o* Luke xxii 32, 61, 62

*a* Job viii 13, 14    Matthew vii 22, 23    *b* 1 John ii 3    1 John iii 14, 18, 19, 21, 24    1 John v 13.—

*c* Romans v 2, 5    *d* Hebrews vi 11, 19

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 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 to make his 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 licentiousness.

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

*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 88th and 77th 1—12 *k* 1 John iv 13.— Hebrews vi 11, 12 *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 30th 7

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 which in the mean time, they are *u* preserved from utter despair.

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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 fulfilling, and *c* threatened death upon the breach of it, and endued 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 was delivered by God upon Mount Sinai, in *e* ten commandments, and written in two tables, the four first containing our duty towards God, and the other six our duty to man.

Besides this law, commonly called moral, God was pleased to give to the people of Israel, ceremoni-

*r* 1 John iii 9    *s* Luke xxii 32    *t* Psalm xlii 5, 11  
*u* Lamentations iii 26—31

*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



al 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 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 the virtue of that institution; their general *i* equity only being of moral use.

5. The moral law doth forever bind all, *k* as well justified persons as others, to the obedience thereof and that not only in regard of the matter contained in it, but also in respect of the *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

*f* Hebrews x 1 Colossians ii 17 *g* 1 Corinthians v 7 *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.



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 deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. These promises of it likewise show them 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.

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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

*p* Romans vi 12—14    1 Peter iii 8--13    *q* Galatians iii. 21    *r* Ezekiel xxxvii 21.

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 was therein 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 pleasures 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

*a* Genesis iii 15    *b* Revelations xiii 8    *c* Romans 1 17    *d* Romans x 14, 15, 17    *e* Proverbs xxix 18    Isaiah xxv 7  
 Isaiah lx 2, 3    *f* Psalm cxlvii 20    Acts xvi 7    *g* Romans vi 18, &c.

quicken'd or regenerat'd, there is moreover necessary, an effectual insuperable *h* work of the Holy Spirit, upon the whole soul, for the producing in them a new spiritual life ; without which no other means will effect *i* their conversion unto God.

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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 affliction, the fear, and sting *f* of death; the victory of the grave, and *g* everlasting damnation: as also in their *h* free access to God, and their yielding obedience unto him, not out of a slavish fear, *i* but a child-like love, 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

*h* Psalm cx 3    *i* 1 Corinthians ii 14    Ephesians i 19, 20    *i* John vi 44    2 Corinthians, iv 4, 6

*a* Galatians iii 13    *b* Galatians i 4    *c* Acts xxvi 18    *d* Romans viii 3    *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

of grace, and 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 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 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.

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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 all; is just,

*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* Gal v 13 2  
Peter ii 18--21

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

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

*a* Jeremiah x 7 Mark xii 33 *b* Deuteronomy xii 32 *c* Exodus xx 4, 5, 6 *d* Matthew ix 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* Psalms xcvi 1, 7 Psalms lxxv 2 *i* John xiv 13, 14 *k* Romans viii 26 *l* 1 John v 14 *m* 1 Corinthians xiv 16, 17 *n* 1 Timothy ii 1, 2 2 Samuel vii 29 *o* 2 Samuel xii 21—23 *q* 1 John v 16 *p* 1 Timothy iv 13 *r* 2 Timothy iv 2 Luke viii 18.



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,<sup>*x*</sup> with fasting, and thanksgiving upon *y* special occasions, ought to be used in an holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any 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 call-eth thereunto.

7. As it is of 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 commandment, 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

*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 Psalms cvii *z* John iv 21 Malachi i 11 1 Timothy ii 8 *a* Acts v 2. *b* Matthew vi 11 Psalms iv 17 *c* Matthew vi 6 *d* Hebrews x 25 Acts ii 42 *e* Exodus xx 8 *f* 1 Corinthians xvi 1, 2. Acts xx 7 Revelations i 10



ordering their common affairs aforehand, do not only observe an holy *g* rest all the day, from their own works, words and thoughts, about their worldly employment and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties *h* of necessity and mercy.

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CHAPTER XXIII.—*Of Singing of Psalms, &c.*

WE believe that *a* singing the praise of God, is a holy ordinance of Christ, and not a part of natural religion, or a moral duty only; but that is brought under divine institution, it being 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.

*g* Isaiah lviii 12    Nehemiah xiii 15, 22    *h* Matthew xii 1—13

*a* Acts xvi 25    Ephesians v 19    Colossians iii 16  
*b* Hebrews ii 12    James v 13    *c* Matthew xxvi 30  
 Mark xiv 26

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.

1. 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 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.

*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 Corinthians i 23  
*e* Nehemiah xiii 25 *f* Leviticus xix 12 Jeremiah  
 xxiii 10 *g* Psalm xxiv 4

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 viows, *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.

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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 glory 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.

*h* Psalm lxxvi 11    Genesis xxxiii 20—22    *i* 1 Corinthians vii 2, 9    *k* Ephesians iv 28    *l* Matthew xix 11

*a* Romans xii 1—4    *b* 2 Samuel xxii 3    Psalm 82d 3, 4    *c* Luke iii 4

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.

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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.

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;

*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  
*b* Genesis ii 18 *c* Genesis i 28 *d* 1 Corinthians vii 29  
*e* Hebrews xiii 4 1 Timothy iv 2 *f* 1 Cor vii 39  
*g* Nehemiah xiii 25—27

by marrying with such as are wicked in their life, or maintain damnable heresy.

4. Marriage ought not to be within the degree 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.

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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, under Christ, the head thereof; and is the spouse, the body, the fullness 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.

*k* 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 *b* 1 Cor i 2 Acts x 26 *c* Romans i 7 Eph i 20—22

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 the head of the church, in whom by the appointment of the Father, *g* all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner, neither can the pope of Rome in any sense be head thereof, but is *h* Anti-christ, 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.

6. In the execution of his power wherewith he is so intrusted, the Lord Jesus calleth, out of the world unto himself, through the ministry of his word, by his spirit, *i* those that are given unto him, by his Father, that they may walk before him in all the *k* ways of obedience, which he proscribeth to them in his word. Those thus called, he commanded 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.

*d* 1 Corinthians v Revelations ii and iii *e* Revelations xviii 2 2 Thessalonians ii 11, 12 *f* Matthew xvi 18 Psalm 72:1 17, and cii 28 Revelations xii 17 *g* Colossians i 18 Matthew xxviii 18—20 Ephe iv 11, 12 *h* 2 Thessalonians ii 2—9 *i* John x 16, and xii 32 *k* Matthew xxviii 20 *l* Matthew xviii 15—20



6. The members of these churches are *m* saints by calling, visibly manifesting and evidencing in, and by their profession and walking, their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and one to 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 of that power.

8. A particular church gathered and completely 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 the 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

*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 *p* Acts xx 17, 28 Philippians i 1 *q* Acts xiv 23 See the original.

the *r* eldership of the church, if there be any before constituted therein : and of a deacons that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and 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 capable of exercising *y* 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 privilege of a church, are also *b* under the cen-

*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    *y* 1 Timothy iii 2    *z* 1  
 Cor ix 6, 14    *a* Acts xi 19—21    1 Peter iv 10, 11  
*b* 1 Thes. iv 14    2 Thes iii 6, 14, 15

suies 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 prosperity of all the churches of Christ, in all places, and upon all occasions, and to further 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, as they 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 in-

*c* Matthew xviii 15—17 Ephesians iv 2, 3 *d* Ephesians vi 18 Psalm cxxii 6 *e* Romans xvi 1, 2  
3 John 8—10 *f* Acts xv 2, 4, 9, 22, 23, 25

trusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censure either over any churches, or persons; or *g* to impose their determination on the churches or officers.

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CHAPTER XXVIII—*Of the Communion of Saints.*

I. ALL saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made there by 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 eachothers 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.

2. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services, *d* as tend to their mutual edification; As also in relieving eachother in *e* outward things, accord-

*g* 2. Corinthians i 24 1 John iv 1

*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

ing to their several abilities, and necessities ; which communion, according to the rule of the gospel tho' 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<sup>e</sup> of faith, even all those who in every place call upon the name of the Lord Jesus ; nevertheless their communion one with another as saints, doth not take away or *k* infringe the title or property which each man hath in his goods and possessions.

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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.

*f* Ephesians vi 4    *g* 1 Corinthians xii 14, 27    *h*  
Acts v 4    Ephesians iv 28

*a* Matthew xxviii 19, 20    1 Cor xi 26    *b* Mat 28th  
19    1 Cor iv 1



CHAPTER XXX.—*Of Baptism.*

1. BAPTISM is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptised, a sign of his fellowship with him in his death *a* and resurrection ; if his being engrafted into him ; of *b* remission of sins : and of his *c* giving up himself unto God, through Jesus Christ, to life and walk in newness of life.

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 the Lord's supper.*

1. THE Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be

*a* Romans vi 2, 4, 5    Colossians ii 12    Galatians iii 27  
*b* Mark i 4    Acts xxvi 16    *c* Romans vi 4  
*d* Mark xvi 16    Acts viii 37, 38    *e* Matthew xxviii 19, 20    Acts viii 38    *f* Mat iii 16    John iii 23

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 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 *k* 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 and 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 an holy use, and to take and break the bread; to take the cup, *e* and, they communicating also themselves, to give both to the communicants.

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 in 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

*a* 1 Corinthians xi 23—26    *b* 1 Corinthians x 16, 17, 21    *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

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 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 superstition, 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 corporally 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 corporally or carnally but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion *m* with Christ, so are they unworthy of the 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 damnation to themselves.

*g* 1 Corinthians xi 27    *h* 1 Corinthians xi 26, 28  
*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    Mat-  
 thew vii 6

CHAPTER XXXII.—*Of the State of Man after Death,  
and of the Resurrection of the Dead.*

1. THE bodies of men after death return to dust, *e* 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 then being 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 forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, *h* and be made conformable to his own glorious body.

*a* Genesis iii 19 Acts xii 39 *b* Ecclesiastes xii 7 *c* Luke xxiii 43 2 Corinthians v 1, 6, 8 Philippians i 23 Hebrews xii 23 *d* Jude i 7 2 Peter ii 6, 9 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 *h* Acts xxiv 15 John v 28, 29 Philippians iii 21

CHAPTER XXXIII.—*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 *b* apostate angels shall be judged, but likewise all persons that have lived upon the earth, shall appear before the tribunal of Christ, *c* to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

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 fullness of joy and glory, with everlasting reward, in the presence *e* of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and *f* punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

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 *h* conso.

*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 xvi 10, 12 Matthew xxv 32, &c *d* Romans ix 22, 23 *e* Matthew xxv 21, 34 2 Timothy iv 8 *f* Matthew xxv 46 Mark ix 48 2 Thessalonians i 7—10 *g* 2 Corinthians v 10, 11 *h* 2 Thess. i 4, 6, 7



lation 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.

*i* Mark xiii 35---37    *L*uke xii 35, 36    *k* Revelations  
 xxii 20

THE END.

