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made and governs all things, and vvhom the Heaven of Heavens can not contain.

THEOLOGICAL EXAM- PLES.

I.

An abstract of the Articles of the Church of England, vvhich are a Summary of its Doctrine.

(*John Chamberlayne in the present State of Great Britain, printed at London 1708. P. 1. B. I. Ch. 6. p. 39.*)

I.

THe unity of the GODHEAD and TRINITY of Persons.

2. That the second Person, *The Word was made Flesh*, being in two distinct *Natures* and one undivided *Person*, Christ Jesus, is very *God* and very *Man*, who suffered, was crucified, dead, and buried; a sacrifice to God for original and actual *sin*.

3. That he descended into *Hell*.

4. That

4. That he arose again from *Death*, and ascended into *Heaven*, and shall return again to judge all men the last day.

5. That the *Holy Ghost* proceedeth from the *Father* and the *Son*: of the same Substance, Majesty and Glory; very and eternal *God*.

6. That the *Holy Scripture* contains all things necessary to *salvation*: viz, these Books, which are *Canonical*: *Genesis*, *Exodus* &c. The *Apocryphal* are to be read for Examples of live, and Instructions of manners, viz, 3d and 4th of *Esdra*s, *Tobit* &c. That all the books of the *New Testament*, as commonly receiv'd, are *Canonical*.

7. That the *old Testament* does agree with the *New*, in offering eternal life by the Mediatorship of *Christ*: That the old Fathers look'd farther, than on transitory promises, and that, altho' the *Ceremonial* and *Ritual Law* does not still bind, yet the *Moral Commandments* do.

8. That the three Creeds, the *Apostel's*, *Niceene* and *Athanasian*, ought thoroughly to be believed, and may be warranted out of *Scripture*.

9. That original *Sin* is the corruption of every man's *Nature*, and a continual Propensity to *Evil*, deserving God's wrath.

10. That we can do no good works without the *Grace of GOD* by *Christ* preventing us.

11. That

11. That we are justified only for the *Merit* of our Lord and Saviour *Jesus Christ* by *Faith*, and not for our own *works*.

12. That good *works* acceptable to *GOD* in *Christ* do necessarily spring out of a true *Faith* which is known by 'em, as a *Tree* by its *Fruit*.

13. That no *works* done before the *Grace* of *Christ* and *Inspiration* of his *Holy Spirit* are good.

14. That the *Doctrine* of *Supererogation* (to wit, that there are good *works*, vvhich *GOD* has not commanded) is false.

15. That *Christ* alone vvas vwithout *Sin*, and all of us offend in many things.

16. That after *Baptism* and the *Holy Ghost* receiv'd a man may fall into deadly *Sin*, and by the *Grace* of *GOD* may again arise, repent, amend, and be forgiven.

17. That some are *predestinated* of *GOD* to life eternal by *Christ*; such are call'd accordingly, and through *Grace* obeying they call, are *justified* freely, That as the consideration of *Predestination* is comfortable and beneficial to *Spiritual* men; so it is of dangerous concern to *Carnal* men, and that we must receive *God's* promises, as they are reveal'd, and acquiesce in his *Will*, as it is declared in *Holy Writ*.

18. That no man can be sav'd by living up to the *Rules* of any *Law* or *Seet*, but only by the *Name* of *Jesus Christ*.

That

19. That the visible *Church of Christ* is a Congregation of faithful men, in which the pure word of GOD is preached, and the *Sacraments* duly ministred; And that the *Church of Rome* hath erred in matters of faith, as some other ancient Churches have done.

20. That the *Church* has power to decree *Rites and Ceremonies*, and authority in *Controversies* of faith; yet cannot lawfully ordain any thing contrary to GOD'S *Word*, or expound any one place of *Scripture* repugnant to an other, or enforce any thing to be believed for necessity of *salvation*, besides what is in *Holy Writ*.

21. That general *Councils* are not to meet without the *vwill* of *Princes*: that they may err and sometimes have err'd, nor have they *Authority* to ordain any thing, as necessary to *salvation*, but out of *Holy Scripture*.

