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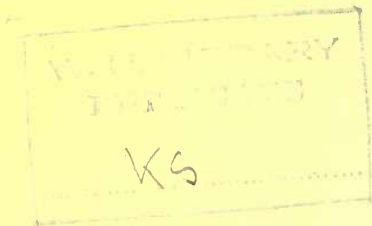
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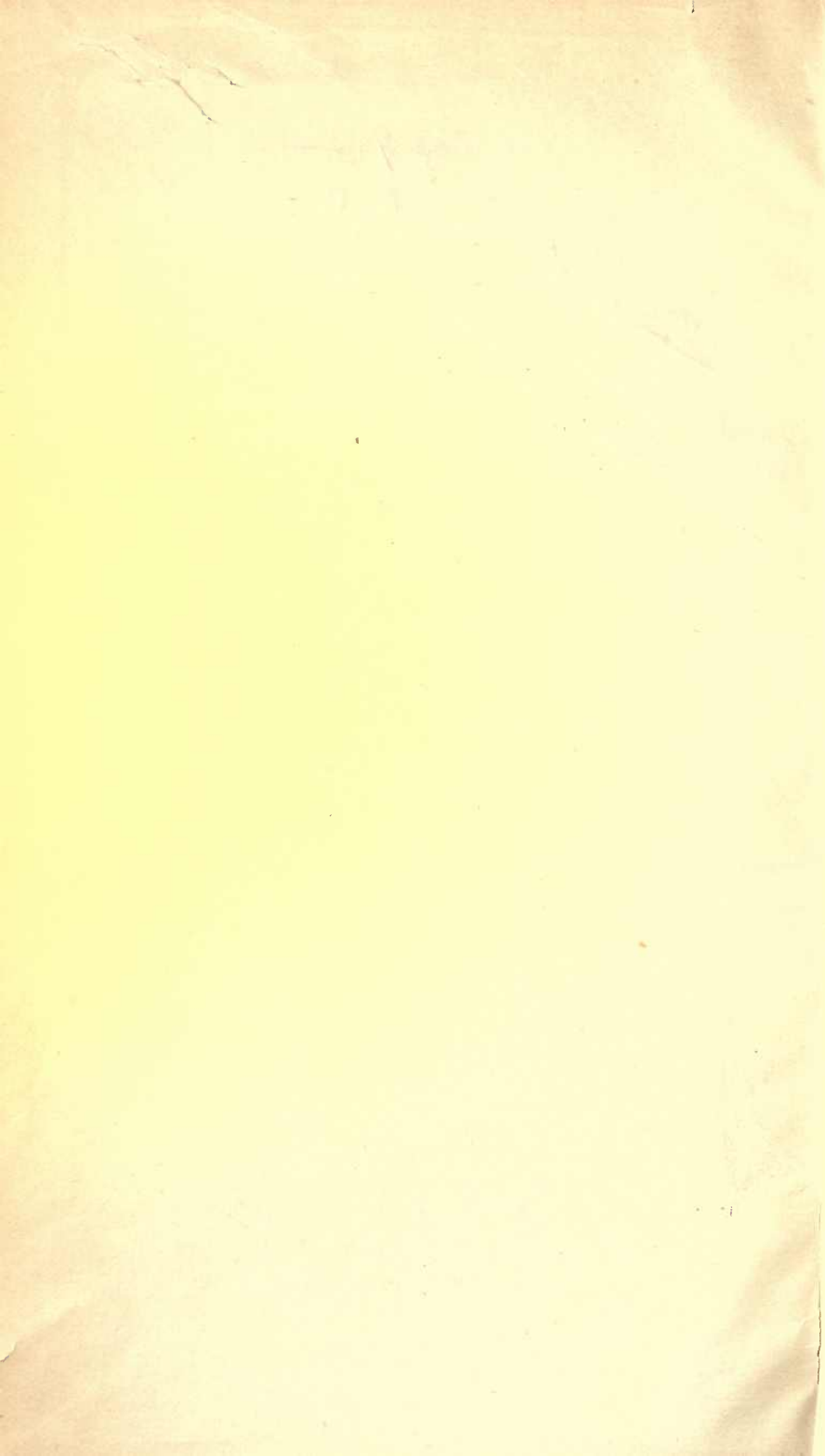
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CONFESSIONS OF FAITH,

AND OTHER

PUBLIC DOCUMENTS,

ILLUSTRATIVE OF THE HISTORY OF THE

BAPTIST CHURCHES OF ENGLAND

IN THE 17TH CENTURY.

EDITED FOR

The Hanserd Knollys Society,

BY

EDWARD BEAN UNDERHILL.

LONDON:

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INTRODUCTORY NOTICE.

THE contents of the present volume embrace, first, a collection of the various Confessions of Faith, published by the English baptists during the 17th century ;¹ a Catechism prepared and published under the direction of the Assembly in 1689 ; and, lastly, a collection of documents of public and historical interest ; the whole throwing light on the religious sentiments of the denomination, and its political relations during the stormy period of the Commonwealth.

The Confessions, while generally agreeing in matters of chief theological concernment and church polity, express the opinions of the two parties into which the baptists were divided, and now known as General and Particular Baptists. From the days of Augustine and Pelagius, the church of Christ has had within itself diversities of sentiment on the doctrines of election, the extent of Christ's death, effectual grace, and the perseverance of the saints. These have reproduced themselves in every age and in every community, and were perhaps never more warmly contested than in the puritan period of English history. They then received, according to the view taken, the designations of Calvinism and Arminianism, which have ever since been attached to them. And though not strictly applicable in all the cases in which they are used, yet are they convenient terms to intimate the class of opinions to which any particular theological sentiment belongs.

¹ [With the exception of the Somersetshire Confession of 1691. This was little known by the churches, and is rather a treatise on various

heads of theology than a Confession of Faith. It may be seen in Crosby, iii. 259 ; iv. App. No. 1.]

To the Arminian, or General baptist class, belong the Confessions of 1611, 1660, and 1678. To the Calvinist, or Particular baptist class, belong the Confessions of 1646, 1656, and 1688.

The confessions of this volume were not creeds, compulsorily imposed on the members or churches of the baptist body. Speaking strictly they were apologies, taking the form of confessions, or creeds, as the most convenient way of informing adversaries of the matter of their faith. No one was required or bound to subscribe to them, and if adopted by any church as the expression of its sentiments, all others were left free, and even a considerable latitude of judgment allowed in the bosom of the church itself. They originated in the false accusations, the calumnies, and misrepresentations of foes; they were not framed to procure unity among the churches that accepted them. They sought to reflect the existing harmony of sentiment, and the scriptural orthodoxy of the communities whose pastors signed them; they left the phantom of uniformity to the unavailing search of an establishment.

The circumstances under which the refugees in Holland, from the tyranny of a state church, published the Confession of 1611, are sufficiently detailed in the volume of *Tracts on Liberty of Conscience*.² It would seem probable that it was the joint composition of Mr. Smyth and Mr. Helwisse, perhaps of Mr. Helwisse alone; for in the dedication of a small work published the same year,³ he says: "Whereas we formerly, in a little treatise entitled, a Declaration of Faith of English people remaining at Amsterdam, have in the fifth article in short set down our faith of election and reprobation, concerning salvation and

² [Hanserd Knollys' Society, pp. 90, 91, 179.]

the cause of any man's sin or condemnation, &c., 1611. 12mo. pp.

³ [A Proof that God's decree is not

26.]

condemnation ; there having been some private opposition since we writ it ;”—and then proceeds to the special subject of the work before him. This would seem to show that at least Mr. Helwisse had a principal hand in the preparation of the Confession.

The reprint in this volume is taken from Crosby's valuable work.⁴ The editor has failed to discover the original printed copy ; but a manuscript of it exists in the archives of the Mennonite church in Amsterdam, to which the original subscriptions are appended. A fac-simile of the subscriptions, before the editor, begins thus: “We subscribe to the truth of these articles, desiring further instruction.” Forty-two names follow, and among them those of John Smyth, and of Mary Smyth his wife. Helwisse's name is not there ; and for some unexplained reason, several of the names are obliterated with a line through them. This is the case with the signature of John Smyth. It may be that the obliteration was done on his decease, which seems to have occurred late in 1611 or early in 1612.

The Confession of 1646 was first published in the year 1644. The rapid growth of baptists at this time called forth every weapon of offence against them. No heresy was too gross to attribute to them, no practice too wicked not to find assertors that it existed amongst them. One writer, who seeks in the history of the German Anabaptists an armoury of crimes by which to assail them, thus sums up their offences: “I expect some will say with John of Leyden, that if the word of God were lost, they might soon supply it with another. . . . That regenerate men cannot sin is the very doctrine of the anabaptists ; to

⁴ [Vol. ii. App. No. 1. Crosby numbers the last two articles 26 and 27 ; but does not give an article 25. The

Confession consists, therefore, of only twenty-six articles.]

take the communion where there is a profane person, is to take with his profaneness; that the Lords prayer was never taught to be said, &c.; that a liberty of prophesying must be allowed; that distinction of parishes is anti-christian; that ministers of God's word should rule both the spiritual and temporal; that all human laws must be abolished, and all policies of states must be taken out of the word of God, and all differences judged out of the word of God only:—all these are scions of that stock of anabaptism that was transplanted out of Holland in the year 1535, when two ships, laden with anabaptists, fled into England, after they had missed the enterprise of Amsterdam.⁵

“ To these doctrines you may join their practice. The seditious pamphlets, the tumultuous rising of rude multitudes threatening blood and destruction; the preaching of the cobblers, felt-makers, tailors, grooms, and women; the choosing of any place for God's service but the church; the night-meetings of naked men and women; the licentiousness of spiritual marriages without any legal form:—these things if they be not looked into, will bring us in time to community of wives, community of goods, and destruction of all.”⁶

Such were the misrepresentations and calumnies this Confession was intended to deny and refute. That we should find them reiterated in the pages of a Featly and an Edwards is no surprise; but the respectable Baillie, hoodwinked by prejudice and presbyterian exclusiveness, cannot be convinced of their wrongfulness, and in the very teeth of the Confession affirms that the baptists of the Commonwealth *must* be no better than their so-called predecessors. They are not to be believed: for, says he,

⁵ [See Martyrology. Vol. i. p. 154.] tists of High and Low Germany.

⁶ [A Short History of the Anabap- London, 1642, 4to. pp. 55, 56.]

“ The Confession of Faith which the other year seven of their congregations did put forth, and of late again in a second corrected edition have set out with a bold preface to both the houses of parliament, may no more be taken for the measure of their faith than that Confession which their elder brethren in Holland⁷ did print not long ago in the name of all their company.” And in a note he adds: “ The London Anabaptists’ Confession is such an one as I believe thousands of our new anabaptists will be far from owning, as any man may be able to say without a spirit of divination, knowing that their usual and received doctrines do much more agree with the anabaptists in Germany, than with that handful who made this Confession.”⁸

Baillie next proceeds in a special chapter to describe the tenets of the anabaptists of England; not from their published and united Confessions, or their acknowledged writings, but from the pages of their antagonists. Their spirit, he says, is clearly devilish. The fair profession of many English anabaptists is not to be trusted. The Confession is a very imperfect and ambiguous declaration of their judgment. Every anabaptist is at least a rigid separatist. They put all church power in the hands of the people. Any of their gifted members may preach; but not in a steeplehouse. Tithes are unlawful, and their preachers must work with their own hands and not go in black clothes. They celebrate the Lord’s supper in inns. They deny all power to magistrates in anything that concerns religion. And, above all, they are injurious to the Scots. *That* Baillie’s patriotism cannot but resent.⁹

Still there can be no doubt from the rapid increase of

⁷ [The Independents, in a work entitled, “An Apologetical Narration,” &c., 1643, 4to.]

⁸ [Anabaptisme the True Fountaine of Independency, Brownism,

Antinomy, Familisme, &c. By Robert Baillie, London, 1647, 4to. pp. 18, 28.]

⁹ [Ibid. pp. 47—59.]

baptist churches, and the public employment of many baptists in the army and offices of government, that this apology satisfied reasonable men, and removed much prejudice. Two more editions followed, in 1651 and 1652, and an edition was also printed at Leith in 1653, by a small company of baptists, who appear to have been attached to the army then in Scotland.¹

Considerable alterations were made in the second edition, the most important of which are indicated in the notes. The general tendency of the alterations is to modify somewhat the very marked Calvinism of the first edition. To the last two editions a small piece, published in 1650, was attached, entitled, "Heart Bleedings for Professors' Abominations," &c., which will be found in a subsequent part of the volume.

Following this Confession are some additional and explanatory articles, published by Mr. Benjamin Cox, M.A. He was one of the subscribers to the second edition, and was probably employed in its revision. He was a graduate of Oxford University, and for some time after he took orders a very zealous churchman in Devonshire. When episcopacy was laid aside he exercised his ministry in Bedford. In 1643, he was engaged in a public discussion at Coventry, with Richard Baxter, on the subject of baptism. After living for some time in Coventry, as pastor of a newly formed baptist church, he removed to London.² No other reasons than those he has himself given, are known as to the cause of his publishing the piece now for the first time reprinted.

About the year 1650, a general desire sprang up amongst the baptist churches for greater union. The movement appears to have begun with an earnest letter from the

¹ [See Hexham Church Records.]

² [Brook's Lives of the Puritans, iii. 417.]

churches in Ireland, addressed to their brethren in London. It was freely circulated, and gave rise to visits and correspondence throughout the country. An association, or general assembly, of the churches in Somersetshire and the adjacent counties, was in consequence formed about the year 1653, of which several meetings were held in following years. The records which remain, commence with a meeting at Wells, on the 8th and 9th November, 1653, and close with a meeting at Tiverton, on the 15th and 16th November, 1657.

At a meeting held at Bridgewater, in November 1656, the following question was put for consideration :—“ What is the saint’s duty towards the magistrate at this day, in this nation ?” The response was in these terms :—“ We refer those concerned herein, for answer to the forty-fourth article of the confession of the faith of the churches in these parts.” It is therefore, probable, that the confession was adopted at a meeting of the associated churches at Wells, in the previous month of April. From the manner in which the name of Thomas Collier is appended, it would seem to be the production of his pen. In the year 1655, Mr. Collier had been ordained to the “ Office of General Superintendent and Messenger to all the Associated Churches.”³ In this capacity, many of the circular letters, and the proceedings of the Association, were signed and published by him.⁴

The next Confession, that of the year 1660, contains in brief space the views of our general baptist brethren. Forbidden to assemble for the worship of God, their dwellings unjustly invaded by the emissaries of the law, and obtaining no redress from the local authorities, they resolved

³ [Brief History of the Western Association, by J. G. Fuller. 8vo. 1823. p. 9.]

⁴ [Imperfect copies of these interesting documents are in the Library of the Baptist Academy, Bristol.]

to appeal to the king, Charles II., who but a few months before, in order to obtain the crown, had promised liberty of worship to all. "Accordingly, they drew up a narrative of their sufferings in an address to his Majesty; which by the interest of an honourable member of parliament, their messengers obtained an opportunity of delivering into the hands of Charles II., on July 26th, 1660."⁵ Mr. Grantham and Mr. Joseph Wright were the messengers; the one a young man, scarce twenty-six years of age, but an active evangelist in Lincolnshire; the other, pastor of the church at Westby. At the same time, the Confession was presented to the sovereign, which had been composed in the spring of the year. It has often been reprinted since, in various forms, under the sanction of general assemblies and associations. In his important work, "Christianismus Primitivus," Mr. Grantham has himself reprinted it, adding thereto, "Explanatory Supplements, and the testimony of many of the ancient writers of Christianity, to show that though the composition of these articles be new, yet the doctrine contained therein is truly ancient, being witnessed both by the holy scriptures and later writers of Christianity."⁶

Another Confession proceeded from the same body, in 1678, conveying the sentiments of the general baptists in Buckinghamshire, Oxfordshire, and the parts adjacent. It was signed by fifty-four messengers, elders, and brethren, and was an attempt to "unite and confirm all true protestants in the fundamental articles of the Christian religion, against the errors and heresies of the church of Rome."

This Confession is thus characterized by the historian of the general baptists:—"The evident design of the compilers

⁵ [Taylor's Hist. of General Baptists, i. 186, 360.]

⁶ [Book ii. pp. 61, 62.]

of these articles appears to have been to approximate as closely to the Calvinistic system as they could, without giving up their distinguishing tenets; and in some doctrinal points, it differs materially from the Confession of 1660. This creed is very metaphysical, and attempts to explain and account for those things which the former only asserts. It is highly probable that this essay at the explication of inexplicables, introduced or encouraged that spirit of philosophizing on sacred subjects, which soon after its publication, distracted this denomination.⁷ A Mr. Thomas Monk, a minister in Buckinghamshire, was considered as the composer of this "Orthodox Creed."⁸

In the year 1677 was published the first edition of a Confession, which has ever since been regarded as a just exposition of the sentiments of the Calvinistic baptists. It was "put forth by the elders and brethren of many congregations of Christians (baptized upon profession of their faith) in London and the country;" but without any names appended. The preface, which is also given in the subsequent editions, sufficiently explains its object. Following in the steps of the independents,⁹ its compilers generally adopt word for word the language of the Confession published by the Assembly of Divines, in the days of the Commonwealth, only departing from it or supplementing its statements, as their peculiar views required.

The second edition appeared in 1688. In most copies of this edition a leaf is inserted, informing us that the Confession had received the sanction of the general assembly which met in London in September, 1689. The leaf must, therefore, have been inserted after the edition itself was published, and some copies in the editor's possession are without it.

⁷ [Taylor's Hist. i. 225, 361.]

Cankering Error of the New Euty-
chians." 8vo., 1673.]

⁸ [He was the author also of a
book entitled, "A Cure for the

⁹ [In the Savoy Declaration. See
Hanbury's Memorials, iii. 515.]

It appears, however, in the subsequent editions of 1699, 1719, and 1720; since which time the editions have been too numerous to mention. The General Assembly which met in London in June 1693, gave directions that the Confession should be translated into Latin, "with all convenient speed;" but whether this was done is not known.

A few other Confessions were published during this period by private individuals, as by John Bunyan,¹ and Vavator Powell.² In 1697, both Mr. Benjamin Keach and Mr. Elias Keach published a short Confession for the especial use of their congregations, meeting in Horsley-down and at Tallow Chandlers' Hall. This is based on the "larger Confession, put forth by the elders of the baptized churches, owning personal election and final perseverance." The edition prepared by Mr. Benjamin Keach has a preface addressed to his church, and is followed by the names of the members subscribed, affirming that the articles "contain what the aforesaid church believes concerning those truths asserted therein." It was signed on the 10th August, 1697. Among other reasons for its publication, Mr. Keach says, that the larger Confession was then out of print. The name of Benjamin Stinton, as teacher, occurs among the signatures. To the Confession, Mr. Keach has added a small treatise on the glory of a true church and its discipline; the whole constituting a useful manual of doctrine and practical godliness for the members of his church and congregation.

The same parts make up the manual of Mr. Elias Keach, which only differs from that of his father in the prefaces and dedications. These are addressed to his own church, then meeting at Tallow Chandlers' Hall on Dowgate Hill; but previously at Curriers' Hall, near Cripplegate. It was

¹ [Works by Offor. vol. ii.]

² [Life and Death of Mr. V. Powell. p. 20. edit. 1671.]

subscribed by the members of the church, on the 15th August, 1697.

In the minutes of the general assembly which met in London in June, 1693, we find the following resolution : “ That a Catechism be drawn up, containing the substance of the Christian religion, for the instruction of children and servants ; and that brother William Collins be desired to draw it up.” From his judgment and knowledge, Mr. Collins, the pastor of a church in Petty France, was well able to produce a satisfactory work. It has often been reprinted, and continues to be the only catechism of value among baptists. Many other catechisms were published during this century, as by Christopher Blackwood,³ Henry Jessey,⁴ and Benjamin Keach ;⁵ this last embracing many other subjects of instruction beside religion.

The catechism here reprinted, together with the several Confessions of Faith, will give a complete idea of the prevailing doctrinal sentiments of the baptist body in the seventeenth century. Amids some diversities they held the fundamental verities of the Christian faith, and must indubitably be ranked among the hosts of evangelic Christendom.

The remaining pieces of this volume require no notice. The notes appended to them will be found to afford the necessary explanations.

³ [A Soul Searching Catechism. 2nd edit. 1653.]

⁵ [The Child's Instructor ; a New and Easy Primer. 24mo. 1664.]

⁴ [Catechism for Children, 1673.]

A

DECLARATION OF FAITH

OF

ENGLISH PEOPLE

REMAINING AT AMSTERDAM IN HOLLAND.

PRINTED, 1611.

B

A DECLARATION, ETC.

WE believe and confess:—

1.

That there are three which bear record in heaven, the Father, the Word, and the Spirit; and these three are one God, in all equality: by whom all things are created and preserved, in heaven and in earth. 1 Jno. v. 7; Phil. ii. 5, 6; Gen. i.

2.

That this God in the beginning created all things of nothing, and made man of the dust of the earth, in his own image, in righteousness and true holiness; yet being tempted, *men* fell by disobedience. Through *whose* disobedience, all men *fell* sinned: his sin being imputed unto all; and so death went over all men. Gen. i. 1; ii. 7; i. 27; Eph. iv. 24; iii. 1, 7; Rom. v. 12, 19.

3.

That by the promised seed of the woman, Jesus Christ, [and by] his obedience, all are made righteous, all are made alive: his righteousness being imputed unto all. Rom. v. 19; 1 Cor. xv 22.

4.

That notwithstanding this, men are by nature the children of wrath, born in iniquity, and in sin conceived; wise to all evil, but to good they have no knowledge. Eph. ii. 3; Psa. li. 5; Jer. iv. 22. *The natural man receiveth not the things of the Spirit of God.* 1 Cor. ii. 14. And therefore man is not restored unto his former estate. But that as man, in his estate of innocency, having in himself all disposition unto good, and no disposition unto evil, yet being tempted might yield, or might resist; even so now being fallen, and having all disposition unto evil, and no disposition or will unto any good, yet God giving grace, man may receive grace, or may reject grace, according to that saying; *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.* Deut. xxx. 19.

5.

That God before the foundation of the world hath predestinated that all that believe in him shall be saved, and all that believe not shall be damned; all which he knew before. And this is the election and reprobation spoken of in the scriptures, concerning salvation, and condemnation; and not that God hath predestinated men to be wicked, and so to be damned, but that men being wicked shall be damned. Eph. i. 4, 12; Mark xvi. 16; Rom. viii. 29. For God would have all men saved, and come to the knowledge of the truth, and would have no man to perish, but would have all men come to repentance, and willeth not the death of him that dieth. 1 Tim. ii. 4; 2 Pet. iii. 9; Ezek. xviii. 32. And therefore God is the author of no man's condemnation, according to the saying of the prophet; *Thy destruction, O Israel, is of thyself; but thy help is of me.* Hos. xiii. 9.

6.

That man is justified only by the righteousness of Christ, apprehended by faith; yet faith without works is dead. Rom. iii. 28; Gal. ii. 16; Jas. ii. 17.

7.

That men may fall away from the grace of God, and from the truth, which they have received and acknowledged, after they have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come; and after they have escaped from the filthiness of the world, may be entangled again therein, and overcome. Heb. xii. 15; x. 26; vi. 4, 5; 2 Pet. ii. 20. That a righteous man may forsake his righteousness, and perish. Ezek. xviii. 24, 26. And therefore let no man presume to think, that because he hath, or had once grace, therefore he shall always have grace. But let all men have assurance, that if they continue unto the end, they shall be saved. Let no man then presume; but let all work out their salvation with fear and trembling.

8.

That Jesus Christ, the Son of God, the second Person or subsistence in the Trinity, in the fulness of time was manifested in the flesh, being the seed of David, and of the Israelites, according to the flesh, the Son of Mary the Virgin, made of her substance, by the power of the Holy Ghost overshadowing her; and being thus true man, was like unto us in all things, sin only excepted, being one person in two distinct natures, true God, and true Man. Rom. i. 3; ix. 5; Gal. iv. 4; Luke i. 35; Heb. iv. 15.

9.

That Jesus Christ is mediator of the new testament

between God and man, having all power in heaven and in earth given unto him, being the only King, Priest, and Prophet of his church. He also being the only Lawgiver, hath in his Testament set down an absolute and perfect rule of direction, for all persons, at all times, to be observed; which no prince, nor any whosoever, may add to, or diminish from, as they will avoid the fearful judgments denounced against them that shall so do. 1 Tim. ii. 5; Matt. xxviii. 18; Luke i. 33; Heb. vii. 24; Acts iii. 22; Rev. xxii. 18, 19.

10.

That the church of Christ is a company of faithful people, separated from the world by the word and Spirit of God, being knit unto the Lord, and one unto another, by baptism, upon their own confession of the faith, and sins. 1 Cor. i. 2; Eph. i. 1; 2 Cor. vi. 17; 1 Cor. xii. 13; Acts viii. 37; Matt. iii. 6.

11.

That though in respect of Christ the church be one, yet it consisteth of divers particular congregations, even so many as there shall be in the world; every of which congregation, though they be but two or three, have Christ given them, with all the means of their salvation; are the body of Christ, and a whole church; and therefore may, and ought, when they are come together, to pray, prophesy, break bread, and administer in all the holy ordinances, although as yet they have no officers, or that their officers should be in prison, sick, or by any other means hindered from the church. Eph. iv. 4; Matt. xviii. 20; Rom. viii. 32; 1 Cor. iii. 22; xii. 27; xiv. 23; 1 Pet. iv. 10; ii. 5.

12.

That as one congregation hath Christ, so hath all. And that the word of God cometh not out from any one, neither

to any one congregation in particular, but unto every particular church, as it doth unto all the world. And therefore no church ought to challenge any prerogative over any other. 2 Cor. x. 7; 1 Cor. xiv. 36; Col. i. 5, 6.

13.

That every church is to receive in all their members by baptism, upon the confession of their faith and sins, wrought by the preaching of the gospel, according to the primitive institution and practice. And therefore churches constituted after any other manner, or of any other persons, are not according to Christ's testament. Matt. xxviii. 19; Acts ii. 41.

14.

That baptism, or washing with water, is the outward manifestation of dying unto sin, and walking in newness of life; and therefore in nowise appertaineth to infants. Rom. vi. 2, 3, 4.

15.

That the Lord's supper is the outward manifestation of the spiritual communion between Christ and the faithful, mutually to declare his death until he come. 1 Cor. x. 16, 17; xi. 26.

16.

That the members of every church or congregation ought to know one another, that so they may perform all the duties of love one towards another, both to soul and body. Matt. xviii. 15; 1 Thess. v. 14; 1 Cor. xii. 25. And especially the elders ought to know the whole flock, whereof the Holy Ghost hath made them overseers. And therefore a church ought not to consist of such a multitude, as cannot have particular knowledge one of another. Acts xx. 28; 1 Pet. v. 2, 3.

17.

That brethren impenitent in any one sin, after the admonition of the church, are to be excluded the communion of the saints. And therefore not the committing of sin doth cut off any from the church, but refusing to hear the church to reformation. Matt. xviii. 17; 1 Cor. v. 4, 13.

18.

That excommunicants, in respect of civil society, are not to be avoided. 2 Thess. iii. 15; Matt. xviii. 17.

19.

That every church ought, according to the example of Christ's disciples and primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of spiritual communion for the worship of God, their own mutual edification, and the preservation of true religion and piety in the church. John xx. 19; Acts ii. 42; xx. 7; 1 Cor. xvi. 2. And they ought not to labour in their callings, according to the equity of the moral law; which Christ came not to abolish, but to fulfil. Exod. xx. 8, &c.

20.

That the officers of every church or congregation are either elders, who by their office do especially feed the flock concerning their souls; or deacons, men and women, who by their office relieve the necessities of the poor and impotent brethren, concerning their bodies. Acts xx. 28; 1 Pet. v. 2, 3; Acts vi. 1, 4.

2

That these officers are to be chosen when there are persons qualified according to the rules in Christ's testament, by

election and approbation of that church or congregation whereof they are members, with fasting, prayer, and laying on of hands; and there being but one rule for elders, therefore but one sort of elders. 1 Tim. iii. 2, 7; Tit. i. 6, 9; Acts vi. 3, 4; xiii. 3; xiv. 23.

22.

That the officers of every church or congregation, are tied by office only to that particular congregation whereof they are chosen. And therefore they cannot challenge by office any authority in any other congregation whatsoever, except they would have an apostleship. Acts xiv. 23; xx. 17; Tit. i. 5.

23.

That the scriptures of the Old and New Testament are written for our instruction; and that we ought to search them, for they testify of Christ; and therefore to be used with all reverence, as containing the holy word of God, which only is our direction in all things whatsoever. 2 Tim. iii. 16; John v. 39.

24.

That magistracy is a holy ordinance of God; that every soul ought to be subject to it, not for fear only, but for conscience' sake. Magistrates are the ministers of God for our wealth, they bear not the sword for nought. They are the ministers of God, to take vengeance on them that do evil. That it is a fearful sin to speak evil of them that are in dignity, and to despise government. We ought to pay tribute, custom, and all other duties. Rom. xiii.; 2 Pet. ii. 10. That we are to pray for them; for God would have them saved, and come to the knowledge of his truth. 1 Tim. ii. 1, 4. And therefore they may be members of the church of Christ, retaining their magistracy; for no ordinance of

God debarreth any from being a member of Christ's church. They bear the sword of God; which sword, in all lawful administrations, is to be defended and supported by the servants of God that are under their government, with their lives, and all that they have, according as in the first institution of that holy ordinance. And whosoever holds otherwise, must hold, if they understand themselves, that they are the ministers of the devil, and therefore not to be prayed for, nor approved, in any of their administrations; seeing all things they do, as punishing offenders, and defending their countries, state, and persons by the sword, is unlawful. That it is lawful in a just cause, for the deciding of strife, to take an oath by the name of the Lord. Heb. vi. 16; 2 Cor. i. 23; Phil. i. 8.

25.

That the dead shall rise again, and the living be changed in a moment; having the same bodies in substance, though diverse in qualities. 1 Cor. xv. 52; Job xxxviii. 19; xv. 28; Luke xxiv. 30.

26.

That after the resurrection, all men shall appear before the judgment seat of Christ, to be judged according to their works. That the godly shall enjoy life eternal; the wicked, being condemned, shall be tormented everlastingly in hell. Matt. xxv. 46.

FINIS.

CONFESSION OF FAITH

OF SEVEN CONGREGATIONS OR CHURCHES OF
CHRIST IN LONDON, WHICH ARE COMMONLY
(BUT UNJUSTLY) CALLED ANABAPTISTS.

PUBLISHED

FOR THE VINDICATION OF THE TRUTH, AND INFORMATION
OF THE IGNORANT; LIKEWISE FOR THE TAKING OFF
OF THOSE ASPERSIONS WHICH ARE FREQUENTLY
BOTH IN PULPIT AND PRINT UNJUSTLY
CAST UPON THEM.

But this I confesse unto thee, that after the way which they call heresic, so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of [the] dead both of the just and unjust.—Acts xxiv. 14, 15.

For we cannot but speak the things that we have seen and heard.—Acts iv. 20.

If I have spoken evill, bear witnesse of the evill; but if well, why smilest thou me?—John xviii. 23.

Blessed are yee when men revile you, and say all manner of evill against you falsly for my sake. Rejoyce, &c.—Matth. v. 11, 12. & xix. 29.

THE SECOND IMPRESSION CORRECTED AND ENLARGED.

PUBLISHED ACCORDING TO ORDER.

LONDON PRINTED BY *MATTH. SIMMONS*, AND ARE TO BE
SOLD BY *JOHN HANCOCK* IN POPES-HEAD ALLEY, 1646.

[Title Page of First Edition.]

The
C O N F E S S I O N
O F F A I T H

Of those CHURCHES which are
commonly (though falsly) cal-
led ANABAPTISTS;

Presented to the view of all that feare God, to examine by the touchstone of
the Word of Truth : As likewise for the taking off those aspersions
which are frequently both in Pulpit and Print, (although
unjustly) cast upon them.

Acts iv. 20.

Wee cannot but speake the things which wee have scene and heard.

Isai. viii. 20.

*To the Law and to the testimony, if they speake not according to this Rule, it is
because there is no light in them.*

2 Cor. i. 9, 10.

*But wee had the sentence of death in ourselves, that wee should not trust in our
selves, but in the living God, which raiseth the dead ; who delivered us from
so great a death, and doth deliver, in whom wee trust that he will yet deliver.*

LONDON,

Printed in the yeare of our Lord, 1644.

[Title Page of Third Edition.]

A
C O N F E S S I O N
O F
F A I T H

Of the several Congregations or Churches
of Christ in LONDON, which are commonly
(though unjustly) called ANABAPTISTS.

PUBLISHED,

For the Vindication of the truth, and information of the ignorant ; likewise
for the taking off of those aspersions which are frequently, both in
Pulpit, and Print unjustly cast upon them.

UNTO WHICH IS ADDED,

HEART BLEEDINGS FOR

Professors Abominations.

OR

A faithfull generall Epistle (from the same Churches) presented to all who
have knowne the way of truth, forewarning them to flee security, and
carelesse walking under the Profession of the same, discovering
some of Sathans wiles, whereby also, wanton persons and
their ungodly wayes are disclaimed.

*But this I confesse unto thee, that after the way they call heresie, so worship I
the God of my Fathers, believing all things that are written in the Law and
the Prophets, and have hope towards God, which they themselves also allow,
that there shall be a resurrection of the dead, both of the just and unjust.—
Acts xxiv. 14, 15.*

For we cannot but speake the things which wee have seen, and heard.—Acts iv. 20.

The third Impression corrected.

London, Printed by M. S. and are to be sold by F. Tyton at the three daggers
in Fleet-Street, and L. Chapman, at the Crowne in Popes-head Alley, 1651.

[The Fourth Impression, of 1652, has the same title page as the above.]

[EPISTLE DEDICATORY.]

*To the Right Honourable the Lords, Knights, Citizens, and
Burgesses in Parliament assembled.*

Right Honourable and most Noble Patriots,

Inasmuch as there hath been a book¹ lately presented unto you, in whose dedicatory epistle there are many heinous accusations unjustly and falsely laid against us,² we conceived it necessary to make some declaration of our innocency, and (to the end) humbly to present unto your view this our confession of faith: here we unfeignedly declare, what in our hearts we judge, and what we teach, and according to this rule we desire and endeavour, through the grace of God, to lead our lives. This confession of our faith we send forth to speak the truth for us, and so to make our innocency to appear; desiring that the same light may guide others also to the

¹ Dr. Featley's Book, dedicated to the Parliament. [The Dippers Dipt, or, the Anabaptists Duck'd and Plung'd over Head and Eares, at a Disputation in *Southwark*. 3rd edit., London, 1645.]

² ["Of all heretics and schismatics the Anabaptists ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the church and kingdom. . . . They preach, and print, and practise their heretical impieties openly; they hold their conventicles weekly in our chief

cities and suburbs thereof, and there prophesy by turns; . . . they flock in great multitudes to their Jordans, and both sexes enter into the river, and are dipt after their manner with a kind of spell, containing the heads of their erroneous tenets. . . . And as they defile our rivers with their impure washings, and our pulpits with their false prophecies and fanatical enthusiasms, so the presses sweat and groan under the load of their blasphemies."— *Epistle Dedicatory*.]

same way of truth and of obedience, both to God and to the magistrate, who is the minister of God to us for good. We hope your honours will permit us to speak with modesty in our just defence. And when any shall provoke you to lift up a hand against us, we desire you may seriously consider Gamaliel's counsel in Acts v. We take no thought for ourselves, for the Lord our God is all-sufficient; but we desire and pray that you may do nothing against Christ, neither in his members, nor in his ordinances, that there may be no wrath upon you from the Lord, but that you, knowing the innocent and protecting them according to the will of God, may for the same be famous unto all generations, and the memorial of your names may be precious among the saints till the coming of King Jesus.

[PREFACE TO THE FIRST EDITION.]

To all that desire the lifting up of the name of the Lord Jesus in sincerity, the poor despised churches of God in London send greeting, with prayers for their further increase in the knowledge of Christ Jesus.

We question not but that it will seem strange to many men that such as we are frequently termed to be, lying under that calumny and black brand of heretics, and sowers of division as we do, should presume to appear so publicly as now we have done. But yet notwithstanding we may well say, to give answer to such, what David said to his brethren, when the Lord's battle was a fighting. 1 Sam. xxix. 30. *Is there not a cause?* Sureiy, if ever people had cause to speak for the vindication of the truth of Christ in their hands, we have, that being indeed the main wheel at this time that sets us a work; for had anything by men been transacted against our persons only, we could quietly have sitten still, and committed our cause to him who is a righteous Judge, who will in the great day judge the secrets of all men's hearts by Jesus Christ. But being it is not only us, but the truth professed by us, we cannot, we dare not but speak. It is no strange thing to any observing man, what sad charges are laid, not only by the world that know not God, but also by those that think themselves much wronged, if they be not looked upon as the chief worthies of the church of God, and watchmen of the city. But it hath fared with us from them, as from the poor spouse seeking her beloved. Cant. v. 6, 7. They finding us out of that common roadway themselves

5

walk, have smote us and taken away our veil, that so we may by them be odious in the eyes of all that behold us, and in the hearts of all that think upon us, which they have done both in pulpit and print, charging us with holding free will, falling away from grace, denying original sin, disclaiming of magistracy, denying to assist them either in persons or purse, in any of their lawful commands, doing acts unseemly in the dispensing the ordinance of baptism, not to be named amongst Christians. All which charges we disclaim as notoriously untrue, though, by reason of these calumnies cast upon us, many that fear God are discouraged and forestalled in harbouring a good thought, either of us or what we profess; and many that know not God [are] encouraged, if they can find the place of our meeting, to get together in clusters to stone us, as looking upon us as a people holding such things, as that we are not worthy to live.

We have, therefore, for the clearing of the truth we profess, that it may be at liberty though we be in bonds, briefly published a confession of our faith, as desiring all that fear God, seriously to consider, whether (if they compare what we here say and confess, in the presence of the Lord Jesus and his saints) men have not with their tongues in pulpit, and pens in print, both spoken and written things that are contrary to truth. But we know our God in his own time will clear our cause, and lift up his Son to make him the chief corner stone, though he has been (or now should be) rejected of master builders. And because it may be conceived, that what is here published may be but the judgment of some one particular congregation, more refined than the rest, we do therefore here subscribe it, some of each body in the name, and by the appointment of seven congregations; who, though we be distinct in respect of our particular bodies, for conveniency sake, being as many as can well meet together in one place, yet are all in communion,

holding Jesus Christ to be our Head and Lord; under whose government we desire alone to walk, in following the Lamb wheresoever he goeth. And we believe the Lord will daily cause truth more to appear in the hearts of his saints, and make them ashamed of their folly in the land of their nativity, that so they may, with one shoulder, more study to lift up the name of the Lord Jesus, and stand for his appointments and laws; which is the desires and prayers of the contemned churches of Christ in London for all saints.

Subscribed in the names of seven churches in London:—

WILLIAM KIFFEN,
THOMAS PATIENCE.

JOHN MABBATT.

JOHN SPILSBERY,
GEORGE TIPPING,
SAMUEL RICHARDSON.

JOHN WEBB,
THOMAS KILLCOP.

THOMAS SKIPPARD,
THOMAS MUNDAY.

PAUL HOBSON,
THOMAS GOARE.

THOMAS GUNNE,

JOSEPH PHELPE,
EDWARD HEATH.

[PREFACE TO THE SECOND EDITION.]

To the judicious and impartial Reader.

COURTEOUS READER ;

It is no wonder if it seem strange to thee, that we should publish a confession of our faith, who are frequently termed to be heretics and schismatics, and what not, though unjustly ; neither is it any discouragement unto us, though this sect (as they call the anabaptists) is everywhere spoken against, Acts xxviii. 22 ; and in that we are charged (for Christ's name sake) with the same things our Lord Jesus Christ and his apostles were accused of. It is a mercy, an honour, and and a comfort unto us, when we remember what our Lord hath said unto us, *Blessed are ye when men shall revile you, and persecute you, and say all manner of evil falsely, for my sake ; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you.* Matt. v. 11, 12. *The disciple is not above his master, nor the servant above his Lord ; it is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household ?* Matt. x. 24, 25. *If the world hate you, ye know that it hated me before it hated you : if ye were of the world, the world would love her own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater than the Lord : if they have persecuted me, they will also persecute you, &c. All these things will they do unto you for my name's sake, because they know not him that sent me ; yea, and all that will live godly in Christ Jesus shall suffer persecution : but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when*

his glory shall be revealed, ye may be glad also with exceeding joy. John xv. 18, 19, 20, 21; see Acts xxi. 28, 30, 31; and xiv. 22; 2 Tim. iii. 12; 1 Pet. iv. 13.