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A SUMMARY  
OF  
CHURCH-DISCIPLINE;  
SHOWING THE  
QUALIFICATIONS AND DUTIES  
OF THE OFFICERS AND MEMBERS  
OF A  
GOSPEL CHURCH,  
BY THE BAPTIST ASSOCIATION IN CHARLESTON, S. C.

---

For this Cause left I thee in Crete, that thou shouldest set in Order the Things that are wanting. *Tit. i. 5.*  
See that thou makest all things according to the Pattern shewed to thee in the Mount. *Hebrews viii. 5.*

## PREFACE.

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THE following Summary of Church Discipline, being designed chiefly for the poor and unlearned, is contracted into a very narrow compass, and exhibited in the plainest language. This, with whatever defect it has, will require the candor of the more learned and intelligent.

To remove, in some measure, the ignorance of but too many church members about discipline, was the principal motive for engaging in this work.

We mean not to impose our sentiments on any person whatever, or to anathematize those who differ from us in opinion.—The word of God and no human composition, is the standard, by which our principles and conduct must be tried.

Nevertheless, we hope this small piece may be of some use, for the right understanding of God's word, with regard to the points treated on; and we desire that the Scriptures referred to may be carefully consulted, to see whether these things be true.

Some may say, "There is no call for this publication, seeing there is such a valuable treatise on church-discipline, published some years ago, by the Philadelphia Association."

We mean not to depreciate the value of that piece; it has merited much from the Baptist Churches; but it is out of print, and, we apprehend, not so explicit as this; besides, some things therein appear to us exceptionable. However, we have borrowed many hints from it; and are greatly indebted to the late learned, pious and judicious Dr. GILL, for what is taken from his *Exposition and Body of Divinity*.

May the Great Head of the Church, bless this feeble attempt to promote his honor, and the welfare of his churches.

# A SUMMARY

OF

## CHURCH-HISTORY.

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### CHAPTER I.—*Of a true and orderly Gospel-Church.*

§ 1. God in every age hath, had, has, and will have a church or people in the world, consisting of a greater or less number, and subsisting under various forms and diverse circumstances, Acts vii 38. Eph. iii 21.

The catholic, or universal church, considered collectively forms one complete and glorious body. Cant. vi 9, called Christ's mystical body, of which he is the head, Col. i 10. Eph. i. 22. This is the general assembly and church of the first born, which are written in Heaven, Heb. xii. 23.

Under the Old Testament dispensation, the church was pretty much confined to family or nation : but under the present administration, Christ gathers to himself a people from among all nations, Matt. xxviii 19, 20. And being thus gathered, by the power of Christ in the gospel, it becomes their duty to unite in distinct churches, Acts ii. 41, 47, that they may walk together, *in all the commandments and ordinances of the Lord blameless.* Hence we find that under the gospel, churches were settled wherever there was a sufficient number of converts for that purpose, Rev. ii. and iii. chapters.

A particular gospel church, consists of a company of saints incorporated by a special covenant, into one distinct body, and meeting together in one place, for the enjoyment of fellowship with eachoth-



er and with Christ their head, in all his institutions, to their mutual edification, and the glory of God through the spirit, 2 Cor. viii. 5. Acts ij. 1.

§ 2. The temple of the Lord is not to be built with dead, but living materials, 2 Pet. ii. 5. None have a right to church membership, but such as Christ will own as his sincere followers at the last decisive day, whatever pretensions they may make to an interest in his favor, Matt. vii. 22, 23. Except a man be born again, he has no right to enter into the kingdom of God, or into a gospel church, John iii. 3; Christ is a living head, and will have none but living members, in his mystical body, John xv 6.

§ 3. The constitution of the churches, is plainly supposed, Acts ii. 47. Matt. xviii. 17. &c. and it is necessary, in order that the disciples of Christ may enjoy the ordinances of the Lord's supper which is a church-ordinance, watch over one another, warn the unruly, and lay censures on disorderly and impenitent persons.

The scriptures do not absolutely determine the number of persons necessary to constitute a church; but as our Lord has said, *Where two or three are gathered together in my name, there am I in the midst of them*, Matt. xviii. 20. it should seem as if that number of godly persons might, at least in some urgent cases, form a church essential, though not a church complete, or duly organized, for lack of officers. Experience has sometimes proved, that such small beginnings have been succeeded with a large increase, consistent with that encouraging promise, Isa. lx. 22. a little one shall become a thousand, and a small one a strong nation.

A gospel-church is not national, but congregational. This was evidently the case in the apostolic

age; hence Paul sent a general epistle to the several churches in Galatia, Gal. i. 1, 2. and our Lord himself ordered epistles to be wrote to the seven distinct churches in Asia, Rev. ii. and iii. chapters.

With regard to the manner of constituting a church, it must be by the consent, and desire, of the parties concerned; and it will be expedient, to call in a minister or ministers, if to be had, to assist on that important occasion. The parties being met fasting, the solemnity ought to be opened by fervent prayer to God, Phil. iv. 6. next a sermon suitable to the occasion should be preached; and then, for the mutual satisfaction of every individual, a strict enquiry should be made into their experience of a work of grace on their hearts, their soundness in the doctrines of faith and the goodness of their lives and conversation; unless, as members of churches, they come honorably recommended for that purpose. Being thus satisfied with each others graces and qualifications, and united in the bond of love they should give up themselves to the Lord, and to one another by the will of God, 2 Cor. viii. 5. by subscribing a written covenant consistent with the word of God, Isa. xlv. 5. thereby binding and obliging themselves to be the Lord's, to walk in his commands and ordinances, and in all respects to behave towards each other as brethren, agreeable to the spiritual relation they now enter into.

Being thus united in one body, under Christ their head, they become and are to be deemed a church essential, founded on the gospel plan. Let them then ratify their engagements by a participation of the Lord's supper, and so conclude the solemnity.

§ 4. A church thus constituted, has the keys, or power of government, within itself, having Christ

for its head, and his law for its rule. It has the power and privilege of choosing its own officers, Acts vi. 3. chap. xiii. 2. exercising its own discipline, Matt. xviii. 17. and of administering the word and ordinances, for the edification and comfort of its members, Acts ii. 46. All which, with every other act of discipline, each distinct church may exercise, without being subject to the cognizance of any other church, presbytery, synod, or council whatever, 1 Cor. v. 12 Matt. xviii. 17.

Churches being vested with such power, ought to use it with prudence; lest they dishonor Christ and his cause, or wound their fellowmembers, 1 Cor. x. 31. Rom. xv. 2. To guard against which, church business should be debated deliberately, with humility and moderation; that, if possible, the members may be unanimous in all their determinations. Nevertheless, when this unanimity cannot be attained, a majority of the male members may determine, and the minority ought peaceably to submit. This appears not only from that general rule, Eph. v. 21. *submitting yourselves one to another in the fear of God*; but more clearly from 2 Cor. ii. 6. sufficient to such a man is this punishment, which was inflicted of many: Which many supposes a majority; in the original it is *upo ton pleionon, by the more*, the greater, or major part. Which plainly points out a decision by a majority.

Female members may, when called upon, act as witnesses in a church; and when aggrieved, are to make known their case, either in person, or by a brother; and must have a proper regard paid them: But they are excluded from all share of rule, or government in the church, 1 Cor. xiv. 34, 35. 1 Tim. ii. 11. 14.

CHAPTER II.—*Of Church-Officers.*

THE ordinary officers of the church, and the only ones now existing, are, ministers, and deacons. Phil. i. 1. In the first gospel-churches there were other officers, such as apostles, prophets and evangelists, 1 Cor. xii. 28. Eph. iv. 11. who were endowed with extraordinary gifts, which were then necessary for the confirmation of the gospel, but are since become extinct.

§ 1. Ministers of the gospel, who are frequently called elders, bishops, pastors and teachers, are appointed by Christ to the highest office in the church; and therefore need peculiar qualifications; such as are pointed out, 1 Tim. iii, 2—7. and Tit. i. 5—10.

As they have the charge of souls, and are leaders in the house of God, churches cannot be too careful in choosing men to the ministerial function. They ought to be men fearing God, being born again of the spirit, sound in the faith, and of blameless lives and conversations, as becometh the gospel of Christ, having fervent desires to glorify God, and save souls, John iii. 10. 2 Tim. i, 13 1 Tim. iii. 2 Rom. ix. 3. chap. 10. 1.

A church having no minister, should look among its own members, and see if there be any who seem to have promising gifts and graces for that great work. If such a one is found, he is to be put on private trial for a season; when, on finding him promising, and that they are edified by his preaching, they may call him to preach in public. After which, if it should appear that his rod, like *Aron's* buds, blossoms and bears fruit, he is to be set apart by ordination; that he may perform every part of the sacred function, Acts xiii. 2. 3. But should no

such person be found in the church, it is the duty of a sister church, if possible, to supply them, Cant. vii. 8. And if any person who is a member of another church be approved, and he inclined to accept a call from them, he must first become a member with them that so they may choose him from among themselves, see Acts i. 21. Thus were deacons chosen, Acts vi. 3.

The candidate having accepted the call of the church, they proceed to his ordination; which is to be done in the following manner, viz. If there is not a sufficient presbytery in the church, neighboring elders are to be called and authorized to perform that service. The day is set apart by fasting and prayer, Acts. xiii. 2. 3. chap. 14. 23.—The elders [ministers] being satisfied with regard to the gifts, graces, soundness of principles and becoming life and conversation of the candidate; the church being met, and giving their suffrage for his ordination, a sermon is to be preached on the occasion, and he declaring his willingness and inward call to take upon him the sacred office, 2 Cor ix. 16. a public confession of his faith will be required: then the ministers lay their hands on his head, and by prayer set him apart to the great work of the ministry: This done, they give him the right hand of fellowship, Gal. ii. 9. and then one of the ministers publicly gives him a charge, or directory, how to behave himself in the house of God, 2 Tim. iv. 5. The solemnity is concluded by prayer, signing, and a blessing on the whole congregation.

A minister, being ordained, has authority from Christ to preach the gospel, and baptize believers in any part of the world, where God, in his providence, may call him: But if he should be called unto, and accept the pastoral charge of any particular



church, he will be more immediately confined to them, and they to him, 1 Pet. v. 1, 2, 3.

Persons thus commissioned, are to attend to their work with all possible engagements, as it becomes these who have the charge of souls. They must give themselves up to study, prayer and meditation, 1 Tim. iv. 14, 15 16. that they may be workmen who need not be ashamed, 2 Tim. ii. 15. They must be instant in season and out of season, preaching the pure doctrines of the gospel, 2 Tim. i. 13, chapter 4. 2. They are to feed the Lord's flock with spiritual bread, Acts xx. 28. to preach with the view of bringing souls to Christ, and not for the sake of honor or *filthy lucre*. They are not to lord it over God's heritage, but to be patient and tender-hearted, 2 Tim. ii. 25. They are to watch over the the flock, comfort the feeble-minded, 1 Thes. v. 14. to sound the alarm to the wicked and obstinate, Ezek. iii 17, 18. and to set their faces like flints against profaneness, and every vice.

