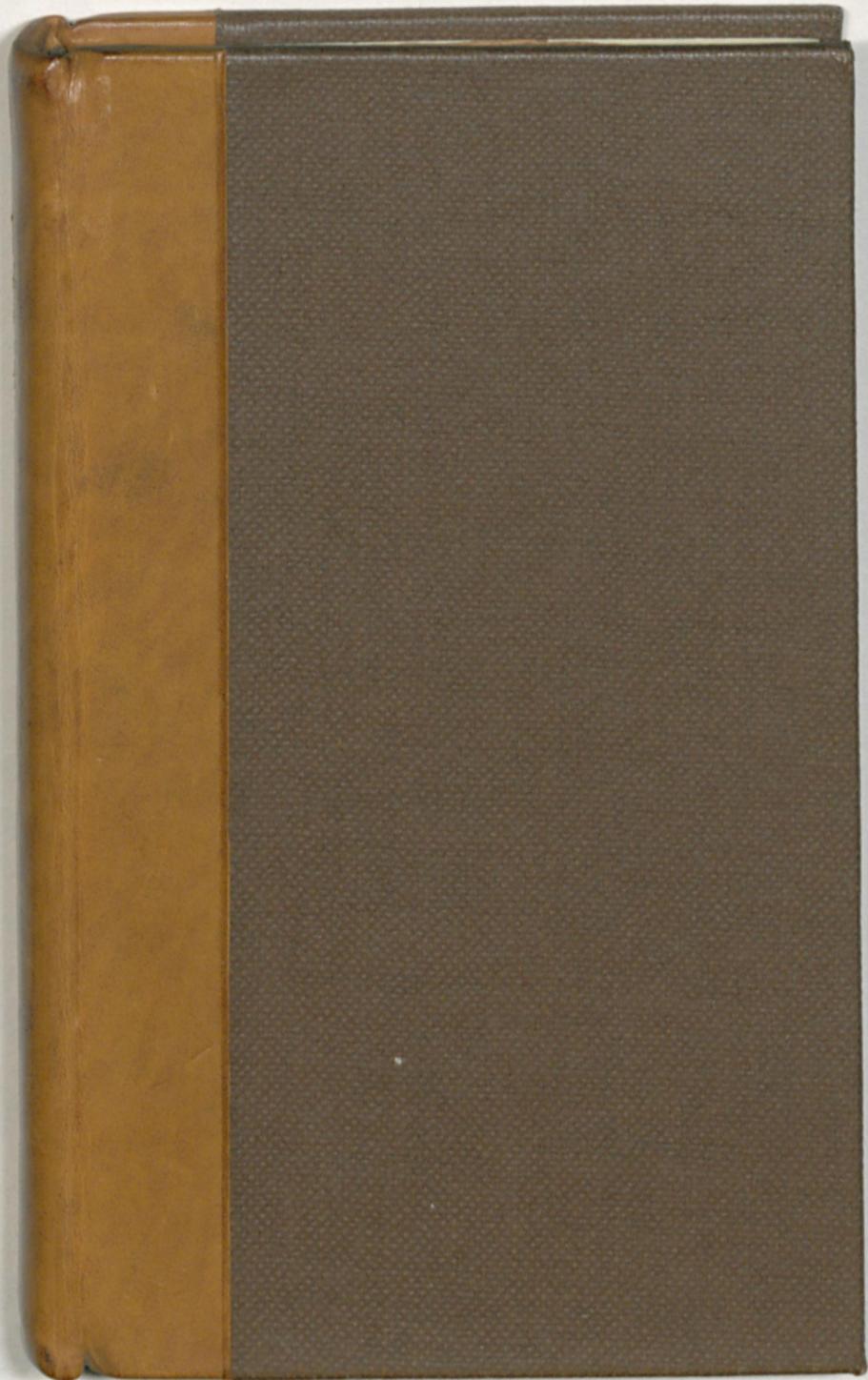


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A Short



# Confession of FAITH,

Containing the Substance

Of all the Fundamental

# ARTICLES

IN THE

Larger Confession, put forth by  
the Elders of the Baptized  
Churches,

Owning Personal Election and  
Final Perseverance.

---

Acts 24. 14. *After the way which they call  
Heresy, so worship we the God of our Fa-  
thers, believing all things which are written  
in the Law and the Prophets.*

---

LONDON;

Printed in the Year 1697.

THE  
ARTICLES  
OF THE  
FAITH

OF THE  
CHURCH OF CHRIST,  
OR  
Congregation meeting  
at *Horsley-down,*

*BENJAMIN KEACH,* Pastor,  
As asserted this 10th of the 6th  
Month, 1697.

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LONDON;  
Printed in the Year 1697.

Thomas George  
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Sept 26

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To the Congregation  
with whom I am a Mem-  
ber (and the unworthy  
Overseer) who are in God  
the Father, and in our  
Lord Jesus Christ; Grace,  
Mercy and Peace be mul-  
tiplied.

Most Dear and Beloved in Christ:

**I** Hope I can say (with the holy  
Apostle) that you are by me  
dearly beloved, my Joy, and  
my Crown; yea you are my Ho-  
nour, and in you I would rejoyce,  
being the Ornament of my poor  
Ministry, by which the most of you  
have (through the Blessing of God)  
been converted to Jesus Christ: and  
if you stand fast in the Faith in one  
Spirit, striving together for the  
Faith of the Gospel, and do adorn  
a your

## The Epistle

your Profession, living in Love, and endeavouring to keep the unity of the Spirit in the bond of Peace, you will cause my latter days to be most sweet and comfortable to me, after all these Troubles, Sorrows, and Reproaches I have met with, both from within and from without. Evident it is God hath most eminently appeared to strengthen your hands: tho' the Archers have forely grieved you, and shot at you, yet your Bow abideth in strength; and that the Arms of your Hands may still abide strong by the Arm of the mighty God of Jacob, shall be my continual Prayers.