22. That the *Romish* doctrines of *Purgatory*, *Pardons*, *worship of Images*, *Relicks* and *invocation of Saints*, cannot be warranted by *Scripture*; but are rather repugnant to the word of GOD.

23. That no man ought to *preach* publickly, or administer the *Sacraments*, unless he be lawfully call'd and sent thereto by publick *Church-Authority*.

24. That praying or administering the *Sacraments* in an unknown tongue is repugnant

to the word of GOD, and the *Custom* of the *Primitive Church*.

25. That *Sacraments* ordain'd of *Christ* are not only *badges* or *tokens* of Christianity, but rather *sure witnesses* and effectual signs of *Grace*, and *God's* good will towards us; that the two *Sacraments* ordain'd of *Christ*, are *Baptism* and the *Supper* of the *Lord*; and that *Confirmation*, *Penance*, *Orders*, *Matrimony* and *extreme Unction* are not *Gospel-Sacraments*, having no visible sign or ceremony in the *Gospel*; That the *Sacraments* were not ordained to be gazed upon, or carried about in *Processions*; but for a due use, and that they have a wholsome effect only upon worthy *Receivers*, and a quite contrary to others.

26. That the *unworthiness* of *Ministers* makes none of *Christ's* ordinances ineffectual to worthy receivers.

27. That *Baptism* is a visible sign and seal of *Regeneration*, and that the *Baptism* of young *Children* is most agreeable with the institution of *Christ*.

28. That the *Sacrament* of the *Lord's supper* is to worthy communicants a partaking of the *Body* and *Bloud* of *Christ*; That *Transsubstantiation* can not be proved by *Holy writ*, but is repugnant to it: That the *Body* of *Christ* is given, taken and eaten only after an heavenly and *Spiritual* manner by *faith*; and that
this

this *Sacrament* was not by *Christ's* ordinance reserved, carried about, lifted up, or worshipped.

29. That the *wicked* are not in this *Sacrament* partakers of *Christ*; but rather, to their condemnation, do eat and drink the *sign* or *Sacrament* of so great a think.

30. That the *Cup* is not to be denied to the *Laiety*.

31. That the one *oblation* of *Christ*, as a propitiation and satisfaction for *sin*, was finished upon the cross, and that the *Popish* sacrifices of the *Mass* are blasphemous.

32. That *marriage* of *Priests* is not unlawful.

33. That the *conversation* of persons *excommunicated* is to be avoided.

34. That *Traditions* and *Ceremonies* are variable, according to the *Authority* of every particular and National *Church*.

35. That the second *book* of *homilies* contains Godly and wholesome *Doctrine*.

36. That the *book* of *consecration* of Arch-Bishops and Bishops, and ordaining of *Priests* and *Deacons*, set forth in time of *Edward* the VIth, is religious and Godly, and that they, that are consecrated and ordained according to the same *Rites*, are rightly, orderly and lawfully consecrated and ordained.

37. That

37. That the *Sovereign Person* in this *Realm* is chief *Governour* in this *Realm* of all *Estates*, in all causes, Ecclesiastical or Civil, according to that only *Prerogative*, which we see to have been given allways to all *Godly Princes* in *Holy Scriptures* by *GOD* himself: That the *Bishop* of *Rome* hath no *Jurisdiction* in *England*: that the *Laws* of the *Realm* may punish *Christian* men with *Death* for heinous offenses; that it is lawful for *Christian* men, at the command of the *Magistrates*, to wear *weapons* and serve in the *wars*.

38. That the *goods* of *Christians* are not common; yet that *Almsgiving* is every man's duty, according to his ability.

39. That as vain and rash *swearing* is forbidden by *Christ* and his *Apostle St. James*; so when the *Magistrate* requires, a man may testify upon oath in a cause of *faith* and *charity*, so it be done in justice, judgement and truth.

This is a faithful *Summary* or abridgement of the 39. *Articles*, agreed upon by the *Arch-Bishops* and *Bishops* of both *Provinces*, and the whole *Clergy*, in the *Convocation* held at *London* 1562. for the avoiding of *diversities* of *opinions*, and for the establishing of *consent*, touching true *Religion*, with the assent of *Qu. Elizabeth* of happy memory, and again confirmed by the same Authority *Ann. Dom. 1571.*

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381