They should often visit the flock committed to their charge, to know the state of their souls that they may speak a word in season to them, catechise the youth, instruct the ignorant, pray with and for them. They are especially to visit the sick and those who are otherwise afflicted, Ezek. xxxiv. 4.

They are to administer the ordinances of the gospel. in a strict conformity to the word of God, Heb. viii. 5. to preside in the affairs of the church, and see that strict discipline is duly executed therein, Heb. xiii. 7, 17. in a word, they are to be examples to the flock, in word, in conversation. in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

§ 2. As it is the duty of ministers, more particularly to give themselves to prayer, and to the ministry of the word, God has appointed officers to be employed in the inferior services of the church, name-



ly, deacons, whose qualifications are pointed out, Acts vi. 3. and 1 Tim. iii. 8—13.

Deacons are likewise to be chosen by the suffrage of the church, from among its own members: and, being first proved, are to be set apart to that office by prayer and laying of hands, Acts vi. 2—6.

The office of deacon is to relieve the minister from the secular concerns of the church; hence they are called *Helps*, 1 Cor. xii. 27. Their business is to serve tables: "The table of the Lord, by providing the bread and wine for it; receiving both from the ministers, when blessed, and distributing them to members; and collecting from them for the poor, and the defraying the charge; and observing what members are missing at the ordinance, whom they are to admonish; and if their admonitions are not regarded to report it to the church: and they are likewise to serve the minister's table, by taking care that he has a regular competency for his support; and it belongs to them to stir up the members of the church to their duty in communicating to him; and what they receive of them, they are to apply to his use: And also, they are to serve the poor's table; to whom they are to distribute of the church's stock, with all impartiality, simplicity, cheerfulness and sympathy," Dr. Gill on Acts vi. 2. By the faithful discharge of their office, they shall purchase to themselves a good degree, and great boldness in the faith, 1 Tim. iii. 13.

CHAPTER III.—*Of Receiving Persons to Church-Membership.*

A CHURCH thus found'd on the scripture plan ought to observe good order, as in all other cases, so also in the admission of members into their community.

§ 1. Every well regulated society requires qualifications in its members; much more should a church of Jesus Christ be careful that none be admitted into its communion, but such as are possessed of those pre-requisites pointed out in scripture.

They must be truly gracious persons. None are fit materials of a gospel church, without having first experienced an entire change of nature, Matt. xviii. 3. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." By which is intended a gospel church-state, as the context clearly show. To the same purpose is John iii. 5. Christ's church is a spiritual house, built up of lively stones, i. e. of living souls, 1 Peter ii. 5. By nature we are dead in trespasses and sins, and Christ doth not place such dead materials in his spiritual building. It is certain the Ephesian church was not composed of such materials, Eph. ii. 1. The members of the church at Rome, were the called of Jesus Christ, Rom. i. 6, called out of darkness into the Lord's marvellous light, 1 Pet. ii. 9, called to be saints, Rom. i. 17, as were the members of the church at Corinth, 1 Cor. i. 2. and the churches in general are called churches of the saints, 1 Cor. xiv. 33. The members of the church at Colosse, are denominated not only saints, but faithful brethren in Christ, Col. i. 2. or true believers in him: none but such have a right to ordinances, Acts viii. 37. Without faith, none discern

the Lord's body in the supper; consequently must eat and drink unworthily. 1 Cor. xi. 29. Indeed, without faith, it is impossible to please God. Heb. vi. 6.

The church of England, in her articles, defines a gospel church "a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered." Of such faithful men or believers in Christ was the first church at Jerusalem composed, Acts ii. 41, and v. 14. Those whom the lord added to the church, were such as should be saved, Acts ii. 47. Let those look to it, who make the church of Christ a harlot, by opening the door of admission so wide as to suffer unbelievers, unconverted and graceless persons to crowd in to it without control.

They should be persons of some competent knowledge of divine and spiritual things: who have not only knowledge of themselves, and of their lost state by nature, and of the way of salvation by Christ; but have some degree of knowledge of God in his nature, perfections, and works; and of Christ in his person as the son of God; of his proper deity; of his incarnation; of his offices, as prophet, priest and king; of justification by his righteousness; pardon by his blood; satisfaction by his sacrifice; and of his prevalent intercession: and also of the spirit of God; his person, offices and operations; and of the important truths of the gospel, and doctrines of grace; or how otherwise should the church be the pillar and ground of truth?

Their lives and conversation ought to be such as become the gospel of Christ. Phi. i. 27, that is holy, just and upright, Ps. xv. 1, 2. if their practice contradicts their profession, they are not to be admitted to church-membership. Holiness becometh the Lord's house forever, Psalm xciii. 5.

They ought to be truly baptised in water, i. e. by immersion, upon a profession of their faith; agreea-

ble to the ancient practice of John the Baptist and the apostles of our Lord Jesus Christ, Mat. iii. 6 John iii. 23. Rom. 6. 4. Acts 8. 36—38. It is allowed by all, that baptism is essential to church communion, and ought to precede it; there is not one instance in the word of God of any being admitted without it; the three thousand penitents, after they had gladly received the word, were baptized; and then and not before, were added to the church; so the first church at Samaria consisted of men and women baptized by Philip, they believing what he said concerning the kingdom of God; And Lydia, and her household, and the jailer and his, being baptized upon their faith, laid the foundation of the church at Philippi: And the church at Corinth was begun with persons who hearing the word believed and were baptized; and the church at Ephesus was first formed by some disciples baptized in the name of the Lord Jesus, Acts ii. 41. and viii, 12, and xvi. 15, 33. and xviii. 8. and xix. 5. So the members of the churches at Rome, Galatia and Colosse were baptized persons, Rom. vi. 3, 4. Gal. iii. 27. Col ii. 12.

§ 2 Persons, making application, are to be admitted into to the communion of a church, by the common suffrage of its members; being first satisfied that they have the qualifications laid down in the preceding section; for which purpose, candidates must come under examination before the church; and if it should happen that they do not give satisfaction, they should be set aside, until a more satisfactory profession is made, 1 Tim. vi. 12.

It may be that one or two of the members of the church, have conceived a prejudice against a person applying for fellowship; in this case they are to be duly heard, and if their objections are of sufficient weight, the candidate must be set aside; if not, the majority of voices ought, in all reason, to decide it.—When the church concludes, that the person applying for membership, may be admitted, the minister is to

acquaint him with the rules and orders of God's house; and upon his promising, covenanting, and agreeing strictly to observe them as assisted by the spirit of God, the minister, in behalf of the church, is to give him the right hand of fellowship; and to receive him as a member, into union and full communion with that particular church; whereby he becomes entitled to all the rights and privileges thereof. Col. ii. 16. Rom. xv. 7. 2 Cor. viii. 5.

If a member should desire a transient or occasional communion in any church to which he doth not belong, if it be well known that he is an orderly person he may be admitted to the Lord's table; but should have nothing to do with the government of the church, unless his advice and assistance be asked. But a person unknown, should by no means be admitted without a satisfactory letter of recommendation from the church to which he belongs.

When a member removes his residence, nearer to another church of the same faith and order, he is bound in duty to procure a letter of dismissal from the church he belongs to, Acts. xviii. 26. And the church to which he is removed, is bound in duty to receive him into union and full communion; unless it should appear, that he is either immoral in his life, or unsound in his principles. But let it be remembered, that he continues a member of his own church, from whence he came, until he is received into the church to which he is dismissed, Acts ix. 26--28. That it is the duty of a believer to give himself a member of an orderly church nearest to his place of residence, or which he can most conveniently attend to, appears plain from the following considerations; (1) by the neglect of this duty he will deprive himself of the edification, comfort, loving instruction, watchful care, and faithful admonitions of his fellow-members: (2) it would give room to suspect he was impatient of that restraint, which every humble member deems his mercy; (3) it would seem as if he aimed at



screening himself from necessary contributions, or church discipline ; (4) such a neglect cast a manifest contempt on the church and ministry, near which he resides ; (5) was this conduct to be allowed, and become general, it would cause great confusion among the churches ; and as such a practice can suit none but careless and disorderly persons, the church they belong to ought to admonish and if they still persist, censure them.

The same reasons hold good, against those who require a dismissal from the church they belong to, unto one more remote. If one member may be so dismissed, another may, even offices of the church as well as others. To dismiss a member to the world at large, would be yet more preposterous ; and ought never to be done, any other way than by excommunication. The usual plea for such an unreasonable request is either that they cannot profit under such a ministry, or that the concerns of the church are not properly managed ; but the truth is, pride is generally at the bottom of such desires : for an humble christian will esteem others better than himself, bear with the infirmities of the weak, and pray and hope to find a blessing where providence casts his lot.

It sometimes happens, that an orderly member is called by providence to remove, but (like *Abraham*. Heb. xi. 8.) he knows not whither ; in such case, the church to which he belongs, ought to furnish him with a letter of commendation, permitting him to join any church of the same faith and order, where providence may cast his lot, Col. iv. 10. On his being admitted into any such church, he is dismissed from the church of which he was a member, and notice thereof should be given them as soon as possible.



Members who have been suspended or excommunicated by the church, giving satisfactory evidence of their repentance, are to be cautioned against the evils they were guilty of; and on their promising, with the Lord's assistance, to lead orderly lives for the future, are to be again received into full communion with the church, and have the right hand of fellowship given them, Gal. vi. 1. 2 Cor. ii. 7, 8, but they are not, on any account, to be re-baptized, Eph. iv. 5.

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CHAPTER IV.—*Of the duties incumbent on Church-members.*

A church constituted after the heavenly pattern, is as a city set on a hill; from which the glories of rich and free grace abundantly shine, Ps. 1. 3, the true members of it have the light of the gospel shining in their hearts, by the Holy Ghost; and are entitled to all the blessings of the new covenant, Eph. i. 3, and being thus blessed, their faith is a lively, active faith, not only purifying their hearts, but working by love, Gal. v. 6, whereby they become the light of the world, Mat. v. 14—16, which they make apparent, by a faithful discharge of the duties enjoined them by the Lord Jesus Christ, the great head of the church, Jam. ii. 18.

§1. As ministers are the representatives of Christ, and employed by him in a work that is both useful and honorable, there are certain duties, incumbent on all members of churches towards them. As (1) they owe them distinguishing honor and reverence; and are to hold them in reputation as the ambassadors of Christ, Phil. ii. 29. 2 Cor. v. 20, and to esteem them highly for their work's sake, 1 The. v.