My Brethren, I here present you with that which you have so long waited for, and desired me to endeavour to do, viz. to state an account of the most concerning Articles of your Faith, which you have heard read, and have approved of, and which I thought  
good

## Dedicatory.

good no longer to delay the doing of. (1.) Not knowing how soon I may put off this Tabernacle, and therefore would leave behind me an account of that holy Doctrine and Order, in which through Grace you are established (for at your desire also I have drawn up the whole Rules of your holy Discipline, which you may have added unto this, and bound up together). (2.) And the rather I have done this, because the General and more Large Confession of the Faith of our Churches, is now out of Print; but that is not all, for that being 12 d. price, some cannot well purchase it. (3.) And also that all Men may see what our Faith is, and that we differ not from our Brethren who bear other Names in any Fundamental Point or Article of Faith; and that they may discern the difference between you and some that bear the same Name with you.

## The Epistle

(4.) Tho you agree in the general with all other Churches of the same Faith, in all those Articles there inserted, yet therein your whole Faith is not comprehended, viz. that of Imposition of Hands upon baptized Believers as such, and singing of God's Praise, &c. because some of our Churches dissent from us therein: yet my desire is you would nevertheless shew all Tenderness, Charity and Moderation to such as differ from you in those Cases, and not refuse Communion with them; and indeed your late sweet Temper appears to be such, that I need not press you to this. All that I shall say more, is to entreat you to labour after Holiness, and to awake out of sleep, that you may adorn your sacred Profession, and prepare to meet the Lord; that as you have a good Doctrine, you may also have a holy and good Conversation;

## Dedicatory.

tion; and then we need not fear  
who can harm us, whilst we are  
followers of that which is good,  
O let us bear one with another.  
and if in any thing we differ,  
let us avoid all Animosities.

Brethren, great things are near,  
watch and pray, look out and be  
ready. But at present I shall con-  
clude with the words of the Apo-  
stle, Finally, Brethren, fare-  
wel; be perfect, be of good  
comfort, be of one Mind, live  
in peace, and the God of Love  
and Peace shall be with you.

So prays your unworthy Brother,  
Pastor, Overseer, and Servant,  
who earnestly desires your Pray-  
ers also,

From my House  
in Freemans-lane  
by Horsley-down,  
Southwark.  
Aug. 16. 1697.

B. Keach.

That the following Articles  
contain what the foresaid  
Church believes concerning  
those Truths asserted there-  
in, we whose Names are  
hereunto subscribed, do tes-  
tify in the Name and by the  
Appointment of the whole  
Congregation, the 10th day  
of the 6th Month, commonly  
called *August*, 1697.

**B** *Benjamin Keach*, Pastor.  
*Benjamin Stinton*, Teacher.

*John Roberts,*  
*Edward Foley,*  
*Joshua Farrow,*  
*Tho. Stinton,*  
*John Valley,*  
*Isaac Ballard,*  
*John Hoar, sen.*  
*Edward Newbury,*  
*Tho. Turner,*  
*John Seamor,*

Deacons.

*James*

Ephraim Wilcocks,  
James Wilmott,  
Daniel Dines,  
Richard Thoubals,  
John Weston,  
John Clark,  
Tho. Ayers,  
John York,  
George Starkey, sen.  
Benj. Harris,  
George Starkey, jun.  
John Beavis,  
Tho. Hill,  
Joseph Berry,  
William Farmworth,  
Joseph Jennings,  
John Fowle, sen.  
Tho. Fowle,  
John Fowle, jun.  
Henry Skeer,  
John Greensmith,  
Jeremiah Lions,  
William Putman,  
Nath. Holden,  
William Cattrel,  
Tho. Harvey,

Tho.

Tho. Richford,  
Joseph Worley,  
Peter Carter,  
William Forister,  
Sam. Cox.  
John Sparke,  
James King,  
William Deale,  
Simon Agars,  
John Hoar, jun.  
Tho. Gunning,  
William Mais.

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The Articles of Faith of  
the Church of Christ  
meeting at *Horsley-*  
*Down.*

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*Of God, and of the Holy  
Trinity.*

I. **W**E do believe, de-  
clare and testify,  
that there is but  
One Only Living  
and True God, who is a Spirit In-  
finite, Eternal, Immense and Un-  
changeable in his Being, Wisdom,  
Power, Holiness, Justice, Good-  
ness, Truth and Faithfulness.

*Joh. 4. 24.*  
*Joh 11. 7,*  
*8, 9.*  
*Psal. 90. 2.*  
*Jam. 1. 17.*  
*Exod. 3. 4.*  
*Rev. 4. 8.*  
*Deut. 6. 4.*  
*Exod. 34.*  
*6, 7.*

II. That there are three Persons  
in the Godhead, the *Father*, the  
*Son*, and *Holy Spirit*; and that *these*  
*three are One God*, the same in Es-  
sence, equal in Power and Glory.

*Mat. 28. 19.*  
*1 Joh. 5. 5.*

*Of the Decrees of God.*

III. **T**HAT the Decrees of God are his Eternal Purpose according to the Counsel of his Will, whereby for his own Glory he hath foreordained whatsoever comes to pass, even those Evils that his Wisdom and Justice permits for the manifestation of the Glory of those his Attributes: And that God executes his Decrees in the Works of Creation and Providence.

Eph. 1. 4, 11.

Rom. 9. 22, 23.

*Of Creation.*

IV. **T**HAT the Works of Creation are God's creating all things of nothing by his Word of Power, in six days, and all very good. That God created Man *Male and Female*, after his own Image, in Knowledge, Righteousness, and Holiness, with Power and Dominion over the Creatures.