Our Lord Jesus was accused to be a seditious and mutinous fellow; Luke xxiii. 25. Paul was called a pestilent fellow, and a mover of sedition, and a ringleader of the sect of Nazarenes, Acts xxiv. 1, 5, 6, 8; xviii. 13; saying, *Away with such a fellow, for it is not fit he should live;* saying, *This fellow persuadeth men to worship God contrary to the law.* And our Lord Jesus Christ was accused of perverting the people, and forbidding to give tribute to Cæsar; and that he and his disciples did teach novelties, and brake the traditions of the elders. Luke xxiii. 2, 14; Matt. xv. 1—9. Christ was accused to have a devil, and to be mad; saying to the people, *Why do ye hear him?* John x. 20. Paul was esteemed to be mad: also they said, *What will this babbler say?* and that he taught new doctrine, Acts xxvi. 24, 25; xvii. 18, 19. And Christ was accused to speak blasphemy, and they all condemned him to be guilty of death. Mark xiv. 64. So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ's and his apostles' practice to do so, whose example we are to follow. Christ taught upon a mountain, and in a ship. Paul preached from house to house. Also the church met together in an upper room, where Peter preached; and Paul preached, and converted Lydia by the river side; the disciples met together in the night in an upper room; Paul preached two years in an hired house, and received all that came unto him. Matt. v. 1, 2; and xiii. 2; Acts xx. 20; i. 13, 15, 16; ii. 2; xvi. 13, 14; xx. 7, 8, 9; xxviii. 30, 31. If he had lived in these days and done so, it is to be feared some would have petitioned against him. So some accuse us to be disturbers of the peace of the commonwealth; yet all that know us can testify for

us, that we meet together and depart in a peaceable manner. And from Acts xvii. 5, 6, 7, it will appear, what persons they were that disturbed the public peace; it is fit such persons should be taken notice of and accordingly punished.

So we are blamed, because we frequent not their temples. We dare not trust in lying words, saying, *The temple of the Lord, the temple of the Lord, are these.* We know the Most High dwelleth not in temples made with hands; and that we are the temple of the living God; and that our bodies are the temples of the Holy Ghost; and that Christ's church is not built with dead stones. Act vii. 48; xvii. 24, 25; 1 Cor. iii. 16; vi. 3, 19; 1 Pet. ii. 4, 5; John iv. 20, &c. And because there are but a few of us, some conceive we are in an error, and that the least number should yield to the greater; then it seems, if the number of the papists or atheists exceed the number of the protestants, they must forsake their religion. God in times past suffered all nations to walk in their own ways; there was but one true prophet to four hundred false. Acts xiv. 16; Exod. xxiii. 2; 1 King xxii. 6, 7, &c. After three years' preaching and working miracles by Christ, there was but a small number. Christ calls his, a little flock: the scripture declares the greatest number followed after the beast. Acts i. 14, 15; Luke xii. 32; Matt. vii. 13, 14; Rev. xiii. 7, 16, 17. Also those that preach amongst us are esteemed, as the apostles were, to be unlearned and ignorant men. Apollos was instructed more perfectly in the way of God by Aquila, a tradesman, and Priscilla his wife; Acts iv. 13; xviii. 1, 2, 3, 26. But the scripture saith; *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* 1 Pet. iv. 10, 11; see 1 Cor. xiv. 3, 26, 31. Also some say of us, that we be of several sects, and that we cannot agree among ourselves. Pilate and Herod agreed together to crucify Christ; we dare not agree as the Jews did, that if any did confess that

Jesus was the Christ, he should be put out of the synagogue. Luke xxiii. 12; John ix. 22; see 1 Cor. i. 10, 11. The union Christ prayed for, we desire: and for such an agreement as agreeth not with the truth, we may not agree unto; therefore we desire it not. John xvii. 21; Eph. iv. 3—17. Yet the pædobaptists differ more among themselves than we do, and if this their reason have any strength in it, it is against themselves: the several sects of pædobaptists be papists, Arians, Nestorians, Pelagians, Donatists, Euty-chians, Grecians, Lutherans, Arminians, Episcopalians, Nicolaites, Calvinists, Zuinglians, Hussites, and above twenty other several sects, which are all baptizers of infants: and notwithstanding, for other points, are all asunder, and have all rent one from another; therefore we send them to follow the counsel of Christ. Matt. vii. 3, 4, 5.

As the watchman dealt with the spouse of Christ, in her seeking her beloved, so they deal with us. Song iii. 2, 5; v. 6, 7. They finding us out of that common and broad way themselves walk in, they smite us, and take away our veil, and veil us with reproaches and odious names: to incense all, both good and bad, against us, that we may appear vile in the eyes and hearts of all that behold us, or shall hear of us, Acts xvi. 19. Which they endeavour to do, both in pulpit and print, not fearing to charge us with holding free-will, falling from grace, denying election, original sin, children's salvation, the Old Testament, and men's propriety in their estates, and censuring all to be damned that are not of our judgment and practice; all which we disclaim, because they are untrue. And as for the other things whereof we are accused, we refer those who desire further satisfaction to the answers of them.' Yet by reason of the many accusations

¹ In a small treatise, intituled, Briefe Considerations on Dr. Featley, his Book, intituled, The Dipper Dipt, by Samuel Richardson. [4to. London, 1645.]

that are cast upon us, although they cannot prove the things whereof we are accused, yet the generality of the people are incensed against us, and are encouraged, and set on by such, to seek out the place of our meetings, which are the more private, not because they are private, but because we have not any more public places; but if any shall please to procure us more larger places to meet in, we are willing to embrace them with thankfulness and joy, although no man should speak for us to those in authority, from whom one word were enough to protect us from the violence we should be subject unto. But as it was then, Acts xvii. 5, 6, 7, so it is now; yet must we bear all the blame. But our God will in his time clear our innocency, although now many stand looking upon us as a people (holding such things) not worthy to live, and are in danger by the rude multitude gathering together to stone us. And had it been against our persons only, we would have held our peace, and committed our cause to God; but considering it is the truth that we profess that suffers, we may not, nor dare not be neuters in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore, to free ourselves and the truth we profess from such unjust aspersions, that it may be at liberty, though we be in bonds, we have published a brief confession of our faith (which we conceive most void of contention in these sad and troublesome times). The thoughts of our hearts as in the presence of God we here declare, that it may appear to the consciences of them that fear God, what wrong we suffer from some who have ability to cast mists, and dark clouds, which overshadow the glory of the truth, and them that profess it. Jude, 14 15. And although they acknowledge with us that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they do well in so doing. But God will by his truth

show their error, and exalt Jesus Christ, the chief corner-stone, which the builders so much reject. And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of seven congregations or churches in London, with the names of some of each of them subscribed in the behalf of the whole. And although we be distinct in our meetings, for conveniency ; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our head and lawgiver, under whose rule and government we desire to walk, and to follow the Lamb wheresoever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honour of the gospel, the saints' comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 8.

Subscribed by us in the behalf of seven congregations or churches of Christ in London. As also by a French congregation of the same judgment.

THOMAS GUNNE,

JOHN MABBIT,

JOHN SPILSBERY,

SAMUEL RICHARDSON,

PAUL HOBSON,

THOMAS GOARE,

BENJAMIN COCKES,

THOMAS KILIKOP.

THOMAS MUNDEN,

GEORGE TIPPING,

WILLAM KIFFEN,

THOMAS PATIENT,

HANSERD KNOLLYS,

THOMAS HOLMS,

DENIS LE BARBIER,

CRISTOPH LE DURET.² *

² [Five of these names do not appear in the first edition ; viz., Hanserd Knollys, Thomas Holms, Benjamin Cockes (or Cox) and the two French ministers. Four names

were appended to the first edition which do not appear here ; viz., Thomas Skippard, John Webbe, Joseph Phelps, and Edward Heath.]

THE EPISTLE TO THE READER.³

COURTEOUS READER,

There is nothing wherein saints should be more conversant than in promoting the honour of the Lord and his Christ, striving and studying to walk before him agreeable to the truth recorded in his word; the consideration of which is a strong inducement unto us to engage (to the utmost of our abilities) in this work, that when other men content themselves by living below the rule, we may strive to walk close thereunto (suitable to the pattern left us by God in his word); and when many account it their glory to turn their backs upon what they professed to have received from Christ, we may strive to honour God, by a stedfast continuance in what we have received, and in a diligent speaking the things which we have seen and heard from him, the weight of which at first prevailed upon us to declare unto the world this our confession of faith and faithful epistle, which we have again reprinted, and made public for the reasons following:—

First, The invitations and earnest solicitations of several of our brethren, from all parts of the nation, whose hearts long to behold (in public) our stability and perseverance in the way and truth of our God, that by it they may have wherewith to put to silence those who have lately taken liberty to reproach and undervalue the truth professed by us.

Secondly, That the world may behold that through grace,

³ [For the Dedication and Address to the Reader of the edition of 1646, the following Epistle is substituted in the editions of 1651 and 1652.]

(by which alone we stand) we are preserved from backsliding or revolting from the way and truth, we for some years have followed God in: in which (through faith and obedience) we trust to be continued, unto the coming of our Lord and Saviour Jesus Christ.

Thirdly, That we might prevent Satan and his accomplices in their enterprises, who have of late abounded more than ordinary with stratagems and inventions, to circumvent poor saints in their stability and love unto the truth; amongst which this was no small one (in several remote parts), that we had cast off all our former profession and practice, so that none remained together worshipping God in his way, owning themselves the churches of Christ, but were grown up to a further attainment and light (as they say) to live more immediately with God and Christ, than in such low, mean, and contemptible a way as ordinances, thinking thereby to stumble and dishearten many whose hearts were approved to God.

Fourthly, That we might take off prejudice from the hearts of those (many of which we have comfortable hopes) who are or may be prejudiced against us, from these many invectives and bitter unjust reproaches, we are or may be (for worshipping God according to our conscience and the rule of truth) exposed unto, and they (if it be the good pleasure of our God) come to understand our practice, and subject themselves to the Lord in his commands.

Lastly, The remembrance of what good this our undertaking hath formerly done, in the countries where it hath been spread (of which we had particular notice from several, whose hearts have been refreshed therewith), is no small inducement to us to bring this forth again in print.

Courteous friend! we desire thee soberly to weigh and consider what we have professed before men, and angels, out of the simplicity of our hearts, and let not prejudice prevent

thy profiting ; but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus, delighting thyself in that government, which is by his own hand established in his house. Be not disheartened although thou shouldest hear of the miscarriage of some, knowing that in many things we sin all, and come short of the grace of our God ; nor if thou shouldest be advertised of the falling away of any one, do but consider we live in the last ages of the world, wherein many shall depart from the truth (neither is it a new thing for men to relinquish their profession).

But strive thou to follow God fully, and to stand fast in the simplicity of the truth ; and God our Father, and our Lord Jesus Christ, be with thee, and be thy guide and counsellor.

Signed in the name, and by the appointment of the aforesaid several churches, meeting in London.

WILLIAM KIFFEN,	EDWARD HARRISON,
JOHN SPILSBERY,	RICHARD GRAVES,
JOSEPH SANSON,	EDWARD ROBERTS,
HUGH GOSNELL,	THOMAS WATERS,
THOMAS PAULT,	HENRY FORTY,
JOSEPH PATSHALL,	THOMAS YOUNG,
WILLIAM CONSET,	JOHN WATSON. ⁴

⁴ [Only two of the above, Mr. W. Kiffin and Mr. John Spilsbery, signed the previous editions.]

A

CONFESSION OF FAITH

OF

SEVEN^s CONGREGATIONS OR CHURCHES OF CHRIST IN
LONDON, WHICH ARE COMMONLY (THOUGH
UNJUSTLY) CALLED ANABAPTISTS.

I.

THE Lord our God is but (1 Cor. viii. 6; Isa. xlv. 6, xlv. 9) one God, whose (Exod. iii. 14) subsistence is in himself; whose essence cannot be comprehended by any but himself; who only hath immortality (1 Tim. vi. 16), dwelling in the light which no man can approach unto; who is in himself most (Isa. xliii. 15) holy, every way (Psal. cxlvii. 5) infinite, in (Deut. xxxii. 3) greatness, (Job. xxxvi. 5) wisdom, (Jer. x. 12) power, love; (Exod. xxxiv. 6, 7) merciful and gracious, long-suffering and abundant in goodness and truth, who giveth (Acts xvii. 28; Rom. xi. 36) being, moving, and preservation to all creatures.

II.

In this divine and infinite being, there is the (1 Cor. i. 3) Father, the (John i. 1) Word, and the (John xv. 26) Holy Spirit, each having the whole divine (Exod. iii. 14) essence, yet the essence undivided; all infinite without any beginning,

^s [*The several*; editions, 1651, 1652.]

therefore but (1 Cor. viii. 6) one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties.

III.

God hath (Isa. xlvi. 10; Eph. i. 11; Rom. xi. 33) decreed in himself before the world was concerning all things, (Psa. cxv. 3, cxxxv. 6) whether necessary, (Psal. xxxiii. 15; 1 Sam. x. 9, 26) accidental, or voluntary, with all the circumstances of them,⁶ to work, dispose, and bring about all things⁷ according to the counsel of his own will, to his glory (yet without being the author of sin, or having fellowship with any therein); in which appears his wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing his decree: and God hath, before the foundation of the world, foreordained some men to eternal life, through Jesus Christ, to the praise and glory of his grace; leaving the rest in their sin⁸ to their just condemnation, to the praise of his justice. Prov. xxi. 6; Exod. xxi. 13; Prov. xvi. 33; Psal. cxliv.; Isa. xlv. 7; Jer. xiv. 22; Matt. vi. 28, 30; Col. i. 16, 17; Numb. xxiii. 19, 20; Rom. iii. 4; Jer. x. 10; Eph. i. 4, 5; Jude 4, 6; Prov. xvi. 4.

IV.

In the (Gen. i. 1; Col. i. 16; Isa. xlv. 12) beginning God made all things very good; created man after his own (1 Cor. xv. 45, 46) image, filled with all meet perfection of nature, and free from all sin; but (Eccles. vii. 29) long he abode not in this honour, Satan using the subtlety of the (Gen. iii. 1, 4, 5; 2 Cor. xi. 3) serpent to seduce first Eve,

⁶ ["Whether necessary . . . of them;" omitted in edit., 1651, 1652.]

⁸ ["To act in their sin," edit. 1651-2.]

⁷ ["About all things,"—*them about*, edit. 1651, 2.]

then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, (1 Tim. ii. 14) transgressed the command of God, and fell, whereby (Gal. iii. 22) death came upon all his posterity, who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of (Rom. v. 12, 18, 19, vi. 22; Ephes. ii. 3) death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free.

V.

God in his infinite (Job xxxviii. 11) power and wisdom, doth (Isa. xlvi. 10, 11; Eccles. iii. 14) dispose all things to the end for which they were created, that neither good nor evil⁹ befalls any by chance, or without his (Matt. x. 29, 30; Exod. xxi. 13; Prov. xvi. 33) providence; and that whatsoever befalls the elect, is by his appointment, for his glory, and their (Rom. viii. 28) good.

VI.

All the elect being (Jer. xxxi. 3) loved of God with an everlasting love, are (Eph. i. 3, 7, ii. 4, 9; 1 Thess. v. 9) redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but only and wholly by God, of his free (Acts xiii. 38; 2 Cor. v. 21; Jer. ix. 23, 24) grace and mercy through Jesus Christ, who is made unto us by God, (1 Cor. i. 30, 31; Jer. xxiii. 6) wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth might rejoice in the Lord.

VII.

And (John xvii. 3; Heb. v. 9) this is life eternal, that we might know him the only true God, and Jesus Christ whom he hath sent. And (1 Thess. i. 8; John vi. 36) on the con-

⁹ ["Good nor evil"—*anything*, edit. 1651, 2.]

trary, the Lord will render vengeance in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ.

VIII.

The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not (Col. ii. 23; Matt. xv. 9, 6) men's laws, or unwritten¹ traditions, but) only the word of God contained in the holy (John v. 39; 2 Tim. iii. 15, 16, 17; Isa. viii. 20; Gal. i. 8, 9; Acts iii. 22, 23) scriptures, in which is plainly recorded whatsoever is needful for us to know, believe, and practise, which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed.

IX.

The Lord Jesus Christ, of whom (Gen. iii. 15, xxii. 18, xlix. 10; Dan. vii. 13, ix. 24, 25, 26) Moses and the prophets wrote, the apostles preached, he is the (Prov. viii. 23; John i. 1, 2, 3; Heb. i. 8) Son of God, the brightness of his glory, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also, when the (Gal. iv. 4) fulness of time was come, was made of a woman, of the tribe of (Heb. vii. 14; Rev. v. 5; with Gen. xlix. 9, 10; Rom. i. 3, ix. 10; Matt. i. 16; Luke iii. 23, 26; Heb. ii. 16; Isa. liii. 3, 4, 5; Heb. iv. 15) Judah, of the seed of Abraham and David; to wit, of the Virgin Mary, the Holy Spirit coming down upon her, the power of the Most High overshadowing her; and he was also tempted as we are, yet without sin.

X.

Jesus Christ (1 Tim. ii. 5; Heb. ix. 15; John xiv. 6) is

¹ ["Unwritten;" omitted in edit. 1651, 2.]

made the mediator of the new and everlasting covenant of grace between God and man, ever to be (Isa. ix. 6, 7) perfectly and fully the prophet, priest, and king of the church of God for evermore.

XI.

Unto this office he was appointed by (Prov. viii. 23 ; Isa. xlii. 6, xlix. 15) God from everlasting, and in respect of his manhood, from the womb called, separated, and (Isa. xi. 2, 3, 4, 5, lxi. 1, 2, with Luke iv. 17, 22 ; John i. 14, 16, iii. 34) anointed most fully and abundantly with all gifts necessary, God having without measure poured out his Spirit upon him.

XII.

Concerning his mediatorship, the scripture holds forth Christ's call to his office: for (Heb. v. 4, 5, 6) none takes this honour upon him, but he that is called of God as was Aaron; it being an action of God, whereby a special promise being made, he ordains his Son to this office; which promise is, that Christ should be made a sacrifice for sin, that he should see his (Isa. liii. 10, 11) seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand, (John iii. 16 ; Rom. viii. 32) all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.

XIII.

This office, to be mediator, that is, to be prophet, priest, and king of the church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from him to any other. (1 Tim. ii. 5 ; Heb. vii. 14 ; Dan. vii. 14 ; Acts iv. 12 ; Luke i. 33 ; John xiv. 6).

XIV.

This office to which Christ is called, is threefold, as (Deut. viii. 15, with Acts iii. 22, 23) a prophet, (Heb. iii. 1, and iv. 14, 15) priest, and (Psal. ii. 6) king: this number and order of offices is necessary; for in respect of our (2 Cor. v. 20; Acts xxvi. 18) ignorance, we stand in need of his prophetic office. And in respect of our great (Col. i. 21) alienation from God, we need his priestly office to reconcile us: and in respect of our averseness and utter inability to return to God, we need his kingly office, to (John xvi. 8) convince, (Psal. cx. 3) subdue, (Cant. i. 3; John vi. 44) draw, (Phil. iv. 13) uphold and (2 Tim. iv. 18) preserve us to his heavenly kingdom.

XV.

Concerning the prophesy of Christ, it is that whereby he hath (John i. 18, and xii. 49, 50, and xv. and xvii. 8; Deut. xviii. 15) revealed the will of God, whatsoever is needful for his servants to know and (Matt. xxiii. 10) obey; and therefore he is called not only a prophet and doctor, and the (Heb. iii. 1) apostle of our profession, and the (Mal. iii. 1) angel of the covenant, but also the very (1 Cor. i. 24; Col. ii. 3) wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the gospel to his people.

XVI.

That he might be a prophet every way complete, it was necessary he should be God, and also that he should be man; for unless he had been God, he could never have perfectly understood the will of God; and unless he had been man, he could not suitably have unfolded it in his own person to men. John i. 18; Acts iii. 22, with Deut. xviii. 15; Heb. i. 1.

That Jesus Christ is God is wonderful clearly expressed in the scriptures. He is called, *the mighty God*, Isa. ix. 6; *that Word was God*, John i. 1; *Christ who is God over all*, Rom. ix. 5; *God manifested in the flesh*, 1 Tim. iii. 16. The same is very God, 1 John v. 20; he is the first, Rev. i. 8; he gives being to all things, and without him was nothing made, John i. 2; he forgiveth sins, Matt. ix. 6; he is before Abraham, John viii. 58; he was, and is, and ever will be the same, Heb. xiii. 8; he is always with his to the end of the world, Matt. xxviii. 20, which could not be said of Jesus Christ, if he were not God. And to *the Son he saith, Thy throne, O God, is for ever and ever*, Heb. i. 8; John i. 18.

Also, Christ is not only perfectly God, but perfect man, made of a woman, Gal. iv. 4, made of the seed of David, Rom. i. 3; coming out of the loins of David, Acts ii. 30, of Jesse and Judah, Acts xiii. 23; in that the children were partakers of flesh and blood, he himself likewise took part with them, Heb. ii. 14; *he took not on him the nature of angels*, but the seed of Abraham, v. 16. So that *we are bone of his bone, and flesh of his flesh*, Eph. v. 30; so that *he that sanctifieth, and they that are sanctified, are all of one*, Heb. ii. 11. See Acts iii. 22, Deut. xviii. 15, Heb. i. 1.

XVII.

Concerning his (John xvii. 19; Heb. v. 7, 8, 9, and x. 12; Rom. v. 19; Eph. v. 2; Col. i. 20; Eph. ii. 14, 15, 16; Rom. viii. 34) priesthood, Christ having sanctified himself, hath appeared once to put away sin, by that one offering of himself a sacrifice for sin, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed all rites and shadows, &c., and is now entered within the veil into the holy of holies, which is the presence of God. Also, he makes his people a spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father, any other worship or worshippers. Heb. ix. 24, and viii. 1; 1 Pet. ii. 5; John iv. 23, 24.

XVIII.

The priesthood was not legal or temporary, but according to the order of (Heb. vii. 17) Melchisedec, and is stable and perfect, not for a (Heb. vii. 16, 18, 19, 20, 21, 24, 25) time, but

for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the priest, sacrifice, and altar: he was a priest according to both natures; he was a sacrifice according to his human nature, whence in (Heb. v. 6) scripture it is attributed to his body, to his (Heb. x. 10; 1 Pet. i. 18, 19; Col. i. 20, 22) blood: yet the effectualness of this sacrifice did depend upon his divine nature, therefore it is called the blood of God. He was the altar according to his (Heb. ix. 13; Acts xx. 28) divine nature, it belonging to the (Heb. ix. 14, and xiii. 10, 12, 15; Matt. xxiii. 17; John xvii. 19) altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.

XIX.

Concerning his kingly office, (1 Cor. xv. 4; 1 Pet. iii. 21, 22; Matt. xxviii. 18, 19, 20; Luke xxiv. 51; Acts i. 1, and v. 30, 31; John xix. 36; Rom. xiv. 9; John v. 26, 27; Rom. v. 6, 7, 8, and xiv. 17; Gal. v. 22, 23; Mark i. 27; Heb. i. 14; John xvi. 15; Job. i. 8; Rom. i. 21, xvii. 18; Eph. iv. 17, 18; 2 Pet. ii.) Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth sprituallly govern his church, and doth exercise his power over all angels and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of his enemies. By this kingly power he applieth the benefits, virtue, and fruits of his prophesy and priesthood to his elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by his Spirit: by this his mighty power he ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to his infinite wisdom.

XX.

This his kingly power shall be more fully manifested when he shall come in glory to reign among his saints, when he shall put down all rule and authority under his feet, that the glory of the Father may be perfectly manifested in his Son, and the glory of the Father and the Son in all his members. 1 Cor. xv. 24, 28; Heb. ix. 28; 2 Thess. i. 9, 10; 1 Thess. iv. 15, 16, 17; John xvii. 21, 26.

XXI.

Jesus Christ by his death did purchase salvation for the elect that God gave unto him. These only have interest in him, and fellowship with him,² for whom he makes intercession to his Father in the behalf of, and to them alone³ doth God by his Spirit apply this redemption unto, as also the free gift of eternal life⁴ is given to them, and none else. Eph. i. 14; Heb. v. 9; Matt. i. 21; John xvii. 6; Heb. vii. 25; 1 Cor. ii. 12; Rom. viii. 29, 30; 1 John v. 12; John xv. 13; John iii. 16.

XXII.

Faith is the (Ephes. ii. 8; John vi. 29, and iv. 10; Phil. i. 29 Gal. v. 22) gift of God, wrought in the hearts of the elect by the Spirit of God; by which faith⁵ they come to know and believe the truth of the (John xvii. 17; Heb. iv. 11, 12; John vi. 63) scriptures, and

² ["These have interest in him, and being called have fellowship with him."—Edit. 1651, 2.]

⁴ ["And glory;" inserted in edit. 1651, 2.]

³ ["Alone," omitted in edit., 1651, 2.]

⁵ ["Faith;" omitted in edit. 1651, 2.]

the excellency of them above all other writings and all things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulness of the Spirit in its workings and operations, and so are enabled to cast their souls upon this truth thus believed.

XXIII.

All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance; (Matt. vii. 24, 25; John xiii. 10; John x. 28, 29) so that he still begets and nourisheth in them faith, repentance, love, joy, hope, (1 Pet. i. 4, 5, 6; Isa. xlix. 13, 14, 15, 16) and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; notwithstanding through unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for a time, yet God is still the same, 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 palms of his hands, and their names having been written in the book of life from all eternity.

XXIV.

Faith is ordinarily (Rom. x. 17; 1 Cor. i. 28) begotten by the preaching of the gospel, or word of Christ, without respect to (Rom. ix. 16) any power or agency in the creature; but it being wholly (Ezek. xvi. 16; Rom. iii. 12) passive, and dead in trespasses and sins, doth believe and is converted by no less (Rom. i. 16; Ephes. i. 19; Col. ii. 12) power than that which raised Christ from the dead.

XXV.

The preaching of the gospel to the conversion of sinners is (John iii. 14, 15, and i. 12; Isa. lv. 1; John vii. 37) absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law; but only and alone the naked soul, a (1 Tim. i. 15; Rom. iv. 5, and v. 8; Acts v. 30, 31, and ii. 36; 1 Cor. i. 22, 24) sinner and ungodly, to receive Christ crucified, dead, and buried, and risen again, who is made a Prince and a Saviour for such sinners as through the gospel shall be brought to believe on him.

XXVI.

The same power that converts to faith in Christ, carrieth on the (1 Pet. i. 5; 2 Cor. xii. 9) soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by (1 Cor. xv. 10; Phil. ii. 12, 13; John xv. 5; Gal. ii. 19, 20) grace, and is carried on in all obedience and temptations by the same.

XXVII.

All believers (1 Thess. i. 1; John xvii. 21, and xx. 17; Heb. ii. 11; 1 John iv. 16) are by Christ united to God, by which union God is one with them and they are one with him; and that all believers are the (Gal. ii. 19, 20) sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come.

XXVIII.

Those that have union with Christ, are justified from (1 John i. 7; Heb. x. 14, and ix. 26; 2 Cor. v. 19; Rom. iii. 23; Acts xiii. 38, 39; Rom. v. 1, and iii. 25, 30) all their sins by the blood of Christ; which justification is a gracious

and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by his death for all their sins. And this applied (in the manifestation of it) through faith.⁶

XXIX.

All believers are a holy and (1 Cor. xi. 9; 1 Pet. ii. 9) sanctified people, and that sanctification is a spiritual grace⁷ of the (Eph. i. 4) new covenant, and an effect of the (1 John iv. 16; Matt. xxviii. 20) love of God manifested in the soul, whereby the believer presseth after a heavenly and evangelical obedience to all the commands which Christ, as head and king in his new covenant, hath prescribed to them.

XXX.

All believers through the knowledge of (2 Cor. v. 19; Rom. v. 9, 10) that justification of life given by the Father, and brought forth by the blood of Christ, have as their great privilege of that new (Isa. liv. 10, and xxvi. 12) covenant, peace with God and reconciliation, whereby they that were afar off are made nigh by (Eph. ii. 13, 14) that blood, and have (Eph. iv. 7) peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by (Rom. v. 10, 11) whom we have received the atonement.

XXXI.

All believers in the time of this life, are in a continual (Rom. vii. 23, 24; Eph. vi. 10, 11, 12, 13) warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, (Heb. ii. 9, 10; 2 Tim. iii. 12) tribulations, and persecutions, being (Rom. viii. 29;

⁶ [Edit. 1651, 2, read, "And this is to be applied by the Spirit through believing."]

⁷ ["Is a spiritual grace;" edit. 1651, 2, read, "is a special fruit."]

1 Thes. iii. 3 ; Gal. ii. 19, 20 ; 2 Cor. v. 7) predestinated and appointed thereunto ; and whatsoever the saints possess or enjoy of God spiritually, is by faith ; and outward and temporal things, are lawfully enjoyed by a civil right by them who have (Deut. ii. 5) no faith.

XXXII.

The only strength by which the saints are enabled to encounter with all oppositions and (John xvi. 33) trials, is (John xv. 5 ; Phil. iv. 11) only by Jesus Christ, who is the Captain of their salvation, being made perfect through (Heb. ii. 9, 10) sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting kingdom.⁸ (2 Tim. iv. 18)

XXXIII.

Jesus Christ hath here on earth a spiritual kingdom, (Matt. xi. 11 ; 2 Thess. i. 15, and 1 Cor. i. 2 ; Eph. i. 1) which is his church, whom he hath purchased and redeemed to himself as a peculiar inheritance ; which church is a company of visible saints, (Rom. i. 7 ; Acts xix. 8, 9, and xxvi. 18 ; 2 Cor. vi. 17 ; Rev. xviii. 4) called and separated from the world by the word and (Acts ii. 37, with x. 37) Spirit of God, to the visible profession of the faith of the gospel, (Rom. x. 10 ; Matt. xviii. 19, 20 ; Acts ii. 42) being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement,⁹ in the (Acts ix. 26 ; 1 Pet. ii. 5) practical enjoyment of the ordinances commanded by Christ their head and king.

⁸ ["And glory;" added in edit. 1651, 2.]

⁹ ["By mutual consent," edit. 1651, 2.]

XXXIV.

To this church he (Matt. xxviii. 18, 19, 20) hath made his promises, and given the signs of his covenant, (1 Cor. xi. 24, and iii. 21; 2 Cor. vi. 18; Rom. ix. 4, 5); presence, acceptance, love, (Psal. cxxxiii. 3) blessing, and (Rom. iii. 7, 10) protection. Here are the fountains and springs of his heavenly graces (Ezek. xlvi. 2), flowing forth to refresh and strengthen them.

XXXV.

And all his servants of all estates are to acknowledge him to be their prophet, priest, and king; (Acts ii. 41, 47; Isa. iv. 3; 1 Cor. xii. 6, 7, 12, 18; Ezek. xx. 40, 37) and called thither to be enrolled among his household servants, to present their bodies and souls, and to bring their gifts [that] God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled sheepfold, and watered (Cant. iv. 12; Eph. ii. 19; Rom. xii. 4, 5, 6; Col. i. 12, and ii. 5, 6, 19) garden, to have communion here with his saints, that they may be assured that they are made meet to be partakers of their (Acts xx. 32) inheritance in the kingdom of God; and to supply each other's wants, inward and outward; (and although each person hath a (Acts v. 4) propriety in his own estate, yet they are to supply each other's wants, according as their (Acts ii. 44, 45, and iv. 34, 35) necessities shall require, that the name of Jesus (Luke xiv. 26; 1 Tim. vi. 1) Christ may not be blasphemed through the necessity of any in the church; and also being come, they are here by himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together (Eph. iv. 16) according to the effectual working of every part, to the edifying of itself in love.

XXXVI.

Being thus joined, every church (Acts i. 23, 26, and vi. 3,

with xv. 22, 25) hath power given them from Christ, for their well-being, to choose among themselves meet persons for (Rom. xii. 7, 8) elders and deacons,¹ being qualified according to the word, (1 Tim. iii. 2, 6, 7, 8; 1 Cor. xii. 8, 28; Heb. xiii. 7, 17; 1 Pet. v. 1, 2, 3) as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his church, and that none have any power to (1 Pet. iv. 15) impose on them either these or any other.

XXXVII.

That the ministers lawfully called, as aforesaid, ought to continue in their calling and place, according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind. Heb. v. 4; Joh. x. 3, 4; Acts xx. 28, 29; Rom. xii. 7, 8; Heb. xiii. 7, 17; 1 Pet. v. 1, 2, 3.

XXXVIII.²

The ministers of Christ ought to have whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance, they that preach the gospel should live of the gospel by the law of Christ. 1 Cor. ix. 7, 14; Gal. vi. 8; Phil. iv. 15, 16; 2 Cor. x. 4; 1 Tim. i. 9; Psal. cx. 3.

XXXIX.

Baptism is an ordinance of the (Matt. xxviii. 18, 19; John iv. 1; Mark xvi. 15, 16; Acts ii. 37, 38, and viii. 36, 37, 38, and xviii.) new testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith,³ ought to be baptized, and after to partake of the Lord's supper.

¹ [First edit, "Pastors, teachers, elders, and deacons."]

² [This article is omitted in the subsequent editions of 1651, 1652]

³ ["And desiring of it;" inserted in edit. 1651, 2.]

XL.

That the way and manner of the (Matt. iii. 6, 16; Mark i. 5, verse 9, reads *into Jordan* in Greek; John iii. 23; Acts viii. 38; Rev. ii. 5, and vii. 14, with Heb. x. 22) dispensing this ordinance, is dipping or plunging the body under water; it being a sign, [it] must answer the thing signified, which is, that interest the saints have in the (Rom. vi. 3, 4, 5, 6; 2 Cor. xv. 28, 29) death, burial, and resurrection of Christ: and that as certainly as the body is buried under water and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of the resurrection, to reign with Christ.⁴

XLI.

The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent, the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel. Isa. viii. 16; Eph. iii. 7; Matt. xxviii. 19; John iv. 2; Acts x. 7; chap. xi. 20; 1 Cor. xi. 24, with 1 Cor. x. 16, 17.

XLII.

Christ hath likewise given power to his church to receive in and cast out any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship. Rom. xvi. 2; Matt. xviii. 17; 1 Cor. v. 4, 11, 13, with xii. 6, 2, 3; 2 Cor. ii. 6, 7.

⁴ The word *baptizo* signifies to dip or plunge, (yet so as convenient garments be both upon the administrator and subject, with all modesty.)

[Which is also our practice, as many eye-witnesses can testify. Edit. 1651, 2.]

XLIII.

And every particular member of each church, how excellent, great, or learned soever, is subject to this censure and judgment: and that the church ought not without great care and tenderness, and due advice, but by the rule of faith,⁵ to proceed against her members. Matt. xviii. 16, 17, 18; Acts xi. 2, 3; 1 Tim. v. 19, 20, 21; Col. iv. 17; Acts xv. 1, 2, 3.

XLIV.

Christ, for the keeping of this church in holy and orderly communion, placeth some special men over the church, who by their office are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, he hath given authority, and laid duty upon all to watch over one another. Acts xx. 27, 28; Heb. xiii. 17, 24; Matt. xxiv. 45; 1 Thess. v. 2, 14; Jude 3. 20; Heb. x. 34, 35, and xii. 15.

XLV.

Also such to whom God hath given gifts in the church may and ought to prophesy, according to the proportion of faith, and so to teach publicly the word of God, for the edification, exhortation, and comfort of the church. 1 Cor. xiv. 3, &c.; Rom. xii. 6; 1 Pet. iv. 10, 11; 1 Cor. xii. 7; 1 Thes. v. 19, 20, 21.

XLVI.

Thus being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men

⁵ ["And truth," inserted in edit. 1651, 2.]

subject to failings, there will be difference in the true constituted church) until they have, in due order and tenderness, sought redress thereof. Rev. ii. and iii. chap.; Acts xv. 12; 1 Cor. i. 10; Heb. x. 25; Jude 19.; Rev. ii. 20, 21, 24; Acts xv. 1, 2; Rom. xiv. 1, and xv. 1, 2, 3.

XLVII.

And although the particular congregations be distinct and several (1 Cor. iv. 17, and xiv. 33, 36, and xvi. 1) bodies, every one as a compact and knit (Psal. cxxii. 3; Eph. ii. 12, 19, with Rev. xxi.) city within itself: yet are they all to walk by (1 Tim. iii. 15, and vi. 13, 14; 1 Cor. iv. 17) one rule of truth; so also they (by all means convenient) are to have the counsel and help (Acts xv. 2, 3; Cant. viii. 8, 9; 2 Cor. viii. 1, 4, 13, 14) one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

XLVIII.

A civil (Rom. xiii. 1, 2, 3, 4; 1 Pet. ii. 13, 14; 1 Tim. ii. 1, 2, 3) magistracy is an ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience' sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

The supreme magistracy of this kingdom we acknowledge to be the King and Parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth: and we acknowledge with thankfulness that God hath made this present king and parliament honourable in throwing down the prelatial hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are

ever engaged to bless God, and honour them for the same. And concerning the worship of God, there is but one Lawgiver, which is able to save and destroy, James iv. 12, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship; and for any to make more, were to charge Christ with want of wisdom or faithfulness, or both, in not making laws enough, or not good enough for his house: surely it is our wisdom, duty, and privilege to observe Christ's laws only, Psa. ii. 6, 9, 10, 12. So it is the magistrate's duty to tender the liberty of men's consciences, Eccl. viii. 8, (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying) and to protect all under them from all wrong, injury, oppression, and molestation; so it is our duty not to be wanting in nothing which is for their honour and comfort. And whatsoever is for the well-being of the commonwealth wherein we live, it is our duty to do; and we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing *whatsoever is not of faith is sin*: and as we cannot do anything contrary to our understandings and consciences, so neither can we forbear the doing of that which our understandings and consciences bind us to do; and if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James v. 4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 Pet. v., Gal. v." ⁶

XLIX.

But in case we find not the magistrate to favour us herein,⁷ (Acts ii. 40, 41; iv. 19; v. 28, 29, 41; xx. 23; 1 Thess. iii. 3; Phil. i. 28, 29; Dan. iii. 16, 17; vi. 7, 10, 22, 23,) yet we dare not suspend our practice, because we believe we ought to go on in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy scriptures, and this our confession of faith a part of them; and that we are to witness to the truth of the old and

⁶ [The above remarks were omitted in the editions of 1651 and 1652 when the king was no longer alive, and the government was in the hands of Cromwell.]

⁷ [The two subsequent editions commence this article in the follow-

ing way: "That we have great cause to bless God and to be thankful for the peace and liberty we enjoy in the service of our God under the present government; but if the magistrate should not favour us herein, yet we dare not," &c., &c.]

new testament unto the death, if necessity require, in the midst of all trials and afflictions, as his saints of old have done, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our own lives dear unto us, so we may finish our course with joy, remembering always, that we ought to (1 Tim. vi. 13, 14, 15; Rom. xii. 1, 8; 1 Cor. xiv. 37) obey God rather than men, who will, when we have finished our course and kept the faith, give us (Rev. ii. 20) the crown of righteousness; to (2 Tim. iv. 6, 7, 8; Rom. xiv. 10, 12; 2 Cor. v. 10; Psa. xlix. 7; Psa. l. 22) whom we must give an account of all our actions, and no man being able to discharge us of the same.

L.

It is lawful for a Christian to be a magistrate or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth and ending of all strife; and that by rash and vain oaths the Lord is provoked, and this land mourns. Acts viii. 38; x. 1, 2, 35, 44; Rom. xvi. 23; Deut. vi. 13; Rom. i. 9; 2 Cor. x. 11; Jer. iv. 2; Heb. vi. 16.

[In the first edition, the 49th and 50th articles were as follows. In subsequent editions, articles 50 and 52 were substituted, on Oaths and a Resurrection.

“49. The supreme magistracy of this kingdom we believe to be the king and parliament, freely chosen by the kingdom; and that in all those civil laws which have been acted by them, or for the present is or shall be ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving ourselves bound to defend both the persons of those thus chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively submitting to some ecclesiastical laws, which might be conceived by them to be their duties to establish, which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures.

“50. And if God should provide such a mercy for us, as to incline the magistrates' hearts so far to tender our consciences, as that we might be protected by

them from wrong, injury, oppression, and molestation, which long we formerly have groaned under by the tyranny and oppression of the prelatical hierarchy, which God through mercy hath made this present king and parliament wonderful honourable, as an instrument in his hand, to throw down; and we thereby have had some breathing time, we shall, we hope, look at as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it.]”

LI.

We are to give unto all men whatsoever is their due, as their place, age, and estate require; and that we defraud no man of anything, but to do unto all men as we would they should do unto us. 1 Thess. iv. 6; Rom. xiii. 5, 6, 7; Matt. xxii. 21; Tit. iii.; 1 Pet. ii. 15, 17; v. 5; Eph. v. 21, 23; vi. 1, 9; Tit. iii. 1, 2, 3.

LII.

There shall be a (Acts xxiv. 15; 2 Cor. v. 10; Rom. xiv. 12) resurrection of the dead, both of the just and unjust, and every one shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

THE CONCLUSION.

Thus we desire to give unto Christ that which is his, and unto all lawful authority that which is their due: and to owe nothing to any man but love, to live quietly and peaceably, as it becometh saints, endeavouring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us; that as our practice is, so it may prove us to be a conscionable, quiet, and harmless people (no ways dangerous or troublesome to human society), and to labour and work with our hands that we may not be chargeable to any, but to give to him that

needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be stedfast and immovable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

PSAL. LXXIV. 21, 22.

Arise, O God, plead thine own cause: remember how the foolish man blasphemeth thee daily.

Oh, let not the oppressed return ashamed, but let the poor and needy praise thy name.

Come, Lord Jesus! come quickly.

FINIS.

AN
APPENDIX
TO A
CONFESSION OF FAITH;

OR,

A MORE FULL DECLARATION OF THE FAITH AND JUDGEMENT
OF BAPTIZED BELEEVERS.

OCCASIONED BY THE INQUIRY OF SOME WELL-AFFECTED AND GODLY
PERSONS IN THE COUNTRY.

Written by BENJAMIN COX, a Preacher of the Gospel of Jesus Christ.

Published for the further clearing of the Truth, and discovery of their mistake
who have imagined a dissent in fundamentals where there is none.

Matth. x. 27, 28.