13. (2) they are to contribute, according to their respective abilities, towards their ministers support, Gal. vi. 6. that being freed as much as possible, from the cares of life, they may wholly devote themselves to the duties of their holy function; and have it in their power to use hospitality, 1 Tim. iii. 2, and stretch out the benevolent hand of charity to the poor in distress, Gal. xx. 10. which maintenance ought not to be considered as a gratuity, but as a debt due to their minister. The law of nature requires it, 1 Tim. v. 18. In the Lord's grants to Israel, there was always a reserve made for the priest; under the gospel, provisions is made for the support of ministers, 1 Cor. ix. 7—14. (3) They are to obey and submit themselves to their ministers. Eph. vi. 18—20. (4) They ought to stand by and assist them in all their troubles and afflictions, 2 Tim. vi. 16. Job vi. 14. (5) To receive no accusation against them without full proof, Tim. v. 19. (6) Nor to expose their infirmities, Acts xxiii. 5, 3. John 10 (7) To follow their example as far as they follow Christ 2 Thes. iii. 7. 1 Cor. xi. 1.

§ 2 Deacons being in an honorable office in the church, the members are, (1) to respect and esteem them, as being employed by the Lord to serve in the household of faith; and as men whom (if faithful) God will greatly honor and bless, 1 Tim. iii. 13. Matt. xxv. 21. (2) To submit to their godly and friendly admonition, 1 Cor. xvi. 16. (3) To encourage them in their office, by cheerful and liberal contributions for the service of God's house, his ministers and poor, 2 Cor. ix. 6, 7.

§ 3. The members of a church are bound in duty (1) to love all men, but especially, to love and do good to *them who are of the household of faith*, Gal. vi. 10. all must be done from a principle of love,

1 John vi. 7—11. John xiii. 34, 35. (2) To follow after things which make for peace, Rom. xiv. 19. in order to which, they are to put the most favorable construction on words and actions that are doubtful, 1 Cor. xiii. 7, and to speak no evil, one of another, James iv. 11. and to endeavor, by a disinterested and godly behaviour, to sow the fruit of righteousness in peace, Jam. iii. 18. carefully avoiding whisperings and backbitings, 2 Cor. xii. 20. not to be busy medlers with the concerns of others, 2 Thess. iii. 11. not to take up an evil report against another. Acts xxv. 16. nor do any thing through strife and vain glory, Phi. ii. 3. [3] To endeavor after each other's edification and growth in grace, 1 Thes. v. 11. 2 Pet. iii. 18. [4] To pray for each other, Jam. v. 16. [5] To visit each other, especially when sick or otherwise afflicted, Acts xv. 36. Jam. i. 27. and those visits ought to be improved for edification; therefore they should spend the time in praying together, Psa. xxxiv. 3. in godly conversation, Matt. iii. 16. exhorting and encouraging each other, Heb. iii. 13. Psa. lv. 14. warning and admonishing one another, 1 Thess. v. 14. Rom. xv. 14. ingenuously confessing their faults to one another, so far as christian prudence will permit, Jam. v. 16. and administering all possible relief to the needy and distressed, Jam. ii. 15, 16. [6] To avoid, as much as possible, going to law with each other, 1 Cor. vi. 1.—7 [7] To prefer marrying among themselves as far as it may be done with prudence, Amos iii. 3. 2 Cor. vi. 14. [8] And to labour to find out the cause of shyness in a brother, as soon as it is discovered, Matt. v. 23, 24.

§ 4. The duties of members to the church are, [1] to pray for its peace and prosperity, and use their utmost endeavours to promote its welfare, Psa. cxxii.

6—9. [2] They ought carefully to attend all church meetings, whether for public worship or business. Heb. x. 25. Psa. 84, 4, 10. [3] It is their duty to submit to the order and discipline of the church, so far as it is consistent with the word of God, Deu. v. 1. Heb. xiii. 17. [4] They are to employ their talents, and freely bestow of their substance for the service of the church, Rom. xii. 6—8. Prov. iii. 9, 10. [5] They must carefully avoid jarrings, contentions and quarrels in the church, 1 Cor. x. 32. Rom. ii. 8 [6] They must not divulge any of the church's secrets, Gal. iv. 12.

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CHAPTER V.—*Of Church-Censures.*

Rewards and penalties give sanction to law; therefore our Lord Jesus Christ, who is the only supreme head of the church, in giving laws and institutions for the government thereof, hath annexed rewards of grace to the faithful and obedient observers of them, and punishments to be inflicted on the rebellions, Heb. xi. 6, Rom. ii. 6—9, Rev. xxii. 12.

There are some punishments which our righteous law-giver inflicts more immediately with his own hand; either by his providence in this world, or by the execution of divine wrath in the world to come. There are other punishments which Christ, by his word, authorized his church to inflict on its rebellious and unworthy members: These are commonly called church censures which differ in their nature according to the nature and degree of the offence; and may be denominated rebuke, suspension and excommunication.

§ 1. Rebuke or admonition (the lowest degree of church-censure) is a reproving an offender, pointing out the offence, charging it upon the conscience

advising and exhorting him to repentance, watchfulness and new obedience ; and praying for him that he may be reclaimed, Tit. i 13. This and all other church censures, must be administered in love and tenderness, Rev. iii. 18 with christian prudence, 1 Tim. i. 2 a sincere aim to save the soul from death, Jam. v. 19,20, 2 Cor. xiii. 10. Gal. vi. 1, without partiality, 1 Tim. v. 21, and for a caution to others, v. 20.

A member becomes worthy of rebuke, (1) when he wounds the conscience of a weak brother, by the use of things in themselves indifferent, 1 Cor. viii. 11. 12. (2) When he exposes the infirmities of a brother to others, 1 Pet. iv. 8 (3) When he inquieteth the peace of the brethren about matters of indifference. Rom. xiv. 19--22. (4) When he indulges anger against a brother, without a just cause, Mat. v. 22 [5] when he is contentious about unscriptural forms and fashions, as if they were necessary to be used in the church, or among the members. 1 Cor. ix. 16. [6] When he neglects privately to admonish or reprove a brother whom he knows to be guilty of sin, Lev. xix. 17. [7] When he neglects to attend church-meetings for business, Acts vi. 2. [8] When he attends other places of worship to the neglect of his own, Heb. x. 25.

§ 2. Suspension, considered as a church-censure, is that act of a church whereby an offending member, being found guilty, is set aside from office, from the Lord's table, and from the liberty of judging or voting in any case. By this act the staff-beauty is broken, but not the staff-hands, Zach. xi. 10, 14, therefore as this censure doth not cut off from union, but only from communion with the church, the suspended member is not to be accounted an enemy, but admonished as a brother. 2 Thes. iii. 15, and upon a credible profession of repentance, the censure

is to be taken off, and the delinquent restored to all the privileges of the church.

This censure is to be administered in case of crimes which do not amount so high as to deserve excommunication, as (1) when a member breaks the peace of the church by janglings and disputings, 1 Tim. i. 6, vi. 5. (2) When he withdraws from the church on account of its wholesome discipline, notwithstanding loving admonitions have been given him, John vi. 66, Jude 19. (3) When he leaves his place at the Lord's table, for the sake of another member, with whom he is offended, and neglects to do his duty by him as directed, Mat. xviii. 15. (4) When he broaches unsound heretical principles, Tit. iii 10. (5) When he is a busy tatter and backbiter, Psa. i. 19—21. (6) When he, through sloth, neglects the necessary duties of life, 1 Tim. v. 8. (7) When he has committed a gross crime, but gives some tokens of repentance, he is to be suspended, that the church may have time to judge of his sincerity, 1 John iv. 1. (8) When a party of members, like Korah and his company, break through their covenant obligations, and attempt to set up for themselves, in an irregular manner, in opposition to all the loving persuasions of the majority; such are truce breakers, and despisers of those that are good, 2 Tim. iii. 3. In a word, all practices that in their own nature and tendency, are destructive of the reputation, peace and prosperity of the church, and yet appear not to be passed remedy, merit this censure.

§3. As excommunication is, on all hands, acknowledged to be an ordinance of Christ, the great head of the church; and a censure in its own nature, very important, awful and tremendous, it is highly needful that churches should well understand the nature of it.



Excommunication is a censure of the highest degree ; it is a judicial act of the church, in which, by the authority of Christ, she cuts off and entirely excludes an unworthy member, from union and communion with the church ; and from all the rights and privileges thereof. "It is a disfranchising from all the immunities of a fellow-citizen with the saints, and taking from him a place and a name in the house of God."

This censure, awful as it is, respects only the spiritual concerns of man, as related to the church ; and does by no means affect his temporal estate, or civil affairs ; it does not subject him to fines, imprisonment or death ; it does not interfere with the business of the civil magistrate ; nor does it break in upon the natural and civil relations between man and wife, parents and children, masters and servants ; nor forbid attendance on the external ministry of the word

To deliver an offender unto Satan, for the destruction of the flesh, 1 Cor. v. 5, was an act purely apostolical ; for it was not the act of the church ; "nor is this a form of excommunication ; nor was this phrase ever used in excommunicating persons by the primitive churches ; nor ought it ever to be used ; it is what no man, or set of men, have power to do now, since the ceasing of the extraordinary gifts of the spirit, which the apostles were endowed with : who, as they had power over Satan to dispossess him from the bodies of men, so to deliver up the bodies of men into his hands." (Dr. Gill on the text.)—Hence the apostle writing to Timothy, on a similar case, expresseth it as done by himself, and not by the church, 1 Tim. i. 20.

The act of excommunication is expressed by various phrases ; as by avoiding familiar conversation with such, Rom. xvi. 17, by not keeping company

with them, 1 Cor. v. 9, Eph. v. 11, by not eating with them at the Lord's table, 1 Cor. v. 11, by purging out from the church the old leaven, 1 Cor. v. 7, by putting away the wicked from among them 1 Cor. v. 13, by withdrawing from disorderly persons, and by cutting them off from fellowship with the saints, 2 Thess. iii. 5, Gal. v. 12.

The subjects of this ordinance are, members who are guilty of notorious and atrocious crimes ; which are so, either in their own nature, or by means of sundry aggravations. There are some crimes so high and pernicious in their own nature, as to call for a speedy excommunication, unless the most evident marks of repentance appear in the offender, as [1] All sins that are against the letter of the ten commandments, Rom. vii. 12, Mat. v. 17. [2] All that call for severe corporal punishment from human laws ; provided those laws are not contrary to the laws of God. Prov. viii. 15, Rom. xiii. 1-4. 1 Pet. ii. 13, 14. [3] All such sins are highly scandalous in their nature, and expose the church to contempt, 1 Tim. v. 24, 1 Cor. v. 2. We find black catalogues of sins which call for this censure, in 1 Cor. v. 11, and vi. 9, 10. And indeed for crimes of an inferior nature, when aggravated by a contumacious despising the authority of the church (after the more gentle censures have been used) excommunication ought to take place.

But an offender, even of the highest rank, who gives clear, evident and satisfactory proofs of a true, sincere, evangelical repentance, is by no means to be excommunicate. Doth not reason itself suggest, that we ought to forgive those who repent, and those who God hath forgiven ? Christ, our great pattern, did so, as appears in the case of the woman taken in adultery, John viii. 11. Peter also is an instance of Christ's readiness to forgive penitents : Peter was a

member of that congregation, in the midst of which Christ sung praises to his faith, Ps. xxii, 22. Peter fell foully, he denied his master with oaths and curses, a horrid crime ! Does Christ immediately cut him off? No ; but admonished him by a look ; the offender repented ; the penitent was forgiven. Let churches follow the example which Christ has set them.