Gen. 1.

Heb. 11. 3.

Gen. 1. 26,

27, 28.

Col. 2. 10.

Eph. 4. 24.

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Of

Elect) to deliver them out of the state of Sin and Misery, and to bring them into a state of Salvation and eternal Happiness.

Rom. 9. 5.  
Luke 1. 35.  
Col. 2. 9.  
Heb. 7. 24,  
25.

That the *second Person* in the Godhead, (being the eternal Son of God, Coessential, and Coequal with the Father) according to that holy Covenant and Compact that was between them both, became Man, or assumed our Nature, and so was, and continueth to be God and Man in two distinct Natures, in one Person for ever. And that he the Son of God by his becoming Man, did take unto him a True Body, and Reasonable Soul, being conceived by the holy Spirit in the Womb of the Virgin, and was born of her, yet without Sin.

Phil. 2. 6.  
Zech. 6. 13.  
Joh. 1. 14.  
1 Tim. 2. 5.  
Heb. 2. 14.  
Mat. 2. 26,  
38.  
Luke 1. 27,  
31, 34, 35.  
Gal. 4. 4.  
Heb. 4. 15.

*Of the Offices of Christ.*

X. WE believe that the Lord Jesus Christ, who is our Redeemer, and the one blessed Mediator between God and Man, executeth a threefold Office, both the Office of a Priest, the Office of a King, and the Office of a Prophet.

1 Tim. 2. 5.

*First,*

*First,* That he executeth the  
*Heb. 2. 17.* Office of a Priest, (1.) In his  
*Heb. 7. 24.* once offering up himself a Sacri-  
*Act. 15. 14,* fice, to satisfy Divine Justice, and  
*15, 16.* to reconcile God to us, and us to  
*1 Joh. 2. 2.* God. (2.) And in making conti-  
*Heb. 7. 25.* nual Intercession for us, that the  
 & *10. 21.* Merits of his Blood may be made  
 & *9. 24.* effectual unto us.

*Secondly,* That he executeth the  
*Isa. 33. 22.* Office of a King in subduing us  
 & *32. 1, 2.* unto himself, and in giving us Laws  
*1 Cor. 15.* and holy Precepts, by which we  
*25.* ought to walk; and also in his re-  
*Psal. 100.* straining and conquering all his,  
 and our Enemies.

*Thirdly,* That he executeth the  
*Acts 3. 22.* Office of a Prophet, in revealing  
*Joh. 1. 18.* to us by his Word and Spirit, the  
*1 Pet. 1. 10,* whole Will of God concerning  
*11, 12.* all things that appertain to Faith  
*Joh. 15. 15.* and Practice.  
 & *20. 31.*

*Of Christ's Humiliation  
 and Exaltation.*

*Gal. 4. 4.* XI. WE believe that Christ's  
*Heb. 12. 23.* Humiliation consisted  
*Isa. 53. 2, 3.* in that great Condescension of his  
*Luk. 22. 44* in assuming our Nature, and being  
 born

born in a low condition, made under the Law, undergoing the many Miseries of this Life, the Wrath of God, the Curse of the Law, and the ignominious Death of the Cross, continuing under Death for a time.

Mat. 27. 46  
Phil. 2. 8.  
1 Cor. 15. 4.  
Acts 2. 24,  
25, 26, 27,  
31.

And that his Exaltation consisteth in his rising again from the dead the third day, and in his ascending up into Heaven, in sitting at the Right-hand of God; Angels, Powers, and Principalities being made subject unto him; and in his being made Judge of the quick and dead.

1 Cor. 15. 4.  
Mark 16.  
19.  
Eph. 1. 20.  
Acts 1. 11.  
& 17. 31.  
1 Pet. 3. 22.

### *Of effectual Calling.*

XII. WE do believe that we are made Partakers of the Redemption purchased by Christ, by the effectual Application of his Merits, &c. unto us by the Holy Spirit, thereby uniting us to Christ in effectual Calling: And that effectual Calling is the Work of God's Free Grace, who by his Spirit works Faith in us, who are altogether passive there-

Joh. 1. 11.  
Tit. 3. 5, 6.  
Eph. 1. 13,  
14.  
1 Cor. 1. 9.  
Eph. 2. 8.  
Eph. 3. 17.

1 *Cor.* 1. 9. therein; and convincing us of Sin  
 2 *Tim.* 1. 9. and Misery, enlightning our Minds  
 2 *Theff.* 2. in the Knowledg of Christ, and  
 13, 14. renewing our Wills, and changing  
*Acts* 2. 37. our whole Hearts, he doth per-  
 & 20. 18. swade and enable us to imbrace  
*Exek.* 36. Jesus Christ freely, as he is offered  
 27. in the Gospel.  
*John* 6. 44, 45.

### Of Justification.

XIII. **W**E do believe Justifica-  
*Rom.* 3. 23, 24, 25, 26. tion is a free Act of  
 God's Grace, through that Re-  
 demption which is in Christ, (who,  
 as our Head, was acquitted, justi-  
*Eph.* 1. 5, 7. fied, and discharged, and we in  
*Tit.* 3. 7. him, when he rose from the Dead)  
 and when applied to us, we in our  
*Rom.* 5. 15, 16, 17, 18. own Persons are actually justified,  
 in being made and pronounced  
 1 *Cor.* 1. 30 righteous, through the Righteous-  
 2 *Cor.* 5. 21 ness of Christ imputed to us; and  
 all our Sins, past, present, and to  
 come, for ever pardon'd; which  
 is receiv'd by Faith alone. And  
 that our Sanctification, nor Faith  
 it self, is any part of our Justifica-  
 tion before God; it not being ei-  
 ther the Habit, or Act of Believing,  
 or

or any Act of Evangelical Obedience imputed to us, but Christ, and his active and passive Obedience only, apprehended by Faith: *Act. 13. 39.* and that Faith in no sense tends to make Christ's Merits more satisfactory unto God; but that he was as fully reconciled and satisfied for his Elect in Christ by his Death *2 Cor. 5. 21.* before Faith as after; otherwise it would render God only reconcilable, (not reconciled) and make *Phil. 3. 7, 8, 9.* Faith part of the Payment or Satisfaction unto God, and so lessen *Rom. 10. 5.* the Merits of Christ, as if they were defective or insufficient. Yet we say, it is by Faith that we receive the Atonement, or by which means (as an Instrument) we come to apprehend and receive him, and to have personal Interest in him, and to have our free Justification evidenced to our own Consciences.