*What I tel you in darkness, that speak ye in light : and what yee hear in the ear,
that preach yee upon the house-tops.*

And fear not, &c.

LONDON, Printed in the year 1646.

(Novemb. 30.)

A MORE FULL
DECLARATION
OF THE
FAITH AND JUDGEMENT
OF
BAPTIZED BELEEVERS:

Be ready always, saith the apostle Peter, to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, 1 Pet. iii. 15. It is therefore our duty, in meekness and love, to give an answer to those godly persons which desire to be fully informed of our judgment concerning religion and the ways of our God. To those, therefore, that have expressed a desire to be so informed, I thus answer :—

In a book lately reprinted, entitled, “A Confession of Faith of Seven Congregations or Churches of Christ in London,” &c., is a plain and sincere expression of our judgment in the things therein spoken of, in 52 Articles : and if our judgment touching some particulars, wherein we seem or are supposed to dissent from some others, do not appear clearly enough in that confession, I hope the same shall somewhat more clearly appear in this ensuing Appendix.¹

I.

We believe that the punishment due to Adam for his first rebellion, and due to all men for their sin in Adam, and for all their sins against the law, was not a laying of the whole person of man in the dust, or grave, eternally without life or sense ; for then the punishment of man that sinned, should not have differed from the punishment of the brute beast that sinned not. But the punishment due to man, as aforesaid,

¹[Mr. Cox's name is subscribed to the Confession of 1646. It is there spelt Benjamin *Cockes*.]

was *indignation and wrath, tribulation and anguish*, and that eternal: and consequently the redemption which we have by Christ from the curse of the law, is a redemption from eternal misery and torment. This we learn from these places of Scripture compared together; Rom. ii. 8, 9; Jude 7; Gal. iii. 13; Heb. ix. 12.

II.

We believe that the eternity of the punishment of the vessels of wrath is an absolute eternity, knowing no end; as well as the eternity of the life of the saints: Matt. xxv. 46. This we maintain against those that affirm "that all men shall be saved at the last."

III.

Although all the power of the creature to act be from the Creator, and there is a providence of God always extended to every creature and to every action of the creature; yet we judge that the sinful corruption of the creature, and the sinfulness of the creature's action, is from the creature, and not from God; and that it is a great sin to say that God is the author of sin: Eccl. vii. 29; Habak. i. 13; Jas. i. 13, 14, 15; 1 Cor. xiv. 33; 1 John ii. 16. As touching that place which is here objected against us, viz., Amos iii. 6, *Shall there be evil in a city, &c.*—we conceive that it is either to be rendered according to the last translation in the margin; *Shall there be evil in a city, and shall not the Lord do somewhat?* Or else that it is to be understood only of the evil of punishment, and not of the evil of sin.

IV.

We teach that they only do or can believe in Jesus Christ, to whom it is given to believe in him by a special, gracious, and powerful work of his Spirit; and that this is (and shall be) given to the elect in the time appointed of God for their

effectual calling; and to none but the elect. John vi. 64, 65; Philip. i. 29; Jer. xxxi. 33, 34; Ezek. xxxvi. 26; Rom. viii. 29, 30; John x. 26. This we hold against those that do maintain a freewill and sufficient ability in all men to believe, and do deny election.

V.

We affirm, that as Jesus Christ never intended to give remission of sins and eternal life unto any but his sheep (John x. 15; John xvii. 2; Ephes. v. 25, 26, 27; Rev. v. 9); so these sheep only have their sins washed away in the blood of Christ. The vessels of wrath, as they are none of Christ's sheep, nor ever do believe in him, so they have not the blood of Christ sprinkled upon them, neither are they partakers of him; and therefore have all their sins remaining upon them, and are not saved by Christ from any of them under any consideration whatsoever; but must lie under the intolerable burden of them eternally. The truth of this appears unto us by the light of these scriptures compared together; Heb. xii. 24; 1 Pet. i. 2; Heb. iii. 14; Matt. vii. 23; Eph. v. 6; 1 Tim. i. 9; John viii. 24.

VI.

Though some of our opposers do affirm, that by this doctrine we leave no gospel to be preached to sinners for their conversion; yet through the goodness of God we know and preach to sinners this precious gospel: *God so loved the world* (that is, hath been so loving to mankind) *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* John iii. 16; and this faithful saying, worthy of all acceptation, *that Jesus Christ came into the world to save sinners,* 1 Tim. i. 15; viz., all those sinners (how vile and grievous soever) not only which already do, but also which hereafter shall believe on him to life everlasting, 1 Tim.

i. 16; and that *to Christ all the prophets give witness, that through his name, whosoever believeth in him shall receive remission of sins.* Acts x. 43. And this is called *the word of the Gospel,* Acts xv. 7. This is the gospel which Christ and his apostles preached, which we have received, and by which we have been converted unto Christ. And we desire to mind what Paul saith in Gal. i. 9, *If any man preach any other gospel unto you than that ye have received, let him be anathema.*

VII.

Though we confess that no man doth attain unto faith by his own good will, John i. 13, yet we judge and know that the Spirit of God doth not compel a man to believe against his will, but doth powerfully and sweetly create in a man a new heart, and so make him to believe and obey willingly; Ezek. xxxvi. 26; Psa. cx. 3. God thus working in us both to will and to do, of his good pleasure; Philip. ii. 13.

VIII.

Though all our workings for life be in vain, irregular, and not accepted of God (Jesus Christ being our life, who is freely given to us of God), yet we believe and know that being made partakers of Jesus Christ we do, and shall, and must, through him, and walking in him, bring forth the fruit of good works, serving God (in true obedience, and love, and thankfulness unto him), in holiness and righteousness, being *his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them;* Eph. ii. 10; Luke i. 74, 75.

IX.

Though we that believe in Christ be not under the law, but under grace, Rom. vi. 14; yet we know that we are not lawless, or left to live without a rule; *not without law to God,*

but under law to Christ. 1 Cor. ix. 21. The gospel of Jesus Christ is a law or commanding rule unto us, whereby, and in obedience whereunto, we are taught to live soberly, righteously, and godly in this present world; Titus ii. 11, 12; the directions of Christ, in his evangelical word, guiding us unto and in this sober, righteous, and godly walking, 1 Tim. 10, 11.

X.

Though we be not now sent to the law, as it was in the hand of Moses, to be commanded thereby, yet Christ in his gospel teacheth and commandeth us to walk in the same way of righteousness and holiness that God by Moses did command the Israelites to walk in, all the commandments of the second table being still delivered unto us by Christ, and all the commandments of the first table also (as touching the life and spirit of them) in this epitome or brief sum, *Thou shalt love the Lord thy God with all thine heart, &c.* Matt. xxii. 37, 38, 39, 40; Rom. xiii. 8, 9, 10.

XI.

Though no sin be imputed to those that believe in Christ, nor any sin do totally or fully reign over them, or in them; yet in them *the flesh lusteth against the spirit*, Gal. v. 17; and *in many things they all offend*, James iii. 2; where the apostle speaks of offences that one believer may take notice of in another. Thus *there is not a just man upon earth, that doth good and sinneth not*, Eccles. vii. 20; and *if we say that we have no sin, we deceive ourselves, and the truth is not in us.* 1 John i. 8.

XII.

Though there be no condemnation to them that are in Christ Jesus, yet are they taught, and that effectually, to be

ashamed of their sins, Rom. vi. 21; and to be sorry for them after a godly sort, 2 Cor. iii. 9, 10, 11; yea to loathe themselves for them, Ezek. xxxvi. 31; because that sin is an evil and a filthy thing, and in its own nature tends to the provoking and dishonouring of God, being disobedient against God, and a thing which the most holy God declares himself to loathe and abhor; so that nothing but the blood of Christ could purge us from our sins and reconcile us to God, whom by sin we had offended. Therefore the saints both are and must be grieved, and must judge themselves, because they have sinned against their holy and glorious God, and merciful and loving Father, 1 Cor. xi. 31.

XIII.

Though nothing be hid from God, and God imputeth not iniquity to any believer, yet ought we to confess our sins unto God, and to beseech him to deal with us according to his own promise; viz., to be still gracious and merciful unto us though we have sinned against him, not being wroth with us, nor rebuking us, nor ceasing to do good unto us because we have sinned, Isa. liv. 9; Heb. viii. 12; Dan. ix. 18, 19, 20; Psa. xxxii. 5; Psa. xxv. 7; Ezek. xxxvi. 37; James v. 15. Thus, according to Christ's direction, we pray unto God to forgive us our sins, Luke xi. 4; yet still we are to look upon God as our Father, Luke xi. 2; and consequently upon ourselves as his children; and so not short of justification, or under wrath, but washed in Christ's blood from all our sins. In such confession and petitions we show obedience to God, and do also exercise faith towards God, and repentance, or godly sorrow for sin, by which we see and confess that we for our parts have deserved wrath.

XIV.

Though they which are once really engrafted into Christ, shall

certainly *be kept by the power of God through faith unto salvation*, 1 Pet. i. 5; yet ought they to *beware, lest being led away with the error of the wicked, they fall from their own steadfastness*, 2 Pet. iii. 17. They ought, therefore, to seek continual support from God. Yea, they ought to seek at God's hand (in prayer, and in the right use and study of his word, and in the right use of his ordinances), not only continuance, but also growth in grace, 2 Pet. iii. 18. First, because this is God's command. Secondly, because God, who will establish them, will do it in this way; viz., giving them grace to be obedient to this his command, and blessing them in this obedience.

XV.

As we mind that our whole salvation is given unto us of the Father by Jesus Christ, and for his sake; so we likewise mind, that the Father's giving Jesus Christ for us, and to us, and so saving us in him and for his sake, is the acting and manifesting of that free love of his towards us, which was in himself from all eternity, John xvii. 23; Eph. i. 4, 5.

XVI.

Although a true believer, whether baptized or unbaptized, be in the state of salvation, and shall certainly be saved; yet in obedience to the command of Christ every believer ought to desire baptism, and to yield himself to be baptized according to the rule of Christ in his word. And where this obedience is in faith performed, there Christ makes this his ordinance a mean of unspeakable benefit to the believing soul, Acts ii. 38, xxii. 16; Rom. vi. 3, 4; 1 Pet. iii. 21. And a true believer that here sees the command of Christ lying upon him, cannot allow himself in disobedience thereunto, Acts xxiv. 16.

XVII

Believers baptized ought to agree and join together in a constant profession of the same doctrine of the gospel, and in professed obedience thereunto, and also in fellowship, and in breaking of bread, and in prayers, Acts ii. 42. And a company of baptized believers so agreeing and joining together, are a church or congregation of Christ, Acts ii. 47.

XVIII.

As the preaching of the gospel, both for the conversion of sinners, and the edifying of those that are converted; so also the right use of baptism, and of the Lord's supper, ought to be till the end of the world, Matt. xxviii. 19, 20; 1 Cor. xi. 26.

XIX.

A disciple gifted and enabled by the Spirit of Christ to preach the gospel, and stirred up to this service by the same Spirit bringing home to his soul the command of Christ in his word for the doing of this work, is a man authorized and sent by Christ to preach the gospel; see Luke xix. 12, &c.; Mark xvi. 15; and Matt. xxviii. 19; compared with Acts viii. 4; Philip. i. 14; 3 John 7. And those gifted disciples which thus preach Jesus Christ who came in the flesh, are to be looked upon as men sent and given of the Lord, 1 John iv. 2; Rom. x. 15; Eph. iv. 11, 12, 13. And they which are converted from unbelief and false worship, and so brought into church fellowship by such preachers, according to the will of Christ, are a seal of their ministry, 1 Cor. ix. 2. And such preachers of the gospel may not only lawfully administer baptism unto believers, and guide the action of a church in the use of the supper (Matt. xxviii. 19; Acts viii. 5—12; 1 Cor. x. 16); but may also call upon the churches, and advise them to choose fit men for officers, and may

settle such officers so chosen by a church, in the places or offices to which they are chosen, by imposition of hands and prayer, Acts vi. 3—6; xiv. 23; Titus i. 5.

XX.

Though a believer's right to the use of the Lord's supper do immediately flow from Jesus Christ apprehended and received by faith; yet inasmuch as all things ought to be done not only decently, but also in order, 1 Cor. xiv. 40; and the word holds forth this order, that disciples should be baptized, Matt. xxviii. 9; Acts ii. 38; and then be taught to observe all things (that is to say, all other things) that Christ commanded the apostles, Matt. xxviii. 20; and accordingly the apostles first baptized disciples, and then admitted them to the use of the supper, Acts ii. 4, 42; we therefore do not admit any to the use of the supper, nor communicate with any in the use of this ordinance, but disciples baptized, lest we should have fellowship with them in their doing contrary to order.

XXI.

Although we know that in some things we are yet very dark, and in all things as yet we know but in part, and do therefore wait upon God for further light; yet we believe that we ought in our practice to obey, and serve, and glorify God, in the use of that light which he hath given us; and not neglect the good using of that light which God hath already given us, under pretence of waiting for more, 1 Cor. xiii. 9; Acts xviii. 25.

XXII.

As Christ doth not teach nor allow that we should be without natural affection, or unsociable (see Rom. i. 31), so our being made partakers of Christ doth not discharge us

from the duties of our relations. Believing servants must perform the duties of servants towards their masters, though unbelieving, 1 Tim. vi. 6. So believing children must perform the duties of children towards their parents, Col. iii. 20; believing wives, the duties of wives towards their husbands, 1 Pet. iii. 1; and believing subjects must be subject to principalities and powers, and obey magistrates, Rom. xiii. 1, &c.; Titus iii. 1; 1 Pet. ii. 13—15. But still they must remember that their fear toward God must not be taught by the precept of men, Isa. xxix. 13; that they ought to obey God rather than men, Acts v. 29; and that the submission that must be given to men, must be given to them for the Lord's sake, 1 Pet. ii. 14.

Thus I conclude with the apostle's words (in 2 Tim. ii. 7) a little varied, but not misapplied; *Consider what we teach, and the Lord give you understanding in all things.*

FINIS.

A
C O N F E S S I O N
O F T H E
F A I T H
O F S E V E R A L
C H U R C H E S O F C H R I S T

In the County of *Somerset*, and of
some Churches in the Counties neer ad-
jacent.

1 Peter iii. 15.

Sanctifie the Lord God in your hearts, and be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Matthew x. 32.

Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven.

Isaiah viii. 20.

To the Law and to the Testimony, if they speak not according to this rule it is because there is no light in them.

Acts xvii. 11.

These were more noble than those in Thessalonica, in that they received the word with all readiness of minde, and searched the Scriptures daily, whether those things were so.

London, Printed by *Henry Hills*, and are to be sold by
Thomas Brewster, at the three Bibles at the West end
of *Pauls*, 1656.

August 10.

THE EPISTLE DEDICATORY.

To the Sons and Daughters of Zion, grace, peace, &c., be multiplied.

DEARLY BELOVED,

It may with some seem altogether needless and useless to bring to public view, a narrative of faith in such a day as this is; especially there having been the like brought forth by several baptized congregations formerly.¹ Unto which we reply, that our publishing this narrative of our faith and practice, is not from any dislike we found with the former confession of our beloved brethren, whom we own, and with whom we are one both in faith and practice, neither is there anything in ours contradictory to our brethren, that we know of, that have gone before us.

We can say, when the Lord set us first upon this work, we did not think of bringing it to public view; but did it rather for a trial of our unity in the faith, for our more clear fellowship one with another, from our harmony in faith and practice.

Yet, having finished it according to our apprehensions (and we believe a measure of the teachings of the Lord), now judge there is a more than ordinary necessity for us thus to publish our faith.

1. In regard of the general charge laid upon our profession, as if none in the countries that professed baptism were of our brethren's judgment that published that con-

¹ We mean the Narrative published by the seven churches in London.

fession of faith in London, but hold freewill, falling away from grace, &c., all which, through the grace of God, we disclaim; and not only we, but to our knowledge many other churches in the adjacent counties, who stand fast in the profession of the unchangeable love of God in Jesus Christ to his people.

2. Being very sensible of the great distractions and divisions that are amongst professing people in this nation, the many ways and wiles of Satan to seduce and deceive souls, the great departing from the faith, and that under glorious notions of spiritualness and holiness, Satan transforming himself into an angel of light, and his ministers into ministers of righteousness; we could not but judge it our bounden duty in this our day to come forth in a renewed declaration of our faith, as a public testimony before all men that (through grace) we do with one soul desire to cleave to the Lord, contending earnestly for the faith that was once given to the saints: for this being the great design of Satan to destroy the faith and practice of the gospel churches, we judge nothing more suitable and proper to us as churches of our Lord, wherein we might bear our witness for him (in this day of temptation) in print as well as in practice, than this our testimony to the faith and truth as it is in Jesus. And, oh! that it might be a remembrancer to all our sister churches in this commonwealth, that they be not soon moved from the hope of the gospel; and give us leave to cry mightily unto you, and to be your remembrancers, as from the Lord, in these few following particulars:—

1. That it be your care, and that which may daily lie next your hearts, to have a high and precious esteem of Jesus Christ, and of him crucified; God having made him to his people, to be the way, the truth, and the life. John xiv. 6. I know that it hath been the design of Satan in all ages to seek the undermining of Him; for Satan knows that God

hath made him to be the way of salvation to all that truly believe in him. Hence it is that the devil said to Christ, *We know thee who thou art, &c.* The devil knows that there is no other name given under heaven by which we may be saved, Acts iv. 12; he who goes about like a roaring lion, seeking whom he may devour, 1 Pet. v. 8; and if he cannot have his prey in one way, he will seek it in another; he can and doth transform himself into an angel of light, and his ministers as the ministers of the righteousness, 2 Cor xi. 14, 15. It is all one with the adversary, whether he ruin souls in the way of profession or in a way of profaneness; and if in profession he cannot quiet souls with the form without the power, which is his great work, 2 Tim. iii. from the first to the fifth verse, Pet. i. 16; then he will pretend to bring them into a power without all form: all form must be accounted fleshly, yea, Christ himself (the most glorious dispensation of God, the spirit and the life of souls truly living in him by faith, without whom there is neither grace nor glory) must now be accounted fleshly, and all that own it, must be of the devil. Oh! the subtle ways of Satan to deceive and ruin souls. Oh! give us leave to call upon you, and to cry unto the Lord both for ourselves and you, that he who is our shepherd, and bishop of our souls, would now be our keeper in this hour of temptation. Oh! be not easily cheated out of your esteem of and interest in a crucified Jesus. Oh! little do souls think what they lose when they part with the man Christ Jesus, trampling the blood of the covenant under feet, for nothing but wind and vanity. They sow the wind, and shall reap the whirlwind, if mercy do not recover them again, who lay aside Christ, scripture, and obedience all at once, subjecting themselves to a suggestion, or voice within them, more than to the mind of God, written in the holy scriptures; who lay aside Christ in all his offices. We say again, let it be your care, yea, your great care, as

you hope for mercy in that day, that you keep close to your head, Christ Jesus, from whom some are turned aside. And let it be our work rather to be mourning and lamenting the state of poor deluded souls, than to run away from Christ and truth with them. Oh! let not any of us, who have owned the Lord, part with him because others do it; or trample under foot his ordinances, because we see and hear others do it. But rather let that noble spirit appear in you that was in the prophet, Psa. cxix. 97, and 126, 127, *They make void thy law, therefore I love thy commandments above gold, &c.* Do men under pretence of light, trample under foot the blood of the covenant, and his ordinances, all at once, and pretend love in it, and persuade you to do it? Oh! love Christ and his laws the more, love them above gold, yea, fine gold; so shall you manifest yourselves to be the spouse of Christ, betrothed unto him in truth, and not a harlot that doth run away from him, and then say all is well, &c.

2. Let it be your great care to press after, and live more in the power of the gospel. This is that which will prove the condemnation of men who live in the profession of the gospel without the power and life of the gospel, 2 Tim. iii. 5; Tit. i. 16. For the gospel of Christ is the power of God unto salvation, Rom. i. 16; and if you do indeed live in the power of the gospel, you shall have your fruit unto holiness, and the end everlasting life. Rom. vi. 22. We do not mind such a power as men pretend to in these days, viz., a light and a voice within them, without any relation to church or scripture; but the power of Christ handed forth in the ministration of the gospel, through the exercise of faith in Jesus: for ye are kept by the power of God, through faith unto salvation, 1 Pet. i. 5; living in the constant apprehension of Christ crucified for you, ever living to make intercession, Heb. vii. 25; by virtue of which the spirit, power, and virtues of Christ are daily manifest in you,

so Christ is not only for you, but in you, the hope of glory.

3. Take heed of being ensnared and entangled with the evils of the world. This is that which Christ hath prayed for (to his Father), that those who believe in him might be kept from the evils of the world. John xvii. 15. And, indeed, we cannot but judge that it much concerns the Lord's people (on whom his name is called) to die daily to the world's ways and fashions. How often are the saints called upon in scripture to this work, Eph. iv. 17, 18, 19, *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds, &c.*; Col. iii. 5, *Mortify therefore your members which are upon earth, &c.*; Rom. xii. 2, *And be not conformed to this world, &c.*; 1 Pet. i. 14, *As obedient children, not fashioning yourselves according to the former lusts in your ignorance, &c.*; with many other the like. Oh! therefore, give us leave to mind you (and we desire the Lord to mind both you and us) of those abominable sins of formality, hypocrisy, covetousness, pride, &c., with many other gross enormities, which are too incident to professing people; and we have cause to fear it is that which hath and doth at this day very deeply wound the truth. Oh! that it might wound our hearts more, and that the hearts of saints might be sighing and crying, not only for the abominations of the profane, but likewise of professing people. These forementioned evils we can say, through grace, that God hath in a measure set home upon our hearts; but two of them we shall mention more particularly, viz., pride in apparel, and covetousness; and hath likewise set our hearts in seeking and endeavouring a reformation. And we shall present unto you our light in this matter, covetousness and pride being not only natural sins, but reigning evils, where not discovered and opposed. For the finding out of which evils, that it may be discerned and dealt withal, we judge

covetousness to consist either, 1, in getting of goods, and not by right; or 2, in an over-eager pursuit of a lawful calling; or, 3, in a close keeping, when the necessity of the saints calls for it. And for pride and vanity in apparel, we judge that things that are altogether needless and useless, may clearly come under the denomination of vanity and pride; as likewise costly array, when more costly than profitable. These we judge are the symptoms of a vain mind; and oh! that the Lord would set it home upon the hearts of all the saints to reform, and that it might become church work to look after those things; for church sins will bring down church afflictions, if not repented of. See Revelation, second and third chapters. As the Lord in his infinite goodness hath purposed to work his people into a conformity to Jesus, that as they have borne the image of the earthly, so they might bear the image of the heavenly man, 1 Cor. xv. 49; so it is or should be the longing desire of all the saints that do indeed expect to be like Christ in glory, to be pressing more after a conformity to him here; 1 John iii. 3, *He that hath this hope in him, purifieth himself as he is pure.* But how much doth the contrary appear? Are not many professing men and women in our days rather pressing after the world in its pride and fashions, than after Christ in meekness and holiness? And we fear that there may be some rising in some good people against a reformation in these things, and we earnestly desire that none may so pursue it, as to adventure the loss of an interest in Christ, rather than to part with such lusts as these are, which do indeed war against the soul. But it may be objected that pride consisteth in the heart and not in apparel: persons may be as proud in mean apparel, as others are in costly.

We answer, first, it is true it may be so; yet we have no rule to judge our brethren's heart in such a case. But love should teach us other things, and we do not question but that

those that are most mortified in this matter, have still experience of too much pride in their nature.

And, secondly, we judge it to be too carnal a way of reasoning, for saints to suppose their brethren may be proud in mean apparel, and from hence resolve to be proud in gay apparel. We desire that Satan may not get such advantage over any of the Lord's people in this thing.

Thirdly. We cannot but judge, and that from our own experience in part, that the true cause why there is so much vanity and pride of apparel upon the back is, because the root of all lieth in the heart. If it were not in the heart, it would not appear so much on the back as it doth; for out of the abundance of the heart the mouth speaketh, and suitably the body acteth. If we see a proud and gay outside, we may easily conjecture where there is a proud heart.

Object. We find ourselves in the use of such things not at all puffed up, and therefore we judge it lawful, &c.

We answer, First, if it be so in truth, it is the better.

But, secondly, we cannot but conceive that as the original of all lieth in the heart; so that those that do not know that those needless vain things on the back doth minister occasion to the vain mind to be puffed up, doth not know their own hearts. And it may be discovered in such things as these:—

1. The heart's desiring after and preferring of persons in gay attire, before those in mean. Jas. v.

2. The heart's unwillingness to part with it. A heart never so knows his love to pride in a thing, till he comes to part with it.

3. A heart rising against a reproof of this vanity. Herod heard John the Dipper gladly, till he touched him in his beloved sin. And this reformation probably may make many startle, who are glorious in profession; but we hope that Sion's sons and daughters will be willing upon a right information to come to a right reformation.

Objection. If we should lay aside the fashions of the world, we should be slighted amongst the people of the world, pass through shame, be as an owl among birds. None of fashion would care for our company.

We answer, first, It is the portion of the followers of Christ to suffer shame in the world for his sake, and to be slighted of men; 1 Pet. i. 4, *They think it strange that you run not with them to the same excess of riot.* And shall any that fear the Lord run with the world to this excess of pride in apparel, that so the world may not think strange of them? God forbid.

But secondly, We are in expectation of such a general conviction (from the Lord) amongst the saints in this matter, that ere long it will be a shame to a saint to be found in Babylon's deckings in the outward man, as well as in spiritual things. But we desire not be tedious. We hope a word to the wise, through the blessing of God, may be enough. Only we commend to you further:—

First. That the name of the Lord is much concerned in it. *What advantage doth Satan and his instruments take to reproach the truth, from the vanity and pride of professing people in this matter.*

Secondly. It is a sin that is attended with many other sins, as covetousness, oppression, &c., to maintain it.

Thirdly. It is a sin most of all abhorred of God. All that are proud in heart are an abomination to him. He resisteth the proud, but giveth grace to the humble.

Fourthly. It was the sin and cause of the condemnation of the devil, 1 Tim. iii. 6. It was the sin and cause of the fall of man from his first estate, Gen. iii. 5, *Ye shall be as gods, knowing good and evil;* and this prevailed to draw on to disobedience.

Fifthly, and finally. It is that for which men must stand liable to the burning flame, when the great and terrible day

of our Lord comes; which day we believe to be near at hand.

When the day cometh that shall burn like an oven, Mal. iv. 1, then proud persons must be the fuel of that fire. Oh! therefore give us leave to cry aloud unto you to take heed and beware of this sin of pride, both in heart and in the outward man. Take heed and beware of covetousness. Take heed and beware of hypocrisy, and of all those abominations by which men are fitted for the everlasting burnings: for even our God is a consuming fire.

Object. It may be some may fear they should be accounted covetous by the world, if they should set about such a reformation as we here mind.

We say that God hath appointed other ways for his people wherein they may give convincing testimonies of their liberality; that is, in clothing the backs and refreshing the bowels of the poor and needy, and not in decking their own backs with needless vanities, and that too, it may be, when the poor and needy are crying for want. Oh! that it may be your care and ours for the future, to show forth the life and virtues of Christ, by our good works, to the praise and glory of God.

4. Let it be your care to seek after things that make for peace, and things wherein you may edify one another. *Follow peace with all men, and holiness, without which none shall see the Lord,* Heb. xii. 14. As God is the God of peace, and Jesus Christ is the Prince of peace, so let the Lord's people manifest themselves to be indeed the sons of peace. But if any be contentious, let no such custom be owned in the churches of Christ.

5. Let it be your care in this evil day to cleave close to the principles of truth, the want of which we judge to be the cause of falling from the truth, souls not being grounded in principles. For we judge that there are such doctrinal principles of truth, left by the Lord unto and wrought in his people,

that if an angel from heaven should come and preach contrary unto it, they might let him be accursed; some of which we believe to be, that Jesus Christ crucified was raised again by the power of God, and is the way, the truth, and the life; that we are justified by faith in his blood; that a person justified is to live to him and obey him, according to his will in scripture; that he is ascended into the heavens, and is with the Father, making intercession for his people; that he will come again, and change and raise his people, and judge, and reign, and rule, &c., and his people shall reign with him, &c.

6. Let it be your care in all things to live holily in this world; to be holy in all manner of conversation, 1 Pet. i. 15; that both you and we may have our conversation in heaven, from whence we look for a Saviour, &c. Phil. iii. 20.

7. Let it be much upon our hearts (to the end that it may be so) to be much in the expectation of, and [in] the exercise of faith on the promises of God, for the pouring forth of a greater measure of the Holy Spirit.

And, lastly. Oh! that the glorious appearing and kingdom of our Lord Jesus might be much upon your hearts and ours, which is the blessed hope of saints, Tit. ii. 13. Then what manner of persons should we be in all manner of holy conversation, &c. *For he that hath this hope in him purifieth himself, as he is pure*, 1 John iii. 3. But lest we should be thought too tedious, we shall proceed no further. Only mind a word to the reader; for his help in the narrative, we have set down for the most part the scriptures between every clause or branch of the article, and most of the scriptures are set down at length. For the benefit of the reader, the articles are in the same letters and characters as this epistle is, and what is in a different character from these, they are the scriptures in proof of the foregoing article.

Thus, dear friends, having given some account of the reasons of our publishing this narrative at this time, we com-

mend it to you as it is; desiring it may be useful to that end for which it is intended. We have not desired either to follow cunningly devised fables, nor to use the excellency of speech, which man's wisdom teacheth; but to bring forth the truth of our faith, in the plainness and simplicity of our hearts, and what we believe according to the truth as it is in Jesus; in whose hands we leave it for a blessing upon it to you. Fare ye well.

Signed, in the name and by the appointment of the several churches, by us whose names are as followeth:—

In the County of Somerset.

Of the church of Christ meeting at
Bridgewater, Alexander Atkins,
and Tobias Wells.

Of the church meeting at Taunton
Thomas Mercer.

Of the church meeting at Ryden,
Robert Adridge.

Of the church meeting at Hatch,
George Parsons.

Of the church meeting at Chard,
Robert Channon and John Sprake.

Of the church meeting at Somerton,
William Seriven and William
Anger.

Of the church meeting at Wells,
David Barret and Thomas Savery.

Of the church meeting at Wedmore,
Thomas Urch and Richard
Coals.

Of the church meeting at Stoak,
William Hare.

Of the church meeting at Wincanton,
Blaze Allen and Ambrose
Brook.

Of the church meeting at Munticue,
Tho. Bud.

In the County of Wilts.

Of the church meeting at North
Bradley, William Crab and
Nicholas Elliot.

In the County of Devon.

Of the church meeting at Luppit,
Edmund Burford and Samuel
Ham.

In the County of Gloucester.

Of the church meeting at Sedbury,
James Nobs.

Of the church meeting at Bristol,
Henry Hineham.

In the County of Dorset.

Of the church meeting in and near
Lime, Abraham Podger.

THOMAS COLLIER.

A

CONFESSION OF THE FAITH

OF

SEVERAL CONGREGATIONS OF CHRIST IN THE COUNTY OF
SOMERSET, AND SOME CHURCHES IN THE COUNTIES
NEAR ADJACENT.

I.

We believe that there is but one God. 1 Cor. viii. 6. But to us there is but one God, who is immortal, eternal, invisible, only wise: 1 Tim. i. 17, *Now unto the King, eternal, immortal, invisible, only wise, &c.* Holy, Lev. xi. 44, *And ye shall be holy, for I am holy.* Almighty, Gen. xvii. 1, *I am the Almighty God.* Infinite, 1 Kings viii. 27, *Behold, the heaven and heaven of heavens are not able to contain thee.* Isa. xl. 28, *There is no searching of his understanding.* Ps. cxlvii. 5, *Great is our Lord, and of great power, his understanding is infinite.* A Spirit, John iv. 24, *God is a spirit.* Glorious in holiness, Exod. xv. 11, *Who is like thee glorious in holiness.* Just, merciful, gracious, long-suffering, abundant in mercy and truth, Exod. xxxiv. 6, 7, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.* Faithful in all things, Deut. vii. 9, *The Lord thy God, he is God, the faithful God.*

II.

That this God, who is so in himself, did according to his own will, in time, create all things by and for Jesus Christ,

Heb. i. 2, *By whom also he made the worlds.* Col. i. 16, *For by him were all things created that are in heaven, and that are in earth, &c. All things were created by him and for him,* John ii. 3. Who is the word of God, John i. 1, *In the beginning was the word, and the word was with God, and the word was God;* and upholds all things by the word of his power, Heb. i. 3.

III.

That God made man after his own image; Gen. i. 27, *So God created man in his own image, in the image of God created he him.* In an estate of righteousness and human perfection; Eccles. vii. 29, *Lo, this only have I found, that God hath made man upright.*

IV.

That God gave Adam a just law, requiring obedience under the penalty of death; Gen. ii. 17, *But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.* Which law he brake, and brought himself and his posterity under the guilt and judgment denounced, Gen. iii. 6, *And when the woman saw that the tree was good for food, &c., she took of the fruit thereof and did eat, who gave also unto her husband with her, and he did eat.* Rom. v. 12, *Wherefore as by one man sin entered the world, and death by sin, and so death passed upon all men, for that all have sinned.* Rom. v. 17—19, *For if by one man's offence death reigned by one—Therefore as by the offence of one judgment came upon all men to condemnation—For as by one man's disobedience many were made sinners.*

V.

Man being in this undone estate, God did in the riches of

his mercy hold forth Christ in a promise ; Gen. iii. 15, *And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.*

VI.

That in process of time God gave forth his laws by the hand of Moses, Exod. xx. ; John i. 17 ; to fallen man, Gal. iii. 19. The law, *it was added because of transgressions*, not for justification to eternal life, Gal. iii. 17. Rom. iii. 20, *Therefore by the deeds of the law there shall no flesh be justified in his sight ;* but that all might appear guilty before the Lord by it, Rom. iii. 19, *Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God.* Rom. v. 20, *Moreover, the law entered that the offence might abound.*

VII.

That out of this condition none of the sons of Adam were able to deliver themselves, Rom. viii. 3, *For what the law could not do, in that it was weak through the flesh.* Eph. ii. 1, 5, *And you hath he quickened, who were dead in trespasses and sins, even when we were dead in sins hath quickened us together with Christ, by grace ye are saved.* Rom. v. 6, *For when we were yet without strength, Christ died for the ungodly.*

VIII.

That God continued and renewed the manifestation of his grace and mercy in Christ, after the first promise made in Gen. iii., in other promises, Gen. xxii. 18, with Gen. xii. 3 ; Gal. iii., 16, *And in thy seed shall all the nations of the earth be blessed.* And in types, as the passover, Exod. xi. 8, *And they shall eat the flesh in that night roast with fire, and unleavened bread.* And ver. 13, with 1 Cor. v. 7, *For even Christ our passover is sacrificed for us.* And the brazen serpent, Numb.

xxi. 9, *And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived.* Compared with John iii. 14, *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* With the ministry and ministration of Moses and Aaron, the sacrifices, &c., being all figures of Christ, Heb. vii. 8, and chapter ix. And in prophecies, as Isa. ix. 6, *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* And Isa. xi. 1, 2, *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.* Isa. liii. 6, *All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* Compared with 1 Pet. ii. 24, *Who, his own self, bare our sins in his own body on the tree.* With 1 Cor. xv. 3, *Christ died for our sins according to the scriptures.*

IX.

That God in his Son did freely, without respect to any work done, or to be done by them as a moving cause, elect and choose some to himself before the foundation of the world. Eph. i. 3, 4, *According as he hath chosen us in him, before the foundation of the world.* 2 Tim. i. 9, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.* Whom he in time hath, doth, and will call, justify, sanctify, and glorify. Rom. viii. 29, 30, *For whom he did foreknow he also did predestinate to be conformable to the image of his Son, that*

he might be the first-born amongst many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

X.

That those who were thus elected and chosen in Christ, were by nature [before conversion] children of wrath even as others. Eph. ii. 3, *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.* Rom. iii. 9, *What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.*

XI.

That those that are chosen of God, called and justified, shall never finally fall from him, but being born from above are kept by the power of God through faith unto salvation. John vi. 39, *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* John x. 28, *And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* John xi. 26, *And whosoever liveth and believeth in me shall never die.* 1 Pet. i. 5, *Who are kept by the power of God through faith unto salvation.* Psa. lxxxix. 30—34, *If his children forsake my laws, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips.* 1 John iii. 9, *Whosoever is*

born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. John xiv. 19, Because I live, ye shall live also. Heb. xii. 2, Looking unto Jesus, the author and finisher of our faith. Jer. xxxi. 3, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. John x. 29, My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. Psa. xxxvii. 28, For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever. Jer. xxxii. 40, And I will make an everlasting covenant. Rom. viii. 39, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 1 Cor. i. 8, 9, Who shall also confirm you unto the end—God is faithful. Rom. viii. 30, Whom he justified, them he also glorified. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Psa. xlvi. 14, For this God is our God for ever and ever, he will be our guide even to death.

XII.

That when the fulness of time was come, God sent forth his Son, made of a woman, Gal. iv. 4, 5, according to the promises and prophecies of the scriptures; who was conceived in the womb of Mary, the virgin, by the power of the Holy Spirit of God, Luke i. 35; Matt. i. 20. And by her born in Bethlehem, Matt. ii. 11; Luke ii. 6, 7.

XIII.

We believe that Jesus Christ is truly God, Isa. ix. 6, His name shall be called the mighty God. Heb. i. 8, But unto the Son he saith, Thy throne, O God, is for ever and ever. Rom. ix. 5, Who is over all, God blessed for ever. And truly man, of the seed of David. 1 Tim. ii. 5, There is one mediator

between God and man, the man Christ Jesus. Acts xiii. 23, Of this man's seed hath God, according to his promise, raised unto Israel a Saviour Jesus. Rom. i. 3, Made of the seed of David according to the flesh.

XIV.

That after he came to be about thirty years of age, being baptized, he manifested himself to be the Son of God, Luke iii. 21, 23, with John ii. 7, 11; the promised Messiah, by doing such works both in his life and in his death which were proper unto, and could be done by none but the Son of God, the true Messiah. John i. 49, *Thou art the Son of God, thou art the king of Israel.* John vi. 9, &c.

XV.

That this man, Christ Jesus, suffered death under Pilate, at the request of the Jews, Luke xxiii. 24. Bearing the sins of his people on his own body on the cross. 1 Pet. ii. 24, *Who his own self bare our sins in his own body on the tree,* according to the will of God. Isa. liiii. 6, *The Lord hath laid on him the iniquity of us all.* Being made sin for us; 2 Cor. v. 11, *For he hath made him to be sin for us.* And so was also made a curse for us. Gal. iii. 13, 14, *Christ hath redeemed us from the curse of the law, being made a curse for us.* 1 Pet. iii. 18, *For Christ also hath once suffered for sin,* that we might be made the righteousness of God in him. 2 Cor. v. 11. And by his death upon the cross, he hath obtained eternal redemption and deliverance for his church. Col. i. 14, *In whom we have redemption through his blood, even the forgiveness of sins.* Eph. i. 7, *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Acts xx. 28, *Feed the church of God, which he hath purchased with his own blood.* Heb. ix. 12, *By his own*

blood he entered in once into the holy place, having obtained eternal redemption for us. 1 Pet. i. 18, 19, Forasmuch as ye know ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lamb without blemish and without spot.

XVI.

That this same Jesus having thus suffered death for our sins, was buried. Matt. xxvii. 59, 60, *And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock, and he rolled a great stone to the door of the sepulchre and departed. And was also raised by the power of God; Eph. i. 19, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead; the third day according to the scriptures. 1 Cor. xv. 3, 4, For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures. For our justification. Rom. iv. 25, Who was delivered for our offences, and was raised again for our justification.*

XVII.

That after he had been seen forty days upon the earth manifesting himself to his disciples. Acts i. 3, *To whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days. He ascended into the heavens. Acts i. 9—11, And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight: and while they looked stedfastly towards heaven, as he went up, &c. Heb. iv. 14, Seeing then that we have a great high-priest that is passed into the heavens, Jesus the Son of God. And is set on the right hand of the throne of God. Heb.*

viii. 1, *We have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens.* Heb. i. 3, *When he had by himself purged our sins, sat down at the right hand of the Majesty on high.* Whom the heaven must receive until the times of the restitution of all things. Acts iii. 21, *Whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

XVIII.