The act of excommunication may not be performed by a member on himself ; such a one, says Dr. Gill, is a *felo de se* ; he is, in effect, a self-murderer. As consent is necessary to a person's coming into the church, so none can go out of it without its consent. To attempt it, is to break covenant with the church : as much as in a man lies, to break up the church. By the same rule that one member may thus leave the church, another may, the paster may, all may ; the tendency of which conduct, all may see is confusion and destruction. Those, therefore, who are guilty of it, ought to be looked upon as truce-breakers, proud, arrogant, dangerous persons, and to be dealt with as such : and they should be avoided by all other churches.

No man has a right of himself to perform this censure ; it is a punishment inflicted by many, 2Cor. ii. 6. But this great censure is to be executed "by the elders [ministers] of churches, with the consent of the members of them ; for they have a right to do this, previous to their having elders, and when they have none, as to receive members, so to expel them. The power of it originally lies in the church ; the authority of executing it lies in the elders, with the consent and by the order of the church ; as the directions to the churches concerning this matter, testify."

To proceed regulary in this solemn business the church must cite an accused-member to appear, ei-

ther at a stated church meeting of business, or at an occasional meeting for that purpose; in order that he may have a fair trial, and an opportunity of making his defence if he has any to make. The meeting is opened by prayer for direction; then the case is impartially examined into, and tried by the word of God; if the accused member is found guilty of a crime deserving excommunication, he is not to be immediately cut off (unless it be some extraordinary case) but admonished, and sometime given him for repentance and for the church to mourn over him and pray for him. If the offender continues obstinate, and appears to be incorrigible, the church is under a necessity of proceeding to the execution of the great censure against him.

If the offence be private, the censure may, and in some cases ought to be laid on before the church only; but if the crime is public, and very notorious, the honor of Christ calls for the censure to be public, 1 Tim. v. 20. Jude 22. In this case, the church appoints the day, and summons the guilty member to attend; the minister suits his sermon to the occasion; after which he prays to God for a blessing on the ordinance to be administered, and then proceeds to sum up the sentence of the church; lays open the odious nature of the crime; the dreadful load of guilt, which the sin, with its aggravations, have brought on the offender; he takes notice of the scandal it has brought on religion, how dishonoring to God, and grievous to the church; he observes, that the excommunicating act is not intended for the destruction of the soul, but is used as the last remedy for the recovery of the offender, and as a caution to others. Then, by the authority of the Lord Jesus Christ, in the name and behalf of that church, he cuts off and secludes the offender by name, from union and communion with the church: he having broke his covenant with them, they exclude him from the privileges of a mem-

ber, as unworthy; yet praying the Lord Jesus Christ who is the good shepherd, to restore him, by giving him unfeigned repentance, that he may again be received into the sheep-fold.

If the accused member should obstinately refuse to appear before the church, when cited as above, it is to be deemed a sign of guilt, a contempt of the authority of the church, and an aggravation of his crime; and process of the church against him, should not be obstructed on account of his absence.

If it should happen, that the minister of the church is the offender; or that the church is without a minister; in either of these cases, they ought to call one from a sister-church, to assist them on such an occasion; for, as has been observed, the authority of executing this censure (as well as all other ordinances in general) lies in the elders.

The ends to be answered by this solemn ordinance, and which should always be aimed at in the administration of it, are [1] the glory of God, which is the ultimate end of it; for, as his name is dishonored by the evil practices, or principles of church-members, so this is the most open and most effectual way of removing the dishonor that is brought upon it. [2] Another end is, to purge the church, and preserve it from infection; a little leaven leavens the whole lump, and therefore the old leaven must be purged out, that the church may become a new lump; evil communications corrupts good manners, and therefore evil men, must be put away from among the saints, 1 Cor. v. 7 13. Lepers were to be put out of the camp, that they might not infect others; and erroneous persons, whose words do eat as a canker, must be removed from the communion of churches. [3] A church of Christ is like a garden, or vineyard, which, if not taken care of, as it is not, when this ordinance of excommunication is neglected, will be like the vineyard of the slothful, over-run with thorns and nettles, and other weeds; but by the means of this, it is cleared of the

weeds of immorality, the roots of false doctrines eradicated, and withered branches gathered and cast out. [4] The good of persons excommunicated, is another end, which is sometimes effected by it. God blessing his own institution when rightly performed, which is of edification, and not destruction; and for the saving of the souls of men, who are hereby brought to shame and repentance for their sins; in which case they are to be received again with all love and tenderness and to be comforted that they may not be swallowed up with over much sorrow, Jude 23. 2 Thess. iii. 15. 2 Cor. ii. 7.

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#### CHAPTER VI—*Of the Association of Churches.*

As the communion of saints, so the communion of churches, is a desirable blessing. To obtain and promote which, ought to be the study and endeavour of all the people of God.

Although churches formed on the gospel-plan are independent of each other, with regard to power; yet not so, strictly speaking, with regard to communion. For as saints in general, have an indisputable right to share in each other's gifts and graces; so have churches, in this joint capacity. It is a general rule, "To do good, and to communicate forget not," Heb. xiii. 16. which is applicable, in a particular manner, to churches, as such.

In order the more amply to obtain this blessing of communion; there ought to be a coalescing or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members thus to associate and coalesce together, the churches should, each respectively, choose and delegate some of the most able, pious and judicious from among themselves, and particularly their ministers to convene at such times



and places as may be thought most conducive to the great end proposed; to act as their representatives in the general assembly. Their expenses ought to be defrayed by the churches who send them.

It appears advisable that these delegates, at their first meeting, should in a formal manner, enter into covenant with each other, as the representatives of the churches, for the promoting Christ's cause in general, and the interest of the churches they represent in particular. They should then form their plan of operations; and fix on the most proper time and place for meeting in future. Once a year at least, they ought to meet, at a place the most central and convenient for all the churches in confederation to attend.

Although such a conjunction of churches is not expressly commanded in scripture; yet it receives sufficient countenance and authority from the light of nature, and the general laws of society. But more especially from a precedent established by apostolical authority: recorded Acts xv. chap.

The association thus formed, is a respectable body as it represents, not a city, country or nation, but the churches of Jesus Christ. Yet it is by no means to be deemed a superior judicature vested with coercive power, or authority over the churches; it presumes not to impose its sentiments on its constituents, under pain of excommunication; nor doth it anathematize those who do not implicitly submit to this determination: which would be nothing less than spiritual tyranny, and better comport with the arbitrary spirit of popish councils, than with that meekness, which distinguishes the true disciples and humble followers of the lowly, yet adorable Jesus. The apostles, elders and brethren, who composed the first christian council, presumed not to impose their conclusions on the churches in such a lordly manner; but prefaced their determinations with this modest prologue, it seemed good to the Holy Ghost, and to us to lay upon you no greater burden than these necessary things, Acts xv. 28. The

Baptist Association, therefore arrogate no higher title than that of an Advisory Council, consistent with which epithet it ought ever to act, when it acts at all; without intruding on the rights of independent congregational churches; or usurping authority over them, Mat. xxiii. 10—12.

Nevertheless, the association hath a natural and unalienable right to judge for itself, what churches shall be admitted into confederacy with it; and to withdraw from acts of communion and fellowship with any church, so admitted, provided such church should obstinately persist in holding corrupt principles, or in indulging vicious practices, notwithstanding all proper endeavors have been used to reclaim it, Eph. v. 7, Rev. xviii. 4.

It is generally agreed; an association when transacting business, should proceed in the following manner. [1] Always begin and end each session by prayer. [2] Admit none as messengers but such as come recommended by letters, well authenticated, from the churches to which they belong or from whence they come. [2] When a church petitions by letter, for admission, if approved of, the moderator is to inform the messengers that their request is granted, and desire them to take their seats. [4] All who have any thing to offer, are to rise and address the moderator. [5] While one is speaking, the rest are to be silent; yet all have an equal right to speak in turn. [6] No partiality, or respect of persons is to be shown. [7] Every matter should be canvassed with gravity, modesty, and a sincere aim to truth. [8] When all are not agreed, the matter may be put to the vote, and a majority determine. [9] All queries regularly sent by the churches, should be answered, if possible. [10] Any matter proposed, relative to the general good of the churches, should be seriously attended to. [11] Every transaction should be conformable to the revealed will of God. [12] A circular letter should be written, and sent to all the churches in confederation containing such instruc-

tion, information and advice, as may be thought most suitable; and with which should be sent the transactions of the association.

The benefits arising from an association and communion of churches, are many; in general, it will tend to maintain the truth, order and discipline of the gospel. By it [1] the churches may have such doubts as arise amongst them cleared, which will prevent disputes, Acts xv. 28, 29. [2] They will be furnished with salutary counsel, Prov. xi. 14. [3] Those churches which have no ministers, may obtain occasional supplies, Can. viii. 8. [4] The churches will be more closely united in promoting the cause and interest of Christ. [5] A member who is aggrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying for direction. [6] A godly and sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced. [7] There will be a reciprocal communication of their gifts, Phi. iv. 15. (8) Ministers may alternately be sent out to preach the gospel to these who are destitute, Gal. ii 9. (9) A large party may draw off from the church, by means of an intruding minister or other ways, and the aggrieved may have no way of obtaining redress but from the association. (10) A church may become heretical, with which its godly members can no longer communicate; yet can obtain no relief but by the association. (11) Contentions may arise betwixt sister churches, which the association is most likely to remove. (12) The churches may have candidates for the ministry properly tried by the association.

These and other advantages arising from an association, must induce every godly church to desire an union with such a body: But should any stand off, it would argue much self-sufficiency, Rev. iii. 17, and little or no desire after the unity of the spirit, Eph. iv. 3, or mutual edification, 1 Cor. xii. 11—14.

THE  
BAPTIST CATECHISM:

OR,

A BRIEF INSTRUCTION

IN THE

*PRINCIPLES OF THE CHRISTIAN RELIGION*

AGREEABLY TO THE

CONFESSION OF FAITH.

Put forth by upwards of an Hundred Congregations in Great Britain, July 3, 1689; adopted by the General Association of Philadelphia, September 22, 1742, and now received by Churches of the same Denominations in most of the United States.

TO WHICH ARE ADDED

THE PROOFS FROM SCRIPTURE.

## TO THE READER.

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Having a desire to show our near agreement with many other christians, of whom we have great esteem we some years since put forth a Confession of our Faith, almost in all points the same with that of the Assembly and Savoy, which was subscribed by the elders and messengers of many churches, baptized on profession of their faith; and do now put forth a short account of christian principles, for the instruction of our families, in most things agreeing with the Shorter Catechism of the Assembly. And this we were the rather induced to, because we have commonly made use of that catechism in our families, and the difference being not much it will be more easily committed to memory.