*Of Adoption.*

XIV. **WE** believe Adoption is an Act of God's Free *John 3. 1.* Grace, whereby such who were the Children of Wrath by Nature,   
 B are

*John* 1. 10. are received into the Number, and  
*Rom.* 8. 14. have Right to all the Privileges of  
*Gal.* 2. 16. the Sons of God; and that such  
*1 John* 3. who are adopted, are also by the  
 1, 2. Spirit regenerated, and hence said  
 & 4. 7. to be born of God.  
 & 5. 1.

### Of Sanctification.

*2 Theff.* 2. XV. **T**HAT Sanctification is the  
 13. Work of God's Free  
*Eph.* 4. 13. Grace also, whereby we are re-  
*Rom.* 6. 5, 6, 7. newed in the whole Man after the  
*Rom.* 8. 29, Image of God, and are inabled  
 30. more and more to die unto Sin,  
*Rom.* 5. 1, 2, 5. and live unto Righteousness. And  
 & 14. 17. that the Benefits we receive, and  
*Prov.* 4. 18. which flow from or accompany  
 1 *Joh.* 5. 1, 3. Justification, are Adoption, San-  
 1 *Pet.* 1. 5. ctification, Peace of Conscience,  
 Manifestations of God's Love, Joy  
 in the Holy Ghost, an Increase of  
 Grace, an Assurance of eternal Life,  
 and final Perseverance unto the  
 end.

*Of the Souls of Men at Death.*

XVI. **W**E believe, that at *1 Cor. 15.*  
 Death the Souls of *43.*  
 Believers are made perfect in Ho- *Mat. 25. 23*  
 lineſs, and do immediately paſs in- *Mat. 10. 32*  
 to Glory; and their Bodies dying *1 Joh. 3. 2.*  
 in Union with Chriſt, or dying in *1 Cor. 13.*  
 the Lord, do reſt in their Graves *12.*  
 till the Reſurrection, when they *1 Theſſ. 4.*  
 ſhall be raiſed up in Glory. And *17, 18.*  
 that their Souls being reunited to *2 Cor. 5. 1, 2*  
 their Bodies, they ſhall be openly *Phil. 1. 21,*  
 acknowledged, and acquitted, and *22.*  
 made compleatly bleſſed, both in  
 Soul and Body, and ſhall have the  
 full Injoyment of God to all Eter-  
 nity. And that the Souls of the *Luk. 16. 25*  
 Wicked at their Death are caſt *1 Pet. 3.*  
 into Hell, or are in Torment: and *19, 20.*  
 that their Bodies lie in the Grave  
 under Wrath, and ſhall by virtue of  
 the Power of Chriſt be raiſed from *Luke 16.*  
 the Dead; and their Souls being *23, 24.*  
 re-united to their Bodies, ſhall be *Acts 1. 25.*  
 judged and condemned, and caſt *1 Pet. 3. 19*  
 into a Furnace of Fire, or into un- *Pſ. 49. 11.*  
 ſpeakable Torment, with the Devil *Joh. 9. 28,*  
 and his Angels, for ever and ever. *29.*  
*2 Theſſ. 1.*

## Of the Law.

XVII. WE believe God requires Obedience of Man, and that the Rule of that Obedience is the *moral Law* as it is in the Hands of Christ; which teacheth all Persons their Duty to God, and to Man; the Sum of all being this, to love the Lord our God with all our Hearts, with all our Souls, and with all our Strength, and our Neighbours as our selves. And that tho' the Law is abolished as a Covenant of Works, and as so considered, we are dead to it, and that dead to us; yet it remains as a Rule of Life and Righteousness for ever.

XVIII. We believe no mere Man, since the Fall, is able in this Life perfectly to keep the Holy Law of God; and that every Offence against the Law deserves eternal Death, tho' some Sins are more heinous in God's Sight than others.

And

And that God, as a simple Act of Mercy, will not, doth not, pardon any Man; neither doth it seem consistent with his Holiness *Exod. 34. 6* and Justice so to do, without a full Satisfaction: wherefore he substituted Christ in our room and stead, perfectly to keep the whole Law, and to die, or bear that Wrath which we deserved for our breaking of it; he being pleased in his infinite Love and Grace to transfer our Sins, Guilt and Punishment, upon his own Son, (who took our Nature upon him, as our blessed Head and Representative) that his active Obedience and Righteousness might be our just Title unto eternal Life; and his Death (who bore our Hell-Torments) be our full Discharge from the Wrath of God, and eternal Condemnation. *Rom. 8. 1.*

And that all who would receive this Title, and have this Discharge so as to escape God's Wrath, and the Curse of the Law, must fly to Christ, and lay hold on him by Faith; which Faith is known by its Fruits, having lively, Sin-kill-

*Acts* 2. 36. ling, Soul-humbling, Self-abasing,  
*Job* 42. 5. Christ-exalting, and Heart-purify-  
*1 Pet.* 2. 7. ing Operations, always attending  
*John* 3. 3. it.