That the Father having thus exalted him, and given him a name above every name. Phil. ii. 9, *Wherefore God also hath highly exalted him, and given him a name above every name.* And hath made him who is mediator, 1 Tim. ii. 5. Priest. Heb. x. 21, *And having an high-priest over the house of God.* Heb. viii. 1, *We have such an high-priest.* Prophet. Acts iii. 22, *A prophet shall the Lord your God raise up unto you of your brethren, &c.* And king to his people. Psal. ii. 6, *Yet have I set my king upon my holy hill of Zion.* Rev. xv. 3, *Thou king of saints.* As he is our priest, so is he our peace and reconciliation. Eph. ii. 14, 15, *For he is our peace.* Rom. iv. 9, 10, *For if, when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life, &c.* And being entered into the holy place, even heaven itself, there to appear in the presence of God, Heb. ix. 24. Making continual intercession for us, Heb. viii. 24, 25, *But this man because he continueth ever, hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* He is become our advocate. 1 John ii. 1, *We have an advocate with the Father, Jesus Christ the righteous.* By whom we have boldness and access unto the throne of grace with acceptance. Heb. x. 19, *Having, therefore, brethren, boldness to enter into the holiest by*

the blood of Jesus. Eph. iii. 12, *In whom we have boldness and access with confidence, by the faith of him.* Heb. iv. 16, *Let us therefore come boldly to the throne of grace, &c.* As he is our prophet, so he hath given us the scriptures, the Old and New Testament, as a rule and direction unto us both for faith and practice. John v. 39, *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* 1 Pet. i. 10—12; 2 Tim. iii. 16, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, &c.* 2 Pet. ii. 19, 20, 21, *We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.* Eph. ii. 20, *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.* 1 Cor. xiv. 37, *If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.* Tit. i. 2, 3, *In hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due time manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour.* And that he hath sent, doth and will (according to his promise) send, his Holy Spirit, the Comforter, by whom he leadeth us into all truth. John xiv. 26, *But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, &c.* John xvi. 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* And by his continual presence with us, and in us. John xiv. 16, 17, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, &c. He dwelleth with*

you and shall be in you ; teaching, opening, and revealing the mysteries of the kingdom and will of God unto us. 1 Cor. ii. 10—13, But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God; now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth. Rev. ii. 29, He that hath an ear, let him hear what the Spirit saith to the churches. Rev. v. 5, And one of the elders said unto me, Weep not, behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof. Giving gifts in his church, for the work of the ministry and edifying the body of Christ. Eph. iv. 8, 12, Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Cor. xii. 4—6, Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all; that through the powerful teachings of the Lord, by his Spirit in his church, they might grow up in him; Eph. iv. 15, be conformed to his will. Ezek. xxxvi. 27, And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. 1 Pet. i. 2, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience. And sing praises unto his name. Heb. ii. 12, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 1 Cor. xiv. 15, What is it then? I will pray with the spirit, and I will pray with the understanding

also; *I will sing with the spirit, and will sing with the understanding also.* And as he is our prophet and king, lord and law-giver. Isa. xxxiii. 22, *For the Lord is our judge, the Lord is our law-giver, the Lord is our king.* Isa. lv. 4, *Behold, I have given him for a witness to the people, a leader and commander to the people.* Prince of life. Acts iii. 15, *And killed the Prince of life, whom God hath raised from the dead.* Prince of peace, Isa. ix. 6. Master of his people. Matt. xxiii. 8, *One is your master, even Christ.* Head of his church. Col. i. 18, *And he is the head of the body the church.* The Almighty, Rev. i. 8. So he hath given rules unto us, by the which he ruleth over us. Luke vi. 46, *And why call ye me Lord, and do not the things that I say?* John x. 16, *And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice.* 1 John ii. 4, *He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* John xiv. 15, *If ye love me keep my commandments.* Matt. xxviii. 20, *Teaching them to observe all things whatsoever I have commanded you.* And ruleth over all things for his church. Eph. i. 22, *And hath put all things under his feet, and gave him to be head over all things to the church.* Rev. xix. 16. And by the power of love ruleth by his Spirit in us. 2 Cor. v. 14, *For the love of Christ constraineth us.* 1 John ii. 5, *But whoso keepeth his word, in him verily is the love of God perfected.* Making us (in a measure) both able and willing to honour him. Phil. iv. 13, *I can do all things through Christ that strengtheneth me.* Heb. xiii. 21, *Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.* Eph. vi. 10, *Finally, my brethren, be strong in the Lord, and in the power of his might.* Phil. ii. 13, *For it is God which worketh in you, both to will and to do of his good pleasure.* And bow before him, Psa. xc. 6, *O come, let us worship and bow down.* Psa. cx. 3, *Thy people shall be a will-*

ing people in the day of thy power. Rev. iv. 10, 11, *The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power.* Submitting ourselves to him alone in all his commands with joy. John xv. 14, *Ye are my friends, if ye do whatsoever I command you.* Rev. xiv. 4, *These are they which follow the Lamb whithersoever he goeth.* Rev. vii. 15, *Therefore are they before the throne of God, and serve him day and night in his temple.* Psa. cxix. 2, 47, *Blessed are they which keep his testimonies, and that seek him with the whole heart—And I will delight myself in thy commandments which I have loved.* Rev. xv. 3, 4, *And they sung the song of Moses the servant of God, and the song of the Lamb. Who shall not fear thee, O Lord, and glorify thy name? for thou only art worthy.*

XIX.

That the Spirit is administered by or through the word of faith preached. Gal. iii. 2, *This only would I learn of you; received ye the Spirit by the works of the law, or by the hearing of faith.* Which was first declared by the Lord himself, and was confirmed by them that heard him. Heb. ii. 3, *How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* Which word is called the gospel of God's grace, Acts xx. 24. The word of reconciliation, 2 Cor. v. 19. The sword of the Spirit, Eph. vi. 17. The weapon of a Christian, 2 Cor. x. 4. A faithful, Rev. xxii. 6. Quick, powerful, Heb. iv. 12. Plain, Prov. viii. 9. Comfortable, Rom. xv. 4. Pure, Psa. xii. 6. Right, true, Psa. xxxiii. 4. Sound, Tit. ii. 8. And wholesome word, 1 Tim. vi. 3.

XX.

That this Spirit of Christ, being administered by the word of faith, worketh in us faith in Christ, John iii. 5. 1 Pet. i. 22, *Seeing ye have purified your souls in obeying the truth through the Spirit.* Acts xvi. 14; Gal. v. 22, *The fruit of the Spirit is faith, &c.* *Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.* By virtue of which we come to receive our sonship. John i. 12, *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* Gal. iii. 26, *For ye are all the children of God by faith in Christ Jesus.* And is further administered unto us through faith in the promises of God. Eph. i. 13, *Also after that ye believed, ye were sealed with that Holy Spirit of promise.* Acts ii. 38, 39, *Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.* Acts i. 4, *And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.* Waiting on him in those ways and means that he hath appointed in his word. John xiv. 15—17, *If ye love me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth.* Luke xi. 9, 13, *And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you—If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.* This faith being the ground of things hoped for, and the evidence of things not seen, Heb. xi. 1.

XXI.

That justification is God's accounting and declaring that

man justified, from the guilt and condemnation of all his sin, who hath received Jesus Christ, and doth believe in him (in truth and power) according to the record given of him by God in scripture. Rom. iv. 5, *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* 1 John v. 10, 11, *He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. But this is the record, that God hath given to us eternal life, and this life is in his Son,* John iii. 36.

XXII.

That justification from the guilt and condemnation of sin is only obtained through faith in Jesus Christ, by man crucified at Jerusalem, and by God raised from the dead. Rom v. 1, 9, *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Much more, being now justified by his blood, we shall be saved from wrath through him.* Acts xiii. 38, 39; Rom. iv. 25, *Who was delivered for our offences, and was raised again for our justification.* And chap. x. 9, *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* And that those who bring in any other way of justification, do therein make void, and acquit themselves of having any interest in the gospel and grace of Christ. Gal. ii. 21, and v. 4, *Whosoever of you is justified by the law, is fallen from grace.*

XXIII.

That this faith, being wrought in truth and power, it doth not only interest us in our justification, sonship, and glory, but it produceth, as effects and fruits, a conformity, in a measure, to the Lord Jesus, in his will, graces, and virtues.

Rom. v. 3, 4, *And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope.* 1 John iii. 23, 24, *And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, and he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* 2 Pet. i. 5—7, *And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.* Gal. v. 6; Acts xxvi. 18; 1 Thess. i. 3.

XXIV.

That it is the duty of every man and woman, that have repented from dead works, and have faith towards God, to be baptized. Acts ii. 38, *Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.* Acts viii. 12, 37, 38, *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.—And Philip said, If thou believest with all thine heart, thou mayest, and he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him: that is, dipped or buried under the water.* Rom. vi. 3, 4, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death.* Col. ii. 12, *Buried with him in baptism.* In the name of our Lord Jesus. Acts viii. 16, *Only they were baptized in the name of the Lord Jesus.* Or in the name of the Father, Son, and Holy Spirit. Matt. xxviii. 19, *Go ye, therefore, and teach all nations, baptizing them in the name of the Father,*

and of the Son, and of the Holy Spirit. Therein to signify and represent a washing away of sin. Acts xxii. 16, *Arise, and be baptized, and wash away thy sins.* And their death, burial, and resurrection with Christ. Rom. vi. 5, *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* Col. ii. 12, *Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.* And being thus planted in the visible church or body of Christ, 1 Cor. xii. 3, who are a company of men and women separated out of the world by the preaching of the gospel. Acts ii. 41, *Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.* 2 Cor. vi. 17, *Wherefore, come out from among them, and be ye separate, saith the Lord.* Do walk together in communion, in all the commandments of Jesus. Acts ii. 42, *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* Wherein God is glorified, and their souls comforted. 2 Thess. i. 11, 12, *Wherefore we also pray always for you, that our God would count you worthy of this calling, and fulfil the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you.* 2 Cor. i. 4, *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted.*

XXV.

That we believe some of those commandments further to be as followeth:—

1. Constancy in prayer, Col. ii. 23, 24.
2. Breaking of bread, 1 Cor. xi. 23, 24.
3. Giving of thanks, Eph. v. 20.
4. Watching over one another, Heb. xii. 15.

5. Caring one for another, 1 Cor. xii. 25, by visiting one another, especially in sickness and temptations, Matt. xxv. 36.

6. Exhorting one another, Heb. iii. 13.

7. Discovering to each other, and bearing one another's burdens, Gal. vi. 2.

8. Loving one another, Heb. xiii. 1.

9. Reproving when need is one another, Matt. xviii. 15.

10. Submitting one to another in the Lord, 1 Pet. v. 5.

11. Administering one to another according to the gift received, whether it be in spirituals or temporals, 1 Pet. iv. 10.

12. The offender to seek reconciliation, as well as the offended, Matt. v. 23, 24.

13. Love our enemies and persecutors, and pray for them, Matt. v. 44.

14. Every one to work if he be able, and none to be idle, 2 Thess. iii. 10—12.

15. The women in the church to learn in silence, and in all subjection, 1 Tim. ii. 11; 1 Cor. xiv. 37.

16. Private admonition to a brother offending another; and if not prevailing, to take one or two more; if he hear not them, then to tell it to the church; and if he hear not them, to be accounted as an heathen and publican, Matt. xviii. 15.

17. Public rebuke to public offenders, 1 Tim. v. 20.

18. The brethren in ministering forth their gifts, ought to do it decently and in order, one by one, that all may learn and all may be comforted, 1 Cor. xiv. 31, 40.

19. A special care to assemble together, that their duty to God and the church may not be neglected, Heb. x. 24, 25.

20. And all things in the church done in the name and power of the head, the Lord Jesus Christ, Col. iii. 17.

21. That in admitting of members into the church of Christ, it is the duty of the church and ministers whom it concerns, in faithfulness to God, that they be careful they receive none but such as do make forth evident demonstration of the new birth, and the work of faith with power. John iii. 3, *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* Matt. iii. 8, 9, *Bring forth therefore fruits worthy amendment of life.* Acts viii. 37, *And Philip said, If thou believest with all thy heart, thou mayest.* Ezek. xlv. 6, 7, *Let it suffice you of all your abominations, in that ye have brought into my sanctuary, strangers uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it.* Acts ii. 38, *Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ.* 2 Cor. ix. 14, *Be ye not unequally yoked together with the unbelievers, for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? Psal. xxvi. 4, 5, I have not sat with vain persons, neither will I go in with dissemblers: I have hated the congregation of evil-doers, and will not sit with the wicked. Psal. ci. 7, He that worketh deceit shall not dwell within mine house.*

XXVI.

That those that truly repent, and believe, and are baptized in the name of the name of the Lord Jesus, are in a fit capacity to exercise faith, in full assurance to receive a greater measure of the gifts and graces of the Holy Spirit. Acts ii. 38, 39, *Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Spirit; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Eph. i. 13, *In whom ye also trusted, after that ye heard*

the word of truth, the gospel of your salvation, in whom also after ye believed ye were sealed with that Holy Spirit of promise.

XXVIII.

That it is the duty of the members of Christ in the order of the gospel, though in several congregations and assemblies (being one in the Head), if occasion be, to communicate each to other, in things spiritual and things temporal. Rom. xv. 26, *For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.* Acts xi. 29, *Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.* Acts xv. 22, *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely Judas, surnamed Barsabas, and Silas, chief among the brethren.* Acts xi. 22, *Then tidings of these things came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.*

XXIX.

That the Lord Jesus Christ, being the foundation and corner-stone of the gospel church, whereon his apostles built; Eph. ii. 20, *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.* Heb. ii. 3. He gave them power and abilities to propagate, to plant, to rule and order. Matt. xxviii. 19, 20, *All power is given me in heaven and in earth, go ye therefore, and teach all nations in his name.* Luke x. 16, *He that heareth you heareth me, and he that despiseth you despiseth me.* For the benefit of that his body, by which ministry he did show forth the exceeding riches of his grace, by his kindness towards it in the ages to come, Eph. ii. 7, which is according

to his promise. Matt. xxviii. 20, *And, lo, I am with you alway, even unto the end of the world.*

XXX.

That this foundation and ministration aforesaid is a sure guide, rule, and direction, in the darkest time of the anti-christian apostacy, or spiritual Babylonish captivity, to direct, inform, and restore us in our just freedom and liberty, to the right worship and order belonging to the church of Jesus Christ. 1 Tim. iii. 14, 15, *These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God.* 2 Tim. iii. 15—17, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* John xvii. 20, *Neither pray I for these alone, but for them also which shall believe on me through their word.* Isa. lix. 21, *As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* Rev. ii. 24, *But that which ye have already, hold fast till I come.* Isa. xl. 21, *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood?* Rev. ii. 5, *Remember therefore whence thou art fallen, and repent, and do the first works.* 1 Cor. xiv. 37, *If any man think himself to be a prophet, or spiritual; let him acknowledge that the things that I write unto you are the commandments of the Lord.* Rev. i. 3, *Blessed is he that readeth, and they that hear the words of this prophecy.* 2 Thess. iii. 14, *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* Rev. ii. 11, *He that hath an ear, let him hear what the Spirit*

saith to the churches. 1 Pet. i. 25, But the word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you. 1 John iv. 6, We are of God; he that knoweth God heareth us: hereby know we the spirit of truth, and the spirit of error. 2 Pet. i. 15, 16, Moreover, I will endeavour that you may be able after my decease, to have these things always in remembrance, for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. Isa. lviii. 11, 12, And they that shall be of thee, shall build the old waste places, thou shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. 2 Pet. iii. 2, That ye may be mindful of the words which were spoken by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour. Isa. viii. 20.

XXXI.

That the church of Jesus Christ, with its ministry, may from among themselves, make choice of such members, as are fitly gifted and qualified by Christ, and approve and ordain such by fasting, prayer, and laying on of hands. Acts xiii. 3, *And when they had fasted and prayed, and laid their hands on them. Acts xiv. 23, And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. For the performance of the several duties whereunto they are called, Acts xx. 28; Rom. xii. 6—8; 2 Tim. iv. 2; Acts vi. 3, Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.*

XXXIII.

That such a ministry labouring in the word and doctrine, have a power to receive a livelihood of their brethren, whose

duty it is to provide a comfortable subsistence for them, if they be able, to whom for Christ's sake they are servants. 1 Cor. ix. 4, 7; 1 Tim. v. 17, 18, *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine; for the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: and, The labourer is worthy of his hire.* Yet it is commendable in cases of necessity, for them, for example's sake, and that they may be able to support the weak, to labour and work with their hands. Acts xx. 24, 25, *Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me; I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

XXXIII.

That the authority of Christ in an orderly ministry in his church, is to be submitted unto. Heb. xiii. 17, *Obey them that have rule over you, and submit yourselves, for they watch for your souls.* 2 Thess. iii. 14, *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

XXXIV.

That as it is an ordinance of Christ, so it is the duty of his church, in his authority to send forth such brethren as are fitly gifted and qualified through the Spirit of Christ, to preach the gospel to the world. Acts xiii. 1—3, *The Holy Spirit said, Separate me Barnabas and Saul, for the work whereunto I have called them: and when they had fasted and prayed, they sent them away.* Acts xi. 22, and viii. 14.

XXXV.

That it is the duty of us believing Gentiles, not to be

ignorant of that blindness that yet lieth on Israel, that none of us may boast. Rom. xi. 25, *For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* But to have bowels of love and compassion to them, praying for them. Rom. x. 1, *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Expecting their calling, and so much the rather, because their conversion will be to us life from the dead. Rom. xi. 15, *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

XXXVI.

That it is the will of the Lord, and it is given to the saints not only to believe in him, but to suffer for his name. John xvi. 13, *In the world ye shall have tribulation.* Phil. i. 26, *For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake.* And so to pass through many tribulations into the kingdom of God. Acts xiv. 22, *Confirming the souls of the disciples, and exhorting to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* 2 Tim. iii. 12, *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* 2 Tim. ii. 12, *If we suffer we shall also reign with him; if we deny him, he will also deny us.*

XXXVII.

That the angels of the Lord are ministering spirits, sent forth for the good of those that shall be the heirs of salvation. Heb. i. 14, *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* Psa. xci. 11, 12, *For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest*

thou dash thy foot against a stone. Acts xxvii. 23, *For there stood by me this night, the angel of God, whose I am, and whom I serve, saying, Fear not, Paul.* Luke xxii. 43, *And there appeared unto him an angel from heaven strengthening him.*

XXXVIII.

That the wicked angels.—Psa. lxxviii. 49, *He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them—kept not their first estate in which they were created.* Jude 6, *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains.* The prince of whom is called the devil. Matt. viii. 28, *And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils.* And the great dragon, and the old serpent, and Satan. Rev. xii. 9, *And the great dragon was cast out, that old serpent called the devil, and Satan.* And the accuser of our brethren, Rev. xii. 10, *And I heard a loud voice in heaven, saying, Now is come salvation, for the accuser of our brethren is cast down.* And the prince of this world. John xiv. 30, *Hereafter I will not talk much with you, for the prince of this world cometh.* And a prince that ruleth in the air, a spirit working in the children of disobedience. Eph. ii. 2, *Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* And our adversary. 1 Pet. v. 8, *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.* Whose children the wicked are. Matt. xiii. 39; John viii. 44, *The tares are the children of the wicked one, the enemy that sowed them is the devil.* To him we ought not to give place. Eph. iv. 27. Whose power Christ

hath overcome for us. Heb. ii. 14, *Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil.* And for him and his angels everlasting fire is prepared. Matt. xxv. 41, *Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

XXXIX.

That it is our assured expectation, grounded upon promises, that the Lord Jesus Christ shall the second time appear without sin unto salvation, unto his people, to raise and change the vile bodies of all his saints, to fashion them like unto his glorious body, and so to reign with him, and judge over all nations on the earth in power and glory. Phil. iii. 20, 21, *For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* Heb. ix. 28, *And unto them that look for him shall he appear the second time without sin unto salvation.* Acts iii. 19—21, *That your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* Matt. xix. 28, *And Jesus said unto them, Verily I say unto you, That ye that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel.* Rev. ii. 26, 27, *And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod*

of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. 1 Cor. vi. 2, *Do ye not know that the saints shall judge the world?* Psa. lxxii. 8, 11. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth; yea, all kings shall fall down before him, all nations shall serve him.* Dan. vii. 27, *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Zech. xiv. 9, *And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one.* Psa. ii. 8, 9, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.* Jer. xxiii. 5, 6, *Behold the day is come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.* Ezek. xxi. 26, 27, *Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him.* Isa. xxxii. 1, *Behold a king shall reign in righteousness, and princes shall rule in judgment.* Rev. xi. 15, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* Psa. lxxxii. 8, *Arise, O God, judge the earth, for thou shalt inherit all nations.* Rev. v. 9, 10, *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God*

by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. Rev. xx. 6, Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

XL.

That there is a day appointed, when the Lord shall raise the unjust as well as the righteous, and judge them all in righteousness. John v. 28, 29, *Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Acts xxiv. 15, And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (But every man in his own order.) 1 Cor. xv. 23; 1 Thess. iv. 16, Taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, whose punishment will be everlasting destruction from the presence of the Lord. 2 Thess. i. 7—10; Jude 14, 15, And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Rev. xx. 11—14, And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened which is the book of life, and the dead were judged of those things which were written in the books,*

according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire.

XLI.

That there is a place into which the Lord will gather all his elect, to enjoy him for ever, usually in scripture called heaven. 2 Cor. v. 1, *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* John xiv. 2, 3, *In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there you may be also.*

XLII.

That there is a place into which the Lord will cast the devil, his angels, and wicked men, to be tormented for ever, from his presence and the glory of his power, usually in scripture called hell. Mark ix. 43—45, *And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go to hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched.* Psalm ix. 17, *The wicked shall be turned into hell, and all the nations that forget God.* Matt. xxv. 41, *Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire,*

prepared for the devil and his angels. Matt. x. 28, And fear not them which kill the body, but are not able to kill the soul ; but rather fear him, which is able to destroy both soul and body in hell. Matt. xxiii. 33, Ye serpents ; ye generation of vipers ; how can ye escape the damnation of hell ? Luke x. 15, And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell. Luke xvi. 23, And in hell he lift up his eyes, being in torment.

XLIII.

That it is both the duty and privilege of the church of Christ (till his coming again), in their fellowship together in the ordinances of Christ, to enjoy, prize, and press after, fellowship through and in the Spirit with the Lord, and each with other. Acts ii. 42, *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. xi. 26, For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Eph. ii. 21, 22, In whom all the building fitly framed, groweth unto an holy temple, in whom also ye are builded together for an habitation of God through the Spirit. Eph. iv. 3—6, Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, and one baptism ; one God and Father of all, who is above all, and through all, and in you all. 1 Cor. xii. 13, For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. Now ye are the body of Christ, and members in particular. Eph. iii. 9, And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Col. ii. 2, That their hearts might be comforted, being knit together in love,*

and unto the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. Which we believe to be attained through the exercise of faith in the death, resurrection, and life of Christ. 2 Cor. v. 14—16, For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Col. ii. 12, Buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead. Phil. iii. 9—11, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. 1 Pet. ii. 5, Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

XLIV.

That the ministry of civil justice (being for the praise of them that do well, and punishment of evil-doers) is an ordinance of God, and that it is the duty of the saints to be subject thereunto, not only for fear but for conscience' sake. Rom. xiii. 1, 2, 3, 4, 5, *Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God: whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation, for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the*

same, for he is the minister of God to thee for good ; but if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil ; wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. And that for such, prayers and supplications are to be made by the saints. 1 Tim. ii. 1, 2, I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.

XLV.

That nothing doth come to pass by fortune or chance, but all things are disposed by the hand of God, and all for good to his people. Gen. xlv. 5, *Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life.* Gen. 1. 20, *But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass as it is this day, to save much people alive.* Rom. viii. 28. *And we know that all things work together for good to them that love God, to them that are the called, according to his purpose.* Eph. i. 11, *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* Job xiv. 5, *Are not his days determined ? The number of his months are with thee, thou hast appointed his bounds which he cannot pass.* Isa. xlv. 7, *I form the light, and create darkness ; I make peace and create evil ; I the Lord do all these things.*

XLVI.

And that a church so believing and so walking, though despised and of low esteem, is no less in the account of her Lord and King, than, though—

BLACK, yet comely, Cant. i. 5.

FAIREST, without spot, Cant. iv. 7.

PRECIOUS, Isa. xliii. 4.

BEAUTIFUL, Cant. vii. 1.

HOLY, without blemish, Eph. v. 27.

PLEASANT, Cant. i. 15.

WHOSE soul loveth Christ, Cant. i. 7.

RUNNERS after Christ, Cant. i. 4.

HONOURABLE, Isa. xliii. 4.

THE DESIRE of Christ, Cant. vii. 10,

COMPLETE in Christ, Col. ii. 10,

LOVERS of the Father, John xvi. 27.

THE BLESSED of the Father, Matt. xxv. 34.

KEPT by the Lord, 1 Pet. i. 5 ; Isa. xxvii. 3.

GRAVEN on the palms of his hands, Isa. xlix. 16.

TENDER to the Lord as the apple of his eye, Zech. ii. 8.

TAUGHT of the Lord, Isa. liv. 13.

ONE that hath obtained mercy, 1 Pet. ii. 10.

ONE that hath a redemption, Eph. i. 7.

THE gates of hell shall not prevail against it, Matt. xvi. 18.

In that church be glory unto God by Jesus Christ, *throughout all ages, world without end.* Amen. Eph. iii. 21.

A BRIEF
CONFESSION
OR
DECLARATION
OF
F A I T H:

Set forth by many of us, who are (falsely)
called ANA-BAPTISTS, to inform all Men
(in these dayes of scandal and reproach) of our inno-
cent Belief and Practise; for which we are not on-
ly resolved to suffer Persecution, to the loss of
our Goods, but also Life it self, rather
than to decline the same.

Subscribed by certain Elders, Deacons, and Brethren, met at *London*, in the
first Month (called *March*, 1660.) in the behalf of themselves, and many
others unto whom they belong, in *London*, and in several Counties of this
Nation, who are of the same Faith with us.

*After the Way which men call Heresie, so Worship we the God of our Fathers;
Believing all things which are written in the Law, and in the Prophets,
Acts 24. 14.*

LONDON,

Printed by *G. D.* for *F. Smith*, at the *Elephant and Castle*, near *Temple-
Barr*, 1660.

A BRIEF CONFESSION

OR

DECLARATION OF FAITH,¹

Set out by many of us, who are (falsely) called Anabaptists, to inform all men (in these days of scandal and reproach) of our innocent belief and practice: for which we are not only resolved to suffer persecution, to the loss of our goods, but also life itself, rather than to decline the same.

1. We believe and are verily confident, that there is but one God the Father, of whom are all things, from everlasting to everlasting, glorious, and unwordable in all his attributes: 1 Cor. viii. 6; Isa. xl. 28.

2. That God in the beginning made man upright, and put him into a state and condition of glory, without the least mixture of misery, from which he by transgression fell, and so came into a miserable and mortal estate, subject unto the first death. Gen. i. 31; Eccles. vii. 29; Gen. ii. 17, iii. 17, 18, 19.

3. That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin Mary; yet as truly David's Lord and David's root, as David's Son and David's offspring. Luke xx. 44; Rev. xxii. 16; Whom God freely sent into the world (because of his great love unto the world), who as freely gave himself a ransom for all, 1 Tim. ii. 5, 6, *tasting death for every man*

¹ [Crosby inserts here, "Lately presented to King Charles the Second."]

Heb. ii. 9, *a propitiation for our sins ; and not for ours only, but also for the sins of the whole world.* 1 John ii. 2.

4. That *God is not willing that any should perish, but that all should come to repentance,* 2 Pet. iii. 9, *and the knowledge of the truth, that they might be saved.* 1 Tim. ii. 4. For which end, Christ hath commanded that the gospel (to wit), the glad tidings of remission of sins) should be preached to every creature. Mark xvi. 15. So that no man shall eternally suffer in hell (that is, the second death) for want of a Christ that died for them ; but, as the scripture saith, for *denying the Lord that bought them.* 2 Pet. ii. 1 ; or because they *believe not in the name of the only begotten Son of God,* John iii. 18. Unbelief, therefore, being the cause why the just and righteous God will condemn the children of men ; it follows against all contradiction, that all men at one time or other are put into such a capacity, as that (through the grace of God) they may be eternally saved. John i. 7 ; Acts xvii. 30 ; Mark vi. 6 ; Heb. iii. 10, 18, 19 ; 1 John v. 10 ; John iii. 7.

5. That such who first orderly come into, and are brought up in the school of Christ's church, and waiting there, come to degrees of Christianity, rightly qualified, and considerably gifted by God's Spirit, ought to exercise their gifts not only in the church, but also (as occasion serves) to preach to the world (they being approved of by the church so to do) Acts ii. 22, 23, 24 ; Acts ii. 19, 20 ; and that among such some are to be chosen by the church, and ordained by fasting, prayer, and laying on of hands, for the work of the ministry, Acts xiii. 2, 3 ; Acts i. 23. Such so ordained (and abiding faithful in their work) we own as ministers of the gospel ; but all such who come not first to repent of their sins, believe on the Lord Jesus, and so baptized in his name for the remission of sins, but are only brought up in the schools of human learning, to the attaining human arts and variety of languages,

with many vain curiosities of speech. 1 Cor. i. 19, 21 ; ii. 1, 4, 5 ; seeking rather the gain of large revenues than the gain of souls to God: such (we say) we utterly deny, being such as have need rather to be taught themselves, than fit to teach others. Rom. ii. 21.

6. That the way set forth by God for men to be justified in, is by faith in Christ. Rom. v. 1.

That is to say, when men shall assent to the truth of the gospel, believing with all their hearts, that there is remission of sins, and eternal life to be had in Christ.

And that Christ, therefore, is most worthy their constant affections, and subjection to all his commandments, and therefore resolve with purpose of heart so to subject unto him in all things, and no longer unto themselves. 2 Cor. v. 15.

And so shall (with godly sorrow for the sins past) commit themselves to his grace, confidently depending upon him for that which they believe is to be had in him: such so believing are justified from all their sins, their faith shall be accounted unto them for righteousness. Rom. iv. 22, 23, 24 ; Rom. iii. 25, 26.

7. That there is one Holy Spirit, the precious gift of God, freely given to such as obey him, Eph. iv. 4 ; Acts v. 32 ; that thereby they may be throughly sanctified, and made able (without which they are altogether unable) to abide steadfast in the faith, and to honour the Father and his Son Christ, the author and finisher of their faith. 1 Cor. vi. 11. There are three that bear record in heaven, the Father, the Word, the Holy Spirit, and these three are one ; which Spirit of promise such have not yet received (though they speak much of him) that are so far out of *love, peace, long-suffering, gentleness, goodness, meekness, and temperance, (the fruits of the Spirit.* Gal. v. 22, 23) ; as that they breathe out much cruelty, and great envy against the liberties and

peaceable living of such as are not of their judgment, though holy as to their conversations.

8. That God hath even before the foundation of the world chosen (or elected) to eternal life, such as believe, and so are in Christ, John, iii. 16; Eph. i. 4, 2; Thess. ii. 13; yet confident we are, that the purpose of God according to election, was not in the least arising from foreseen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so it is of him that calleth, Rom. ix. 11, whose purity and unwordable holiness cannot admit of any unclean person (or thing) to be in his presence, therefore his decree of mercy reaches only the godly man, whom (saith David) God hath set apart for himself. Psal. iv. 3.

9. That men, not considered simply as men, but ungodly men, *were of old ordained to condemnation*, considered as such, who turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ. Jude 4. God indeed sends a strong delusion to men, that they might be damned; but we observe that they are such (as saith the apostle) that *received not the love of the truth, that they might be saved*. 2 Thess. ii. 10, 11, 12; and so the indignation and wrath of God is upon every soul of man that doth evil (living and dying therein), for there is no respect of persons with God. Rom. ii. 9, 10, 11.

10. That all children dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which comes upon them by the sin of the first Adam, from whence they shall be all raised by the second Adam; and not that any one of them (dying in that estate) shall suffer for Adam's sin eternal punishment in hell (which is the second death), *for of such is the kingdom of heaven*, 1 Cor. xv. 22; Matt. xix. 14;

not daring to conclude with that uncharitable opinion of others, who though they plead much for the bringing of children into the visible church here on earth by baptism, yet nevertheless, by their doctrine that Christ died but for some, shut a great part of them out of the kingdom of heaven for ever.

11. That the right and only way of gathering churches (according to Christ's appointment, Matt. xxviii. 19, 20), is first to teach, or preach the Gospel, Mark xvi. 16, to the sons and daughters of men; and then to baptize (that is in English, to dip) in the name of the Father, Son, and Holy Spirit, or in the name of the Lord Jesus Christ, such only of them, as profess *repentance towards God, and faith towards our Lord Jesus Christ*. Acts ii. 38; viii. 12; xviii. 8. And as for all such who preach not this doctrine, but instead thereof, that scriptureless thing of sprinkling of infants (falsely called baptism), whereby the pure word of God is made of no effect, and the New Testament way of bringing in members, into the church by regeneration, cast out: when, as the bond-woman and her son, that is to say, the Old Testament way of bringing in children into the church by generation, is cast out, as saith the scripture, Gal. iv. 30, 22, 23, 24; Matt. iii. 8, 9; all such we utterly deny, forasmuch as we are commanded to *have no fellowship with the unfruitful works of darkness, but rather to reprove them*. Eph. v. 11.

12. That it is the duty of all such who are believers baptized, to draw nigh unto God in submission to that principle of Christ's doctrine, to wit, prayer and laying on of hands, that they may receive the promise of the Holy Spirit, Heb. vi. 1, 2; Acts viii. 12, 15, 17; xix. 6; 2 Tim. i. 6; whereby they may mortify the deeds of the body, Rom. viii. 13; and live in all things answerable to their professed in-

tentions, and desires, even to the honour of him, who hath called them out of darkness into his marvellous light.

13. That it is the duty of such who are constituted as aforesaid, to continue stedfastly in Christ's and the apostles' doctrines, and assembling together, in fellowship, in breaking of bread, and prayers. Acts ii. 42.

14. That although we thus declare for the primitive way and order of constituting churches, yet we verily believe, and also declare, that unless men so professing, and practising the form and order of Christ's doctrine, shall also beautify the same with a holy and wise conversation, in all godliness and honesty; the profession of the visible form will be rendered to them of no effect; *for without holiness no man shall see the Lord.* Heb. xii. 14; Isa. i. 11, 12, 15, 16.

15. That the elders or pastors which God hath appointed to oversee and feed his church (constituted as aforesaid) are such who, first being of the number of disciples, shall in time appear to be vigilant, sober, of good behaviour, given to hospitality, apt to teach, &c., not greedy of filthy lucre (as too many national ministers are); but patient, not a brawler, not covetous, &c.; and as such, chosen, and ordained to office (according to the order of scripture. Acts xiv. 23), who are to feed the flock with meat in due season, and in much love to rule over them, with all care seeking after such as go astray. But as for all such who labour to feed themselves with the fat, more than to feed the flock, Ezek. xxxiv. 2, 3, seeking more after theirs than them, expressly contrary to the practice of the ministers of old, who said, *We seek not yours, but you.* 2 Cor. 12, 14.—all such we utterly deny, and hereby bear our continued testimony against them, as such whom the prophets of old bore testimony against. Ezek. xxxiv.

16. That the ministers of Christ, that have freely received

from God, ought freely to minister to others, 1 Cor. ix. 17, and that such who have spiritual things freely ministered unto them, ought freely to communicate necessary things to the ministers (upon the account of their charge) 1 Cor. ix. 11; Gal. vi. 6. And as for tithes, or any forced maintenance, we utterly deny to be the maintenance of gospel ministers.

17. That the true church of Christ ought, after the first and second admonition, to reject all heretics, Tit. iii. 10, 11, and in the name of the Lord to withdraw from all such as profess the way of the Lord, but walk disorderly in their conversations, 2 Thes. iii. 6, or any ways cause divisions, or offences, contrary to the doctrine (of Christ) which they have learned. Rom. xvi. 17.

18. That such who are true believers, even branches in Christ the vine (and that in his account, whom he exhorts to abide in him, John xv. 1, 2, 3, 4, 5); or such who have charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5, may, nevertheless, for want of watchfulness, swerve and turn aside from the same, verses 6, 7, and become as withered branches, cast into the fire and burned. John xv. 6. But such who *add unto their faith virtue, and unto virtue knowledge, and unto knowledge temperance, &c.* 2 Pet. i. 5, 6, 7, such shall never fall, verses 8, 9, 10; it is impossible for all the false Christs, and false prophets, that are and are to come, to deceive such, for they are *kept by the power of God, through faith unto salvation.* 1 Pet. i. 5.

19. That the poor saints belonging to the church of Christ are to be sufficiently provided for by the churches, that they neither want food or raiment, and this by a free and voluntary contribution (and not of necessity, or by the constraint or power of the magistrate), 2 Cor. ix. 7; 1 Cor. viii. 11, 12, and this through the free and voluntary help of the deacons

(called overseers of the poor), being faithful men, chosen by the church, and ordained by prayer and laying on of hands to that work. Acts vi. 1, 2, 3, 4, 5, 6. So that there is no need in the church of Christ of a magisterial compulsion in this case, as there is among others, who, being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword, to compel even a small, mean, and short maintenance for their poor; when, as many other members of their churches can and do part with great and large sums of money, to maintain their vain fashions, gold, pearls, and costly array, which is expressly contrary to the word of God. 1 Tim. ii. 9, 10; 1 Pet. iii. 13. Alas, what will such do, *when God riseth up? and when he visiteth, what will they answer him?* Job xxxi. 14.

20. That there shall be (through Christ who was dead, but is alive again from the dead) a resurrection of all men from the graves of the earth, Isa. xxvi. 19, both the just and the unjust, Acts xxiv. 15; that is, the fleshly bodies of men, sown into the graves of the earth, corruptible, dishonourable, weak, natural (which so considered, cannot inherit the kingdom of God), shall be raised again, incorruptible, in glory, in power spiritual; and so considered, the bodies of the saints (united again to their spirits), which here suffer for Christ, shall inherit the kingdom, reigning together with Christ. 1 Cor. xv. 21, 22, 42, 43, 44, 49.

21. That there shall be after the resurrection from the graves of the earth, an eternal judgment, at the appearing of Christ and his kingdom, 2 Tim. iv. 1; Heb. ix. 27; at which time of judgment, which is unalterable and irrevocable, *every man shall receive according to the things done in his body*, 2 Cor. v. 10.

22. That the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, Acts i. 3, which was taken up from the disciples, and carried up into heaven,

Luke xxiv. 51, *shall so come in like manner as he was seen go into heaven*, Acts i. 9, 10, 11. *And when Christ who is our life shall appear, we shall also appear with him in glory.* Col. iii. 4. For then shall he be King of kings, and Lord of lords, Rev. xix. 16; for the kingdom is his, and he is the governor among the nations, Psa. xxii 28, and king over all the earth, Zech. xiv. 9, *and we shall reign (with him) on the earth*, Rev. v. 10; the kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ, Rev. xi. 15, *for all is yours (O ye that overcome this world), for ye are Christ's, and Christ is God's*, 1 Cor. iii. 22, 23. *For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that) the whole heaven*, Dan. vii. 27. Though (alas) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron, Rev. ii. 26, 27, then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces, Psal. lxxii. 4, and their now vain rejoicings turned into mourning and bitter lamentations, as it is written, Job xx. 5, 6, 7, *The triumphing of the wicked is short, and the joy of the hypocrite but for a moment; though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, Where is he?*

23. That the holy scriptures is the rule whereby saints, both in matters of faith and conversation, are to be regulated, they being able to make men wise unto salvation, through faith in Christ Jesus, profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be

perfect, throughly furnished unto all good works. 2 Tim. iii. 15, 16, 17 ; John xx. 31 ; Isa. viii. 20.

24. That it is the will and mind of God (in these gospel times) that all men should have the free liberty of their own conscience in matters of religion, or worship, without the least oppression or persecution, as simply upon that account ; and that for any in authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ, who requires that whatsoever men would that others should do unto them, they should even so do unto others, Matt. vii. 12, and that the tares and the wheat should grow together in the field (which is the world), until the harvest (which is the end of the world), Matt. xiii. 29, 30, 38, 39.

25. We believe that there ought to be civil magistrates in all nations, *for the punishment of evil doers, and for the praise of them that do well*, 1 Pet. ii. 14, and that all wicked lewdness and fleshly filthiness, contrary to just and wholesome (civil) laws, ought to be punished according to the nature of the offences ; and this without respect of any persons, religion, or profession whatsoever ; and that we and all men are obliged by gospel rules, to be subject to the higher powers, to obey magistrates, Tit. iii. 1, and to *submit to every ordinance of man, for the Lord's sake*, as saith Pet. ii. 13. But in case the civil powers do or shall at any time impose things about matters of religion, which we through conscience to God cannot actually obey, then we with Peter also do say, that we ought (in such cases) to obey God rather than men, Acts v. 29, and accordingly do hereby declare our whole, and holy intent and purpose, that (through the help of grace) we will not yield, nor (in such cases) in the least actually obey them ; yet humbly purposing (in the Lord's strength) patiently to suffer whatsoever shall be inflicted upon us, for our conscionable forbearance.

These things (O ye sons and daughters of men) we verily believe to be the Lord's will and mind, and, therefore, cannot

but speak, and if herein we differ from many, yea from multitudes, from the learned, the wise, and prudent of this world, we (with Peter and John) do herein make our solemn and serious appeal, namely, *whether it be right in the sight of God to hearken unto men* (of a contrary persuasion) *more than unto God?* Oh, let the judicious judge righteous judgment! Acts iv. 19, 20.

And in the belief and practice of these things (it being the good old apostolical way), our souls have found that rest and soul-peace, which the world knows not, and which they cannot take from us. Of whom then should we be afraid? God is become our strength, our light, our salvation; therefore are we resolved (through grace), to seal the truth of these things in way of suffering persecution, not only to the loss of our goods, freedoms, or liberties, but with our lives also (if called thereunto).

Moreover we do utterly, and from our very hearts, in the Lord's fear, declare against all those wicked and devilish reports, and reproaches, falsely cast upon us, as though some of us (in and about the city of London) had lately gotten knives, hooked knives, and the like, and great store of arms besides what was given forth by order of parliament, intending to cut the throats of such as were contrary minded to us in matters of religion, and that many such knives, and arms, for the carrying on some secret design, hath been found in some of our houses by search; we say, from truth of heart, in the Lord's fear, that we do utterly abhor and abominate the thoughts thereof, and much more the actions; and do hereby challenge both city and country (in our innocency herein) as being not able to prove the things whereof they accuse us; and do for evermore declare the inventors of such reports to be liars, and wicked devisers of mischief, and corrupt designs. God that is above all will justify our inno-

cency herein, who well knows our integrity, in what we here declare. The Lord lay it not to their charge.