THE  
BAPTIST GATECHISM.

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Q. 1. Who is the first, and chiefest being ?

A. God is the first *a* and chiefest being. *b*

Q. 2. Ought every one to believe there is a God ?

A. Every one ought to believe there is a God, *c* and it is their great sin and folly who do not. *d*

Q. 3. How may we know there is a God ?

A. The light of nature in man, and the works of God, plainly declare there is a God, *e* but his word and spirit only do it fully and effectually for the salvation of sinners. *f*

Q. 4. What is the word of God ?

A. The holy scriptures of the Old and New-Testament are the word of God, *g* and the only certain rule of faith and obedience. *h*

Q. 5. May all men make use of the holy scripture ?

A. All men are not only permitted, *i* but commanded and exhorted to read, *k* hear and understand the holy scriptures. *l*

Q. 6. What things are chiefly contained in the holy scriptures ?

A. The holy scriptures chiefly contain what man ought to believe concerning God, *m* and what duty God requireth of man. *n*

*a* Isaiah xliv 6   *b* Psalms xcvi 9   *c* Hebrews xi 6  
*d* Psalm xiv 1   *e* Romans i 19, 20   *f* Psalm xix 1, 2  
*f* 1 Corinthians ii 10   *g* 2 Timothy iii 15  
*g* John x 34, 35   *h* 2 Timothy iii 16   *h* Ephesians ii 20  
*i* Isaiah viii 20   *i* Luke xvi 29   *k* Job v 39   *l* Acts viii 30  
*l* Mat xv 10   *m* 2 Tim i 13   *n* Act xxiv 14   *n* Micah vi 8  
*n* Ecclesiastes xii 13



Q. 7. What is God ?

A. God is a spirit,*o* infinite,*p* eternal,*q* and unchangeable,*r* in his being,*s* wisdom,*t* power, *u* holiness,*w* justice,*x* goodness and truth.*y*

Q 8. Are there more Gods than one ?

A. There is but one only, the living and true God.*z*

Q 9. How many persons are there in the God-head ?

A. There are three persons in the Godhead, the Father, the Son, and Holy Spirit, and these three are one God ; the same in essence, equal in power and glory.*a*

Q 10. What are the decrees of God !

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.*b*

Q 11. How doth God execute his decrees ?

A. God executeth his decrees in the works of creation and providence.*c*

Q. 12. What is the work of creation ?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.*d*

Q 13. How did God create man ?

A. God created man, male, and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.*e*

*o* John iv 24 *p* Job xi 7 *q* Psalm xc 2 *r* James i 17 *s* Exodus iii 14 *t* 1 Tim i 17 *u* Psalm clxvii 5 *w* Rev. iv 8 *x* Psalm lxxxix 14 *y* Exo xxxiv 6, 7 *z* Deut vi 4 Jeremiah x 10 *a* 1 John v 6 Matthew xxviii 19 *b* Eph i 4, 11 Rom ix 22 23 *c* Rev iv 11 Dan iv 35 *d* Gen i 1 Heb xi 3 Gen i 31 *e* Gen. i 27, 23. Colossians iii. 10. Ephesians iv. 24.

Q 14. What are God's works of providence ?

A. God's works of providence are, his most holy, *f* wise, *g* and powerful preserving *h* and governing all his creatures and all their actions. *i*

Q 15. What special act of providence did God exercise towards man, in the state wherein he was created ?

A. When God had created man, he entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge, of good and evil, upon pain of death. *k*

Q 16. Did our first parents continue in that estate wherein they were created ?

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. *l*

Q 17. What is sin ?

A. Sin is any want of conformity unto, or transgression of, the law of God. *m*

Q 18. What was the sin whereby our first parents fell from the state wherein they were created ?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit. *n*

Q 19. Did all mankind fall in Adam's first transgression ?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression. *o*

Q 20. Into what estate did the fall bring mankind ?

*f* Psalm clix 17 *g* Isaiah xxviii 29 *h* Hebrews i 3 *i* Psalm ciii 19 *Mathew* x 19 *k* Galatians iii 12 *Genesis* ii 17 *l* Ecclesiastes vii 29 *Rom* iii 23 *m* 1 *John* iii 4 *n* *Gen* iii 6, 12, 13 *o* *Gen* ii 16, 17 *1 Cor* xv 21, 22 *Romans* v 12

A. The fall brought mankind into an estate of sin and misery.*p*

Q 21. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin,*q* the want of original righteousness,*r* and the corruption of his whole nature, which is commonly called original sin,*s* together with all actual transgressions which proceeded from it.*t*

Q 22. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God,*u* are under his wrath *w* and curse, *x* and so made liable to all the miseries in this life.*y* to death itself,*z* and to the pains of hell forever.*a*

Q 23. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life,*b* did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.*c*

Q 24. Who is the redeemer of God's elect?

A. The only redeemer of God's elect is the Lord Jesus Christ,*d* who being the eternal Son of God,*e* became man.*f* and so was and continueth to be God and man, in two distinct natures,*g* and one person forever.*h*

*p* Ps li 5    *q* Rom v 17, 18    *r* Rom iii 10    *s* Job xiv 4    *t* Isa lxvi 6    James i 14    Mat xv 19  
*u* Gen iii 8, 24    *w* Eph ii 3    *x* Gal iii 10    *y* Job xiv 1  
*z* Rom vi 23    *a* Mat xxv 46    Ps ix 17    *b* 2 Thes ii 13  
*c* Isa lxix 8    Rom v 21    *d* Gal iii 13    1 Tim ii 5  
*e* 2 John 3    *f* John i 14    *g* 1 Tim iii 16    Rom ix 5  
*h* Colossians ii 9    Hebrews vii 24

Q 25. How did Christ, being the Son of God become man ?

A. Christ the Son of God, became man, by taking to himself a true body,*i* and a reasonable soul,*k* being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, and born of her,*l* yet without sin.*m*

Q. 26 What office doth Christ execute as our Redeemer ?

A. Christ as our Redeemer executeth the offices of a prophet,*n* of priest,*o* and of a king,*p* both in his estate of humiliation and exaltation.

Q 27. How doth Christ execute the office of a prophet ?

A. Christ executeth the office of a prophet, in revealing to us,*q* by his word,*r* and spirit,*s* the will of God for our salvation.

Q 28. How doth Christ execute the office of a priest ?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,*t* and reconcile us to God,*u* and in making continual intercession for us.*w*

Q 29. How doth Christ execute the office of a king ?

A. Christ executeth the office of a king in subduing us to himself,*x* in ruling *y* and defending us,*z* and in restraining *a* and conquering all his and our enemies.*b*

Q 30. Wherein did Christ's humiliation consist ?

*i* Heb ii 14, and x 5    *k* John xii 27    *l* Luke i 31, 35    *m* Heb vi 15, and vii 20    *n* Acts iii 22    *o* Heb v 6    *p* Ps ii 6    *q* John i 18    *r* John xv 15    *s* John xiv 26    *t* Heb ix 28    Eph v 2    *u* Heb ii 17    *w* Heb vii 25    *x* Ps cx 3    *y* Mat ii 6    *z* Zach ix 15    *a* Ps 76. 10    *b* 1 Cor xv 25

A. Christ's humiliation consisted in his being born, and that in a low condition, *c* made under the law, *d* undergoing the miseries of this life, *e* the wrath of God, *f* and the cursed death of the cross, *g* in being buried, *h* and continuing under the power of death for a time. *i*

Q 31. Wherein consisteth Christ's exaltation?

A. Christ exaltation consisteth in his rising again from the dead on the third day, *k* in ascending up into heaven, *l* in sitting at the right hand of God the Father, *m* and in coming to judge the world at the last day. *n*

Q 32. How are we made partakers of the redemption obtained by Jesus Christ?

A. We are made partakers of the redemption obtained by Christ, by the effectual application of it to us, *o* by his Holy Spirit. *p*

Q 33. How doth the Spirit apply to us the redemption obtained by Christ?

A. The Spirit applieth to us the redemption obtained by Christ, by working faith in us, *q* and thereby uniting us to Christ; *r* in our effectual calling. *s*

Q 34. What is effectual calling?

A. Effectual calling is the work of God's Spirit, *t* whereby convincing us of our sin *x* and misery, *w* enlightening our minds in the knowledge of Christ, *z* and renewing our wills, *y* he doth persuade and en-

*c* Luke ii 7 *d* Gal iv 4 *e* Isa liii 3 *f* Luke xxii 44 *g* Phil ii 8 *h* 1 Cor xv 4 *i* Mat xii 40 *k* 1 Cor xv 4 *l* Acts i 11 *m* Ephesians i 20 *n* Mark xvi 19 *o* Acts xvii 31 *p* Gal iv 5 *q* Titus iii 5, 6 *r* Eph ii 8 *s* Eph iii 17 *t* 1 Cor i 9 *u* 2 Tim i 9 *v* John xvi 8 *w* Acts ii 37 *x* Acts 24. 18 *y* Ezekiel 36. 26.

able use to embrace Jesus Christ, revealed as the free gift of God to us, in the gospel. *c*

Q 35 What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, *a* adoption, *b* and sanctification, *c* and the several benefits which in this life do either accompany or flow from them. *d*

Q 36 What is justification?

A. Justification is an act of God's free grace, *e* wherein he pardoneth all our sins, *f* and accepteth us as righteous in his sight, *g* only for the righteousness of Christ imputed to us, *h* and received by faith alone. *i*

Q 37 What is adoption?

A. Adoption is an act of God's free grace, *k* whereby we are, received into the number, and have a right to all the privileges of the sons of God. *l*

Q What is sanctification?

A. Sanctification is the work of God's free grace, *m* whereby we are renewed in the whole man after the image of God, *n* and are enabled more and more to die unto sin and live unto righteousness. *o*

Q 39 What are the benefits which in this life do accompany or flow from justification; adoption, and sanctification.

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are assurance of God's love, peace of con-

*c* John vi 44, 45   *a* Rom viii 30   *b* Gal iii 26   *e* 1 Cor vi 11   *d* 1 Cor i 30   *e* Rom iii 24   *f* Eph i 7  
*g* 2 Cor v 21   *h* Rom iv 6   *i* Rom iii 22 Phil iii 9  
*k* 1 John iii 1   *l* John i 12 Rom viii 17   *m* 2 Thez ii 13   *n* Eph iv 23, 24   *o* Rom vi 11



science,*p* joy in the Holy spirit,*q* increase of grace,*r* and perseverance therein to the end.*s*

Q 40 What benefits do believers receive from Christ at their death?

A. the souls of believers are at their death made perfect in holiness,*t* and do immediately pass into glory,*u* and their bodies being still united to Christ,*w* do rest in their graves *x* till the resurrection.*y*

Q 41. What benefit do believers receive at the resurrection?

A. At the resurrection, believers being raised up in glory, *z* shall be openly acknowledge and acquitted in the day of judgement,*a* and made perfectly blessed both in soul and body in the full enjoyment of God *b* to all eternity.*c*

Q 42. But what shall be done to the wicked at their death?