*Of Faith and Repentance.*

XIX. **WE** believe that Faith  
*John* 1. 12. is a saving Grace, or  
*Isa.* 26. 3, 4. the most precious Gift of God ;  
*Phil.* 3. 9. and that it is an Instrument where-  
*Ephes.* 2. 8. by we receive, take hold of, and  
 wholly rest upon Jesus Christ, as  
 offered to us in the Gospel. That  
*Acts* 2. 37. Repentance unto Life is also a sa-  
*Foal* 2. 12. ving Grace, whereby a Sinner,  
*Jer.* 3. 22. out of a true Sense of Sin, and  
 & *31.* 18, Apprehension of God's Mercy in  
 19. Christ, doth with Grief and Ha-  
*Ezek.* 36. tred of his Sins, turn from them.  
 31. And that tho Repentance is in or-  
*2 Cor.* 7. 10 der of Nature called the first Prin-  
*Isa.* 1. 16, 17 ciple of the Doctrine of Christ,  
*Heb.* 6. 1, 2. yet we believe no Man can saving-  
*Zec.* 12. 10. ly repent, unless he believes in Je-  
 sus Christ, and apprehends the  
 Free Pardon and Forgiveness of  
 all his Sins through the Blood of  
 the everlasting Covenant, and the  
 Sight and Sense of God's Love in

a bleeding Saviour ; being that only thing that melts and breaks the stony Heart of a poor Sinner, as the Sight of a free Pardon from a Prince humbles the stout Heart of a rebellious Malefactor.

*Of the Means of Grace.*

XX. WE believe that the outward and more ordinary means, whereby Christ communicates to us the Benefits of Redemption, are his Holy Ordinances, as Prayer, the Word of God, and Preaching, with Baptism, and the Lord's Supper, &c. and yet notwithstanding it is the Spirit of God that maketh Prayer, Reading, &c. and specially the Preaching of the Word, effectual to the convincing, converting, building up, and comforting, through Faith, all the Elect of God unto Salvation.

And that it is the Duty of all, that the Word may become effectual to their Salvation, to attend upon it with all Diligence, Preparation, and Prayer, that they may

*1 Pet.* 2. receive it with Faith and Love, and  
*1, 2.* lay it up in their Hearts, and prac-  
*Pf.* 119. 18 tise it in their Lives.

*Heb.* 4. 2.

*2 Theff.* 2.  
 10.

### Of Baptism.

*Jam.* 1. 25. **XXI.** WE believe that Bap-  
 tism is a Holy Ordi-  
*1 Pet.* 3. 21 nance of Christ, or a pure Gospel-  
*1 Cor.* 12. Institution; and to be unto the  
 13. Party baptized, a sign of his Fel-  
*Mat.* 28. lowship with Christ in his Death,  
 19, 20. Burial, and Resurrection, and of  
*Rom.* 6. 3, his being grafted into him, and of  
 4, 5. Remission of Sins, and of his gi-  
*Col.* 2. 12, ving himself up to God, through  
 13. Jesus Christ, to walk in Newness  
*Gal.* 3. 27. of Life.

*Acts* 2. 38. We also believe that Baptism  
*&* 22. 16. ought not to be administred to any  
 but to those who actually profess  
*Acts* 8. 37. Repentance towards God, and  
*Col.* 2. 21, Faith towards our Lord Jesus  
 22. Christ.

That the Infants of Believers  
 ought not to be baptized, because  
 there is neither Precept, or Exam-  
 ple, or any certain Consequence in  
*Rev.* 22. 18 the Holy Scripture for any such  
*Prov.* 30. 6. Practice: And we ought not to  
 be

be wise above what is written. And that a human Tradition or Custom ought not to be regarded, but that it is sinful, and abominable.

We believe also that Baptism is only rightly administred by Immersion, or dipping the whole Body in Water, *into the Name of the Father, and of the Son, and of the Holy Spirit*; according to Christ's Institution, and the Practice of the Apostles; and not by sprinkling, or pouring of Water, or dipping some part of the Body in Water, after the Tradition of Men.

And that it is the indispenfible Duty of fuch who are baptized, to give up themselves to some particular orderly Church of Jesus Christ, and to walk in all the Commandments and Ordinances of the Lord blameless: Baptism being an initiating Ordinance.

Mat. 28.  
19, 20.  
Mat. 3. 16.  
Joh. 3. 23.  
Acts 8. 38.  
Rom. 6. 3.  
Col. 2. 13.

Acts 2. 41,  
42. & 5.  
13, 14.  
1 Pet. 2. 5.  
Luke 1. 6.

Of

## Of a true Church.

XXII. WE believe a true Church of Christ is not *National*, nor *Parochial*, but doth consist of a number of godly Persons, who upon the Profession of their Faith and Repentance have been baptized, and in a solemn manner have in a Holy Covenant given themselves up to the Lord, and to one another, to live in Love, and to endeavour to *keep the Unity of the Spirit in the Bond of Peace*: Among whom the Word of God is duly and truly preach'd; and Holy Baptism, the Lord's Supper, and all other Ordinances are duly administred, according to the Word of God, and the Institution of Christ in the Primitive Church: watching over one another, and communicating to each other's Necessities, as becometh Saints; living Holy Lives, as becomes their sacred Profession; and not to forsake the assembling themselves, as the manner of some is;

*Acts 2. 40, 41, 42.*  
*Eph. 4. 3.*  
*Acts 2. 40, 41, 42, 43, 44, 45, 46, &c.*  
*1 Cor. 16. 1, 2.*  
*Heb. 10. 25.*

is; or to take leave to hear where they please in other Places when the Church is assembled, but to worship God, and feed in that Pasture, or with that Church, with whom they have covenanted, and given up themselves as particular Members thereof.