In the time of building the decayed house of God, Sanballat and Tobiah (wicked counsellors) hired Shemaiah to make good Nehemiah afraid, and laboured against him that they might have matter for an evil report, that they might reproach him and hinder the building of the house of God, Neh. vi. 12. *For I have heard (saith the prophet) the defaming of many: report, say they, and we will report it,* Jer. xx. 10.

Subscribed by certain elders, deacons, and brethren met at London, in the first month (called March, 1660), in the behalf of themselves, and many others unto whom they belong, in London, and in several counties of this nation, who are of the same faith with us.

Joseph Wright.
 William Jeffery.
 Thomas Monk.
 John Hartnoll.
 Benjamine Morley.
 Francis Stanley.
 George Hammon.
 William Smart.
 John Reeve.
 Thomas Parrot.
 John Wood.
 Francis Smith.
 Edward Jones.
 Humphrey Jones.
 Matthew Caffen.
 Samuel Loveday.
 John Parsons, sen.
 Thomas Stacy.
 Edward Stanley.
 Jonathan Gennings.

John Hammersly.
 William Russell.
 Joseph Keeich.
 Nicholas Newberry.
 Samuel Lover.
 George Wright.
 John Parsons, jun.
 John Claton.
 Thomas Seele.
 Michael Whitar.
 Giles Browne.
 John Wells.
 Stephen Torie.
 Thomas Lathwel.
 William Chadwel.
 William Raph.
 Henry Brown.
 William Paine.
 Richard Bowin.
 Thomas Smith.¹

¹ [Among the above names, Crosby inserts the name of Thomas Grant-ham, and also adds the following sen-

tence:—"Owned and approved by more than twenty thousand."]

AN
ORTHODOX CREED,
OR
A PROTESTANT CONFESSION OF FAITH,
&c., &c., &c.
BEING AN
ESSAY TO UNITE AND CONFIRM ALL TRUE
PROTESTANTS
IN THE FUNDAMENTAL ARTICLES OF THE CHRISTIAN RELIGION,
AGAINST THE ERRORS AND HERESIES OF ROME.

1678.

AN ORTHODOX CREED.

I. ARTICLE.

Of the Essence of God.

WE verily believe, that there is but one only living and true God; whose subsistence is in and of himself, whose essence cannot be comprehended by any but himself; a most pure, spiritual, or invisible substance; who hath an absolute, independent, unchangeable, and infinite being; without matter or form, body, parts, or passions; Deut. vi. 4, v. 26; Ps. xlii. 2; Jer. x. 10; Exod. iii. 14; Ps. cxlvii. 5; Hab. i. 13; Deut. iv. 15, 16; Col. i. 15; Acts xvii. 28; Luke xxiv. 39.

For I am the Lord, I change not. God is a Spirit. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen. Ye heard a voice, but saw no similitude. Mal. iii. 6; John iv. 24; 1 Tim. i. 17; Deut. xiv. 12.

II. ARTICLE.

Of the divine Attributes in God.

Every particle of being in heaven and earth, leads us to the infinite being of beings, namely God, who is simplicity, viz. one mere and perfect act, without all composition, and an immense sea of perfections; who is the only eternal being, everlasting without time, whose immense presence is always everywhere present, having immutability without any alteration in being, or will; in a word, God is infinite, of universal,

unlimited, and incomprehensible perfection, most holy, wise, just, and good; whose wisdom is his justice, whose justice is his holiness, and whose wisdom, justice, and holiness is himself. Most merciful, gracious, faithful, and true, a full fountain of love, and who is that perfect, sovereign, divine will, the alpha of supreme being. John v. 26; 1 John i. 5; Matt. v. 48; Exod. vi. 3; Isa. xl. 28; Ps. xc. 2; xxxix. 7; Heb. vi. 17; James i. 17; Mal. iii. 6; Num. xxiii. 19; Lev. xx. 26; Rom. xvi. 27; Ps. cxix. 68; Deut. xxxii. 4; Exod. xxxiv. 6; Isa. xli. 4; Job xxxiii. 13.

Is it true, indeed, that God will dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house which I have built. Great is the Lord, and worthy to be praised, and his greatness is incomprehensible. 1 Kings viii. 27; Ps. cxlv. 3.

III. ARTICLE.

Of the Holy Trinity.

In this divine and infinite Being, or unity of the Godhead, there are three persons, or subsistences, the Father, the Word or Son, and the Holy Spirit, of one substance, power, eternity, and will, each having the whole divine essence, yet the essence undivided. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost is of the Father and the Son proceeding. All infinite, without beginning, therefore but one God, who is indivisible, and not to be divided in nature, or being, but distinguished by several properties and personal relations; and we worship and adore a Trinity in Unity, and a Unity in Trinity, three persons, and but one God; which doctrine of the Trinity, is the foundation of all our communion with God, and comfortable dependence on him. 1 John v. 7; John xv. 26; 2 Cor. xiii. 13; Gen. i. 26; Matt. iii. 16, 17; John

v. 17; Gal. i. 3; Matt. xvi. 16; xii. 32; Heb. i. 3; Gen. i. 2, 26; Rev. i. 8; John i. 5; 1 Cor. xii. 6, 11; John xiv. 11; 1 John v. 7, 26; Gal. iv. 6; 1 Pet. i. 11; 2 Cor. xiii. 14.

And there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one. Baptizing them in the name of the Father, Son, and Holy Ghost, &c. 1 John v. 7; Matt. xxviii. 19.

IV. ARTICLE.

Of the divine nature, or godhead of Christ.

We confess and believe, that the Son of God, or the eternal Word, is very and true God, having his personal subsistence of the Father alone, and yet for ever of himself as God; and of the Father as the Son, the eternal Son of an eternal Father; not later in beginning. There was never any time when he was not, not less in dignity, not other in substance, begotten without diminution of his Father that begat, of one nature and substance with the Father; begotten of the Father, while the Father communicated wholly to the Son, [that] which he retained wholly in himself, because both were infinite, without inequality of nature, without division of essence, neither made, nor created, nor adopted, but begotten before all time; not a metaphorical, or subordinate God; not a God by office, but a God by nature, co-equal, co-essential, and co-eternal with the Father and the Holy Ghost. John v. 20, i. 1, 2, 3; Heb. i. 3; 1 Cor. xv. 16, 17; Col. i. 2, 9; Mic. v. 2. Gnomam, or Eternity. Matt. ii. 6; Prov. viii. 22, 23, 35; Phil. ii. 6; John xvi. 27, 28; i. 18; Isa. xl. 11, 12, 22; Rev. i. 8, 11; Phil. ii. 6; John x. 30; Isaiah ix. 6; John xvii. 5.

Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Jesus Christ, the same yesterday, and to-

day, and for ever. David therefore calleth him Lord, how is he then his son? John viii. 58; Heb xiii. 8; Luke xx. 44.

V. ARTICLE.

Of the second Person of the holy Trinity taking our flesh.

We believe that the only begotten Son of God, the second person in the sacred Trinity, took to himself a true, real, and fleshly body and reasonable soul, being conceived in the fulness of time, by the Holy Ghost, and born of the virgin Mary, and became very and true man like unto us in all things, even in our infirmities, sin only excepted, as appeareth by his conception, birth, life, and death. He was of a woman, and by the power of the Holy Ghost, in a supernatural and miraculous manner, was formed of the only seed, or substance of the virgin Mary, in which respect he hath the name of the Son of man, and is the true son of David, the fruit of the virgin's womb, to the end that he might die for Adam. 1 John v. 7; Isaiah vii. 14; John i. 14; Luke i. 31, 32; Heb. ii. 16, 17; John xix. 34, 36; Matt. xxvi. 38; Luke ii. 6, 7, i. 35; Matt. i. 18, 20, xxiii. 25; Gal. iv. 4; Heb. iv. 15, ii. 13, 14; Luke ii. 52; Gal. iv. 4; Rom. i. 3, 4; Luke iii. 23, 24; Heb. vii. 14; Gen. xxvi. 17; Heb. ii. 16.

VI. ARTICLE.

Of the union of the two natures in Christ.

We believe the person of the Son of God, being a person from all eternity existing, did assume the most pure nature of man, wanting all personal existing of its own, into the unity of his person, or Godhead, and made it his own; the properties of each nature being preserved, and this inseparable and indissoluble union of both natures, and was made by the Holy Ghost, sanctifying our nature in the virgin's womb,

without change of either nature, or mixture of both, and of two natures is one Christ, God-man or Immanuel, God with us. Which mystery exceeds the conception of men, and is the wonder of angels; one only mediator, Jesus Christ, the Son of God. Heb. ii. 14, 16; Acts xx. 28; Matt. i. 20; Luke i. 35; Rom. i. 3, 4; Matt. i. 23; 1 Tim. iii. 16, ii. 5.

VII. ARTICLE.

Of the communication of properties.

We believe that the two natures in Christ, continue still distinct in substance, properties, and actions, and remain one and the same Christ; for the properties of the Godhead cannot agree to the properties of the manhood, nor the properties of the manhood to the properties of the Godhead; for as the Godhead or divine nature cannot thirst or be hungry, no more can the manhood be in all, or many places at once. Therefore, we believe the Godhead was neither turned nor transfused into the manhood, nor the manhood into the Godhead; but both the divine nature keepeth entire all his essential properties to itself, so that the humanity is neither omnipotent, omniscient, nor omnipresent: and the human also keepeth his properties, though often that which is proper to the one nature is spoken of the person denominated from the other, which must be understood by the figure synecdoche, viz., a part being taken for the whole, by reason of the union of both natures into one person. John x. 30, v. 26, 27, &c.; 1 John iv. 9; Matt. ix. 6; John vii. 42; Acts xx. 28; 1 Cor. ii. 8; John iii. 13; Mark ii. 10.

Hereby perceive we the love of God, because he laid down his life for us. 1 John iii. 16.

VIII. ARTICLE.

Of the Holy Spirit.

We believe that there is one Holy Spirit, the third person

subsisting in the sacred Trinity, one with the Father and Son, who is very and true God, of one substance or nature with the Father and Son, co-equal, co-eternal, and co-essential with the Father and Son, to whom, with the Father and Son, three persons, and but one eternal and almighty God, be by all the hosts of saints and angels, ascribed eternal glory and hallelujahs. Amen. John v. 7; Matt. xxviii. 19; Gen. i. 26; Acts v. 4; 2 Cor. xiii. 13; 1 Cor. xii. 6, 11; Isaiah vi. 8, 9; Acts xxviii. 25, 26; Isaiah vi. 3.

IX. ARTICLE.

Of predestination and election.

The decrees of God are founded on infinite wisdom, and situate in eternity, and are crowned with infallibility as to the event. Now predestination unto life is the everlasting purpose of God, whereby, before the foundation of the world was laid, he hath constantly decreed in his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ, and bring them to everlasting salvation, as vessels made to honour through Jesus Christ, whom he elected before the foundation of the world, and is called God's elect, in whom his soul delighteth, being the Lamb foreordained, and so predestinated unto the superlative glory of the hypostatical union. And this is not for any foreseen holiness in his human nature, sith all that did flow out of the hypostatical union, being elected of mere grace, as are all the members of his mystical body. And God the Father gave this his elected and beloved Son, for a covenant to the people, and said, *that his covenant shall stand fast with him; and his seed shall endure for ever.* And albeit God the Father be the efficient cause of all good things he intended to us, yet Christ is the meriting cause of all those good things God intended to us in election, viz., repentance, faith,

and sincere obedience to all God's commandments. And so God the Father, that he might bring about the eternal salvation of his elect, chose the man Christ, with respect to his human nature, out of the fallen lump of mankind, which in the fulness of time he made of a woman, made under the law, to redeem those that were under it, that we might receive the adoption of sons. And though Christ came from Adam, as Eve did, yet not by Adam, as Cain did, viz., by natural propagation, [he was) therefore without any stain of sin. And this second Adam, being by God's eternal decree excepted out of the first covenant, as being neither God the Father, who was justly offended, nor yet sinful Adam, who had offended him in breaking of it:—therefore Christ, the second Adam, was a fit mediator between God and man, to reconcile both in himself, by the shedding and sprinkling of his blood, according to God's eternal purpose in electing of Christ, and of all that do, or shall believe in him. Which eternal election, or covenant transaction between the Father and Son, is very consistent with his revealed will in the gospel; for we ought not to oppose the grace of God in electing of us, nor yet the grace of the Son in dying for all men, and so for us, nor yet the grace of the Holy Ghost in propounding the gospel, and persuading us to believe it. For until we do believe, the effects of God's displeasure are not taken from us; for the wrath of God abideth on all them that do not believe in Christ. For the actual declaration in the court of conscience is by faith as an instrument, not for faith as a meriting cause. For Christ is the meriting cause of eternal life to all that believe, but not of God's will to give eternal life to them, nor yet of God's decree to save us, albeit we are chosen in Christ before the foundation of the world. Now faith is necessary as the way of our salvation, as an instrumental cause: but the active and passive obedience of Christ, is necessary as a meriting cause of our

salvation ; therefore God's eternal decree doth not oppose his revealed will in the gospel, it being but one, not two diverse or contrary wills. For his decree, as king, decreeth the event, or what shall be done infallibly ; but his command as a lawgiver, showeth not what shall be done, but what is the duty of man to do, and leave undone. Therefore God hath, we believe, decreed, that faith as the means, and salvation as the end, shall be joined together, that where one is the other must be also: for it is written, *He that believeth shall be saved* ; also, *Believe in the Lord Jesus Christ, and thou shalt be saved*. Now here is a great mystery indeed, for God so administereth his absolute decree that he leaveth us much place for an efficacious conditional dispensation, as if the decree itself were conditional. Isaiah xli. 10 ; Acts xv. 18, xvii. 26 ; Eph. i. 11 ; Matt. xxv. 34 ; 1 Tim. i. 9 ; John vi. 37, x. 28, 29 ; Eph. i. 4 ; Rom. xi. 33, viii. 30, ix. 29 ; 1 Thess. i. 4 ; Tit. i. 1 ; 1 Pet. i. 19, 20 ; Isaiah xlii. 1 ; Matt. xii. 17, 18 ; 1 Pet. ii. 6 ; Luke xxiii. 35 ; 1 Pet. i. 19 ; John i. 14 ; Heb. ii. 16 ; Col. ii. 9 ; 1 Tim. i. 9 ; Ps. lxxxix. 23, &c. ; John iii. 16 ; 1 John iv. 9, 10, 19 ; Rom. iii. 24, 25, viii. 3 ; 1 Cor. viii. 30 ; Eph. ii. 8—10 ; Heb. vii. 14, x. 5, 6, &c. ; Gal. iv. 3 ; Eph. i. 5 ; Gen. ii. 21, &c., iv. 1, v. 3 ; Matt. i. 18, 19 ; Luke i. 35 ; 2 Tim. ii. 5 ; Heb. ix. 15 ; Eph. ii. 13, &c. ; Isaiah xlix. 6, &c. ; 2 Thess. ii. 13 ; Eph. i. 17, &c. ; 1 Cor. ii. 13 ; 1 Thess. i. 5 ; John iii. 18, 36 ; Rom. iii. 30 ; Gal. iii. 8, 11 ; Phil. iii. 9 ; Rom. v. 1, 2 ; 1 John iv. 9, 10, 19 ; Heb. xi. 6 ; John i. 11, 12 ; Acts xiii. 39, xx. 28 ; Eph. i. 14 ; Rom. v. 9, &c. ; John vi. 40 ; 1 Tim. ii. 3, 4 ; Job. xxiii. 13 ; Ps. cxv. 3 ; Job. xlii. 2 ; Isaiah xxxiii. 22 ; John iii. 36 ; Mark xvi. 16 ; Acts xvi. 31 ; Isaiah xiv. 24 ; Ps. cxv. 3, xxxii. 11, 12, lxxxix. 30, 31, &c.

X. ARTICLE.

Of preterition, or reprobation.

We do believe, that known unto God are all his works from eternity; therefore he foresaw Adam's fall, but did not decree it, yet foreseeing it in his eternal counsel and wisdom, did elect and choose Jesus Christ, and all that do or shall believe in him, out of that fallen lump of mankind; and hath manifested his love and grace by Jesus Christ, his elect or beloved Son, through the gospel means, to all; and hath given us his word and oath, to assure us that he desires not the death of the wicked, but rather that they repent, or return to him, and live; and if any do perish, their destruction is of themselves: and hath decreed to punish all those wicked, or ungodly, disobedient, and unbelieving or impenitent sinners that have, or shall despise his grace, love, and wooings, or strivings of the Holy Ghost, or long-suffering, whether by a total and continued rejection of grace, or by an universal and final apostacy; and such persons, so living and dying, shall be punished with everlasting destruction in hell-fire, with the fallen angels or devils, and shall be fixed in an irrecoverable state of damnation, irrevocable under the wrath of God, they being the proper objects of it; and shall remain under his inexpressible wrath and justice, in inconceivable torment, soul and body, to all eternity. Acts xv. 18; Ezek. xviii. 23, 32, xxxiii. 11; Hos. xiii. 9; Jam. i. 13, 14; 2 Thess. i. 9, 10, ii. 12; Heb. x. 26, &c.; Isa. xxx. 33, lxvi. 24; Mark ix. 45, 46; Jude 4; Matt. xxv. 41, 46; Rev. xx. 13, 14.

XI. ARTICLE.

Of creation.

In the beginning it pleased God, the Father, Son, and Holy Ghost, according to his eternal and immutable decree, for the manifestation of the glory of his eternal power,

wisdom, and goodness, to create, or make out of nothing, the world, and all things therein, whether visible or invisible; and created man male and female, with a fleshly body, and a reasonable and invisible, or spiritual, angelical, and immortal soul, made after the image of God, in knowledge, righteousness, and true holiness, having the law written in his heart, and power or liberty of will to fulfil it, yet mutable, or under a possibility of transgressing, being left to the liberty of their own will, which was subject to change; and also gave them command not to eat of the tree of knowledge of good and evil, and while they kept this command, they enjoyed most happy communion with God, and had dominion over the creatures. And all this wonderful work of creation, both in heaven and in earth, was finished in the space of six days, and all very good, and although reason cannot conceive nor comprehend it, yet God's word hath plainly revealed it, and faith believes it. Gen. i. 1; Rom. xi. 36; Rev. iv. 11; Heb. xi. 3; Col. i. 16; Gen. v. 1, 2, ii. 7; Matt. x. 28, xxii. 31, 32; Rev. vi. 9; Luke xxiii. 46; Acts vii. 59; Gen. i. 27, ix. 6; Eph. iv. 24; Rom. ii. 14, 15; Eccles. vii. 29; Gen. iii. 6, ii. 16, 17; Gen. i. 1, 2, 31.

XII. ARTICLE.

Of divine providence.

The Almighty God, that created all things, and gave them their being, by his infinite power and wisdom, doth sustain and uphold, and move, direct, dispose, and govern all creatures and things, from the greatest to the least, according to the counsel of his own good will and pleasure, for his own glory, and his creatures' good. Heb. i. 3; Job xxxviii. 11, xxvi. 7, &c.; Ps. cxxxv. 5, 6; Matt. x. 19, &c.; Ps. lxxv. 8, &c.; Eph. i. 11.

XIII. ARTICLE.

Of the first covenant.

The first covenant was made between God and man, before man had sinned in eating of the forbidden fruit, in which covenant God required of man perfect obedience to all the commands thereof, and in case he did so obey he promised to be his God. And on the other part, man promised to perform entire and perfect obedience to all God's holy commands in that covenant, by that strength wherewith God endowed him in his first creation; by the improvement of which he might have attained unto eternal life, without faith in the blood of the mediator of the new covenant of grace; but he sinning against this covenant, which consisted in two roots, viz. *To love God above all things, and his neighbour as himself*, it being the substance of that law which was afterwards written in two tables of stone, and delivered unto Moses upon mount Sinai; and fell under the just sentence of eternal death, which was the punishment that God had appointed for the breach of it. And under this righteous judgment of God, Adam and his natural posterity had for ever remained, as the fallen angels do, had not God of his infinite grace and love, provided his Son to take unto himself our nature, and so became a fit mediator between God the Father, who was offended, and man who had offended him in breaking his holy law and covenant. Hos. vi. 7, viii. 1; Deut. xxvi. 17—19; Matt. xxii. 37, 40; Rom. ii. 14, 15; Gen. iii. 12, 13; Deut. xxix. 19—21; Eph. ii. 3; Rom. i. 20, 32; Rom. v. 12, 18; Eph. ii. 13, 14.

XIV. ARTICLE.

Of the fall of man, of his sin, and of the punishment thereof.

The first man Adam, in eating voluntarily of the forbidden fruit, incurred the curse of God upon himself and all

his posterity, that came of him by natural propagation, viz. corporal and spiritual death, in body and soul eternally; but this covenant was not only made with him, but with his seed also, which should descend from his loins by natural generation; he standing as a public person in the stead of all mankind. And, as St. Paul saith, *By him came sin, and death by sin, &c.*, and so deprived himself and all his posterity of that original righteousness, which God created him in. Rom. v. 12, 14; Gen. iii. 10, 12; Eph. ii. 1, 3; Rom. v. 15, 16, 17; Heb. vii. 9, 10; Ps. li. 5; Gen. vi. 5; Rom. vii. 7; James i. 14.

XV. ARTICLE.

Of original, or birth, sin.

Original sin, is the fault and corruption of the nature of every man, that naturally descendeth from Adam by natural generation, by means of which, man has not only lost that original righteousness that God created him in, but is naturally inclined to all manner of evil, being conceived in sin, and brought forth in iniquity; and, as St. Paul saith, *The flesh lusteth against the spirit.* And therefore every man justly deserveth God's wrath and damnation. And this concupiscence, or indwelling lust, remaineth even in the regenerate, that they cannot love nor obey God perfectly in this life, according to the tenor of the first covenant. Rom. vii. 21; Gen. vi. 5; Tit. i. 15; Rom. iii. 23; Gen. v. 3; Jer. xvii. 9; Ps. li. 4, 5; Job xiv. 4; Gal. v. 16, 17; 1 Cor. xv. 22; Rom. vi. 23; Gen. ii. 17; John v. 24; Ps. lxiv. 6; Gal. iii. 10; Rom. vii. 17, 21, 22, ii. 14, 15; Gal. iii. 21, 22; Matt. xii. 33.

XVI. ARTICLE.

Of the new covenant of grace.

The first covenant being broken by man's disobedience:

and by his sin, he was excluded from the favour of God, and eternal life, in which deplorable condition of his, God being pleased out of his free grace and love to fallen man, in order to his recovery out of this sinful and deplorable estate, hath freely offered him a second, or a new covenant of grace; which new covenant of grace is Jesus Christ, in remission of sins, through faith in his blood, which God hath promised to give to all them that do obey and submit to the conditions of this covenant; which covenant of grace, and eternal salvation annexed to it, is freely and fully offered unto all men, upon the terms of the gospel, viz. repentance and faith. And the benefits of this covenant, by God's free grace, through the redemption that is in Jesus Christ, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, that he might be just, and the justifier of him that believeth in Jesus. Therefore, we conclude, that a man is justified by faith, without the deeds of the law; for by faith we receive that righteousness that the law, or the first covenant, required of the first Adam; which righteousness Christ hath fulfilled in our nature which he took of the virgin Mary, by his active obedience, and is, by God's free donation, made over to us by imputation; for *He hath made him to us wisdom, righteousness, and sanctification. For as by one man's disobedience, many were made sinners, so by the obedience of one, that is Christ, shall many be made righteous.* For Christ hath not only fulfilled the sanction of the law, viz., to love God with all his heart, and his neighbour as himself, but hath also voluntarily suffered the curse of the law, being made a curse for us, that we might receive the blessing of Abraham, and the promise of the Spirit, through faith in his blood. And now, albeit the essential righteousness of Christ, as he is God equal with his Father, be not imputed unto us, nor yet his personal

righteousness, as he was or is man only, yet we believe his mediatorial righteousness as God-man, is imputed, reckoned, or made over to us, upon the terms of this new covenant of grace; and so being justified by his grace, we are thereby made heirs according to the hope of eternal life: for as St. Paul saith, *If righteousness come by the law, then Christ is dead in vain.* Deut. xxvii. 26; Col. i. 13; 2 Cor. iv. 4; John iii. 16; Jer. xxxi. 31, 32; Rom. iii. 23, 24; Gal. iii. 21, 22; Rom. iii. 31; Heb. viii. 7; Gen. iii. 15: Luke xxiv. 47; Eph. i. 7; Ps. xx. 3; Acts x. 43, iii. 19, xxvi. 18, ii. 37, 38; Mark i. 15; Gal. iii. 11, 17; Jer. xxxii. 40; Isa. xlii. 6; Rom. iii. 23, &c.; Acts x. 43; Isa. xciii. 11; Rom. v. 9, iii. 20; Gal. iii. 8, ii. 16; Rom. v. 10, 19, x. 4; Matt. iii.; 2 Cor. v. 21; 1 Cor. i. 30; Gal. iii. 13; 1 Pet. ii. 24; Isa. liii. 6, 7, 8; Phil. ii. 7, 8; Gal. iii. 13, 14; Heb. vii. 26; Matt. iii. 15; Rom. v. 18; Gal. iv. 6, 7; Rom. iv. 3, 4, 23, iii. 25, 28; Tit. iii. 7, i. 2.

XVII. ARTICLE.

Of Christ and his mediatorial office.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus Christ, his only begotten Son, according to the covenant made between them both, to be the alone mediator between God and man, viz., God the Father, who was by Adam's sin justly offended, and Adam our common parent, the person offending. Now, in order to reconcile God to man, and man to God, who were at a distance, Christ Jesus, the second person in the Trinity, being very God, of the same substance with his Father, did, when the fulness of time was come, take unto him man's nature, with all the essential properties and common infirmities, sin only excepted, being made of a woman, of the seed of Abraham and David; and although he came from

Adam, and had truly the nature of man, yet not by Adam; and the person of Christ took our nature into union with the divine nature, but he did not take the person of Adam which sinned, therefore we believe he was neither the covenantee, nor yet the covenanter, and so, by consequence, neither the creditor nor the debtor. And being concerned by this office, or appointment of the Father, to make peace, it plainly appears, that he is the only fit mediator between God and man, who is very God, and very man; yet one Christ, who was sanctified, and anointed with the Holy Spirit above measure, and was superlatively and admirably fitted for and called unto this office by his Father, who put all judgment into his hand, and power to execute the same; and he willingly undertook the same, and being made under the law, did perfectly fulfil or keep it, and underwent the punishment due to us, which we should have suffered; our sin, and the punishment of it being reckoned or imputed to him, he being made a curse for us; and underwent and trod the winepress of his Father's wrath for us, in dolorous pangs and agony of soul, and painful sufferings in his body; was crucified, dead, and buried, or remained in the state of the dead, yet saw no corruption, and on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended, and there sitteth at the right hand of his Father, making intercession for his saints, and shall return to judge men and angels at the end of the world. And the same Lord Jesus, by his perfect obedience to the whole law, and sacrifice of himself, which he, through the eternal Spirit offered up unto God the Father, hath fully satisfied the justice of God, and reconciled him to us; and hath purchased an everlasting inheritance in the kingdom of heaven for all those that the Father hath given unto him, and now, by a continued act of intercession in heaven, doth apply the benefits he hath purchased unto the elect. And in

this office of mediator, he hath the dignity of three offices, viz., priest, prophet, and king: all which offices are necessary for the benefit of his church, and without which we can never be saved. For in respect of our ignorance, we stand in need of his prophetic office, and in respect of our alienation from God, and imperfect services, and God's wrath and justice, we stand in need of his priestly office, to reconcile God to us and us to God; and in respect of our bondage to sin and Satan, and averseness to return to God, we need his kingly office to subdue our enemies, and deliver us captives out of the kingdom and power of sin, and preserve us to his heavenly kingdom. And thus, in our nature, he living the life of the law, and suffering the penalty due to us, continually presents us at the throne of grace; so is a most wonderful and complete mediator for his elect. Zech. vi. 12, 13; Gal. iii. 17; Psa. lxxix. 28, cix. 10; Gal. iii. 19, 20; Heb. x. 15, xii. 24; 1 Tim. ii. 5; Job ix. 33; any days-man betwixt us, &c.; Gal. iii. 16; Gen. iii. 15; 1 Chron. xvii. 11; Luke i. 35; Heb. vii. 26; Rom. ix. 5; Heb. v. 5, vii. 21; &c.; Eph. ii. 14; Psa. xlii. 1, 6; 1 Pet. i. 19, 20; Heb. ix. 15, i. 9; Psa. xlv. 7; Isa. lxi. 1; Col. ii. 3; Heb. v. 5; John v. 22, 27; Rom. 10, 4; 2 Cor. v. 21; Gal. iii. 13; Luke xxii. 44, 45; Isa. liii. 10, 11, 12; 1 Pet. ii. 24; Matt. xxvii. 46, xxvi. 37, 38; Acts xiii. 28, &c.; Luke xxiv. 7; John xx. 25, 27; Acts i. 9, 10, 11; Mark xvi. 19; Rom. viii. 34; Matt. xxv. 31, &c.; Heb. ix. 14, 15; Eph. ii. 14, &c.; John xvii. 2; 1 Pet. i. 2, &c.; Heb. vii. 17; Acts iii. 22; Psa. xlv. 5, &c.; Acts iv. 11, 12; 2 Tim. iv. 18; Col. i. 13, 14; Heb. iv. 14, &c.

XVIII. ARTICLE.

Of Christ dying for all mankind.

God the Father, out of his royal bounty and fountain of

love, when all mankind was fallen by sin, in breaking of the first covenant of works made with them in Adam, did choose Jesus Christ, and sent him into the world to die for Adam, or fallen man. And God's love is manifest to all mankind, in that he is not willing, as himself hath sworn, and abundantly declared in his word, that mankind should perish eternally, but would have all to be saved, and come to the knowledge of the truth. And Christ died for all men, and there is a sufficiency in his death and merits for the sins of the whole world, and hath appointed the gospel to be preached unto all, and hath sent forth his Spirit to accompany the word, in order to beget repentance and faith: so that if any do perish, it's not for want of the means of grace manifested by Christ to them, but for the non-improvement {of the grace of God, offered freely to them through Christ in the gospel. Rom. v. 8; Matt. xx. 28; Rom. viii. 3; Heb. ix. 15; Ezek. xviii. 23; Heb. ii. 9; 1 John ii. 2; 1 Tim. ii. 3, &c.; Heb. x. 12, &c.; Mark xvi. 16; Tit. ii. 11, 12; 1 Thess. i. 5, 6, 7; John v. 39, 40; Matt. xxiii. 37, 38, xxiv. 12; Acts xiii. 46, 48.

XIX. ARTICLE.

Of the agreement between the Old and New Testament.

The gospel, or new covenant, was held forth or preached to the fathers, from Adam to Christ's coming in the flesh, though it was revealed by sundry degrees, and in diverse manners, in types and shadows, darkly; yet it was the same gospel, the same Christ, the same faith for kind, and the very same covenant that they were justified and saved by, before Christ took flesh of the virgin, that we have now, and is to continue to the end of the world. For as the church of the Jews, in their gospel types, had a priest, and an altar,

and a lamb, and a fire, and without all these no sacrifice could, or was accepted of God, then, or now, without faith in the anti-type, Christ, whose human nature is the true lamb, the union of natures, the high priest, the divine nature, the altar, and the Holy Ghost, the heavenly fire. And again: The blood shed upon the brazen altar may be applied to our justification, and the sprinkling of it upon the incense altar may be applied to the work of sanctification by Christ's Spirit, sprinkling his blood upon us. And the blood that was carried within the veil, into the most holy place, is applied to our glorification in heaven. And as they had in their church the ark, a figure of Christ's presence, so have we the promise of his presence to the end of the world. And as they had the tables of the old covenant or law, in the ark, so have we the law fulfilled by Christ; and meeting God in Christ, it's handed forth by Christ now to us, as the only rule of our sanctification and obedience through his grace. And as they had the manna to nourish them in the wilderness to Canaan, so have we the sacraments, to nourish us in the church, and in our wilderness condition, till we come to heaven. And as they had the rod that corrected them, so have we the church censures now to correct us, when we offend his law; and their burnt offerings may be applied to Christ, killing of original sin in us; and their sin offering may be applied to Christ, killing, or taking away our actual sins; and their peace offering may be applied to our reconciliation with God in Christ by his Spirit; and so all the rest of those gospel anti-types may be applied. And thus the Old and New Testaments, like the faces of the cherubim, look one toward another, and hold forth the self-same gospel salvation to them and us. Gal. iii. 8; Gen. xii. 3; Heb. iv. 2, 3, i. 1, 2, x. 1; Heb. ix. 10, and xi. chap.; Heb. ix. 14; Eph. v. 2; 1 Pet. i. 2; Heb. ix. 7, &c.; Matt. xviii. 20, xxviii.

19, 20; Rom. iii. 31, viii. 3, 4, x. 4; 1 John ii. 6, 7, 8; James iv. 12; John xvi. 14, 15; 1 Cor. iv. 19, &c.

XX. ARTICLE.

Of free-will in man.

God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined, to do good or evil; but man, in the state of innocency, had such power and liberty of will to choose and perform that which was acceptable and well pleasing to God, according to the requirement of the first covenant; but he falling from his state of innocency, wholly lost all ability, or liberty of will, to any spiritual good for his eternal salvation, his will being now in bondage under sin and Satan, and therefore not able of his own strength to convert himself, nor prepare himself thereunto, without God's grace taketh away the enmity out of his will, and by his special grace freeth him from his natural bondage under sin, enabling him to will freely and sincerely that which is spiritually good, according to the tenure of the new covenant of grace in Christ; though not perfectly, according to the tenure of the first covenant, which perfection of will is only attainable in the state of glory, after the redemption, or resurrection of our fleshy bodies. Matt. xvii. 12; Eccles. vii. 29; Rom. v. 6, viii. 7, 8; John viii. 44; Eph. ii. 8, &c.; Phil. ii. 13; Rom. vii. 14, &c., viii. 23; Eph. iv. 13.

XXI. ARTICLE.

Of vocation and effectual calling.

Vocation, or calling, general or common, is, when God by the means of his word and Spirit, freely of his own grace and

goodness, doth ministerially acquaint mankind with his gracious good purpose of salvation, by Jesus Christ; inviting and wooing them to come to him, and to accept of Christ, revealing unto them the gospel covenant; and those that with cordial hearts do improve this common grace, he in time worketh unfeigned faith and sincere repentance in them; and by his grace they come to accept of Christ as their only Lord and Saviour, with their whole heart, and God becomes their father in Christ, and they being then effectually called, are by faith united to Jesus Christ by grace unto salvation. Matt. xi. 28; Acts xx. 21; Rom. xvi. 25, 26; Tit. ii. 11; Acts v. 31, xi. 18; Rom. viii. 28, 30, xi. 5, 7; Eph. i. 11, &c.; Rom. v. 1; Eph. ii. 8; Rom. iv. 16.

XXII. ARTICLE.

Of evangelical repentance.

Unfeigned repentance is an inward and true sorrow of heart for sin, with sincere confession of the same to God, especially that we have offended so gracious a God and so loving a father, together with a settled purpose of heart, and a careful endeavour to leave all our sins, and to live a more holy and sanctified life, according to all God's commands. Or it is a turning, or change of the whole man to God, with endeavour through his grace to mortify the indwelling lust or corruptions, and obtain a great reformation both in the outward and inward man, according to the will of God; and this repentance, for the nature of it, must be continued throughout the whole course of our lives, and is wrought in us by the Spirit of God, by the ministry of the law and gospel, in order to our obedience to Christ, or being baptized in his name. But this repentance unto life is not wrought without faith in the soul; for by faith we receive that grace that perfects or carrieth on the work of repentance in the soul, from

first to last. Tit. ii. 3—5; Acts ii. 37, 38; 2 Cor. vii. 10, 11; Acts xvii. 30; Ps. li. 4; Luke xv. 17, &c.; Ezek. xviii. 30; Eph. ii. 10; Rom. viii. 13; Eph. iv. 20, &c.; John viii. 31, &c.; Rom. viii. 13; 1 Thess. i. 5, 6; Acts iii. 19, 26, ii. 38; Heb. xi. 6; Gal. iii. 26, &c.

XXIII. ARTICLE.

Of justifying and saving faith.

Faith is an act of the understanding, giving a firm assent to the things contained in the holy scriptures. But justifying faith is a grace, or habit, wrought in the soul by the Holy Ghost through preaching the word of God, whereby we are enabled to believe not only that the Messiah is offered to us, but also to take and receive him as a Lord and Saviour, and wholly and only to rest upon Christ for grace and eternal salvation. Rom. x. 14, 17; Matt. xiii. 20, 21; Acts xxiv. 14; Ps. xix. 7, &c., cxix. 72; 2 Pet. i. 1; 1 John v. 4, 5; 2 Cor. iv. 13; Eph. ii. 8; Acts xxxi. 31, xv. 11; 2 Pet. i. 5, 11; Phil. iii. 8, 9; Acts viii. 37.

XXIV. ARTICLE.

Of justification by Christ.

Justification is a declarative or judicial sentence of God the Father, whereby he of his infinite love and most free grace, for the alone and mediatorial righteousness of his own Son, performed in our nature and stead, which righteousness of God-man the Father imputing to us, and by effectual faith received and embraced by us, doth free us by judicial sentence from sin and death, and accept us righteous in Christ our surety unto eternal life; the active and passive obedience of Christ being the accomplishment of all that righteousness and sufferings the law or justice of Christ required;

and this being perfectly performed by our Mediator in the very nature of us men, and accepted by the Father in our stead, according to that eternal covenant transaction between the Father and the Son. And hereby we have deliverance from the guilt and punishment of all our sins, and are accounted righteous before God, at the throne of grace, by the alone righteousness of Christ the Mediator, imputed or reckoned unto us through faith; for we believe there are six necessary causes of man's justification or salvation, viz.: First, The efficient cause of our justification is God's free grace. Secondly, The meritorious cause is the blood of Christ. Thirdly, The material cause is Christ's active obedience. Fourthly, The imputation of Christ, his obedience for us, is the formal cause. Fifthly, The instrumental cause is faith. Sixthly, God's glory and man's salvation is the final cause. Now we principally apply the first and last to God the Father; the second and third to Christ the Mediator; the fourth and fifth to the blessed Comforter, the Holy Ghost; hence it is we are baptized in the name of the Father, of the Son, and Holy Ghost, and so we worship a trinity in unity, and unity in trinity. Acts xiii. 38, 39; Rom. viii. 34, 35, iii. 23, &c., iv. 22, &c.; 1 Cor. i. 30, 31; 2 Thess. i. 3, 4; Acts xv. 9; Gal. v. 6; Rom. viii. 1, iv. 6—8; Gal. iii. 13, 14; John v. 24; Rom. iii. 22, 30, v. 19; 2 Cor. i. 30; Eph. i. 7; Rom. v. 9, x. 4; Gal. iii. 13; Heb. ii. 9, &c.; 2 Cor. v. 21; Isaiah liii. 10, &c.; Rom. iii. 24, Rom. v. 9, v. 19, iv. 6, v. 1; Eph. i. 11, 12; Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7.

XXV. ARTICLE.

Of reconciliation and sonship by Christ.

Two privileges flow out of our justification by faith in Christ, viz., our reconciliation, and adoption, or sonship.

Reconciliation is a gracious privilege, whereby we that were enemies are made friends; or, we that were enemies, rebels, and aliens, are received into favour, or brought near to God through faith in Christ Jesus. And adoption is that power and privilege to be the sons of God, through faith in Christ our surety, who being the eternal Son of God, became by incarnation our brother, that by him God might bring many sons unto glory, according to his eternal decree of preserving the human nature of Christ, that it never fell in Adam. And so we are by faith, according to God's free grace, and Christ's purchase, or redemption, and the Holy Spirit's application of it to us, made heirs and joint heirs with Christ, our elder brother, of the same kingdom, and stupendous and unutterable glory, for ever and ever. Rom. v. 8, &c.; Eph. ii. 12, &c., i. 5; Gal. iv. 4, 5, 6; Rom. viii. 16, 17; Heb. ii. 10, &c., iv. 15; Matt. i. 18; Heb. vii. 26; Rom. viii. 16, 17.

XXVI. ARTICLE.

Of sanctification and good works.