A. The souls of the wicked shall at their death be cast into the torments of hell,*d* and their bodies lie in their graves till the resurrection and judgment of the great day.*e*

Q 43. What shall be done to the wicked at the day of judgment?

A. At the day of judgment the bodies of the wicked being raised out of their graves, shall be sentenced together with their souls to unspeakable torments, with the devil and his angels forever.*f*

Q 44. What is the duty which God requireth of man?

*p* Rom v 1, 2, 5    *q* Rom xiv 7    *r* Prov iv 18    *s* 1 Peter i 5    *t* Heb xii 23    *u* Phil i 23    2 Cor v 8    *w* 1 Thes iv 14    *x* Isa lvii 2    *y* Job xix 26    *z* 1 Cor xv 43    *a* Mat x 32    Acts iii 19    *b* I John iii 2    *c* 1 Thes iv 17    *d* Luke xvi 22, 23, 24    *e* Ps xlix 14    *f* Dan xii 2    John v 28, 29    2 Thes i 9    Mat xxv 41

A. The duty which God requireth of man, is obedience to his revealed will.*g*

Q 45. What did God at first reveal to man for the rule of his obedience ?

A. The rule which God at first revealed to man for his obedience was the moral law.*h*

Q 46. Where is the moral law summarily comprehended ?

A. The moral law is summarily comprehended in the ten commandments.*i*

Q 47. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind ; and our neighbour as ourselves.*k*

Q 48. What is the preface to the ten commandments ?

A. The preface to the ten commandments is in these words : I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*m*

Q 49. What doth the preface to the ten commandments teach us ?

A. The preface to the ten commandments teaches us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.*n*

Q 50. Which is the first commandment ?

A. The first commandment is, Thou shalt have no others Gods before me.*o*

Q. 51. What is required in the first commandment ?

A. The first commandment requireth us to know

*g* Micah vi 9    *Psalm* cxix 4    *h* Romans ii 14, 15    *i* Deut x 4    *Mat* xix 17    *k* Mat xxii 37, 38, 39, 40    *m* Exo xx 2  
*n* Deut xi 1    *Lulei* 74, 75    *o* Exo xx 3

and acknowledgē God to be the only true God, and our God,*p* and to worship and glorify him accordingly.*q*

Q 52. What is forbidden in the first commandment ?

A. The first commandment forbiddeth the deny-  
ing *r* or not worshipping the true God, as God, *s*  
and our God; *t* and the giving that worship and  
glory to any other, which is due unto him alone. *u*

Q 53. What are we especially taught by these  
words [before me] in the first commandment ?

A. These words [before me] in the first com-  
mandment, teach us, that God, who seeth all things,  
taketh notice of, and is much displeas'd with the  
sin of having any other God. *w*

Q 54. Which is the second commandment ?

A. The second commandment is, Thou shalt not  
make unto thee any graven image, or any likeness  
of any thing that is in heaven above, or that is in the  
earth beneath, or that is in the water under the  
earth, Thou shalt not bow down thyself to them,  
nor serve them : for <sup>the</sup> Lord thy God, am a jeal-  
ous God, visiting the iniquity of the fathers upon the  
children, unto the third and fourth generation of them  
that hate me ; and showing mercy unto thousands  
of them that love me, and keep my commandments. *x*

Q 55. What is required in the second cammand-  
ment ?

A. The second cammandment requireth the re-  
ceiving, observing, keeping pure and entire, all  
such religious worship and ordinances, as God hath  
appointed in his word. *y*

*p* 1 Chron xxviii 9    *Deut* xxvi 17    *q* Ps xxix 2    *Mat* iv 10  
*r* Joshua xxiv 27    *s* Rom i 20, 21    *t* Isa lix 13    *u* Rom i 25  
*w* Psa xlii 20, 21    *x* Exo xx 4, 5, 6    *y* Deut xxxii 46    *Mat*  
xxviii 20    *Deut* xii 32

Q 56. What is forbidden in the second commandment?

A. The second commandment, forbiddeth the worshipping of God by images,<sup>z</sup> or any other way not appointed in his word.<sup>a</sup>

Q 57. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are God's sovereignty over us,<sup>b</sup> his propriety in us,<sup>c</sup> and the zeal he hath to his own worship.<sup>d</sup>

Q 58. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.<sup>e</sup>

Q 59. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's name,<sup>f</sup> titles,<sup>g</sup> attributes,<sup>h</sup> ordinances,<sup>i</sup> word,<sup>k</sup> and works.<sup>l</sup>

Q 60. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.<sup>m</sup>

Q 61. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.<sup>n</sup>

<sup>z</sup> Deut iv 15, 16    <sup>a</sup> Col ii 21, 22    <sup>d</sup> Psa xcvi 2, 3    <sup>c</sup> Psa xlv 11    <sup>d</sup> Exn xxxiv 14    <sup>e</sup> Exo xx 7    <sup>f</sup> Mat vi 9    <sup>g</sup> Psa cxi 9  
<sup>g</sup> Deut xxviii 58    <sup>h</sup> Psa lxxviii 4    <sup>h</sup> Dent xxxii 3, 4    <sup>i</sup> Eccl v 1  
<sup>k</sup> Psa cxxxviii 2    <sup>l</sup> Job xxxvi 24    <sup>m</sup> Malachi i 6, 7    <sup>n</sup> Dent lviii 59    Malachi ii 2

Q 62. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but on the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.<sup>o</sup>

Q 63. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God one whole day in seven to be a Sabbath to himself *p*

Q 64. Which day of the seven hath God appointed to be the weekly sabbath?

A. Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath,<sup>q</sup> and the first day of the week ever since, to continue to the end of the world, which is the christian sabbath.<sup>r</sup>

Q 65. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreation as are lawful on other days,<sup>s</sup> and spending the whole time to the public and private exercise of God's worship,<sup>t</sup> except so much as is to be taken up in the works of necessity and mercy.<sup>u</sup>

Q 66. What is forbidden in the fourth commandment?

<sup>o</sup> Exo xx 8, 9, 10, 11 *p* Lev xix 30 Dent v 12 *q* Exo 31. 15 *r* John 20. 19 Acts xx 7 1 Cor xvi 1, 2 Rev i 10  
<sup>s</sup> Lev xxii 3 isa 58. 13 *t* Psa xcii Isa 46. 23 *u* Matthew ii 11, 12

A. The fourth commandment forbiddeth the omission or careless performance of the duties required,<sup>w</sup> and the profaning the day by idleness,<sup>x</sup> or doing that which is in itself sinful,<sup>h</sup> or by unnecessary thoughts, words, or works, about worldly employments or recreations.<sup>z</sup>

Q 67. What are the reasons annexed to the fourth commandment ?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own lawful employments,<sup>a</sup> his challenging a special propriety in the seventh,<sup>b</sup> his own example,<sup>c</sup> and his blessing the sabbath day.<sup>b</sup>

Q 68. Which is the fifth commandment ?

A. The fifth commandment is, honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.<sup>e</sup>

Q 69. What is required in the fifth commandment ?

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors,<sup>f</sup> inferiors,<sup>g</sup> or equals.<sup>h</sup>

Q 70. What is forbidden in the fifth commandment ?

A. The fifth commandment forbiddeth the neglecting of,<sup>i</sup> or doing any thing against the honor or duty which belongeth to every one their several places and relations.<sup>k</sup>

Q 71. What is the reason annexed to the fifth commandment ?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, (so far as it

<sup>w</sup> Eze xxii 26   <sup>x</sup> Act xx 9   <sup>y</sup> Eze xxiii 38   <sup>z</sup> Neh xiii 15, 17   Amos viii 5   <sup>a</sup> Exo xxxiv 21   <sup>b</sup> Exo xxxv 2   <sup>c</sup> Exo xxxi 16, 17   <sup>d</sup> Gen ii 3   <sup>e</sup> Exo xx 12   <sup>f</sup> 1 Peter ii 17   Rom xiii 1   <sup>g</sup> Eph v 21, 22   Eph vi 1, 5, 9   Col iii 19   <sup>h</sup> Rom xi 10   <sup>i</sup> Dent xxi 18, 19, 20, 21   Pro xxx 17   <sup>k</sup> Rom xii 7, 8



shall serve for God's glory, and their own good to all such as keep this commandment.<sup>l</sup>

Q 72. Which is this sixth commandment?

A. The sixth commandment is, Thou shalt not kill.<sup>m</sup>

Q 73. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life,<sup>n</sup> and the life of others.<sup>o</sup>

Q 74. What is forbidden in the sixth commandment?

A. The sixth commandment absolutely forbiddeth the taking away our own life,<sup>p</sup> or the life of our neighbour unjustly, or whatsoever tendeth thereto.<sup>q</sup>

Q 75. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.<sup>r</sup>

Q 76. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own,<sup>s</sup> and our neighbour's chastity,<sup>t</sup> in heart,<sup>u</sup> speech,<sup>w</sup> and behaviour.<sup>x</sup>

Q 77. What is forbidden in the seventh commandment?

A. The seventh commandment, forbiddeth all unchaste thoughts,<sup>y</sup> words,<sup>z</sup> and actions.<sup>a</sup>

Q 78. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.<sup>b</sup>

Q 79. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful

<sup>l</sup> Eph vi 2, 3    <sup>m</sup> Exo xx. 13    <sup>n</sup> Eph x 28, 29    Job ii 4    <sup>o</sup> Psa lxxxii 3, 4    Prov xxiv 11    <sup>p</sup> Acts xvi 28    <sup>q</sup> Gen ix 6  
<sup>r</sup> Exo xx 14    <sup>s</sup> 1 Cor vii 2    <sup>t</sup> 1 Cor vi 18    <sup>u</sup> 2 Tim ii 22  
 Mat v 28    <sup>w</sup> Col iv 6    <sup>x</sup> 1 Peter iii 2    <sup>y</sup> Job xxxi 1    <sup>z</sup> Eph v 4  
<sup>a</sup> Rom xiii 13    Eph v 3    <sup>b</sup> Exo xx 15

procuring and furthering the wealth and outward estate of ourselves *c* and others.*d*

Q 80. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own *e* or our neighbour's wealth or outward estate.*f*

Q 81. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.*g*

Q 82. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man; *h* and of our own *i* and our neighbour's good name, *k* especially in witness bearing.*l*

Q. 83. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, *m* or injurious to our own, *u* or our neighbour's good name.*o*

Q 84. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*p*

Q 85. What is required in the tenth commandment?