*Of Laying on of Hands.*

XXIII. WE believe that *laying on of Hands* (with Prayer) upon baptized Believers, as such, is an Ordinance of Christ, and ought to be submitted unto by all such Persons that are admitted to partake of the Lord's Supper; and that the end of this Ordinance is not for the extraordinary Gifts of the Spirit, but for a farther Reception of the Holy Spirit of Promise, or for the Addition of the Graces of the Spirit, and the Influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary Gifts

Heb. 5. 12.  
& 6. 1, 2.  
Acts 8.  
& 19. 6.

Eph. 1. 13,  
14.

Acts 8.  
& 19. 6.

Gifts of the Spirit in the Primitive Times, to abide in the Church, as meeting together on the first Day of the Week was, *Act. 2. 1.* that being the Day of Worship, or Christian Sabbath, under the Gospel; and as Preaching the Word was, *Acts 10. 44.* and as Baptism was, *Mat. 3. 16.* and Prayer was, *Acts 4. 31.* and singing Psalms, &c. was, *Acts 16. 25, 26.* so this of laying on of Hands was, *Acts 8. & ch. 19.* For as the whole Gospel was confirmed by Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost in general, so was every Ordinance in like manner confirmed in particular.

*Of the Lord's Supper.*

*Mat. 26. 26, 27, 28.*  
*Mark 14. 21, 22, 23.*  
*Luke 22. 19, 20.*  
*1 Cor. 11. 23, 24, 25, 26, 27.*  
*Acts 20. 17.*

XXIV. WE believe that the Holy Ordinance of the Lord's Supper, which he instituted the Night before he was betrayed, ought to be observed to the end of the World; and that it consisteth only in breaking of Bread, and drinking of Wine, in remembrance of Christ's Death;

it being appointed for our spiritual Nourishment, and Growth in Grace, and as a farther Engagement in, and to all Duties we owe to Jesus Christ, and as a Pledg of his eternal Love to us, and as a Token of our Communion with him, and one with another. And that due Preparation and Examination is required of all that ought to partake thereof; and that it cannot be neglected by any approved and orderly Member without Sin.

### Of Church-Officers.

XXV. WE do believe that every particular Church 1 Tim. 3. 1, 2, &c. Tit. 1. 5. of Christ is Independent; and that no one Church hath any Priority or Super-intendency above or over another: and that every Church ought to be *Organical*: that an *Elder*, or *Elders*, a *Deacon*, or *Deacons*, ought to be elected in every Congregation, according to those holy Qualifications 1 Tim. 3. 2—12. laid down in the Word of God: and that the said Elders and Deacons

cons so chosen, ought solemnly to be ordained with Prayer, and laying on of Hands of the Eldership. *Tit.* 1. 5, 6, 7, 8. That such Churches as have not Officers so ordained, are disorderly, there being something still wanting. *Acts* 13. 3. *Tim.* 5. 22. *&c.* 4. 14.

### Of Prayer.

**XXVI.** WE believe *Prayer* is a holy Ordinance of God, and that it ought to be performed by the Help and Assistance of the Holy Spirit; and that not only the Prayer Christ taught his Disciples, but the whole Word of God is to be our Rule how to pray, and pour forth our Souls unto God: and that it is the indispensable Duty of all godly Families (and others also) as well as private Christians, daily to pray for all things they need, and to give Thanks every Day for all good things they receive: and that the Omission of this Duty is a great Scandal to Religion, and a great Evil when it is carelessly or negligently performed.

*Phil.* 4. 6. *Psal.* 65. 2. *John* 4. 23. *1 Pet.* 2. 5. *Rom.* 8. 26. *John* 5. 14. *Psal.* 47. 7. *Eccl.* 5. 1, 2. *Jam.* 5. 16. *Eph.* 6. 18. *1 Cor.* 14. 14. *Col.* 4. 2. *Josh.* 24. 15. *Gen.* 18. 19. *Jr.* 10. 25.

*Of singing of Psalms, &c.*

XXVII. WE believe that *singing the Praises of* God, is a holy Ordinance of Christ, and not a part of Natural Religion, or a moral Duty only; but that it is brought under Divine Institution, it being enjoined on the Churches of Christ to sing Psalms, Hymns, and spiritual Songs; and that the whole Church in their Publick Assemblies (as well as private Christians) ought to sing God's Praises, according to the best Light they have received. Moreover, it was practised in the great Representative Church, by 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.

*Eph. 5. 19.  
Col. 3. 16.*

*Acts 16. 25  
Heb. 2. 12.  
Jam. 5. 13.*

*Mat. 26. 30  
Mar. 14. 26*

*Of the Christian Sabbath.*

XXVIII. WE believe that one Day in seven, ought to be solemnly observed in

*Exod. 20.*

the Worship of God; and that by *Moses's* Law the Jews and profelyted Strangers were to keep the *seventh Day*: but from the Resurrection of Christ the *first Day* of the Week ought by all Christians to be observed Holy to the Lord, that being called *the Lord's Day*; and the first time the Church met together after Christ's Ascension was on the Day of *Pentecost*, which was the first Day of the Week, as Tradition hath handed it down: and on that Day the Church also met together to break Bread, and make Collections for the poor Saints: and no mention is made that any one Gospel-Church kept the Jewish Sabbath in all the New Testament. And we believe that an Apostolical Precedent is equivalent to an Apostolical Precept in this case.

*Rev.* 1. 10.

*Act.* 2. 1, 2.

*Acts* 20. 7.

*1 Cor.* 16. 2.

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*Of Ministers, and their  
Maintenance.*

XXIX. **WE** do believe that every Brother that hath received a Gift to preach, having first pass'd the Probation of the Church, and being regularly called by the same, ought to exercise the said Gift to the Edification of the Church when desired; and that no Brother ought to take upon him to preach, until he has a lawful Call so to do.