Those that are united unto Christ by effectual faith, are regenerated, and have a new heart and spirit created in them, through the virtue of Christ's death, resurrection, and intercession, and by the efficacy of the Holy Spirit, received by faith, and are sanctified by the word and Spirit of truth, dwelling in them, by destroying and pulling down the strongholds, or dominion of sin and lust, and more and more quickened and strengthened in all saving graces, in the practice of holiness, without which no man shall see the Lord. And this sanctification is throughout the whole man, though imperfect in this life, there abiding still in the best saints, some remnants of corruption, which occasions a continual war in the soul, the flesh lusting against the Spirit, and

the Spirit against the flesh; yet through the continual supply of strength from Christ, which flows from him to believers by means of the covenant of grace, or hypostatical union with our nature, the regenerate part doth overcome, pressing after a heavenly life, in evangelical obedience to all the commands that Christ, their king and law-giver, hath commanded them in his word, or holy scriptures, which are the only rule and square of our sanctification and obedience in good works and piety. And sith our only assistance to good works, such as God hath commanded, is of God, who worketh in us both to will and to do, we have no cause to boast, nor ground to conclude we merit anything thereby, we receiving all of free and undeserved grace, and when we have done the most yet we are unprofitable servants, and do abundantly fall short; and the best duties that we can now perform will not abide the judgment of God. Neither do any good works whatsoever, that are done by unregenerate men, or without faith in and love to Christ, please God, or are accepted of him. Yet good works are of great advantage, being done in faith and love, and wrought by the Holy Spirit, and are to be done by us, to show our thankfulness to God for the grace of the new covenant by Christ, and to fit us more and more for glory. And in this sense the ten commandments, as handed forth by Christ the mediator, are a rule of life to a believer, and show us our duty to God and man, as also our need of the grace of God and merit of Christ. Ezek. xxxvi. 26; Eph. iv. 24; 2 Cor. v. 17; 1 John iii. 9; Tit. iii. 5; 1 Cor. iv. 15; 2 Cor. iii. 18; 1 Tim. ii. 20; Psa. cx. 3; 2 Cor. x. 4, 5, v. 17; John xvii. 17, xvi. 14, 15; Heb. xii. 14; Rom. vii. 20; Gal. v. 16, 17; 1 John iii. 8, ii. 20; Rom. vi. 14; Eph. iv. 15; 2 Cor. iii. 18, vii. 1; Psa. cxii. 1, cxix. 48; John xv. 4, 6; Isa. xliii. 13, xxvi. 12; Phil. ii. 13; 2 Cor. iii. 5; Job ix. 2, 3, 20, xxv. 4; Gal. ii. 16; James ii. 9, 10, iii. 2; Heb. xi. 6;

Isa. lxiv. 6; Prov. viii. 17; 1 Cor. xvi. 22; James i. 18, &c.; Gal. v. 22, 23; John iv. 14, v. 25; Gal. v. 6; 1 Cor. vi. 9, &c.; *Heb. xii. 28, 29; 1 Cor. xiii. 2, 3; Psa. l. 14.

XXVII. ARTICLE.

Of baptism and the Lord's supper.

These two sacraments, viz., baptism and the Lord's supper, are ordinances of positive, sovereign, and holy institution, appointed by the Lord Jesus Christ, the only lawgiver, to be continued in his church to the end of the world; and to be administered by those only who are rightly qualified, and thereunto called, according to the command of Christ. Matt. xxviii. 19, 20; 1 Cor. xi. 26, iv. 1.

XXVIII. ARTICLE.

Of the right subjects and administration of holy baptism.

Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized or dipped, a sign of our entrance into the covenant of grace, and ingrafting into Christ, and into the body of Christ, which is his church; and of remission of sin in the blood of Christ, and of our fellowship with Christ in his death and resurrection, and of our living or rising to newness of life. And orderly none ought to be admitted into the visible church of Christ, without being first baptized; and those which do really profess repentance towards God, and faith in and obedience to our Lord Jesus Christ, are the only proper subjects of this ordinance, according to our Lord's holy institution, and primitive practice; and ought by the minister, or administrator, to be done in a solemn manner, in the name of the Father, Son, and Holy Ghost, by immersion or dipping of the person in the element of water; this being

necessary to the due administration of this holy sacrament, as holy scripture showeth, and the first and best antiquity witnesseth for some centuries³ of years. But the popish doctrine which they teach and believe, that those infants that die without baptism, or have it not actually, or in desire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting persons only upon an implicit faith of the church, nor their superstitious and popish ceremonies of salt and spittle, and breathing on the face of the party baptized, together with their chrisms and hallowed lights.⁴ Neither do we believe, that infants dying in infancy, without baptism, go to purgatory or *limbus infantum*, as they erroneously teach. Nor do we believe that the pope of Rome, or any other persons whomsoever, have power to alter or change this ordinance of Christ, as they have done by this superstitious and such like idolatrous inventions and practices of the Romish church. All which superstitions of theirs are contrary to Christ's institution, or the apostles' practice of holy baptism. Rom. vi. 3, 4, 5; 1 Cor. xii. 13; Gal. iii. 27; Mark xvi. 16; Matt. iii. 11; Acts ii. 38; Rom. vi. 1, &c.; Matt. xxviii. 19; Acts viii. 37; Matt. iii. 6; Heb. vi. 1, 2; Acts ii. 37, 38, viii. 35, 36, &c.; Matt. xxviii. 19; John i. 2, 8, 31, iii. 22, 23; Mark i. 9, 10.

XXIX. ARTICLE.

Of the invisible catholic church of Christ.

There is one holy catholic church, consisting of, or made up of the whole number of the elect, that have been, are, or shall be gathered in one body under Christ, the only head thereof; which church is gathered by special grace, and the

³ See Mr. H. Danver's Treatise of Baptism.

⁴ See the Popish Catechism, p. 184, &c.

powerful and internal work of the Spirit; and are effectually united unto Christ their head, and can never fall away. Heb. xii. 22, 23; Rev. xiv. 1, &c.; Col. i. 18; Eph. i. 10, 22, v. 23, 26, 27; John x. 16; Gal. iii. 28; Psa. lxxii. 17, cii. 28; Rev. xiii. 8.

XXX. ARTICLE.

Of the catholic church as visible.

Nevertheless, we believe the visible church of Christ on earth is made up of several distinct congregations, which make up that one catholic church or mystical body of Christ. And the marks by which she is known to be the true spouse of Christ are these, viz., where the word of God is rightly preached, and the sacraments truly administered, according to Christ's institution and the practice of the primitive church; having discipline and government duly executed by ministers or pastors of God's appointing, and the church's election, that is a true constituted church; to which church, and not elsewhere, all persons that seek for eternal life, should gladly join themselves. And although there may be many errors in such a visible church, or congregation, they being not infallible, yet those errors being not fundamental, and the church in the major, or governing part, being not guilty, she is not thereby unchurched; nevertheless she ought to detect those errors, and to reform, according to God's holy word, and from such visible church, or congregation, no man ought by any pretence whatever, schismatically to separate. Gal. iii. 26, &c.; Acts ii. 41, &c.; Eph. ii. 19, &c.; 1 Cor. xi. 23, &c.; Gal. iii. 1; Eph. iii. 21; Acts xviii. 8; 1 Cor. xii. 13; 1 John ii. 19; Rev. ii. 2, 14, &c.; Tit. iii. 10, 11; Jude 17, 18, 19; Jam. iii. 13, &c.; 1 Tim. iv. 1; 2 Tim. i. 13, &c.; Acts xx. 29, &c.; 1 Cor. xii. 25.

XXXI. ARTICLE.

Of officers in the church of Christ.

The visible church of Christ, being completely gathered and organised, according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen by his church, for the peculiar administration of ordinances, and execution of the power and duty Christ hath enjoined them to the end of the world, are these three, viz. bishops,⁵ or messengers; and elders, or pastors; and deacons, or overseers of the poor; and the way appointed by Christ, for the calling of any person fitted and gifted by the Holy Ghost, unto the office of bishop or messenger, in the churches, is, viz., that he be chosen thereunto by the common suffrage of the church, and solemnly set apart by fasting and prayer, with imposition of hands, by the bishops of the same function, ordinarily; and those bishops, so ordained, have the government of those churches that had suffrage in their election, and no other ordinarily; as also to preach the word or gospel to the world, or unbelievers. And the particular pastor, or elder, in like manner is to be chosen by the common suffrage of the particular congregation, and ordained by the bishop or messenger God hath placed in the church he hath charge of; and the elder, so ordained, is to watch over that particular church; and he may not ministerially act in any other church before he be sent; neither ought his power or office any way to infringe the liberty, or due power, or office of his bishop,⁶ God being a God of order, having ordained things most harmoniously, tending every way to unity. The deacons are in like manner to be chosen by election and ordination, and are in their particular congregations to receive the charity and free benevolence of

⁵ See the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. p. 149, to p. 160.

⁶ Or overseer, or shepherd.

the people. And the bishops and elders so chosen and ordained to the work of God, ought to be enabled and capacitated thereunto, by a sufficient and honourable maintenance of the people that chose them, answerable to the dignity of their places and charge committed to them, without which they cannot discharge their duty as they ought to do, in studying to divide the word of God aright, as St. Paul adviseth Timothy, and also to give themselves wholly to it; and this maintenance is to be given out of the labours, profits, and estates of the people, by equality, and proportionable to their ability, in liberality, God having reserved a portion for all his labourers out of all the members' worldly goods and possessions. Acts i. 20, xiv. 23, &c.; xiii. 2, 3; xiv. 23; xx. 17, 18; vi. 3—6; i. 23, 24, &c.; χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν προσευξάμενοι, &c. *Quumque ipsis per suffragia,* &c. 1 Tim. i. 3; Tit. i. 5; Rev. ii. 1, 2, &c.; Matt. xxviii. 19; Mark xvi. 16; Acts i. 22; 2 Tim. iv. 2; Acts xiv. 23; Rom. x. 15; Acts xiii. 2—4; 1 Cor. xvi. 16; 1 Tim. i. 3; Acts xx. 28; 1 Cor. xi. 34; Tit. i. 5; Heb. xiii. 17; 1 Cor. xiv. 33; Acts vi. 1, 2, &c.; 1 Tim. iii. 8, &c.; 1 Cor. iii. 9; 1 Tim. iii. 5, iv. 6, 16; 2 Tim. iv. 5; Tit. i. 7; 1 Cor. ix. 1, &c.; Phil. iv. 15, &c.; 1 Tim. v. 17, 18; Gal. vi. 6, 10; Deut. xxv. 4; 2 Cor. xi. 7, 8; 1 Tim. iii. 5, &c.; xi. 13, &c.; 2 Tim. 1, 2, &c.; iii. 14, &c.; iv. 1, 2, 5; Col. iv. 11, 17; 2 Cor. viii. 12, &c.; 2 Cor. ix. 5, 6, &c.

XXXII. ARTICLE.

Of prayer, with laying on of hands.

Prayer, with imposition of hands by the bishop, or elder, on baptized believers, as such, for the reception of the holy promised Spirit of Christ, we believe is a principle of Christ's doctrine, and ought to be practised and submitted to by every baptized believer, in order to receive the promised Spirit of the

Father and Son. Acts viii. 12, &c.; xix. 6, 7; 2 Tim. i. 6, 7; Heb. vi. 2; John xiii. 16, &c.; xvi. 7; Eph. i. 13, 14; 2 Tim. i. 6; Acts ii. 38, 39.

XXXIII. ARTICLE.

Of the end and right administration of the Lord's supper.

The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed; to be observed in his church to the end of the world, for the perpetual remembrance and showing forth the sacrifice of himself in his death; and for the confirmation of the faithful believers in all the benefits of his death and resurrection, and spiritual nourishment and growth in him, sealing unto them their continuance in the covenant of grace; and to be a band and pledge of communion with him, and an obligation of obedience to Christ, both passively and actively, as also of our communion and union each with other, in the participation of this holy sacrament. And the outward elements of bread and wine, after they are set apart by the hand of the minister, from common use, and blessed, or consecrated, by the word of God and prayer, the bread being broken and wine poured forth, signify to the faithful, the body and blood of Christ, or holdeth forth Christ and him crucified; and the minister distributing the bread and wine to the communicants, who are to take, or receive, both the bread and wine at the hands of the minister, applying it by faith, with thanksgiving to God the Father for so great a benefit; and no unbaptized, unbelieving, or open profane, or wicked heretical persons, ought to be admitted to this ordinance to profane it. Luke xxii. 17, &c.; Matt. xxvi. 26, &c.; 1 Cor. xi. 23, &c.; Matt. xxviii. 20; Gal. iii. 1; 1 Cor. x. 16, 17; Gal. iii. 1; 1 Cor. xi. 27, &c.; Matt. xxvi. 30; 1 Cor. v. 7, 8, 13; Acts ii. 41, &c.

Neither is that popish doctrine of transubstantiation to be admitted of, nor adoration of the unbloody sacrifice of the mass, as they call it, together with their denying of the cup to the laity, and many more idolatrous and superstitious practices, decreed in the popish councils of Lateran and Trent. In opposition to which, and such like idolatry of Rome, many of our worthy and famous ancients, and renowned protestants, lost their lives by fire and faggot in England, whose spirits we hope are now in heaven, as worthy martyrs and witnesses of Christ, in bearing a faithful testimony to this holy ordinance of their Lord and master. Neither may we admit of consubstantiation, it being not consonant to God's word. Nor are little infants, that cannot examine themselves, nor give account of their faith, nor understand what is signified by the outward signs of bread and wine, to be admitted to this sacrament. Though St. Austin taught so from John vi. 63. and many of the Greek churches so believe and practise to this day. And this holy ordinance ought to be often celebrated among the faithful, with examination of themselves, viz. of their faith, and love, and knowledge of these holy and divine mysteries, lest they eat and drink their own damnation, for profaning of God's holy ordinance, as many, we fear, have done, and yet do at this day; whose hard and blind hearts the Lord in mercy open, if it be his blessed will. See the popish catechism, p. 286,. &c; ib. p. 197, &c.; see Mr. Fox's Book of Martyrs; 1 Cor. xi. 18, &c.

XXXIV. ARTICLE.

Of the discipline and government of the church of Christ.

We believe that the great king and lawgiver, Christ, the universal and only head of his church, hath given to his visible church, a subordinate power, or authority, for the well-being, ordering, and governing of it, for his own glory, and

the church's profit and good, the executive part of which derivative power of discipline and government is committed to his ministers, proportionable to their dignities and places in the church, in a most harmonious way, for the beauty, order, government, and establishment of the same, and consisteth in the exercise and execution of the censures, or rod of correction, he hath appointed therein, for the purgation or pruning of the same, in order to prevent scandals and offences, both public and private. And in case of personal and private trespasses between party and party, that the member so offended tell his offence to his brother, between them alone; and if he shall not hear him, to take one or two more; if he will not hear him then, to tell it unto the church; and the ministers of Christ ought to rebuke them sharply that sin before them in the church; and in case there be any wicked, public, and scandalous sinners, or obstinate heretics, that then the church ought speedily to convene such her members, and labour to convict them of their sin and heresy, schism, and profaneness, whatsoever it be; and after such regular suspension and due admonition, if such sinners repent not, that then for the honour of God, and preserving the credit of religion, and in order to save the sinner's soul, and good of the church, in obedience to God's law to proceed and excommunicate the sinner, by a judicial sentence in the name of Christ and his church, tendering an admonition of repentance to him, with gravity, love, and authority, and all this without hypocrisy or partiality, praying for the sinner, that his soul may be saved in the day of the Lord; and under this second degree, of withdrawing, or excommunication, to account him as a heathen or publican, that he may be ashamed. But upon the third, and highest act of excommunication, it being a most dreadful thunderclap of God's judgment, it is most difficult for any church now to proceed in, it being difficult to know when any man hath sinned the unpardonable sin, and so to

incur a total cutting of from the church. Isaiah ix. 6; Matt. xxviii. 18; xviii. 17, 11; Rev. ii. 3; 1 Cor. v. 4; Heb. xiii. 7, 17; 2 Thess. iii. 6; 1 Thess. v. 12, &c.; 2 Cor. ii. 5—7; Lev. xix. 17, 18; Matt. xviii. 15, &c.; 1 Tim. v. 20; 2 Tim. ii. 14; Tit. i. 12—14; Lev. xiii. 1, &c.; Numb. xii. 14, 15; 2 Thess. iii. 3; 1 Cor. v. 4, &c.; Tit. iii. 10; Rev. ii. 14, 20, &c.; Matt. xviii. 17; 1 Cor. xvi. 22.

XXXV. ARTICLE.

Of communion of saints, and giving to the poor.

All Christians that have been baptized into one faith, and united in one true visible way of worshipping the true God, by Christ Jesus our Lord, should keep the unity of the Spirit, in the bond of peace, seeing there is but one mystical body of Christ, and should have fellowship and communion in each other's sufferings, or afflictions, for if one member suffer all are pained with it. Hence it is also they partake of each other's gifts in great variety, which make the harmony of dependency on each other, seeing a need of every member, for the public use and common profit of the whole, both in the private as well as more public and solemn worship of God's house; as also an interest in each other's goods and possessions, so far as comports with necessity and charity, according to the charter privileges, or law of their King; and though no equality of property be pleaded for, yet the works of charity and mercy must be minded as a duty, to lend to the Lord, and pity and relieve the Lord's poor, weekly laying out for them, as God hath prospered us, according to our ability in freedom, liberality, and charity, according to our brethren's necessity, whether sick, or in prison, to visit and relieve them, and not only within the church, but to all as we have opportunity and ability to be doing good. Eph. iv. 5; Col. iii.

15; Acts ii. 46; Eph. iv. 3, 4, &c.; 1 Cor. xii. 12, 13; Acts iv. 32; 1 Cor. xii. 26; xii. 4, 5, &c.; 2 Cor. viii. 9, 11, &c.; Psalm xxxvii. 26; Prov. xi. 25; xix. 17; xxii. 22; Deut. xv. 10; Eph. iv. 28; 1 Cor. xvi. 1, 2; iii. 14, 15; Deut. xv. 7, &c.; Matt. xxv. 35, &c.

XXXVI. ARTICLE.

Of perseverance.

Those that are effectually called, according to God's eternal purpose, being justified by faith, do receive such a measure of the holy unction from the Holy Spirit, by which they shall certainly persevere unto eternal life. Rom. viii. 28; Gal. ii. 14; John i. 12, 13; John xvii. 12, 21; x. 28, 29; Rom. i. 17; Jer. xxxi. 33, 34; Rom. viii. 30.

XXXVII. ARTICLE.

Of the sacred scripture.

The authority of the holy scripture dependeth not upon the authority of any man, but only upon the authority of God, who hath delivered and revealed his mind therein unto us, and containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Christian faith, or be thought requisite to salvation. Neither ought we, since we have the scriptures delivered to us now, to depend upon, hearken to, or regard the pretended immediate inspirations, dreams, or prophetic predictions, by or from any person whatsoever, lest we be deluded by them. Nor yet do we believe, that the works of creation, nor the law written in the heart, viz. natural religion, as some call it, or the light within man, as such, is sufficient to inform man of Christ the mediator, or of the way to salvation, or eternal

life by him; but the holy scriptures are necessary to instruct all men in the way of salvation, and eternal life. And we do believe, that all people ought to have them in their mother tongue, and diligently and constantly to read them in their particular places and families, for their edification, and comfort; and endeavour to frame their lives, according to the direction of God's word, both in faith and practice, the holy scriptures being of no private interpretation, but ought to be interpreted according to the analogy of faith, and is the best interpreter of itself, and is sole judge in controversy. And no decrees of popes or councils, or writings of any person whatsoever, are of equal authority with the sacred scriptures. And by the holy scriptures we understand, the canonical books of the Old and New Testament, as they are now translated into our English mother tongue, of which there hath never been any doubt of their verity and authority in the protestant churches of Christ to this day. 2 Pet. i. 19, &c.; 2 Tim. iii. 15, &c.; John xx. 30, 31; xxi. 25; Matt. xxii. 29; John v. 39, 46, 47; x. 35; xvii. 12; Prov. xxx. 5, 6; Joshua i. 7; Rev. xxii. 18; Deut. xii. 32; Isaiah viii. 20; 2 Pet. i. 19; 2 John vii. 8—10; Matt. xxiv. 23, &c.; 2 Thess. ii. 7, &c.; 1 Cor. i. 20, &c.; ii. 6, 7, &c.; Rom. xv. 4, 5; xvi. 25, 26; i. 16, &c.; Gal. v. 22; Rom. xi. 31, 32; x. 13, &c.; 1 Cor. xiv. 4, 9, &c.; Col. iii. 16; 2 Pet. i. 20, 21; Acts xv. 15, 16; Matt. xxii. 29, 30; Acts xvii. 10, &c.; xviii. 28.

[Then follows the names of the books of the Old and New Testament, as acknowledged in all protestant confessions, after which follow these words:]

All which are given by the inspiration of God, to be the rule of faith and life.

XXXVIII. ARTICLE.

Of the three creeds.

The three creeds, viz. the Nicene creed, Athanasius's creed, and the Apostles' creed, as they are commonly called, ought thoroughly to be received, and believed. For we believe, they may be proved, by most undoubted authority, of holy scripture, and are necessary to be understood of all Christians; and to be instructed in the knowledge of them, by the ministers of Christ, according to the analogy of faith, recorded in sacred scriptures, upon which these creeds are grounded; and catechistically opened and expounded in all Christian families, for the edification of young and old, which might be a means to prevent heresy in doctrine, and practice, these creeds containing all things in a brief manner that are necessary to be known, fundamentally, in order to our salvation; to which end they may be considered, and better understood of all men, we have here printed them under their several titles as followeth, viz.

The Apostles' Creed.

I believe in God, the Father almighty, &c.

The Nicene Creed.

We believe in one God, the Father almighty, &c.

Athanasius' Creed.

Whosoever will be saved, before all things, &c.

(I have omitted inserting the creeds at length, they being to be found in every Common Prayer-book, and only observe, that upon the article in the Apostles' creed, *he descended into hell*, they thus comment, "Not that he, to wit, Christ, went into the place of the damned, but that he went absolutely

into the state of the dead." See Dr. Usher in his *Body of Divinity*, p. 174, and Mr. Perkins, on the Creed.)

XXXIX. ARTICLE.

Of general councils, or assemblies.

General councils, or assemblies, consisting of bishops, elders, and brethren, of the several churches of Christ, and being legally convened, and met together out of all the churches, and the churches appearing there by their representatives, make but one church, and have lawful right and suffrage in this general meeting, or assembly, to act in the name of Christ, it being of divine authority, and is the best means under heaven to preserve unity, to prevent heresy, and superintendency among, or in any congregation whatsoever within its own limits, or jurisdiction. And to such a meeting, or assembly, appeals ought to be made, in case any injustice be done, or heresy, and schism countenanced, in any particular congregation of Christ; and the decisive voice in such general assemblies is the major part, and such general assemblies have lawful power to hear and determine, as also to excommunicate. Acts xv. 1, &c.; Acts xv. 11, &c.; Matt. xviii. 20; Acts xv. 30, 31; Matt. xviii. 18, 19; 1 Cor. v. 4-6.

XL. ARTICLE.

Of religious worship and the sabbath day.

The light of nature showeth there is a God, who hath a sovereignty over all; but the holy scripture hath fully revealed it, as also that all men should worship him, according to God's own institution and appointment. And hath limited us, by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations what-

soever, or any other way not prescribed in the holy scriptures; and all religious worship is to be given to the Father, Son, and Holy Ghost; and to God alone, not to angels, saints, or any other creature, and since the fall not without a mediator, nor in the mediation of any other but Christ alone; nor is this worshipping of God now, under the gospel, tied to any place, or made more acceptable by one place than another. Yet the assembly of the church ought not to be neglected by any. And in order to his being worshipped and served, God hath instituted one day in seven for his sabbath to be kept holy unto him, which from the resurrection of Christ, is the first day of the week, which is called the Lord's day, and is to be observed and continued to the end of the world, as a Christian sabbath, the last day of the week being abolished. And this Christian sabbath is to be kept after a due and reverent manner, in preparing of our hearts, and ordering of affairs so beforehand that we may rest that day from worldly and carnal employments, and frequent the solemn assemblies of the church, and in all public and private duties of religion, as hearing, meditating, and conferring, and reading in or of the holy scriptures, together with prayer, public and private, and in the duties of necessity, charity, and mercy, and not in any vain or worldly discourse, or idle recreations whatsoever. Rom. i. 19, 20, ii. 15; 1 Chron. xvi. 29; Ps. xcvi. 6, 7, 8, xcvii. 7, xcix. 5; Deut. viii. 6; Ps. ciii. 7, xiv. 6; Mark vii. 7; Ps. xcix. 8, 9, cvi. 29, 39; John iv. 24; Rev. ix. 20; Exod. xxxiv. 14; 1 Cor. viii. 4; Matt. xxviii. 19; Deut. v. 26, &c.; John xiv. 6; Gal. iii. 9; Heb. ix. 15; 1 Tim. ii. 5; Matt. xviii. 20; John iv. 21; Mal. i. 11; 1 Tim. ii. 8; Heb. x. 25; Acts ii. 42; Exod. xx. 8; 1 Cor. xvi. 1, 2; Acts xx. 7; Rev. i. 10; Isaiah lviii. 13; Neh. xiii. 15, &c.; Heb. x. 25; Rev. i. 3; James i. 23, 25; Rom. x. 14; Ps. cxix. 15; Zech. vii. 2; Luke xxi. 36; Acts xvi. 13, 16; Isa. lvi. 2, 6.

XLI. ARTICLE.

Of public and private prayer.

Prayer is a holy, religious, and sacred ordinance of God, and the duty of all men to perform by the law of God; and to God alone, and no other, whether saint or angel, and in the name of Christ the mediator, and in his name alone, and no other, whether saint or angel, or any other creature; and that for all men living, except they have sinned the unpardonable sin, both high and low; especially for ministers and magistrates: and not for dead saints, nor infernal spirits. And prayer is to be made in a tongue understood by the people. And we ought to pray for all things necessary, according to the will of God in Christ Jesus, in a solemn and reverent manner, every way suitable and agreeable to the platform, or manner of prayer, which Christ taught his disciples and us, in his holy gospel, which is the only perfect rule of all prayers; and by the assistance of the Holy Spirit of God, without which we cannot pray aright. And this religious worship all men are bound and required to serve God in both public and private, at least two times a day, in all Christian families, by prayers and supplications, intercessions, and giving of thanks to God the Father, in the name and mediation of Christ Jesus our Lord. Matt. vi. 7; Jude 20; Heb. xii. 28; Isaiah lv. 6; Jer. xxix. 12, x. 6, 25; Ps. xxxii. 6; Matt. xxvi. 41; Isa. xxx. 2; Hos. iv. 12; James i. 5; John xiv. 13, 14, xv. 16, xvi. 23; 1 Tim. ii. 1, 2, 3; James v. 16; 1 Thess. v. 17, 25; 2 Thess. iii. 1, 2; Matt. ix. 38; 1 Cor. xiv. 14, &c.; Matt. vi. 6, &c.; Rom. viii. 26, 27; 1 Thess. v. 18; Isa. xvii. 65; Jer. xviii. 14, 15; Hos. v. 4; Ps. lxix. 6; Dan. vi. 10; Ps. v. 2, 3; Ps. lv. 15, 16, 17; Zach. viii. 21; Phil. i. 4, 6; 1 Tim. iv. 5; Isa. i. 15; Rev. v. 8.

XLII. ARTICLE.

Of public humiliation by fasting and prayer.

Public humiliation by fasting and prayer, is an ordinance of God, appointed for his church and people. And it being an extraordinary duty, especially as it hath respect to the church generally, or the nation as such, and therefore we must have due regard to the grounds, ends, and manner, of its being performed; confessing of and reforming from sin, both in public as well as private fasts; abstaining from our pleasures, as also our common food, in a sensible and real afflicting of our souls before the Lord; or to seek to God by prayer and fasting for some spiritual or temporal good that God hath promised us, or that we stand in need of, having due regard to God's word and glory, in this solemn or divine ordinance. Joel i. 14, 15, ii. 12, 13, &c.; 2 Chron. xx. 3; Lev. xxiii. 27, &c.; Ezra viii. 21, ix. 4, x. 1; Neh. ix. 1, 2, 3; Isa. lviii. 3, 4, &c.; Jonah iii. 4, 6, &c.; Zech. vii. 5; Matt. vi. 16, &c.; 2 Sam. xii. 21, 22; Esther iv. 16.

XLIII. ARTICLE.

Of family or relative duties therein.

Parents and masters are a sort of subordinate governors and rulers, in their respective jurisdictions and families, in their respective relative places, according to their capacities and opportunities; and are engaged from God's word to take the charge of their families, and rule and govern them according to the word of God, both husbands, parents, masters, and all others concerned in any such relation; and by their godly and religious example, instruct their families, they being found carefully keeping of the sabbath-day, in the holy and religious services of hearing the word preached

with public and private prayer. As also requiring and instructing their families and relations to follow their godly and religious example, in the private and public exercises of religion; and calling them to an account how they spend the sabbath and other times, and mercies they enjoy; especially the reading of the scriptures, and hearing the word preached with public prayer with them and for them, in order to a blessing for them and their families. The neglect of which duty, or power of godliness and religion in families, is one main cause of that wicked atheism and impiety in the world and families, and of the carnal lukewarmness and ignorance in churches, together with contempt of government; because many professors make so little account or conscience of performing any duty at home in their own families. Gen. xviii. 19; 1 Sam. ii. 23, &c.; Prov. xxx. 11, &c.; 1 Tim. v. 8; Matt. vii. 9, 10; Col. iv. 1; Eph. iv. 25, &c., v. 4; Josh. xxiv. 15; Eph. v. 19, &c., vi. 1, 2, &c.; Prov. i. 1; Acts x. 30, 33; 1 Tim. iii. 4; 1 Kings ii. 1, 2, 3; Gen. xlix. 28, 29; Job i. 5; 1 Chron. xxix. 19; Prov. xxii. 6, 15; 2 Kings ii. 24; Prov. xxix. 15, 21; 2 Tim. iii. 15.

XLIV. ARTICLE.

Of children dying in infancy.

We do believe, that all little children dying in their infancy, viz., before they are capable to choose either good or evil, whether born of believing parents or unbelieving parents, shall be saved by the grace of God and merit of Christ their Redeemer, and the work of the Holy Ghost, and so being made members of the invisible church shall enjoy life everlasting; for our Lord Jesus saith, *of such belongs the kingdom of heaven.* Ergo, we conclude, that that opinion is false, which saith, that those little infants dying before baptism, are damned. Isa. vii. 16, viii. 4; 2 Sam. xii. 19, &c.;

Ezek. xviii. 4, &c. ; 1 Kings xiv. 13 ; Matt. xviii. 2, 3, 4 ; Jer. xxxi. 29, 30 ; Deut. i. 39 ; Matt. xix. 13, 14 ; Mark x. 13, &c.

XLV. ARTICLE.

Of the civil magistrate.

The supreme lord and king of all the world hath ordained civil magistrates, to be under him over the people for his own glory and the public good. And the office of a magistrate may be accepted of and executed by Christians, when lawfully called thereunto ; and God hath given the power of the sword into the hands of all lawful magistrates for the defence and encouragement of them that do well, and for the punishment of evil doers, and for the maintenance of justice and peace, according to the wholesome laws of each kingdom and commonwealth, and they may wage war upon just and necessary occasions. And subjection in the Lord ought to be yielded to the magistrates in all lawful things commanded by them, for conscience' sake, with prayers for them for a blessing upon them, paying all lawful and reasonable custom and tribute to them, for the assisting of them against foreign, domestical, and potent enemies. Rom. xiii. 1, &c. ; Prov. viii. 15 ; 1 Pet. ii. 14 ; Prov. xx. 26 ; 2 Sam. xxiii. 3 ; Ps. lxxxii. 3, 4 ; lxxii. 4, 7 ; Ecc. iii. 8 ; Prov. xx. 18 ; Luke iii. 15 ; Acts x. 22 ; 1 Chron. v. 22 ; Prov. xxiv. 6 ; Tit. iii. 1 ; 2 Pet. ii. 13, 17 ; Ecc. x. 20 ; Prov. xxi. 22 ; Rom. xiii. 5 ; 1 Tim. ii. 1, 2 ; Matt. xxii. 17, 21 ; xvii. 15, 17 ; 1 Sam. xxi. 16, 17 ; xxiii. 15, 16.

XLVI. ARTICLE.

Of liberty of conscience.

The Lord Jesus Christ, who is King of kings, and Lord of all by purchase, and is judge of quick and dead, is the only lord

of conscience, having a peculiar right so to be; he having died for that end, to take away the guilt, and to destroy the filth of sin, that keeps the consciences of all men in thralldom and bondage, till they are set free by his special grace. And therefore he would not have the consciences of men in bondage to or imposed upon by any usurpation, tyranny, or command whatsoever, contrary to his revealed will in his word, which is the only rule he hath left for the consciences of all men to be ruled, and regulated, and guided by, through the assistance of his Spirit. And therefore the obedience to any command or decree, that is not revealed in or consonant to his word, in the holy oracles of scripture, is a betraying of the true liberty of conscience. And the requiring of an implicit faith, and an absolute blind obedience, destroys liberty of conscience, and reason also, it being repugnant to both, and that no pretended good end whatsoever, by any man, can make that action, obedience, or practice, lawful and good, that is not grounded in, or upon the authority of holy scripture, or right reason agreeable thereunto. 1 Tim. vi. 15; Acts x. 36; iv. 17, &c.; James iv. 12; Rom. xiv. 4; Acts v. 29; 1 Cor. vii. 23; Matt. xv. 9; xxiv. 9; Col. ii. 20, &c.; 1 Cor. xi. 23; 1 Pet. v. 2, 3; Matt. xv. 14; Deut. xii. 32; Micah vi. 6—8; Acts xvii. 25, &c.; Deut. iv. 17, 19; 1 Cor. x. 18; 1 Sam. xv. 3, &c.; Rom. xiv. 10, 12; Gal. i. 14; Phil. iii. 6; John iv. 22; 2 Sam. iii. 6, &c.

XLVII. ARTICLE.

Of marriage.

Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time. And it is lawful for all sorts of people to marry, who are able of judgment to give their consent. But marriage must not

be within the degrees of consanguinity or affinity, forbidden in the word, nor can any such incestuous marriages ever be made lawful by any law of man, or consent of parties, to live together as man and wife. And it is the duty of Christians to marry in the Lord, and therefore those that profess the true religion ought not to marry with infidels, or idolaters, nor profane wicked persons in their life, nor yet with any that maintain damnable heresies. Matt. xix. 5, 6; Gen. ii. 24; Mal. ii. 15; 1 Cor. vii. 36; Heb. xiii. 4; 1 Tim. iv. 3; Exod. xxii. 16, 17; Gen. xxix. 23; Lev. xviii. 6, &c.; 2 Sam. xiii. 14; Gen. xxxviii. 16; Deut. xxii. 28; Eph. v. 3; 1 Cor. vii. 2; v. 1, 4, 13; Gen. vi. 2; 1 Cor. vii. 39; Numb. xxv. 1, 2; 2 Cor. vi. 14, &c.

XLVIII. ARTICLE.

Of the lawfulness of an oath.

A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth, and to judge him according to the truth or falseness thereof. And we are to swear by no other name, but by the name of God only, when we are called before a lawful magistrate, upon a lawful matter, warranted by God's holy word; and an oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation, in a solemn and reverent using of God's holy name; and such an oath we believe all Christians, when lawfully called thereunto by the magistrate, may take. But the foolish monastical vows of papists, and all idle and vain swearing, is an abominable, and wicked profaning of the holy name of God. Exod. xx. 17; Deut. vi. 13; x. 20; Jer. iv. 2; Psalm xv. 4; Zech. v. 4; 2 Chron. vi. 22, 23; Isa. lxxv. 16; Jer. xii. 16; Matt. v. 34; Neh. xiii. 25; 2 Kings xi. 4, 17; Psalm xxiv. 4; Heb. vi. 16; Jer. xxiii.

10 ; Lev. xix. 12 ; Eph. iv. 28 ; Amos viii. 14 ; James v. 12 ;
1 Sam. xiv. 29 ; 2 Kings vi. 31 ; Isaiah xlvi. 1 ; Zeph. i. 5.

XLIX. ARTICLE.

Of the state of man after death, and of the resurrection of the dead.

The bodies of men after death return to dust and see corruption; but their souls, or spirits, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and 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 the judgment of the great day. And besides these two places for souls separated from their bodies, the holy scripture mentions none. And at the last day, such of the saints as shall be found alive, shall not sleep, but be changed, and all the dead shall be raised up with the self-same bodies and none other, although with different qualities, which shall be united to their souls for ever and ever; but the bodies of the unjust, shall by the power of Christ, as a severe and just judge, be raised to dishonour: and the bodies of the just and righteous, by his Spirit, as he is head of the catholic church, unto honour, and be made conformable with his glorious body, and shall enjoy everlasting life, in singing perpetual praises and hallelujahs to God for ever and ever. Amen. Gen. iii. 19; Acts xiii. 36; Eccles. xii. 7; Acts vii. 59; Luke xxiii. 43; 2 Cor. v. 1, 6, 8; Phil. i. 13; Heb. xii. 13; Jude 6; 1 Pet. iii. 19; Luke xvi. 13, 14; 1 Cor. xv. 51, 52; 1 Thess. iv. 17; Job xix. 26, 27; 1 Cor. xv. 42, &c.; John v. 28, 29; Dan. xii. 2; 1 Cor. xv. 21, &c.; Rev. xx. 5, 6; Acts xxiv. 15; Phil. iii. 21; Rev. xix. 1, &c.; xiv. 37.

L. ARTICLE.

Of the last judgment.

And lastly, we believe, God hath appointed a day, wherein he will judge the world in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and shall receive a just sentence, according to what they have done in their bodies, whether good or evil; when God, according to his purpose, will manifest the glory of his mercy, in the salvation of his elect, and of his justice in the eternal damnation of the wicked and disobedient. For then shall the righteous go into everlasting life, and receive the fulness of joy and glory; but the wicked, who know not God, nor obey the gospel offered them in Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Amen. Acts xvii. 31; John v. 22. 27; Rom. ii. 16; 2 Tim. iv. 1; 1 Cor. vi. 3; Jude 6; Matt. xii. 36; 2 Cor. v. 10; Eccles. xii. 14; Rom. xiv. 10, 12; Matt. xxv. 32; Luke xxi. 28; 1 Thess. iv. 17; Psalm xvi. 11; Luke xii. 32; Matt. xxv. 46; Psalm lviii. 10; 2 Tim. iv. 8; Luke xvi. 28; Rev. xiv, 11; John viii. 24; 2 Thess. i. 1, &c.; Rev. xx. 10, 11, &c.; xxii. 11, 15.⁸

⁸ This Confession is reprinted from Crosby, the editor having failed in his attempts to obtain an edition of the original work."

A
C O N F E S S I O N
O F
F A I T H,
Put forth by the
E L D E R S A N D B R E T H R E N
Of many
C O N G R E G A T I O N S
O F
C H R I S T I A N S,
(Baptized upon Profession of their Faith)
I N
London and the Country.
With an
A P P E N D I X C O N C E R N I N G B A P T I S M .

*With the Heart man believeth unto Righteousness, and with the Mouth Confession
is made unto Salvation, Rom. 10, 10.*

Search the Scriptures, John 5, 39.

*London : Printed for John Harris, at the Harrow against the Church in the
Poultrey. 1683.*

[The following notice was prefixed to many copies of the edition of 1688, and to all subsequent editions.]

We, the ministers and messengers of, and concerned for, upwards of one hundred baptized congregations in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations; have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their perusal the Confession of our Faith, printed for and sold by *Mr. John Harris*, at the *Harrow* in the *Poultry*. 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.
 Isaac Lamb.
 Richard Adams.
 Benj. Keach.
 Andrew Gifford
 Tho. Vaux.
 Tho. Winnel.
 James Hitt.
 Richard Tidmarsh.
 William Facey.
 Samuel Buttall.
 Christopher Price.

Daniel Finch.
 John Ball.
 Edmond White.
 William Pritchard.
 Paul Fruin.
 Richard Ring.
 John Tomkins.
 Toby Willes.
 John Carter.
 James Web.
 Richard Sutton.
 Robert Knight.
 Edward Price.
 William Phips.
 William Hawkins.
 Samuel Ewer.
 Edward Man.
 Charles Archer.

In the name and behalf of the whole assembly.

[*To the fifth edition, 1720, was prefixed the following:—*]

ADVERTISEMENT.

This Confession of our Faith, together with the brief Instructions of the Principles of Christian Religion, or the Catechisms, both with the proofs in the margin, and also that with the words of the scriptures at length; with this Confession, put forth by the ministers, elders, and brethren of above one hundred congregations of Christians, baptized on profession of their faith in England and Wales, denying Arminianism, owning the doctrine of personal election and final perseverance: having sold the property, right and title of the printing thereof, to John Marshall, bookseller, at the Bible in Gracechurch Street, by us, William Collins and Benjamin Keach, it is desired that all persons desirous to promote such useful books, do apply themselves to him.

TO THE JUDICIOUS AND IMPARTIAL
READER.

Courteous Reader,—It is now many years since divers of us (with other sober Christians then living and walking in the way of the Lord, that we profess), did conceive ourselves to be under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them, by some men of note, who had taken very wrong measures, and accordingly led others into misapprehensions of us and them: and this was first put forth about the year 1643, in the name of seven congregations then gathered in London; since which time, divers impressions thereof have been dispersed abroad, and our end proposed in good measure answered, inasmuch as many (and some of those men eminent both for piety and learning), were thereby satisfied that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us, without ground or occasion given on our part. And forasmuch as that 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 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 the matter is the same), we shall freely

impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work, was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise unto those that have any account of our labours, in their instruction and establishment in the great truths of the gospel; in the clear understanding and steady belief of which, our comfortable walking with God. And fruitfulness before him in all our ways, is most nearly concerned. And therefore we did conclude it necessary to express ourselves the more fully and distinctly, and also to fix on such a method as might be most comprehensive of those things which 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 Confession (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 those articles (which are very many) wherein our faith and doctrine is the same with theirs. And this we did the more abundantly to manifest our consent with both, in all the fundamental articles of the Christian religion, as also with many others whose orthodox confessions have been published to the world, on the behalf of the protestants in divers nations and cities; and also to convince all that we have no itch to clog religion with new words, but do readily acquiesce in that form of sound words which hath been in consent with the holy scrip-

tures, used by others before us; hereby declaring before God, angels, and men, our hearty agreement with them, in that wholesome protestant doctrine, which with so clear evidence of scriptures they have asserted. Some things, indeed, are in some places added, some terms omitted, and some few changed; but these alterations are of that nature, as that we need not doubt any charge or suspicion of unsoundness in the faith, from any of our brethren upon the account of them.