A. The tenth commandment requireth a full contentment with our own condition, *q* with a right and

*c* Gen xxx 36    *Prov* xxvii 23    *d* Lev xxv 35    *Deut.* xxii 1, 3, 4    *e* 1 Tim v 8    *Prov* xxviii 19    *f* *Prov* xxiii 20, 21    *Eph* iv 28    *g* *Exo* xx 16    *h* *Zach* viii 16    *i* *Eccl* vii 1    *k* 3 *John* 12    *l* *Prov* xiv 25    *m* *Eph* iv 25    *n* *Prov* x 7    *ch* 22    *o* *Psa* xv 3    *p* *Exo* xx 17    *q* *Heb* xiii 5    1 *Tim* vi 6

charitable frame of spirit towards our neighbour and all that is his.*r*

Q 86. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate,*s* envying or grieving at the good of our neighbour,*t* and all inordinate motions and affections to any thing that is his.*u*

Q 87. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall, is able in this life perfectly to keep the commandments of God,*w* but doth daily break them, in thought,*x* word,*y* or deed.*z*

Q 88. Are all the transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.*a*

Q 89. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.*b*

Q 90. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ,*c* repentance unto life,*d* with the dilligent use of all the outward means whereby Christ communicateth to us the benefits of redemption,*e*

Q 91. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace.*f*

*r* Rom xii 15    *s* 1 Cor xiii 4, 7    *t* Mat xx 15  
 James v 9    *u* 1 Kings xxi 4    *v* Col iii 5    *w* Eccl vii 20    1  
 John i 8    *x* Gen vi 5    *y* James iii 8    *z* James iii 2    *a* Eze  
 viii 13    John xix 11    1 John v 16    *b* Eph v 6    Prov iii 33  
 Psa xi 6    Rev xxi 8    *c* Acts xvi 30 31    *d* Acts xvii 30    *e*  
 Prov ii 3, 4, 5    Prov viii 34, 35    *f* Ilcp x 19

whereby we receive, *g* and rest upon him alone for salvation as he is revealed to us, in the gospel, *h*

Q 92 What is repentance unto life ?

A. Repentance unto life is a saving grace, *i* whereby a sinner, out of a true sense of his sins, *k* and apprehension of the mercy of God, in Christ, *l* doth with grief and hatred of his sin, turn from it unto God, *m* with full purpose of, and endeavor after new obedience. *n*

Q 93. What are the outward means whereby Christ communicateth to us the benefits of redemption ?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word baptism, the Lord's supper and prayer ; all which means are made effectual to the elect for salvation. *o*

Q 94 How is the word made effectual to salvation ?

A. The spirit of God maketh the reading, *p* but especially the preaching of the word, an effectual means of convincing and converting sinners, *q* and of building them up in holiness and comfort, *r* through faith unto salvation. *s*

Q 95. How is the word to be read and heard, that it may become effectual to salvation ?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, *t* preparation, *u* and prayer, *w* receive it with faith, *x* and love, *y* lay it up in our hearts *z* and practise it in our lives. *a*

*g* John i 12 *h* Phi, iii 9 *i* Acts xi 18 *k* Acts ii 27 *l* Joel ii 13 *m* Jer xxxi 18, 19 *n* Psa cxix 59, 60 *o* Acts ii 41, 42 *p* Ps xcii 13, 14 *q* Neh viii 8 *r* Psa xix 7 *s* Psa li 13 *t* Rom x 14, 17 *u* Acts xx 32 *v* 1 Cor xiv 3 *w* Rom i 16 *x* 1 Tim iv 13 *y* Heb ii 1 *z* 1 Peter ii 1, 2 *a* Psa cxxix 18 *b* Heb iv 2 *c* 2 Thos ii 10 *d* Psa cxix 44 *e* James i 25.

96. How do baptism and the Lord's supper become effectual means of salvation ?

A. Baptism and the Lord's supper, become effectual means of salvation, not from any virtue in them, or in him that doth administer them,<sup>b</sup> but only by the blessing of Christ,<sup>c</sup> and the working of his spirit, in those who by faith receive them.<sup>d</sup>

Q 97. What is baptism ?

A. Baptism is an ordinance of the New-Testament, instituted by Jesus Christ,<sup>e</sup> to be unto the party baptized a sign of his fellowship with him in his death, and burial, and resurrection,<sup>f</sup> of his being ingrafted into him,<sup>g</sup> of remission of sins,<sup>h</sup> and of his giving up himself unto God, through Jesus Christ to live and walk in newness of life.<sup>i</sup>

Q 98. To whom is baptism to be administered ?

A. Baptism is to be administered to all those who actually profess repentance towards God,<sup>k</sup> faith in, and obedience to our Lord Jesus Christ ; and to none other.<sup>l</sup>

Q 99. Are the infants of such as are professing believers to be baptized ?

A. We think infants of such as are professing believers are not to be baptized ; because there is neither command nor example in the holy scriptures or certain consequence from them, to baptize such.<sup>m</sup>

Q 100 How is baptism rightly administered ?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party in water,<sup>n</sup> in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institu-

*b* 1 Cor iii 7    *i* Peter iii 21    *c* 1 Cor iii 6    *d* 1 Cor 12. 13  
*e* Mat 28. 19    *f* Rom vi 3    Col ii 12    *g* Gal iii 27    *h* Mark  
*i* 4    Acts 22 16,    *i* Rom vi 4, 5    *k* Acts ii 38    Mat iii 6    *l*  
 Mark 16. 16    Acts viii 12, 36, 37, and 10. 47, 48    *m* Exo 23.  
 13    Prov 30. 6    Luke iii 7, 8    *n* Mat iii 16    John iii 23



tion,*o* and the practice of the apostles,*p* and not by sprinkling or pouring of water, or dipping some parts of the body, after the tradition of men.*q*

Q 101. What is the duty of those who are rightly baptized ?

A. It is the duty of those who are rightly baptized, to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.*s*

Q 102. What is the Lord's supper ?

A. The Lord's supper is an ordinance of the New Testament, instituted by Jesus Christ, wherein by giving and receiving bread and wine, according to his appointment, his death is shewed forth,*t* and the worthy receivers are, not after a corporal and carnal manner, but by faith made partakes of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.*u*

Q 103. Who are the proper subjects of this ordinance ?

A. Godly persons who have been baptized upon a personal profession of their faith in Jesus Christ and repentance from dead works.*w*

Q 104. what is required to the worthy receiving of the Lord's Supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,*x* of their faith to feed upon him,*y* of their repentance,*z* love,*a* and new obedience ;*b* lest coming

*o* Mat xxviii 19, 20    *p* John iv 1, 2    *q* Acts viii 38, 39    *r* Acts ii 47    Acts ix 26    *s* 1 Peter ii 5    Luke i 6    *t* 1 Cor ix 23—26    *u* 1 Cor x 16    *w* Acts ii 41, 42    *x* 1 Cor xi 28    *y* 2 Cor xiii 5.    *z* 1 Cor xi 31    *a* 1 Cor 18, 20    *b* 1 Cor v 8



unworthily, they eat and drink judgment to themselves.*c*

Q 105. What is prayer ?

A. Prayer is an offering up our desires to God;*d* by the assistance of the Holy Spirit, for things agreeable to his will,*f* in the name of Christ,*g* believing,*h* with confession of our sins,*i* and thankful acknowledgement of his mercies.*k*

Q 106. What rule hath God given for our direction in prayer ?

A. The whole word of God is of use to direct us in prayer,*l* but the special rule of direction is that prayer, which Christ taught his disciples, commonly called. The Lord's prayer.*m*

Q 107. What doth the preface to the Lords's prayer teach us ?

A. The preface of the Lord's prayer, which is our Father *who art in Heaven*,*n* teacheth us to draw near to God, with all holy reverence and confidence as children to a father able and ready to help us;*o* and that we should pray with and for others.*p*

Q 108. What do we pray for in the first petition?

A. In the first petition, which is, *hallowed be thy name*,*q* we pray that God would enable us and others to glorify him in all that whereby he maketh himself known,*r* and that he would dispose all things to his own glory

Q 109. What do we pray for in the second petition ?

A. In the second petition, which is, *thy kingdom*

*c* 1 Cor xi 29    *d* Psa lxii 8    *e* Rom viii 26    *f* Rom viii 27  
*g* John xvi 23    *h* Mat xxi 22    *i* Daniel ix 4    *k* Phil iv 6    *l*  
 Luke xi 1    *2* Tim iii 16, 17    *1* John v 14    *m* Mat vi 9    *n*  
 Mat vi 9    *o* Rom viii 15    Mat vii 11    Isa xxiv 8    *p* Acts  
 xii 5    *1* Tim ii 1, 2    *q* Mat vi 9    *r* Psa lxxvii 1, 2    *s* Psalm  
 lxxxiii 18    Rom xi 36.

*come't* we pray that satan's kingdom may be destroy-  
ed,*u* and that the kingdom of grace may be advan-  
ced,*w* ourselves and others<sup>s</sup> brought into it and  
kept in it,*x* and that the kingdom of glory may  
be hastened.*y*

Q 110. What do we pray for in the third peti-  
tion ?

A. In the third petition, which is, *thy will be  
done on earth as it is heaven,**z* we pray that God  
by his grace, would make us able and willing to  
know, obey,*a* and submit to his will in all things,*b*  
as the angels do in heaven.*c*

A 111. What do we pray for in the fourth peti-  
tion ?

A. In the fourth petition, which is, *give us this  
day our daily bread.**d* we pray, that of God's free  
gift, we may receive a competent portion of the  
good things of this life,*e* and enjoying his blessing  
with them.*f*

Q 112. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, *and forgive us  
our debts, as we forgive our debtors,**g* we pray that  
God for Christ's sake would freely pardon all our  
sins ;*h* which we are the rather encouraged to ask,  
because by his grace we are enabled from the heart  
to forgive others.*i*

Q 113. What do we pray for in the sixth petition ?

A. In the sixth petition, which is, *and lead us  
not into temptation, but deliver us from evil,**k* we  
pray, that God would either keep us from being

*t* Mat vi 10 *u* Psa lxxviii 1, 18 *w* Psa li 18 Rom x 2 *x*  
2 Thes iii 1 John xvii 20, 21 *y* Rev xxii 20 *z* Mat vi 10  
*a* Psa cxix 34, 36 *d* Luke xx 42 Acts xxi 14 *c* Psa ciii  
20, 21 *d* Mat vi 11 *e* Prov xxx 8 *f* Exo xxiii 25 1 Tim  
iv 4, 5 *g* Mat vi 12 *h* Psa li 1, 2, 7 *i* Mat vi 14 Luke xi  
4 *k* Mat vi 13

temptation to sin,*l* or support and deliver us when we are tempted.*m*

Q 114. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, *for thine is the kingdom, and the power, and the glory forever, Amen,**n* teacheth us to take our encouragement in prayer from God only,*o* and in our prayers to praise him, ascribing kingdom, power and glory to him ;*p* and in testimony of our desire and assurance to be heard we say, *Amen.**q*

*l* Mat xxvi 41    *Psa* xix 13    *m* 2 Cor xii 7, 8    1 Cor x 13  
*n* Mat vi 13    *o* Daniel ix 4, 9, 18, 19    *p* 1 Chr xxix 11 23  
*q* Cor xiv 16    *Rev* xi 20.

*FINIS.*

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