1 Tim. 3. 2.

Eph. 4. 11.

1 Pet. 4. 10.

Rom. 12.

6, 7.

Moreover, we believe that it is the indispensable Duty of every Church, according to their Ability, to provide their Pastor, or Elders, a comfortable Maintenance; as God hath ordained, that he that preaches the Gospel, should live of the Gospel, and not of his own Labour; but that he should wholly give himself up to the Work of the Ministry, and to watch over the Flock, being to be freed from all secular Business, and Encumbrances of the World: and

1 Cor. 9.

9—14.

Rom. 15.

27.

Gal. 6. 6.

1 Tim. 5.

15.

yet that it is abominable Evil for any Man to preach the Gospel for filthy lucre sake, but he must do it of a ready mind.

*Of the First Covenant.*

XXX. WE believe that the first Covenant, or Covenant of Works, was primarily made with *Adam*, and with all Mankind in him, by virtue of which he stood in a justified state before the Fall, upon the condition of his own perfect and personal Obedience. But by the Fall he made himself incapable of Life by that Covenant.

That the Law God gave by *Moses* to *Israel*, was of the same nature of that given to *Adam*, being a second Ministration of it; but not given for Life, but to make Sin exceeding sinful, and to shew how unable Man was in his fallen state to fulfil the Righteousness of God; and so (with the Ceremonial Law) it was given in subserviency to the Gospel, as a Schoolmaster to bring Sinners to Christ.

Of the New and Second  
Covenant.

XXXI. WE believe the Covenant of Grace was primarily made with the second *Zech. 6. 13.* Adam, and in him with all the Elect, who as God-man, or Mediator, was set up from everlasting as a Common Person, or as their *Rom. 3. 23.* Head and Representative; who *24, 25, 26.* freely obliged or ingaged himself *Ja. 57. 33, 6,* to the Father for them, perfectly *10, 11.* to keep the whole Law in their Nature that had sinned, and to *Rom. 8. 3.* satisfy Divine Justice by bearing *Heb. 9. 15,* their Sins upon his own Body, *16, 17.* i. e. the Guilt of all their Sins, which *Heb. 7. 22.* were laid upon him: and that he *Luk. 22. 20* sustain'd that Wrath and Curse in his Body and Soul, that was due to them for all their Transgressions: and having received their discharge from Wrath and Condemnation, he gives it out to all that believe in him, and obtain Union *Rom. 6. 21.* with him, who are thereby brought *& 8. 16, 17,* actually into the said New Covenant, *18.*

nant, and have a personal Right  
to all the Blessings thereof.

*Of Election.*

XXXII. **W**E do believe that  
God from all E-  
ternity, according unto the most  
wise and holy Counsel of his own  
*Rom. 8. 29,* Will, freely and unchangeably de-  
*30, 31.* creed and ordained, for the ma-  
nifestation of his own Glory, some  
Angels, and some of the lost Sons  
*Act. 13. 48.* and Daughters of *Adam*, unto  
eternal Life; and that their num-  
ber is so certain and definite, that  
it cannot be either increased or di-  
minished: and that others are left  
or passed by under a Decree of  
Preterition. And that those of  
*Rom. 9. 11.* Mankind that are predestinated  
and fore-ordained, are particular-  
*1 Theff. 4.* ly and personally design'd unto e-  
*4, 5.* ternal Life: and these God, ac-  
cording to his eternal and immu-  
table Purpose, and good pleasure  
*Eph. 1. 3,* of his Will, did chuse in Christ  
*4, 11.* (the Head of this Election) unto  
everlasting Glory, of his meer free  
*2 Theff. 2. 13.* Grace, without any foreseen Faith

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therein, or any thing in the Crea-  
ture as a Condition or Cause mo-  
ving him thereunto; and all this  
only to the Praise of his own glo-  
rious Grace.

*Of final Perseverance.*

XXXIII. WE believe all those  
whom God hath  
chosen, and who are effectually  
called, justified, and sanctified in  
Jesus Christ, can neither totally, *Rom. 8.28,*  
nor finally fall away from a state *29, 30, 31.*  
of Grace; but shall certainly per-  
severe therein unto the end, and  
eternally be saved; and this by *Joh. 10.28,*  
virtue of their Election, or the *29.*  
immutable Decree of God, and *Rom. 8.38,*  
the unchangeable Love of God *39.*  
the Father; and by virtue of their *Rom. 8.32.*  
Union with Christ, together with *33, 34.*  
his Death, Resurrection, and In-  
tercession; as also from the nature  
of the Covenant of Grace, and *2 Tim. 2.3,*  
Suretyship of Christ; and through *5.*  
the indwelling of the holy Spirit,  
who abideth in them for ever. *2 Cor. 6.17.*

*Of the Resurrection.*

XXXIV. **WE** believe that the Bodies of all Men, both the *Just* and *Unjust*, shall rise again at the last day, even the same numerical Bodies that die; tho' the Bodies of the Saints shall be raised immortal and incorruptible, and be made like Christ's glorious Body: and that the dead in Christ shall rise first.

*Of Eternal Judgment.*

XXXV. **WE** believe that God hath appointed a Day in which he will judg the World in Righteousness by Jesus Christ, or that there shall be a general Day of Judgment, when all shall stand before the Judgment-seat of Christ, and give an account to him for all things done in this Body: and that he will pass an eternal Sentence upon all, according as their Works shall be.

*Acts* 17. 31. *2 Cor.* 5. 10. *Eccles.* 12.