In those things wherein we differ from others, we have expressed ourselves with all candour and plainness, that none might entertain jealousy of aught secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of scripture in the margin, for the confirmation of each article in our Confession; in which work we have studiously endeavoured to select such as are most clear and pertinent for the proof of what is asserted by us; and our earnest desire is, that all into whose hands this may come would follow that (never enough commended) example of the noble Bereans, who searched the scriptures daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess, and earnestly desire credence in, viz., that contention is most remote from our design in all that we have done in this matter; and we hope the liberty of an ingenuous unfolding our principles and opening our hearts unto our brethren, with the scripture-grounds on which our faith and practice leans, will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may

obtain that justice, as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published, which the Lord (whose eyes are as a flame of fire) knoweth to be the doctrine, which with our hearts we most firmly believe, and sincerely endeavour to conform our lives to. And oh! that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called, might, for the future, be to walk humbly with their God, and in the exercise of all love and meekness towards each other, to perfect holiness in the fear of the Lord, each one endeavouring to have his conversation such as becometh the gospel; and also, suitable to his place and capacity, vigorously to promote in others the practice of true religion, and undefiled in the sight of God our Father.¹ And that in this backsliding 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

¹ [God and our Father," 1st edit.]

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

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CONFESSION OF FAITH.

CHAP. I.

Of the holy scriptures.

1. The holy scripture is the only sufficient, certain, and infallible (2 Tim. iii. 15, 16, 17; Isa. viii. 20; Luke xvi. 29, 31; Eph. ii. 20.) rule of all saving knowledge, faith, and obedience;¹ although the (Rom. i. 19, 20, 21, &c.; ch. ii. 14, 15; Ps. xix. 1, 2, 3) 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. (Heb. i. 1.) Therefore it pleased the Lord at sundry times and in divers manners, to reveal himself, and to declare that his will unto his church; and afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto (Prov. xxii. 19, 20, 21; Rom. xv. 4; 2 Pet. i. 19, 20) 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:—

¹ [This first sentence is not to be found in the Westminster or Savoy Confession.]

Of the Old Testament.

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

Of the New Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistles to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the (2 Tim. iii. 16) inspiration of God, to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of (Luke xxiv. 27, 44; Rom. iii. 2) divine inspiration, are no part of the canon (or rule) of the scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of, than other human writings.

4. The authority of the holy scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon (2 Pet. i. 19, 20, 21; 2 Tim. iii. 16; 2 Thess. ii. 13; 1 John v. 9) God (who is truth itself), the author thereof; therefore it is to be received, because it is the word of God.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of

the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our (John xvi. 13, 14; 1 Cor. ii. 10, 11, 12; 1 John ii. 2, 20. 27) full persuasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

6. The whole counsel of God concerning all things (2 Tim. iii. 15, 16, 17; Gal. i. 8, 9) 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 (John vi. 45; 1 Cor. ii. 9, 10, 11, 12) 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 (1 Cor. xi. 13, 14 and ch. xiv. 26 and 40) ordered by the light of nature, and Christian prudence, according to the general rules of the word, which are always to be observed.

7. All things in scripture are not alike (2 Pet. iii. 16) plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so (Psal. xix. 7 and cxix. 130) 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 (Rom. iii. 2) Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore (Isa. viii. 20) authentic; so as in all controversies of religion, the church is finally to appeal unto them (Act. xv. 15). But because these original tongues are not known to all the people of God, who have a right unto and interest in the scriptures, and are commanded in the fear of God to read (John v. 39) and search them, therefore they are to be translated into the vulgar language of every nation, unto which they (1 Cor. xiv. 6, 9, 11, 12, 24, 28) come, that the word of God dwelling (Col. iii. 16) plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may have hope.

9. The infallible rule of interpretation of scripture is the (2 Pet. i. 20, 21; Act. xv. 15, 16) scripture itself. And therefore, when there is a question about the true and full sense of any scripture (which is not manifold but one), it must be searched by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the Spirit, into which (Matt. xxii. 29, 31; Eph. ii. 20; Acts. xxviii. 23) scripture so delivered our faith is finally resolved.

CHAP. II.

Of God and of the Holy Trinity.

1. The Lord our God is but (1 Cor. viii. 4, 6; Deut. vi. 4)

one only living and true God; whose (Jer. x. 10; Isai. xlvi. 12) subsistence is in and of himself (Exod. iii. 14), infinite in being and perfection, whose essence cannot be comprehended by any but himself; (John iv. 24) a most pure Spirit, (1 Tim. i. 17; Deut. iv. 15, 16) invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is (Mal. iii. 6) immutable, (1 Kings viii. 27; Jer. xxiii. 23) immense, (Psal. xc. 2) eternal, incomprehensible, (Gen. xvii. 1) Almighty, every way infinite, (Isa. vi. 3) most holy, most wise, most free, most absolute,² (Ps. cxv. 3; Isa. xlvi. 10) working all things according to the counsel of his own immutable and most righteous will (Prov. xvi. 4; Rom. xi. 36) for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin (Exod. xxxiv. 6, 7; Heb. xi. 6), the rewarder of them that diligently seek him, and withal most just, (Neh. ix. 32, 33) and terrible in his judgments, (Ps. v. 5, 6) hating all sin, and who will by no means clear the (Exod. xxxiv. 7; Nahum i. 2, 3) guilty.

2. God, having all (John v. 26) life, (Ps. cxlviii. 14) glory, (Ps. cxix. 68) goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not (Job. xxii. 2, 3) standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, (Rom. xi. 34, 35, 36) of whom, through whom, and to whom are all things, and he hath most sovereign (Dan. iv. 25, and v. 34, 35) dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight (Heb. iv. 13) all things are open and manifest, his know-

² [The Westminster and Savoy Confessions read:—"There is but one only living and true God; who is infinite in being and perfection; a most pure Spirit, invisible, without

body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty; most wise, most holy, most free, most absolute." &c.]

ledge is (Ezek. xi. 5 ; Acts xv. 18) infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain ; he is most holy in all his counsels, in (Psal. cxlv. 17) all his works, and in all his commands ; to him is due (Rev. v. 12, 13, 14) from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, (1 John v. 7 ; Mat. xxviii. 19 ; 2 Cor. xiii. 14) the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity,³ each having the whole divine essence, (Exod. iii. 14 ; Joh. xiv. 11 ; 1 Cor. viii. 6) yet the essence undivided ; the Father is of none, neither begotten nor proceeding, the Son is (John i. 14, 18) eternally begotten of the Father, the Holy Spirit (John xv. 26 ; Gal. iv. 6) proceeding from the Father and the Son ; all infinite,⁴ without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties, and personal relations ;² which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

CHAP. III.

Of God's decrees.

1. God hath (Isa. xlvi. 10 ; Eph. i. 11 ; Heb. vi. 17 ; Rom. ix. 15, 18) decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass ; yet so as thereby is God neither the author of sin (Jam. i. 15, 17 ; 1

³ [The Savoy Confession reads : "In the unity of the Godhead there be three persons, of one substance, power, and eternity, God the Father,

God the Son, and God the Holy Ghost," &c.]

⁴ ["All infinite" &c. This sentence is not in the Savoy Confession.]

John i. 5) 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 (Acts iv. 27, 28; John xix. 11) established; in which appears his wisdom in disposing all things, and power, and faithfulness (Numb. xxiii. 19; Eph. i. 3, 4, 5) in accomplishing his decree.

2. Although God knoweth whatsoever may, or can come to pass upon all (Act. xv. 18) supposed conditions: yet hath he not decreed anything, (Rom. ix. 11, 13, 16, 18) 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, (1 Tim. v. 21; Mat. xxv. 41) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Eph. i. 5, 6) praise of his glorious grace; others being left to act in their sin to their (Rom. ix. 22, 23; Jude 4) just condemnation, to the praise of his glorious justice.⁵

4. These angels and men thus predestinated, and foreordained, are particularly and unchangeably designed; and their (2 Tim. ii. 19; Joh. xiii. 18) number so certain, and definite, that it cannot be either increased or diminished.

5. Those of mankind (Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9) that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; (Rom. xix. 13, 16; Eph. i. 6, 12) without any other thing in the creature as a condition or cause moving him thereunto.⁶

⁵ [Instead of the sentence following, the Westminster and Savoy Confessions read, "and others foreordained to everlasting death."]

⁶ ["Without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes

6. As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, fore-ordained (1 Pet. i. 2; 2 Thess. ii. 13) all the means thereunto, wherefore they who are elected, being fallen in Adam (1 Thess. v. 9, 10), are redeemed by Christ, are effectually (Rom. viii. 30; 2 Thess. ii. 13) called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith (1 Pet. i. 5) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (John x. 26; xvii. 9; vi. 64) only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men attending the will of God revealed in his word and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their (1 Thess. i. 4, 5; 2 Pet. i. 10,) eternal election; so shall this doctrine afford matter (Ephes. i. 6; Rom. xi. 33) of praise, reverence, and admiration of God, and (Rom. xi. 5, 6) of humility, diligence, and abundant (Luke x. 20) consolation to all that sincerely obey the gospel.⁷

CHAP IV.

Of Creation.

1. In the beginning it pleased God the Father (John i. 2, 3; Heb. i. 2; Job xxvi. 13), Son, and Holy Spirit, for the manifestation of the glory of (Rom. i. 20) his eternal power,

moving him thereunto, and all to the praise of his glorious grace." West. and Savoy Conf.]

⁷ [Under this article, the following paragraph is found in the Westminster and Savoy Confessions: "7. The rest of mankind, God was pleased according to the unsearchable counsel

of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."]

wisdom, and goodness, to create or make^s the world, and all things therein (Col. i. 16; Gen. ii. 1, 2), whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, he created (Gen. i. 27) man, male and female, with (Gen. ii. 7) reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being (Eccles. vii. 29; Gen. i. 26) made after the image of God, in knowledge, righteousness, and true holiness; having the law of God (Rom. ii. 14, 15) 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 (Gen. iii. 6) subject to change.

3. Besides the law written in their hearts, they received (Gen. vi. 17, iii. 8—10) 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 (Gen. i. 26, 28) over the creatures.

CHAP. V.

Of divine providence.

1. God, the good Creator of all things, in his infinite power and wisdom doth (Heb. i. 3; Job xxxviii. 11; Isa. xlvi. 10, 11; Psa. cxxxv. 6) uphold, direct,⁹ dispose, and govern all creatures and things, from the greatest even to the (Matt. x. 29—31) least, by his most wise and holy providence, to the end for the which they were created; according unto his infallible foreknowledge, and the free and immutable counsel of his (Eph. i. 11) own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

^s ["Of nothing :"—West. and Savoy things, doth uphold," &c.; West. and Conf.]

⁹ ["God, the great Creator of all

2. Although in relation to the foreknowledge and decree of God, the first Cause, all things come to pass (Acts ii. 23) immutably and infallibly; so that there is not any thing befalls any (Prov. xvi. 33) 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 (Gen. viii. 22) necessarily, freely, or contingently.

3. God in his ordinary providence (Acts xxvii. 31, 44; Isa. lv. 10, 11) maketh use of means; yet is free (Hos. i. 7) to work without, (Rom. iv. 19, 20, 21) above, and (Dan. iii. 27) 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 (Rom. xi. 32, 33, 34; 2 Sam. xxiv. 1; 1 Chron. xxi. 1) extendeth itself even to the first fall, and all other sinful actions¹, both of angels and men; and that not by a bare permission, which also he most wisely and powerfully (2 Kings xix. 28; Psa. lxxvi. 10,) boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to his most holy (Gen. i. 20; Isa. x. 6, 7, 12) 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 (Psa. i. 21; 1 Joh. ii. 16,) 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 heart, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts (2 Chron. xxxii. 25, 26, 31; Sam. xxiv. 1; 2 Cor. xii. 7—9,) that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and

¹["Other sins."—West. and Savoy Conf.]

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 (Rom. viii. 28) and their good.²

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sin doth (Rom. i. 24, 26, 28 ; xi. 7, 8) blind and harden ; from them he not only withholdeth his (Deut. xxix. 4) grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts ; but sometimes also withdraweth (Matt. xiii. 12) the gifts which they had, and exposeth them to such (Deut. ii. 30 ; 2 Kings viii. 12, 13) objects as their corruptions make occasion of sin ; and withal (Psa. lxxxi. 11, 12 ; 2 Thess. ii. 10, 11, 12) gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they (Exod. viii. 15, 32 ; Isai. vi. 9, 10 ; 1 Pet. ii. 7, 8) 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 (1 Tim. iv. 10 ; Amos ix. 8, 9 ; Isai. xliii. 3, 4, 5) church, and disposeth of all things to the good thereof.

CHAP. VI.

Of the fall of man, of sin, and of the punishment thereof.

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it (Gen. ii. 16, 17), and threatened death upon the breach thereof, yet he did not long abide in this honour (Gen. iii. 12, x. 13 ; 2 Cor. i. 1, 3) ; Satan using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who without any

[² The last sentence is not found in the West. and Sav. Confessions.]

any compulsion, did wilfully transgress the law of their creation and the command given unto them, in eating the forbidden fruit, which God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory.³

2. Our first parents by this sin fell from their (Rom. iii. 23) original righteousness and communion with God, and we in them, whereby death came upon all (Rom. v. 12, &c.); all becoming dead in sin and wholly defiled (Tit. i. 15; Gen. vi. 5; Jer. xvii. 9; Rom. iii. 10—19,) in all the faculties and parts of soul and body.

3. They being the (Rom. v. 12—19; 1 Cor. xv. 21, 22, 45, 49) 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 (Psa. li. 5; Job xiv. 4) conceived in sin and by nature children (Eph. ii. 3) of wrath, the servants of sin, the subjects (Rom. vi. 20, v. 12) of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus (Heb. ii. 14; 1 Thess. i. 10) set them free.⁴

4. From this original corruption, whereby we are (Rom. viii. 7; Col. i. 21) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (James i. 14, 15; Matt. xv. 19) proceed all actual transgressions.

³ [Westminster Conf. "1. Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory." Savoy Conf. "1. God having made a covenant of

works, and life thereupon, with our first parents, and all their posterity in them, they being seduced by the subtlety and temptation of Satan did, wilfully, transgress the law of their creation, and break the covenant, in eating the forbidden fruit."]

[⁴ "Being now," &c.; not in West. or Sav. Conf."]

5. This corruption of nature, during this life, doth (Rom. vii. 18, 23; Eccles. vii. 20; 1 John i. 8) 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 (Rom. vii. 24, 25; Gal. v. 17) sin.

CHAP. VII.

Of God's covenant.

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some (Luke xvii. 10; Job xxxv. 7, 8) voluntary condescension on God's part, which he hath been pleased to express, by way of covenant.⁵

2. Moreover, man having brought himself (Gen. ii. 17; Gal. iii. 10; Rom. iii. 20, 21) under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners (Rom. viii. 3; Mark xvi. 15, 16; John iii. 16) life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and (Ezek. xxxvi. 26, 27; John vi. 44, 45; Psa. cx. 3) promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.⁶

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the (Gen. iii. 15) seed

⁵ [The West. and Savoy Conf. add the following: "2. The first covenant made with man was a 'covenant of works,' wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience."]

⁶ [This paragraph is substituted for two others in the West. and Savoy Conf. The Confession of Savoy also departing from that of the Westminster divines.]

of the woman, and afterwards by farther steps, until the full (Heb. i. 1) discovery thereof was completed in the New Testament; and it is founded in that (2 Tim. i. 9; Tit. i. 2) 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 (Heb. ii. 6, 13; Rom. iv. 1, 2, &c.; Acts iv. 12; John viii. 56) 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 his state of innocence.⁷

CHAP. 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 (Isa. xlii. 1; 1 Pet. xix. 20), to be the mediator between God and man; the (Acts iii. 22) prophet, (Heb. v. 5, 6) priest and (Psal. ii. 6; Luke i. 33; Eph. i. 23; Heb. i. 2; Acts xvii. 31) king; head and Saviour of his church, the heir of all things, and judge of the world: unto whom he did from all eternity (Isa. liii. 10; John xvii. 6; Rom. viii. 30) 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;

⁷ [The West. and Savoy Conf. begin this sentence thus: "Man, by his fall, having made himself incapable of life by that covenant, the Lord

was pleased to make a second, commonly called the covenant of grace; wherein, &c.

did, when the fulness of time was come, take upon him (John i. 1, 14; Gal. iv. 4) man's nature, with all the essential properties and common infirmities thereof, (Rom. viii. 3; Heb. ii. 14, 16, 17; iv. 15) 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, (Luke i. 27, 31, 35) and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the scriptures;⁸ 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 (Rom. ix. 5; 1 Tim. ii. 5) Christ, the only mediator between God and man.

3. The Lord Jesus, in his human nature thus united to the divine in the person of the Son, was sanctified, and anointed (Psal. xlv. 7; Acts x. 38; John iii. 34) with the Holy Spirit, above measure; having in him (Col. ii. 3) all the treasures of wisdom and knowledge; in whom it pleased the Father, that (Col. i. 19) all fulness should dwell; to the end, that being (Heb. vii. 26) holy, harmless, undefiled, and full (John i. 14) of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and (Heb. vii. 22) surety; which office he took not upon himself, but was thereunto (Heb. v. 5) called by his Father, who also put (John v. 22, 27; Matt. xxviii. 18; Acts ii. 36) all power and judgment in his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most (Psa. xl. 7, 8; Heb. x. 5—11; John x. 18) willingly undertake, which that he might discharge he was made under the law (Gal. iv. 4;

⁸ [West. and Savoy Conf. read: her substance;] without the rest of
"in the womb of the Virgin Mary, of the sentence.]

Matt. iii. 15) and did perfectly fulfil it, and underwent the (Gal. iii. 13; Isa. liii. 6; 1 Pet. iii. 18) punishment due to us, which we should have borne and suffered, being made (2 Cor. v. 21) sin and a curse for us; enduring most grievous sorrows⁹ (Matt. xxvi. 37, 38; Luke xxii. 44; Matt. xxvii. 46) in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead;¹ yet saw no (Acts xiii. 37) corruption; on the (1 Cor. xv. 3, 4) third day he arose from the dead, with the same (John xx. 25, 27) body in which he suffered; with which he also (Mark xvi. 19; Acts i. 9, 10, 11) ascended into heaven; and there sitteth at the right hand of his Father, (Rom. viii. 34; Heb. ix. 24) making intercession; and shall (Acts x. 42; Rom. xiv. 9, 10; Acts i. 10) return to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God (Heb. ix. 14; x. 14; Rom. iii. 25, 26), hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven (John xvii. 2; Heb. ix. 15) for all those whom the Father hath given unto him.

6. Although the price of redemption was not actually paid by Christ,² till after his incarnation (1 Cor. iv. 10; Heb. iv. 2; 1 Pet. i. 10, 11), yet the virtue, efficacy, and benefit thereof were 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

⁹ [Savoy Conf. inserts here, "immediately from God."]

¹ [West and Savoy Conf. read, "remained under the power of death."]

² [West. and Savoy Conf. read, "Although the work of redemption was not actually wrought by Christ."]

the serpent's head, (Rev. xiii. 8) and the Lamb slain from the foundation of the world; (Heb. xiii. 8) being *the same yesterday, and to-day, and for ever.*

7. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person (John iii. 13; Acts xx. 28) denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually (John vi. 37, x. 15, 16, xvii. 9; Rom. v. 10) apply, and communicate the same, making intercession for them; uniting them to himself by his Spirit (John xvii. 6; Eph. i. 9; 1 John v. 20) revealing unto them, in and by the word, the mystery of salvation, persuading them to believe, and obey (Rom. viii. 9, 14); governing their hearts by his word and Spirit, and (Ps. cx. 1; 1 Cor. xv. 25, 26) overcoming all their enemies by his almighty power and wisdom; in such manner and ways as are most consonant to his wonderful and (John iii. 8; Eph. i. 8) unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them, to procure it.³

9. This office of mediator between God and man, is proper (1 Tim. ii. 5) only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof transferred from him to any other.

10. This number and order of offices is necessary; for in respect of our (John i. 18) ignorance, we stand in need of his prophetic office; and in respect of our alienation from God (Col. i. 21; Gal. v. 17) and imperfection of the best of our services, we need his priestly office, to reconcile us,

³ ["And all of free," &c., not in West. and Savoy Conf.]

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 (John xvi. 8; Ps. cx. 3; Luke i. 74, 75) to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.⁴

CHAP. IX.

Of free will.

1. God hath indued the will of man with that natural liberty and power of acting upon choice, that it is (Matt. xvii. 12; Jam. i. 14; Deut. xxx. 19) neither forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will and to do that (Eccl. vii. 29) which was good, and well-pleasing to God; but yet (Gen. iii. 6) was mutable, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost (Rom. v. 6, viii. 7) all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, (Eph. ii. 1, 5) and dead in sin, is not able, by his own strength, to (Tit. iii. 3, 4, 5; John vi. 44) convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, (Col. i. 13; John 8, 36) he freeth him from his natural bondage under sin, and by his grace alone enables him (Phil. ii. 13) freely to will and to do that which is spiritually good; yet so as that, by reason of his (Rom. vii. 15, 18, 19, 21, 23) remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

⁴ [The two last paragraphs are not in the West. and Savoy Conf., but constitute the 13th and 14th articles of the Confession of 1646. See *ante*.]

5. The will of man is made (Eph. iv. 13) perfectly and immutably free to God alone in the state of glory only.

CHAP. X.

Of effectual calling.

1. Those whom God hath predestinated unto life he is pleased, in his appointed and accepted time, (Rom. viii. 30, xi. 7; Eph. i. 10, 11; 2 Thess. iii. 13, 14) effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation (Eph. i. 1—6), by Jesus Christ; enlightening their minds, spiritually and savingly, to (Acts xxvi. 18; Eph. i. 17, 18) understand the things of God; taking away their (Ezek. xxxvi. 26) heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them (Deut. xxx. 6; Ezek. xxxvi. 27; Eph. i. 19) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (Psa. cx. 3; Cant. i. 4) most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone (2 Tim. i. 9; Eph. ii. 8), not from anything at all foreseen in man, nor from any power or agency in the creature, co-working with his special grace (1 Cor. ii. 14; Eph. ii. 5; John v. 25), 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 (Eph. i. 19, 20) power than that which raised up Christ from the dead.

3. Elect infants dying in infancy, are (John iii. 3, 5, 6) regenerated and saved by Christ through the Spirit; who worketh when, and where, and (John iii. 8) 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 (Matt. xxii. 14; xiii. 20, 21; Heb. vi. 4, 5), and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly (John vi. 44, 45, 65; 1 John ii. 24, 25) come to Christ;⁵ and therefore cannot be saved: much less can men that receive not the Christian religion (Acts iv. 12; John iv. 22; xvii. 3) be saved;⁶ be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

CHAP. XI.

Of justification.

1. Those whom God effectually calleth, he also freely (Rom. iii. 24; viii. 30) justifieth, not by infusing righteousness into them, but by (Rom. iv. 5, 6, 7, 8; Eph. i. 7) pardoning their sins, and by accounting and accepting their persons as (1 Cor. i. 30, 31; Rom. v. 17, 18, 19) righteous; not for anything 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 (Phil. iii. 8, 9; Eph. ii. 8, 9, 10) 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 (John i. 12; Rom. v. 17) receiving, and resting on him, and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

⁵ [West. Conf., "Yet they never truly come unto Christ;" Savoy Conf. "They neither do nor can come unto Christ."]

⁶ [West. and Savoy Conf. read, "men not professing the Christian religion be saved in any other way whatsoever."]

2. Faith thus receiving and resting on Christ, and his righteousness, is the (Rom. iii. 28) 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, (Gal. v. 6; James ii. 17, 22, 26) but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction (Heb. x. 14; 1 Pet. i. 18, 19; Isa. liii. 5, 6) 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 (Rom. viii. 32; 2 Cor. v. 21) freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be (Rom. iii. 26; Eph. i. 6, 7; ii. 7) glorified in the justification of sinners.

4. God did from all eternity decree to (Gal. iii. 8; 1 Pet. i. 2; 1 Tim. ii. 6) justify all the elect, and Christ did in the fulness of time die for their sins, and rise (Rom. iv. 25) again for their justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (Col. i. 21, 22; Tit. iii. 4, 5, 6, 7) actually apply Christ unto them.

5. God doth continue to (Matt. vi. 12; 1 John i. 7, 9) forgive the sins of those that are justified, and although they can never fall from the state of (John x. 28) justification, yet they may by their sins fall under God's (Psa. lxxxix. 31, 32, 33) fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they (Psa. xxxii. 5, 51; Matt. xxvi. 75) 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 (Gal. iii. 9; Rom. iv. 22, 23, 24)

one and the same with the justification of believers under the New Testament.

CHAP. 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 (Eph. i. 5; Gal. iv. 4, 5) of adoption; by which they are taken into the number, and enjoy the liberties, and (John i. 12; Rom. viii. 17) privileges of children of God; have his (2 Cor. vi. 18; Rev. iii. 12,) name put upon them (Rom. viii. 15), receive the spirit of adoption (Gal. iv. 6; Eph. ii. 18), have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are (Psa. ciii. 13) pitied, (Prov. xiv. 26) protected, (1 Pet. v. 7) provided for, and (Heb. xii. 6) chastened by him, as by a father; yet never (Isa. liv. 8, 9; Lam. iii. 31) cast off, but sealed (Eph. iv. 30) to the day of redemption, and inherit the promises, (Heb. i. 14; vi. 12) as heirs of everlasting salvation.

CHAP. XIII.

Of sanctification.

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection; are also (Acts xx. 32; Rom. vi. 5, 6) further sanctified, really, and personally, through the same virtue (John xvii. 17; Eph. iii. 16, 17, 18, 19; 1 Thess. v. 21, 22, 23), by his word and Spirit dwelling in them; (Rom. vi. 14) the dominion of the whole body of sin is destroyed, (Gal. v. 24) and the several

lusts thereof are more and more weakened and mortified; and they more and more quickened, and (Col. i. 11) strengthened in all saving graces, to the (2 Cor. vii. 1; Heb. xii. 14) practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is (1 Thess. v. 23) throughout, in the whole man, yet imperfect (Rom. vii. 18, 23) in this life; there abideth still some remnants of corruption in every part, whence ariseth a (Gal. v. 17; 1 Pet. ii. 11) 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 (Rom. vii. 23) prevail, yet, through the continual supply of strength, from the sanctifying Spirit of Christ, the (Rom. vi. 14) regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God (Eph. iv. 15, 16; 2 Cor. iii. 18, vii. 1), pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as head and king, in his word hath prescribed to them.⁷

CHAP. 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 (2 Cor. iv. 13; Eph. ii. 8) in their hearts, and is ordinarily wrought by the ministry of the (Rom. x. 14, 17) word; by which also, and by the administration of baptism, and the Lord's supper, prayer⁸, and other means appointed of

⁷ ["Pressing after," &c., not in West. or Savoy Conf.]

tration of the sacraments and prayer," &c. Savoy Conf.: "By the administration of the seals, prayer, &c."]

⁸ [West. Conf.: "By the adminis-

God, it is increased (Luke xvii. 5; 1 Pet. ii. 2; Acts xx. 32) and strengthened.

2. By this faith, a Christian believeth to be true (Acts xxiv. 14) whatsoever is revealed in the word, for the authority of God himself; and also apprehendeth an excellency therein (Psa. xix. 7, 8, 9, 10, cxix. 72) above all other writings, and all things in the world; as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fulness of the Holy Spirit in his workings and operations; and so is enabled to (2 Tim. i. 12) cast his soul upon the truth thus believed.⁹ And also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (John xv. 14) commands, trembling at the (Isa. lxvi. 2) threatenings, and embracing the (Heb. xi. 13) 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 (John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11) 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 (Heb. v. 13, 14; Matt. vi. 30; Rom. iv. 19, 20), 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 (2 Pet. i. 1) and common grace of temporary believers; and therefore though it may be many times assailed, and weakened, yet it gets (Eph. vi. 16; 1 John v. 4, 5) the victory, growing up in many, to the attainment of a full (Heb. vi. 11, 12; Col. ii. 2) assurance through Christ, who is both the author (Heb. xii. 2) and finisher of our faith.

⁹ ["Also apprehendeth an excellency," &c., not in the West. and Savoy Conf.]

CHAP. XV.

Of repentance unto life and salvation.

1. Such of the elect as are converted at riper years, having (Tit. iii. 2, 3, 4; 5) sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.
2. Whereas there is none that doth good, and sinneth (Eccles. vii. 20) 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 great sins and provocations, God hath in the covenant of grace mercifully provided that believers so sinning and falling (Luke xxii. 31, 32) be renewed through repentance unto salvation.
3. This saving repentance is an (Zech. xii. 10; Acts xi. 18) 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-aborrancy; (Ezek. xxxvi. 31; 2 Cor. vii. 11) praying for pardon and strength of grace, with a purpose and endeavour by supplies of the Spirit to (Ps. cxix. 6, 128) 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 (Luke xix. 8; 1 Tim. i. 13, 15) particular known sins particularly.
5. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small but it deserves (Rom. vi. 23) damnation; yet there is no sin so great, that it shall bring damnation on them that

(Isa. i. 16, 18, lv. 7) repent; which makes the constant preaching of repentance necessary.

CHAP. XVI.

Of good works.

1. Good works are only such as God hath (Mic. vi. 8; Heb. xiii. 21) commanded in his holy word, and not such as without the warrant thereof are devised by men, out of blind zeal (Matt. xv. 9; Isa. xxix. 13) or upon any pretence of good intentions.

2. These good works, done in obedience to God's commandments, are the fruits and evidences (James ii. 18, 22) of a true and lively faith; and by them believers manifest their (Ps. cxvi. 12, 13; 1 John ii. 3, 5; 2 Pet. i. 5—11) assurance, edify their (Matt. v. 16) brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify (1 Tim. vi. 1; 1 Pet. ii. 15; Phil. i. 11) God, whose workmanship they are, created in Christ Jesus (Eph. ii. 10) thereunto, that having their fruit unto holiness, they may have the end (Rom. vi. 22) eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit (John xv. 4, 6) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an (2 Cor. iii. 5; Phil. ii. 13) actual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in (Phil. ii. 12; Heb. vi. 11, 12; Isa. lxiv. 7) 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 (Job ix. 2, 3; Gal. v. 17; Luke xvii. 10) 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 (Rom. iii. 20; Eph. ii. 8, 9; Rom. iv. 6) former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his (Gal. v. 22, 23) Spirit, and as they are wrought by us they are defiled (Isa. lxiv. 6; Ps. cxliii. 2) 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 (Eph. i. 6; 1 Pet. ii. 5) him; not as though they were in this life wholly unblameable and unrepensible in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is (Matt. xxv. 21, 23; Heb. vi. 10) 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 (2 Kings x. 30; 1 Kings xxi. 27, 29) others; yet because they proceed not from a heart purified by (Gen. iv. 5; Heb. xi. 4, 6) faith, nor are done in a right manner according to the (1 Cor. xiii. 1) word, nor to a right end, the (Matt. vi. 2, 5) glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive grace from (Amos v. 21, 22; Rom. ix. 16; Tit. iii. 5) God; and yet their neglect of them

is more sinful and (Job xxi. 14, 15 ; Matt. xxv. 41, 42, 43) displeasing to God.

CHAP. XVII.

Of 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 (John x. 28, 29 ; Phil. i. 6 ; 2 Tim. ii. 19 ; 1 John ii. 19) ; but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without repentance (whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality) ; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon ; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from (Ps. lxxxix. 31, 32 ; 1 Cor. xi. 32) them, yet he is still the same (Mal. iii. 6), 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.¹

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. viii. 30, ix. 11, 16) election, flowing from the free and unchangeable love of God the Father ; upon the efficacy of the merit and intercession of Jesus Christ (Rom. v. 9, 10 ; John

¹ ["Seeing the gifts and callings of God," &c. ; not in the West. or Savoy Conf. See Art. 23 of Conf. of 1646, *ante.*]

xiv. 19) and union with him, the (Heb. vi. 17, 18) oath of God, the abiding of his Spirit, and the (1 John iii. 9) seed of God within them, and the nature of the (Jer. xxxii. 40) 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 the means of their preservation fall into grievous (Matt. xxvi. 70, 72, 74) sins, and for a time continue therein, whereby they incur (Isa. lxiv. 5, 9 ; Eph. iv. 30) God's displeasure, and grieve his Holy Spirit, come to have their graces and (Ps. li. 10, 12) comforts impaired, have their hearts hardened and their consciences wounded, (Ps. xxxii. 3, 4) hurt and scandalize others, and bring temporal judgments (2 Sam. xii. 14) upon themselves, yet they shall renew their (Luke xxii. 32, v. 61, 62) repentance and be preserved, through faith in Christ Jesus, to the end.²

CHAP. XVIII.

Of the assurance of grace and salvation.

1. Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and [in a] state of salvation (Job viii. 13, 14 ; Matt. vii. 22, 23), which hope of theirs shall perish ; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured (1 John ii. 3, iii. 14, 18, 19, 21, 24, v. 13) that they are in the state of grace ; and may rejoice in the hope of the

² [Savoy Conf. reads: "Yet they of God through faith unto salvation, and shall be, kept by the power tion."]

glory of God, which hope shall never make them (Rom. v. 2, 5) ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon (Heb. vi. 11, 19) a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ (Heb. vi. 17, 18) revealed in the gospel; and also upon the inward (Pet. i. 4, 5, 10, 11) evidence of those graces of the Spirit unto which promises are made, and on the testimony of the (Rom. viii. 15, 16) Spirit of adoption, witnessing with our spirits that we are the children of God; and as a fruit thereof, keeping the heart both (1 John iii. 1, 2, 3) 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 (Isa. 1. 10; Ps. lxxxviii., lxxvii. 1—12) partaker of it; yet being enabled by the Spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of means (1 John iv. 13; Heb. vi. 11, 12) attain thereunto; and therefore it is the duty of every one to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper (Rom. v. 1, 2, 5, xiv. 17; Ps. cxix. 32) fruits of this assurance; so far is it (Rom. vi. 1, 2; Tit. ii. 11, 12, 14) from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as (Cant. v. 2, 3, 6) by negligence in preserving of it, by (Ps. li. 8, 12, 14) falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or (Ps. cxvi. 11, lxxvii. 7, 8, xxxi. 22) vehement temptation, by God's withdrawing the (Ps. xxx. 7) light of his countenance,

and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute³ of the (1 John iii. 9) seed of God, and life (Luke xxii. 32) 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 (Ps. xlii. 5, 11) revived, and by the which in the mean time they are (Lam. iii. 26, 27—31) preserved from utter despair.

CHAP. XIX.

Of the law of God.

1. God gave to Adam a law of universal obedience (Gen. i. 17; Eccles. vii. 29) written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;⁴ by which he bound him, and all his posterity to personal, entire, exact and perpetual (Rom. x. 5) obedience; promised life upon the fulfilling, and (Gal. iii. 10, 12) 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 (Rom. ii. 14, 15) continued to be a perfect rule of righteousness after the fall, and was delivered by God upon mount Sinai in (Deut. x. 4) ten commandments, and written in two tables, the four first containing our duty towards God, and the other six our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, (Heb. x. 1; Col. ii. 17) prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers

³ [West. and Savoy Conf.: "Never utterly destitute."]

⁴ [West. and Savoy Conf. add, "As a covenant of works."]

instructions (1 Cor. v. 7) of moral duties; all which ceremonial laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only lawgiver, who was furnished with power from the Father for that end (Col. ii. 14, 16, 17; Eph. ii. 14, 16), abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general (1 Cor. ix. 8, 9, 10) equity only being of moral use.

5. The moral law doth for ever bind all (Rom. xiii. 8, 9, 10; James ii. 8, 10, 11, 12), 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 (James ii. 10, 11) authority of God, the Creator, who gave it; neither doth Christ in the gospel any way dissolve, (Matt. v. 17, 18, 19; Rom. iii. 31) but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works (Rom. vi. 14; Gal. ii. 16; Rom. viii. 1; x. 4) 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 (Rom. iii. 20; vii. 7, &c.); discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin, together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The

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 (Rom. vi. 12—14; 1 Pet. iii. 8—13) under the law and not under grace.

7. Neither are the forementioned uses of the law (Gal. iii. 21) contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing (Ezek. xxxvi. 27) 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.

CHAP. XX.

Of the gospel, and of the extent of the grace thereof.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise^s of Christ (Gen. iii. 15), the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise, the (Rev. xiii. 8) gospel, as to the substance of it, was revealed, and [is] therein effectual, for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only by (Rom. i. 17) the word of God; neither do the works of creation, or providence, with the light of nature, (Rom. x. 14, 15, 17) 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

^s [Savoy Conf. : "To give unto the elect the promise." This article is not found in the West. Conf.]

promise or gospel, (Prov. xxix. 18 ; Isa. xxv. 7, lx. 2, 3) 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 (Ps. cxlvii. 20 ; Acts xvi. 7) sovereign will and good pleasure of God ; not being annexed by virtue of any promise, to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did (Rom. i. 18, &c.) make, or can so do : and therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straightening 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 born in trespasses may be born again, quickened, or regenerated, there is moreover necessary an effectual, insuperable (Ps. cx. 3 ; 1 Cor. ii. 14 ; Eph. i. 19, 20) 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 (John vi. 44 ; 2 Cor. iv. 4, 6) their conversion unto God.^o

CHAP. 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, the rigour and (Gal. iii.

^o [Savoy Conf. : "No other means are sufficient for their conversion unto God."]]

13) curse of the law, and in their being delivered from this present evil (Gal. i. 4) world, bondage to (Acts xxvi. 18) Satan, and dominion (Rom. viii. 3) of sin, from the (Rom. viii. 28) evil of afflictions, the fear, and sting (1 Cor. xv. 54, 55, 56, 57) of death, the victory of the grave, and (2 Thess. i. 10) everlasting damnation; as also in their (Rom. viii. 15) free access to God, and their yielding obedience unto him, not out of a slavish fear, (Luke i. 74, 75; 1 John iv. 18) but a child-like love and willing mind.

All which were common also to believers under the law (Gal. iii. 9, 14) 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,⁷ to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the (John vii. 38, 39; Heb. x. 19, 20, 21) free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is (James iv. 12; Rom. xiv. 4) Lord of the conscience, and hath left it free from the doctrines and commandments of men (Acts iv. 19, and v. 29; 1 Cor. vii. 23; Matt. xv. 9) 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, (Col. ii. 20, 22, 23) is to betray true liberty of conscience; and the requiring of an (1 Cor. iii. 5; 2 Cor. i. 24) 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 (Rom.

⁷ [And "the whole legal administration of the covenant of grace." Savoy Conf.]

vi. 1, 2) to their own destruction, so they wholly destroy (Gal. v. 13 ; 2 Pet. ii. 18—21) 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 life.

CHAP. 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, 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, (Jer. x. 7 ; Mark xii. 33) and with all the might. But the acceptable way of worshipping the the true God, is (Deut. xii. 32) instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or (Exod. xx. 4, 5, 6) 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 (Matt. iv. 9, 10 ; John vi. 23 ; Matt. xxviii. 19) alone ; not to angels, saints, or any other (Rom. i. 25 ; Col. ii. 18 ; Rev. xix. 10) creatures ; and since the fall, not without a (John xiv. 6) mediator, nor in the mediation of any other but (1 Tim. ii. 5) Christ alone.

3. Prayer, with thanksgiving, being one special part of natural worship, is by God required of (Psal. xcvi. 1—7 ; lxxv. 2) all men. But that it may be accepted, it is to be made in the (John xiv. 13, 14) name of the Son, by the help (Rom. viii. 26) of the Spirit, according to (1 John v. 14) his will ; with understanding, reverence, humility, fervency, faith,

love, and perseverance; and when with others, in a (1 Cor. xiv. 16, 17) known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, (1 Tim. ii. 1, 2; Sam. vii. 29) or that shall live hereafter; but not (2 Sam. xii. 21, 22, 23) for the dead, nor for those of whom it may be known, that they have sinned (1 John v. 16) the sin unto death.

5. The (1 Tim. iv. 13) reading of the scriptures, preaching, and (2 Tim. iv. 2; Luke viii. 18) hearing the word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to (Col. iii. 16; Eph. v. 19) the Lord; as also the administration (Matt. xxviii. 19, 20) of baptism and (1 Cor. xi. 26) 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, (Esth. iv. 16; Joel ii. 12) with fastings, and thanksgivings, upon (Exod. xv. 1, &c.; Psal. cvii.) 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 (John iv. 21; Mal. i. 11; 1 Tim. ii. 8) performed, or towards which it is directed; but God is to be worshipped every where in spirit and in truth; as in (Acts x. 2) private families (Matt. vi. 11; Psal. lv. 17) daily, and (Matt. vi. 6) in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly, nor wilfully, to be (Heb. x. 25; Acts ii. 42) neglected or forsaken, when God by his word or providence calleth 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 (Exod. xx. 8) 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, (1 Cor. xvi. 1, 2; Acts xx. 7; Rev. i. 10) 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 preparation of their hearts, and ordering their common affairs aforehand, do not only observe an holy (Isa. lviii. 13; Neh. xiii. 15—23) 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 (Matt. xii. 1—13) of necessity and mercy.

CHAP. XXIII.

Of lawful oaths and vows.