## Of Marriages.

XXVI. WE believe Marri- *Gen. 3. 24.*  
 age is God's holy  
 ordinance, that is to say between  
 one Man and one Woman: and *Mat. 19. 5.*  
 that no Man ought to have more  
 than one Wife at once: and that *1 Cor. 6. 16.*  
 believers that marry, should mar-  
 ry in the Lord, or such that are *Eph. 5. 31.*  
 believers, or Godly Persons; and  
 that those who do otherwise, sin *Rom. 7. 4.*  
 greatly, in violating God's holy  
 precept: and that Ministers as well  
 as others may marry; for *Marri- Heb. 13. 4.*  
 age is honourable in all.

## Of Civil Magistrates.

XXVII. WE do believe the *Rom. 13. 1,*  
 supream Lord *2, 3.*  
 of Heaven and Earth hath ordain-  
 ed Magistrates for the good of  
 Mankind: and that it is our Duty *Tit. 3. 1.*  
 to obey them for Conscience sake;  
 and to pray for all that are  
 in Authority, that under them we  
 may live a godly and peaceable  
 Life:

Life: and that we ought to render  
*Mat. 22. 21.* unto Cesar the things that are Ce-  
 sar's, and to God the things that are  
 God's.

*Of lawful Oaths.*

XXXVIII. WE do believe that it is lawful to take  
*Exod. 20. 7.* some Oaths before the Civil Magistrate; an Oath of Confirmation  
*Jer. 4. 2.* being to put an end to all Strife  
*Gen. 24. 2.* nay, and that it is our Duty so  
*Neh. 5. 12.* to do when lawfully called there-  
*Heb. 6. 16,* unto: and that those that swear  
 ought to swear in Truth, in Righteousness, and in Judgment.

*Of Personal Propriety.*

XXXIX. WE do believe that every Man hath a  
*Exod. 20. 17.* just and peculiar Right and Propriety in his own Goods, and that they are not common to others; yet we believe that every Man is obliged to administer to the poor Saints, and to the publick Interest of God, according to his Ability, or as God hath blessed him.

FINIS.

## POSTSCRIPT.

There is something contained in the 13<sup>th</sup> Article that may seem to want some Explication, in these words (speaking of a Man actually and personally justified) that his Sins past, present, and to come, are all forgiven: We believing that if any Sins of a justified Person were afterwards charged upon him, it must of necessity make a breach in his unalterable and everlasting Justification, which is but one Act in God; hence *there is no Condemnation to them which are in Christ Jesus*: yet I find an able and worthy Writer distinguisheth Pardon of Sin thus, viz.

Rom. 8. 1.

Mr. Tho. Gilbert.

1. Fundamentally in Christ, as a common Person of all the Elect before Faith, which lieth in Christ making full Satisfaction for all their Sins, meriting Faith for them, &c.

2. Actual, of all the Elect in Christ on believing; this actual Pardon being nothing else but the actual Possession in their own Persons of their fundamental Pardon in the Person of Christ: And Dr. Tho. Goodwin speaks to the same purpose, to which I agree. And that

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this

this actual Pardon of the legal Guilt is twofold.

1. Formal, of all their Sins past, removing their legal Guilt.

2. Virtual, of all their Sins to come, preventing their legal Guilt. Dr. Ames speaks to the same purpose, and many others. I cannot see how a Believer should be for ever formally justified from all Sins past, present, and to come, and yet not formally pardoned.

This Author which I have lately met with, distinguisheth well between Legal Guilt and Gospel Guilt; the first obliging to Divine Wrath, or eternal Punishment; the latter, *i. e.* Gospel Guilt, obliging to Gospel, or Fatherly

Chastisement for Gospel-Sins. Now I see not but that as soon as a Believer is personally justified, all his Sins, tho not yet committed, as to legal Guilt, or vindictive Wrath, *i. e.* that Guilt that obliges to eternal Condemnation, are pardoned, for the reason before.

Saith he, *Virtual Pardon keeps off Legal Guilt where it would be.* To which I reply, if it be kept off, fo

that

*Dr. Ames saith, that not only the Sins of a justified Person that are past are remitted, but also in some sort those to come, Num. 23. 25. Joh. 5. 24. yet he distinguishes between a formal and virtual Pardon: Sins past, says he, are remitted in themselves, Sins to come, in the Subject or Person sinning,*

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that it never comes upon Believers, then it follows they were actually pardon'd before in that respect: yet he says, Sins cannot be said to be formally pardon'd before formally committed; but says, *no Guilt can come upon them to Condemnation, tho' new Guilt*; yet no new legal Guilt, because always justified. We see no hurt if his Terms be admitted.

Object. *What do Believers then pray for, when they pray for the Pardon of Sin?*

Ans<sup>r</sup>. 1. That God would not chastise them sorely, or afflict them as a Father, according to the greatness of their Offences.

2. That if his chastening Hand is upon us, he would be pleas'd graciously to remove it.

3. That he would be pleas'd to clear up to our Consciences, or give us the evidence of our Pardon through Christ's Merits, and that we may know we are compleat in Christ, or without spot before the Throne in our free Justification.

4. Nay, Believers are to pray to God to remove that Sin from them (saith this worthy Author) whose desert of Punishment cannot be removed from it; and to spread their Sins before the Lord in the highest sense of the deepest

deepest demerit of all legal Punishment, so that they may put the higher accent upon the free Grace of God, and estimate upon the full Satisfaction of Christ, whereby their Persons are so fully freed from all actual Obligation to any Legal Punishment, the whole and utmost whereof their Sins deserve.

5. Moreover, that God would continue, and never revoke his most gracious Pardon, till he pronounceth the final Sentence of it at the day of Judgment, (as well this Author notes) for a renewed sense and assurance of its grant and continuance: and thus to pray, saith he, there are both Precepts and Promises.

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*FINIS.*