1. A lawful oath is a part of religious worship, (Exod. xx. 7; Deut. x. 20; Jer. iv. 2) wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth, (2 Chron. vi. 22, 23) and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be (Matt. v. 34, 37; Jam. v. 12) abhorred; yet as in matter of weight and moment, for confirmation of truth, (Heb. vi. 16; Cor. i. 23) and ending all strife, an oath is warranted by the word of God: so a lawful oath being

imposed, (Neh. xiii. 25) 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 truth; for that by rash, false, and vain oaths, the (Lev. xix. 12; Jer xxiii. 10) Lord is provoked, and for them this land mourns.⁸

4. An oath is to be taken in the plain and (Psal. xxiv. 4) common sense of the words, without equivocation or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone,⁹ (Psal. lxxvi. 11; Gen. xxviii. 20, 21, 22) is to be made and performed with all religious care and faithfulness; but popish monastical vows, (1 Cor. vii. 2, 9) of perpetual single life, professed (Eph. iv. 28) poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious, (Matt. xix. 11) and sinful snares, in which no Christian may entangle himself.

CHAP. XXIV.

Of the civil magistrate.

1. God, the supreme Lord, and King of all the world, hath ordained civil (Rom. xiii. 1, 2, 3, 4) 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

⁸ ["Nothing, but what he is fully persuaded is the truth; neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform; yet it is a sin to refuse an oath touch-

ing anything that is good and just, being lawfully imposed by authority." West. and Savoy Conf.]

⁹ ["Is of a like nature to a promissory oath." West. and Savoy Conf.]

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 (2 Sam. xxiii. 3; Psal. lxxxii. 3, 4) 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 (Luke iii. 14) wage war, upon just and necessary occasions.

3. Civil magistrates being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, (Rom. xiii. 5, 6, 7; 1 Pet. ii. 17) but for conscience' sake; and we ought to make supplications and prayers for kings and all that are in authority, (1 Tim. ii. 1, 2) that under them we may live a quiet and peaceable life, in all godliness and honesty.¹

¹ [This paragraph is not found in the West. and Savoy Confessions. (See Art. 48, Conf. of 1646.) Instead of it, the divines of the Savoy affirm the following important sentiments :

“ Although the magistrate is bound to encourage, promote, and protect the professors and profession of the gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the world; and to that end to take care that men of corrupt minds and conversation do not licentiously publish and divulge blasphemy and errors, in their own nature subverting the faith, and inevitably destroying the souls of them that receive them; yet in such differences about the doctrines of the gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their

conversation, and holding the foundation; not disturbing others in their ways or worship, that differ from them; there is no warrant for the magistrate, under the gospel, to abridge them of their liberty.” The Assembly of Divines is still more peremptory, in declaring the authority and duty of the magistrate to be, “to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered, and observed. . . . He hath power to call synods, to be present at them, and to provide that whatever is transacted in them be according to the mind of God.”]

CHAP. XXV.

Of marriage.

1. Marriage is to be between one man and one woman; (Gen. ii. 24; Mal. ii. 15; Matt. xix. 5, 6) 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 (Gen. ii. 18) of husband and wife, (Gen. i. 28) for the increase of mankind with a legitimate issue,² and for (1 Cor. vii. 2, 9) preventing of uncleanness.

3. It is lawful for (Heb. xiii. 4; 1 Tim. iv. 3) all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians (1 Cor. vii. 39) to marry [only] in the Lord; and therefore such as profess the true religion should not marry with infidels, (Neh. xiii. 25, 26, 27) or idolators; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

4. Marriage ought not to be within the degrees of consanguinity (Lev. xviii.) or affinity, forbidden in the word; nor can such incestuous marriage ever be made lawful by any law of man or consent of parties, (Matt. vi. 18; 1 Cor. v. 1) so as those persons may live together as man and wife.

CHAP. XXVI.

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 (Heb. xii. 23; Col.

² ["And of the church with an holy seed." West. and Savoy Conf.]

i. 18; Eph. i. 20, 22, 23, and ch. v. 23, 27, 32) 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 fulness of him that filleth all in all.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, (1 Cor. i. 2; Acts xi. 26) are and may be called visible saints; (Rom. i. 7; Eph. i. 20, 21, 22) and of such ought all particular congregations to be constituted.³

3. The purest churches under heaven are subject (1 Cor. xv.; Rev. ii. and ch. iii.) to mixture and error; and some have so degenerated as to become (Rev. xviii. 2; 2 Thess. ii. 11, 12) no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a (Matt xvi. 8; Psal. lxxii. 17, and cii. 28; Rev. xii. 17) kingdom,⁴ in this world to the end thereof, of such as believe in him, and make professions of his name.

4. The Lord Jesus Christ is the head of the church,⁵ in whom, by the appointment of the Father, (Col. i. 18; Matt. xxviii. 18, 19, 20; Eph. iv. 21, 22) 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 (2 Thess. ii. 2—9) [no other] than antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ, and

³ ["Are and may be called the visible catholic church of Christ; although as such it is not entrusted with the administration of any ordinances, or have any offices [officers] to rule or govern in or over the whole body." Savoy Conf.]

⁴ ["A visible kingdom." Savoy Conf.]

⁵ ["There is no other Head of the church but the Lord Jesus Christ." Savoy Conf.]

all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so entrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, (John x. 16, ch. xii. 32) those that are given unto him by his Father, that they may walk before him in all the (Matt. xxviii. 20) ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or (Matt. xviii. 15—20) churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.

6. The members of these churches are (Rom. i. 7; 1 Cor. 1, 2) 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, (Acts ii. 41, 42; ch. v. 13, 14; 2 Cor. ix. 13) 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 (Matt. xviii. 17, 18; 1 Cor. v. 4, 5, with v. 13; 2 Cor. ii. 6, 7, 8) 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 entrusts them with or calls

them to, to be continued to the end of the world, are (Acts xx. 17, with v. 28; Phil. i. 1) bishops or elders, and deacons.⁶

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 (Acts xiv. 23; see the original) suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the (1 Tim. iv. 14) eldership of the church, if there be any before constituted therein: and of a deacon, (Acts vi. 3, 5, 6) 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, (Acts vi. 4; Heb. xiii. 17) 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, (1 Tim. v. 17, 18; Gal. vi. 6, 7) 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 (2 Tim. ii. 4) entangled in secular affairs; and may also be capable of exercising (1 Tim. iii. 2) hospitality towards others; and this is required by the (1 Cor. ix. 6—14) 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.⁷

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, (Acts xi. 19, 20,

⁶ ["Are pastors, teachers, elders, and deacons." Savoy Conf.]

⁷ [This paragraph is not found in the Savoy Conf.]

21; 1 Pet. iv. 20, 21) gifted, and fitted by the Holy Spirit for it, and approved, and called by the church, may and ought to perform it.⁸

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also (1 Thess. v. 14; 2 Thess. iii. 6, 14, 15) under the censures and government thereof, according to the rule of Christ.

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church order, or absent themselves from the assemblies of the church or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, (Matt. xviii. 15, 16, 17; Eph. iv. 2, 3) in the further proceeding of the church.

14. As each church, and all the members of it, are bound to (Eph. vi. 18; Psal. cxxii. 6) pray continually, for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further it, (every one within the bounds of their places and callings, in the exercise of their gifts and graces) so the churches (when planted by the providence of God so as they may enjoy opportunity and advantage for it) ought to hold (Rom. xvi. 1, 2; 3 John 9, 10) communion amongst themselves for their peace, increase of love, and mutual edification.

15. In cases of difficulties 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

⁸ ["So that they give themselves up thereunto." Savoy Conf.]

agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do by their messengers meet⁹ to consider (Acts xv. 2, 4, 6, and xxii. 23, 25) and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit, these messengers¹ assembled, are not entrusted with any church power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or (2 Cor. i. 24; 1 John iv. 1) to impose their determination on the churches, or officers.²

CHAP. XXVII.

On the communion of saints.

1. All saints that are united to Jesus Christ their Head, by his Spirit and faith, although they are not made thereby one person with him, have (1 John i. 3; John i. 16; Phil. iii. 10; Rom. vi. 5, 6) fellowship in his graces, sufferings, death, resurrection, and glory; and being united to one another in love, they (Eph. iv. 15, 16; 1 Cor. xii. 7; 1 Cor. iii. 21, 22, 23) have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way (1 Thess. v. 11, 14; Rom. i. 12; 1 John iii. 17, 18; Gal. vi. 10), as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain an holy

⁹ ["In a synod or council." Savoy Conf.]

¹ [Synods:] Savoy Conf.]

² [The divines of Savoy have appended to the Westminster Confession a lengthened statement of their views on Church polity. A portion is adopted in the baptist confession now before us. The omissions are

striking. Among them is a paragraph affirming, that a church, in which there happens to be no teaching officers, cannot enjoy the administration of the seals, nor can it "authorise any so to do." The whole of the propositions may be seen in Hanbury's Hist. Mem. iii. pp. 545—548.]

fellowship and communion in the worship of God, and in performing such other spiritual services (Heb. x. 24, 25; with ch. iii. 12, 13) as tend to their mutual edification; as also in relieving each other in (Acts xii. 29, 30) outward things, according to their several abilities and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relations wherein they stand, whether in (Eph. vi. 4) families, or (1 Cor. xii. 14—27) churches, yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or (Acts v. 4; Eph. iv. 28) infringe the title or propriety which each man hath in his goods and possessions.

CHAP. XXVIII.

*Of baptism and the Lord's supper.*³

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 (Matt. xxviii. 19, 20; 1 Cor. xi. 26) to the end of the world.

2. These holy appointments are to be administered by those only who are qualified, and thereunto called, according (Matt. xxviii. 19; 1 Cor. iv. 1) to the commission of Christ.⁴

³ ["Of the sacraments:" West. and Savoy Conf.]

⁴ [This article is framed on the 27th Article of the Confession of 1676. It will suffice to quote the first sentence of the Savoy Confession:—"Sacraments are holy signs and seals of the covenant of grace, immediately instituted by Christ to

represent him and his benefits; and to confirm our interest in him, and solemnly to engage us to the service of God in Christ according to his word." The Westminster Confession defines the object of sacraments to be, "to put a visible difference between those that belong unto the church, and the rest of the world."]

CHAP. XXIX.

Of baptism.

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death (Rom. vi. 3, 4, 5; Col. ii. 12; Gal. iii. 27) and resurrection; of his being engrafted into him; of (Mark i. 4; Acts xxvi. 16) remission of sins; and of his (Rom. vi. 2, 4) giving up unto God, through Jesus Christ, to live and walk in newness of life.

2. Those who do actually profess (Mar. xvi. 16; Acts viii. 36, 37) 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 (Matt. xxviii. 19, 20, with Acts viii. 38) is water, wherein the party is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.⁵

4. Immersion, or dipping of the person (Matt. iii. 16; John iii. 23) in water, is necessary to the due administration of this ordinance.⁶

CHAP. XXX.

Of the Lord's supper.

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual

⁵ ["Wherewith the party . . . by a minister of the gospel lawfully called." West. and Savoy Conf.]

⁶ [The West. and Savoy Confessions say: — "3. Dipping of the person into the water is not necessary; but baptism is rightly adminis-

tered by pouring or sprinkling water upon the person. 4. Not only those that do actually profess faith in and obedience unto Christ, but also infants of one or both believing parents are to be baptized; and those only."]

remembrance, and showing forth the sacrifice of himself in his death, (1 Cor. xv. 23, 24, 25, 26) confirmation of the faith of believers in all the benefits thereof,⁷ their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, (1 Cor. x. 16, 17, 21) and to be a bond and pledge of their communion with him and with each other.

2. In this ordinance⁸ 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 (Heb. ix. 25, 26, 28) one offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all (1 Cor. xi. 24; Matt. xxvi. 26, 27) possible praise unto God for the same. So that the popish sacrifice of the mass (as they call it) is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread; to take the cup (1 Cor. xi. 23, 24, 25, 26, &c.), 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 (Matt. xxvi. 26, 27, 28; Matt. xv. 9; Exod. xx. 4, 5) 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

⁷ ["The sealing of all benefits thereof unto true believers:" West. and Savoy Conf.]

⁸ ["Sacrament:" West. and Savoy Conf.]

crucified, as that truly, although in terms used figuratively,¹ they are sometimes called by the name of the things they represent, to wit, the (1 Cor. xi. 27) body and blood of Christ, albeit in substance and nature they still remain truly and only (1 Cor. xi. 26; and v. 28) bread and wine as they were before.

6. That 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 (Acts iii. 21; Luke xxiv. 6; and v. 39) alone, but even to common sense and reason, overthroweth the (1 Cor. xi. 24, 25) nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified (1 Cor. x. 16; xi. 23—26), 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 (2 Cor. vi. 14, 15) 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 (1 Cor. xi. 29; Matt. vii. 6), or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

¹ ["As that truly, yet sacramentally only," &c. West. and Savoy Conf.]

CHAP. XXXI.

Of the state of man after death, and of the resurrection of the dead.

1. The bodies of men after death return to dust (Gen. iii. 19; Acts xiii. 36) and see corruption; but their souls, (which neither die nor sleep) having an immortal subsistence, immediately (Eccl. xii. 7) return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into paradise, where they are with Christ, and behold² the face of God, in light (Luke xxiii. 43; 2 Cor. v. 1, 6, 8; Phil. i. 23; Heb. xii. 23) and 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 (Jude 6, 7; 1 Pet. iii. 19; Luke xvi. 23, 24) 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 alive³ shall not sleep, but be (1 Cor. xv. 51, 52; 1 Thess. iv. 17) changed; and all the dead shall be raised up with the self-same bodies, and (Job xix. 26, 27) none other; although with different (1 Cor. xv. 42, 43) qualities, which shall be united again to their souls for ever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour (Acts xxiv. 15; John v. 28, 29; Phil. iii. 21) and be made conformable to his own glorious body.

² ["Are received into the highest heavens, where they behold," &c. West. and Savoy Conf.]

³ ["Of the saints:" omitted in West. and Savoy Conf.]

CHAP. XXXII.

Of the last judgment.

1. God hath appointed a day wherein he will judge the world in righteousness, by (Acts xvii. 31; John v. 22, 27) Jesus Christ, to whom all power and judgment is given of the Father; in which day not only the (1 Cor. vi. 3; Jude 6) apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, (2 Cor. v. 10; Eccles. xii. 14; Matt. xii. 36; Rom. xiv. 10, 12; Matt. xxv. 32, &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; (Rom. ix. 22, 23) and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward, in the presence (Matt. xxv. 21, 34; 2 Tim. iv. 8) 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 (Matt. xxv. 46; Mark ix. 48; 2 Thess. i. 7—10) 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 (2 Cor. v. 10, 11) to deter all men from sin, and for the greater (2 Thess. i. 3, 6, 7) consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the (Mark xiii. 35—37; Luke xiii. 35, 36) Lord will come, and may ever be prepared to say, (Rev. xxii. 20), *Come, Lord Jesus; come quickly.* Amen.

AN APPENDIX.

WHOSOEVER reads and impartially considers what we have in our foregoing confession declared, may readily perceive that we do not only concentre with all other true Christians on the word of God (revealed in the scriptures of truth), as the foundation and rule of our faith and worship; but that we have also industriously endeavoured to manifest, that in the fundamental articles of Christianity we mind the same things, and have therefore expressed our belief in the same words that have on the like occasion been spoken by other societies of Christians before us.

This we have done, that those who are desirous to know the principles of religion which we hold and practise may take an estimate from ourselves (who jointly concur in this work), and may not be misguided, either by undue reports, or by the ignorance or errors of particular persons, who going under the same name with ourselves, may give an occasion of scandalizing the truth we profess.

And although we do differ from our brethren who are pædobaptists, in the subject and administration of baptism, and such other circumstances as have a necessary dependence on our observance of that ordinance, and do frequent our own assemblies for our mutual edification, and discharge of those duties and services which we owe unto God, and, in his fear, to each other; yet we would not be from hence misconstrued, as if the discharge of our own consciences herein did any ways disoblige, or alienate our affections or conversations from any others that fear the Lord; but that we may and do, as we have opportunity, participate of the labours of those whom God hath endued with abilities above ourselves, and qualified and called to the ministry of the word, earnestly desiring to approve ourselves to be such as follow after peace

with holiness; and therefore we always keep that blessed *Irenicum*, or healing word of the apostle before our eyes; *If in any thing ye be otherwise minded, God shall reveal even this unto you: nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing*, Phil. iii. 15, 16.

Let it not therefore be judged of us, (because much hath been written on this subject, and yet we continue this our practice different from others) that it is out of obstinacy; but rather, as the truth is, that we do herein, according to the best of our understandings, worship God out of a pure mind, yielding obedience to his precept, in that method which we take to be most agreeable to the scriptures of truth and primitive practice.

It would not become us to give any such intimation as should carry a semblance that what we do in the service of God is with a doubting conscience, or with any such temper of mind, that we do thus for the present with a reservation that we will do otherwise hereafter upon more mature deliberation; nor have we any cause so to do, being fully persuaded that what we do is agreeable to the will of God. Yet we do heartily propose this, that if any of the servants of our Lord Jesus shall, in the spirit of meekness, attempt to convince us of any mistake, either in judgment or practice, we shall diligently ponder his arguments, and account him our chiefest friend that shall be an instrument to convert us from any error that is in our ways, for we cannot wittingly do any thing against the truth, but all things for the truth.

And therefore we have endeavoured seriously to consider what hath been already offered for our satisfaction in this point; and are loth to say any more, lest we should be esteemed desirous of renewed contests thereabout; yet, forasmuch as it may justly be expected that we show some

reason why we cannot acquiesce in what hath been urged against us, we shall, with as much brevity as may consist with plainness, endeavour to satisfy the expectation of those that shall peruse what we now publish in this matter also.

1. As to those Christians who consent with us, that repentance from dead works and faith towards God and our Lord Jesus Christ, is required in persons to be baptized; and do therefore supply the defect of the infant (being incapable of making confession of either) by others, who do undertake these things for it. Although we do find by church history that this hath been a very ancient practice, yet considering that the same scripture (Rom. xiv. 4, 10, 12, 23) which does caution us against censuring our brother, with whom we shall all stand before the judgment-seat of Christ, does also instruct us, that every one of us shall give an account of himself to God, and whatsoever is not of faith is sin; therefore we cannot for our own parts be persuaded in our own minds to build such a practice as this upon an unwritten tradition; but do rather choose, in all points of faith and worship, to have recourse to the holy scriptures for the information of our judgment and regulation of our practice; being well assured that a conscientious attending thereto is the best way to prevent and rectify our defects and errors. 2 Tim. iii. 16, 17. And if any such case happen to be debated between Christians, which is not plainly determinable by the scriptures, we think it safest to leave such things undecided, until the second coming of our Lord Jesus: as they did in the church of old, until there should arise a priest with Urim and Thummim, that might certainly inform them of the mind of God thereabout. Ezra ii. 62, 63.

2. As for those our Christian brethren, who do ground their arguments for infants' baptism, upon a presumed fœderal holiness or church membership, we conceive they are deficient in this—that albeit this covenant holiness and membership

should be as is supposed, in reference unto the infants of believers, yet no command for infant baptism does immediately and directly result from such a quality or relation.

All instituted worship receives its sanction from the precept, and is to be thereby governed in all the necessary circumstances thereof.

So it was in the covenant that God made with Abraham and his seed, the sign whereof was appropriated only to the male, notwithstanding that the female seed, as well as the male, were comprehended in the covenant and part of the church of God; neither was this sign to be affixed to any male infant till he was eight days old, albeit he was within the covenant from the first moment of his life; nor could the danger of death, or any other supposed necessity, warrant the circumcising of him before the set time, nor was there any cause for it; the commination of being cut off from his people being only upon the neglect or contempt of the precept.

Righteous Lot was nearly related to Abraham in the flesh, and contemporary with him, when this covenant was made; yet inasmuch as he did not descend from his loins, nor was of his household family (although he was of the same household of faith with Abraham), yet neither Lot himself nor any of his posterity (because of their descent from him) were signed with the signature of this covenant that was made with Abraham and his seed.

This may suffice to show that where there was both an express covenant and a sign thereof, such a covenant as did separate the persons with whom it was made and all their offspring from all the rest of the world, as a people holy unto the Lord, and did constitute them the visible church of God (though not comprehensive of all the faithful in the world), yet the sign of this covenant was not affixed to all the persons that were within this covenant, nor to any of them till

the prefixed season; nor to other faithful servants of God that were not of descent from Abraham. And, consequently, that it depends purely upon the will of the lawgiver to determine what shall be the sign of his covenant, unto whom, at what season, and upon what terms it shall be affixed.

If our brethren do suppose baptism to be the seal of the covenant which God makes with every believer (of which the scriptures are altogether silent), it is not our concern to contend with them herein; yet we conceive the seal of that covenant is the indwelling of the Spirit of Christ in the particular and individual persons in whom he resides, and nothing else. Neither do they or we suppose that baptism is in any such manner substituted in the place of circumcision, as to have the same (and no other) latitude, extent, or terms than circumcision had. For that was suited only for the male children: baptism is an ordinance suited for every believer, whether male or female. That extended to all the males that were born in Abraham's house, or bought with his money, equally with the males that proceeded from his own loins; but baptism is not so far extended in any true Christian church that we know of, as to be administered to all the poor infidel servants that the members thereof purchase for their service, and introduce into their families, nor to the children born of them in their house.

But we conceive the same parity of reasoning may hold for the ordinance of baptism as for that of circumcision (Exod. xii. 49), viz., one law for the stranger as for the home-born. If any desire to be admitted to all the ordinances and privileges of God's house, the door is open; upon the same terms that any one person was ever admitted to all or any of those privileges that belong to the Christian church, may all persons of right challenge the like admission.

As for that text of scripture (Rom. iv. 11), *He received circumcision, a seal of the righteousness of the faith, which he had*

yet being uncircumcised; we conceive, if the apostle's scope in that place be duly attended to, it will appear that no argument can be taken from thence to enforce infant baptism. And forasmuch as we find a full and fair account of those words given by the learned Dr. Lightfoot (a man not to be suspected of partiality in this controversy), in his *Hor. Hebrai.* on the 1 Cor. vii. 19, p. 42, 43, we shall transcribe his words at large, without any comment of our own upon them.

Circumcisio nihil est ratione habitâ temporis, jam enim evanuerat, adimpleto præcipuè ejus fine ob quem fuerat instituta; istum finem exhibet apostolus in verbis istis, Rom. iv. 11. *σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν ἀκροβυστία.* At vereor ne à plerisque versionibus non satis aptentur, ad finem circumcisionis, et scopum apostoli, dum ab iis interseritur aliquid de suo.

Circumcision is nothing, if we respect the time, for now it was without use, that end of it being especially fulfilled for which it had been instituted: this end the apostle declares in these words, Rom. iv. 11, *σφραγίδα, &c.* But I fear that by most translations they are not sufficiently suited to the end of circumcision and the scope of the apostle, whilst something of their own is by them inserted.

And after the doctor hath represented divers versions of the words, agreeing for the most part in sense with that which we have in our bibles, he thus proceeds:—

Aliæ in eundem sensum, ac si circumcisio daretur Abrahamo in sigillum justitiæ istius, quam ille habuit, dum adhuc foret præputiatus; quod non negabimus aliquo modo verum esse, at credimus circumcisionem longè aliò præcipuè respexisse.

Liceat mihi verba sic reddere: et signum accipit circumcisionis, sigillum justitiæ fidei, quæ futura in præputio; quæ futura dico, non quæ fuerat. Non quæ fuerat Abrahamo adhuc præputiato, sed quæ futura

Other versions are to the same purpose; as if circumcision was given to Abraham for a seal of that righteousness which he had, being yet uncircumcised, which we will not deny to be in some sense true; but we believe that circumcision had chiefly a far different respect.

Give me leave thus to render the words:—And he received the sign of circumcision, a seal of the righteousness of faith, which was to be in the uncircumcision. Which was to be (I say), not which had been; not that

semini ejus præputiato, id est, gentilibus, fidem olim Abrahami imitaturis.

Nunc adverte bene quâ occasione instituta Abrahamo circumcisio, ponens tibi ante oculos historiam ejus. Gen. xvii.

Fit primò ei hæc promissio, Multarum gentium eris tu pater (quoniam sensu explicat apostolus, isto capite) et subinde subjungitur duplex sigillum rei corroborandæ; immutatio scilicet nominis Abrami in Abrahamum; et institutio circumcisionis: ver. 4. Ecce mihi tecum est fœdus, eris tu pater multarum gentium. Quare vocatum est nomen ejus Abrahamus! In sigillationem hujus promissionis. Tu pater eris multarum gentium. Et quare instituta ei circumcisio? In sigillationem ejusdem promissionis. Tu pater eris multarum gentium. Ita ut hic sit sensus apostoli, institutioni circumcisionis congruentissimus; accepit signum circumcisionis, sigillum justitiæ fidei, quam olim erat incircumcisio (vel Gentiles) habitura et adeptura.

Duplex semen erat Abrahamo, naturale, Judæorum; et fidele, gentilium credentium: signatur naturale signo circumcisionis, primò quidem in sui distinctionem, ab omnibus aliis gentibus, dum eæ non adhuc forent semen Abrahami; at præcipue in memoriam justificationis gentium per fidem, cum tandem forent ejus semen. Cessatura ergo merito erat circumcisio, cum introducerentur Gentiles ad

which Abraham had whilst he was yet uncircumcised, but that which his uncircumcised seed should have, that is, the Gentiles, who in time to come should imitate the faith of Abraham.

Now consider well on what occasion circumcision was instituted unto Abraham, setting before thine eyes the history thereof. Gen. xvii.

This promise is first made unto him, *Thou shalt be the father of many nations* (in what sense the apostle explaineth in that chapter), and then there is subjoined a double seal for the confirmation of the thing, to wit, the change of the name Abram into Abraham, and the institution of circumcision, ver. 4, *Behold, as for me, my covenant is with thee, and thou shalt be the father of many nations*. Wherefore was his name called Abraham? For the sealing of his promise. *Thou shalt be the father of many nations*. And wherefore was circumcision instituted to him? For the sealing of the same promise. *Thou shalt be the father of many nations*. So that this is the sense of the apostle, most agreeable to the institution of circumcision; he received the sign of circumcision, a seal of the righteousness of faith, which in time to come the uncircumcision (or the Gentiles) should have and obtain.

Abraham had a twofold seed, natural, of the Jews; and, faithful, of the believing Gentiles: his natural seed was signed with the sign of circumcision, first, indeed, for the distinguishing of them from all other nations, whilst they as yet were not the seed of Abraham, but especially for the memorial of the justification of the Gentiles by faith, when at length they should become his seed. There-

fidem, quippe quod tunc finem suum ultimum ac præcipuum obtinuerat, et perinde ἡ περιτομή οὐδὲν.

fore, circumcision was of right to cease when the Gentiles were brought into the faith, forasmuch as then it had obtained its last and chief end, and thenceforth circumcision is nothing.

Thus far he, which we earnestly desire may be seriously weighed, for we plead not his authority, but the evidence of truth in his words.

3. Of whatsoever nature the holiness of the children, mentioned (1 Cor. vii. 12), be, yet they who do conclude that all such children (whether infants, or of riper years), have from hence an immediate right to baptism, do as we conceive, put more into the conclusion than will be found in the premises.

For although we do not determine positively concerning the apostles' scope in the holiness here mentioned, so as to say, it is this, or that, and no other thing; yet, it is evident, that the apostle does by it determine not only the lawfulness, but the expedience also of a believer's cohabitation with an unbeliever in the state of marriage.

And we do think that, although the apostle's asserting of the unbelieving yoke-fellow to be sanctified by the believer should carry in it somewhat more than is in the bare marriage of two infidels, because although the marriage covenant have a divine sanction so as to make the wedlock of two unbelievers a lawful action, and their conjunction and cohabitation in that respect undefiled, yet there might be no ground to suppose from thence, that both or either of their persons are thereby sanctified; and the apostle urges the cohabitation of a believer with an infidel in the state of wedlock from this ground, that the unbelieving husband is sanctified by the believing wife; nevertheless, here you have the influence of a believer's faith ascending from an inferior to a superior relation; from the

wife to the husband, who is her head, before it can descend to their offspring. And, therefore, we say, whatever be the nature or extent of the holiness here intended, we conceive it cannot convey to the children an immediate right to baptism; because it would then be of another nature, and of a larger extent, than the root and original from whence it is derived. For it is clear, by the apostle's argument, that holiness cannot be derived to the child from the sanctity of one parent only; if either father or mother be (in the sense intended by the apostle) unholy or unclean, so will the child be also; therefore, for the production of a holy seed, it is necessary that both the parents be sanctified. And this the apostle positively asserts in the first place to be done by the believing parent although the other be an unbeliever, and then, consequentially, from thence argues, the holiness of their children. Hence, it follows, that as the children have no other holiness than what they derive from their parents; so neither can they have any right by this holiness to any spiritual privilege, but such as both their parents did also partake of; and therefore, if the unbelieving parent (though sanctified by the believing parent) have not thereby a right to baptism, neither can we conceive that there is any such privilege derived to the children by their birth-holiness.

Besides, if it had been the usual practice in the apostles' days for the father or mother, that did believe, to bring all their children with them to be baptized, then the holiness of the believing Corinthians' children would not at all have been in question when this epistle was written; but might have been argued from their passing under that ordinance, which represented their new birth, although they had derived no holiness from their parents by their first birth; and would have lain as an exception against the apostle's inference, *else were your children unclean, &c.* But of the sanctification of all the children of every believer by this ordinance, or any

other way than what is before mentioned, the scripture is altogether silent.

This may be also added, that if this birth-holiness do qualify all the children of every believer for the ordinance of baptism; why not for all other ordinances? for the Lord's supper, as was practised for a long time together? for if recourse be had to what the scriptures speak generally of this subject, it will be found that the same qualities which do entitle any person to baptism, do so also for the participation of all the ordinances and privileges of the house of God that are common to all believers.

Whosoever can and does interrogate his good conscience towards God, when he is baptized (as every one must do that makes it to himself a sign of salvation), is capable of doing the same thing in every other act of worship that he performs.

4. The arguments and inferences that are usually brought for or against infant baptism, from those few instances which the scriptures afford us of whole families being baptized, are only conjectural, and therefore cannot of themselves be conclusive on either hand; yet in regard most that treat on this subject of infant baptism do (as they conceive) improve these instances to the advantage of their argument, we think it meet (in like manner, as in the cases before mentioned, so in this) to shew the invalidity of such inferences.

Cornelius worshipped God with all his house. The jailor and Crispus, the chief ruler of the synagogue, believed God with each of their houses. The household of Stephanus addicted themselves to the ministry of the saints: so that thus far worshipping and believing runs parallel with baptism. And if Lydia had been a married person when she believed, it is probable her husband would also have been named by the apostle, as in like cases, inasmuch as he would have been not only a part, but the head of that baptized household.

Who can assign any probable reason why the apostle should

make mention of four or five households being baptized and no more? or why he does so often vary in the method of his salutations (Rom. i. 6), sometimes mentioning only particular persons of great note, other times such and the church in their house? the saints that were with them; and them belonging to Narcissus, who were in the Lord; thus saluting either whole families, or part of families, or only particular persons in families, considered as they were in the Lord. For if it had been a usual practice to baptize all children with their parents, there were then many thousands of the Jews which believed, and a great number of the Gentiles, in most of the principal cities in the world, and among so many thousands, it is more than probable there would have been some thousands of households baptized; why then should the apostle in this respect signalize one family of the Jews and three or four of the Gentiles, as particular instances in a case that was common? Whoever supposes that we do wilfully debar our children from the benefit of any promise or privilege that of right belongs to the children of believing parents, they do entertain over-severe thoughts of us. To be without natural affections is one of the characters of the worst of persons in the worst of times. We do freely confess ourselves guilty before the Lord, in that we have not with more circumspection and diligence trained up those that relate to us in the fear of the Lord; and do humbly and earnestly pray, that our omissions herein may be remitted, and that they may not redound to the prejudice of ourselves or any of ours; but with respect to that duty that is incumbent on us, we acknowledge ourselves obliged by the precepts of God to bring up our children in the nurture and admonition of the Lord, to teach them his fear, both by instruction and example; and should we set light by this precept, it would demonstrate that we are more vile than the unnatural heathen, that like not to retain God in their know-

ledge; our baptism might then be justly accounted as no baptism to us.

There are many special promises that do encourage us, as well as precepts that do oblige us to the close pursuit of our duty herein; that God whom we serve, being jealous of his worship, threatens the visiting of the father's transgression upon the children, to the third and fourth generation of them that hate him; yet does more abundantly extend his mercy, even to thousands (respecting the offspring and succeeding generations) of them that love him and keep his commands.

When our Lord rebuked his disciples, for prohibiting the access of little children that were brought to him that he might pray over them, lay his hands upon them, and bless them, [he] does declare, that of *such is the kingdom of God*. And the apostle Peter, in answer to their inquiry that desired to know what they must do to be saved, does not only instruct them in the necessary duty of repentance and baptism, but does also thereto encourage them, by that promise which had reference both to them and their children. If our Lord Jesus in the fore-mentioned place, do not respect the qualities of children (as elsewhere) as to their meekness, humility, and sincerity, and the like, but intend also, that those very persons, and such like, appertain to the kingdom of God; and if the apostle Peter, in mentioning the aforesaid promise, do respect not only the present and succeeding generations of those Jews that heard him (in which sense the same phrase doth occur in scripture), but also the immediate offspring of his auditors; whether the promise relate to the gift of the Holy Spirit, or of eternal life, or any grace, or privilege tending to the obtaining thereof; it is neither our concern, nor our interest, to confine the mercies and promises of God, to a more narrow, or less compass than he is pleased graciously to offer and intend them; nor to have a light esteem of them; but are obliged in duty to God, and affection to

our children, to plead earnestly with God, and use our utmost endeavours, that both ourselves and our offspring may be partakers of his mercies and gracious promises. Yet we cannot, from either of these texts, collect a sufficient warrant for us to baptize our children before they are instructed in the principles of the Christian religion.

For, as to the instance in little children, it seems, by the disciples forbidding them, that they were brought upon some other account, not so frequent as baptism must be supposed to have been, if from the beginning believers' children had been admitted thereto: and no account is given whether their parents were baptized believers or not. And as to the instance of the apostle, if the following words and practice may be taken as an interpretation of the scope of that promise, we cannot conceive it does refer to infant baptism, because the text does presently subjoin, *then they that gladly received the word were baptized.*

That there were some believing children of believing parents in the apostles' days is evident from the scriptures, even such as were then in their father's family, and under their parents' tuition and education; to whom the apostle, in several of his epistles to the churches, giveth commands to obey their parents in the Lord; and does allure their tender years to hearken to this precept, by reminding them that it is the first command with promise.

And it is recorded by him for the praise of Timothy, and encouragement of parents, betimes to instruct, and children early to attend to godly instruction, that, ἀπὸ βρέφους, from a child he had known the holy scriptures.

The apostle John rejoiced greatly when he found the children of the elect lady walking in the truth; and the children of her elect sister join with the apostle in his salutation.

But that this was not generally so, that all the children of

believers were accounted for believers (as they would have been if they had been all baptized), may be collected from the character which the apostle gives of persons fit to be chosen to eldership in the church, which was not common to all believers; among others, this is expressly one, viz. if there be any having believing or faithful children, not accused of riot, or unruly; and we may, from the apostle's writings on the same subject, collect the reason of this qualification, viz. that in case the person designed for this office, to teach and rule in the house of God, had children capable of it, there might be first a proof of his ability, industry, and success in this work in his own family, and private capacity, before he was ordained to the exercise of this authority in the church, in a public capacity, as a bishop in the house of God.

These things we have mentioned, as having a direct reference unto the controversy between our brethren and us; other things that are more abstruse and prolix, which are frequently introduced into this controversy, but do not necessarily concern it, we have purposely avoided, that the distance between us and our brethren may not be by us made more wide; for it is our duty and concern, so far as is possible for us (retaining a good conscience towards God) to seek a more entire agreement and reconciliation with them.

We are not insensible, that as to the order of God's house, and entire communion therein, there are some things wherein we (as well as others) are not at a full accord among ourselves; as for instance, the known principle and state of the consciences of divers of us, that have agreed in this confession is such, that we cannot hold church communion with any other than baptized believers, and churches constituted of such; yet some others of us have a greater liberty and freedom in our spirits that way; and therefore we have purposely omitted the mention of things of that nature, that we

might concur in giving this evidence of our agreement, both among ourselves, and with other good Christians, in those important articles of the Christian religion, mainly insisted on by us; and this, notwithstanding we all esteem it our chief concern, both among ourselves and all others that in every place call upon the name of the Lord Jesus Christ our Lord, both theirs and ours, and love him in sincerity, to endeavour to keep the unity of the Spirit in the bond of peace; and in order thereunto, to exercise all lowliness and meekness, with long-suffering, forbearing one another in love.

And we are persuaded, if the same method were introduced into frequent practice between us and our Christian friends, who agree with us in all the fundamental articles of the Christian faith (though they do not so in the subject and administration of baptism), it would soon beget a better understanding and brotherly affection between us.

In the beginning of the Christian church, when the doctrine of the baptism of Christ was not universally understood, yet those that knew only the baptism of John were the disciples of the Lord Jesus, and Apollos an eminent minister of the gospel of Jesus.

In the beginning of the reformation of the Christian church, and recovery from that Egyptian darkness wherein our forefathers for many generations were held in bondage, upon recourse had to the scriptures of truth, different apprehensions were conceived, which are to this time continued, concerning the practice of this ordinance.

Let not our zeal herein be misinterpreted; that God whom we serve is jealous of his worship. By his gracious providence the law thereof is continued amongst us; and we are forewarned, by what happened in the church of the Jews, that it is necessary for every generation, and that frequently in every generation, to consult the divine oracle, compare

our worship with the rule, and take heed to what doctrines we receive and practise.

If the ten commandments exhibited in the popish idolatrous service-books had been received as the entire law of God, because they agree in number with his ten commands, and also in the substance of nine of them, the second commandment, forbidding idolatry, had been utterly lost.

If Ezra and Nehemiah had not made a diligent search into the particular parts of God's law and his worship, the feast of tabernacles (which for many centuries of years had not been duly observed according to the institution, though it was retained in the general notion) would not have been kept in due order.

So may it be now as to many things relating to the service of God, which do retain the names proper to them in their first institution, but yet through inadvertency (where there is no sinister design) may vary in their circumstances, from their first institution. And if by means of any ancient defection, or of that general corruption of the service of God and interruption of his true worship and persecution of his servants by the anti-christian bishop of Rome, for many generations, those who do consult the word of God cannot yet arrive at a full and mutual satisfaction among themselves what was the practice of the primitive Christian church, in some points relating to the worship of God; yet inasmuch as these things are not of the essence of Christianity, but that we agree in the fundamental doctrines thereof, we do apprehend there is sufficient ground to lay aside all bitterness and prejudice, and in the spirit of love and meekness to embrace and own each other therein, leaving each other at liberty to perform such other services, wherein we cannot concur, apart unto God, according to the best of our understanding.

The Baptist Catechism :

OR, A

BRIEF INSTRUCTION

IN THE

PRINCIPLES

OF

CHRISTIAN RELIGION.

Agreeable to the *Confession of Faith*, put forth by the *ELDERS* and *BRETHREN* of many Congregations of Christians (baptized upon Profession of their Faith) in *London* and the Country; owning the Doctrine of *Personal ELECTION* and *Final PERSEVERANCE*.

Deut. vi. 6, 7. *And these words which I command thee this Day shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, &c.*

The Sixteenth EDITION, Corrected.

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TO THE READER.

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 Confession of Faith, by the Elders and Brethren of many congregations of Christians, baptized upon Profession of their Faith, in London and the Country; the 11th Edition, with almost forty ministers' and messengers' names prefixed to it, concerned for upwards of one hundred congregations in Great Britain, denying Arminianism, and owning the doctrine of Personal Election and final Perseverance. Also, a Catechism agreeable to this Confession of Faith, necessary for the instruction of youth in the fundamentals of religion. It is desired that all persons desirous to promote such useful books, do apply themselves to Joseph Marshall, at the Bible in Newgate Street; where likewise is sold all sorts of short hand books.

A

BRIEF INSTRUCTION IN THE PRINCIPLES OF
CHRISTIAN RELIGION, ETC.

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

A. God is the first and chiefest being (Isa. xlv. 6; xlviii. 12; Psa. xcvii. 9).

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

A. Every one ought to believe there is a God (Heb. xi. 6); and it is their great sin and folly who do not (Psa. xiv. 1).

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 (Rom. i. 19, 20; Psa. xix. 1, 2, 3; Acts xvii. 24); but his word and Spirit only do it fully and effectually for the salvation of sinners (1 Cor. ii. 10; 2 Tim. iii. 15, 16).

Q. 4. What is the word of God?

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience (2 Tim. iii. 16; Eph. ii. 20).

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

A. All men are not only permitted, but commanded and exhorted to read, hear, and understand the holy scriptures (John v. 38; Rev. xvii. 18, 19; i. 3; Acts viii. 30).

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

A. The holy scriptures chiefly contain what man ought to believe concerning God, and what duty God requireth of man (2 Tim. i. 13 ; iii. 15, 16).

Q. 7. What is God ?

A. God is a Spirit (John iv. 24), infinite (Job xi. 7, 8, 9), eternal (Psa. cx. 2), and unchangeable (Jas. i. 17) in his being (Exod. iii. 14), wisdom (Psa. clxvii. 5), power (Rev. iv. 8), holiness (Rev. xv. 4), justice, goodness, and truth (Exod. xxxiv. 6).

Q. 8. Are there more gods than one ?

A. There is but one only, the living and true God (Deut. vi. 4, 7 ; Jer. x. 10).

Q. 9. How many persons are there in the Godhead ?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit ; and these three are one God, the same in essence, equal in power and glory (1 John v. 7 ; Matt. xxviii. 19).

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 foreordained whatsoever comes to pass (Eph. i. 4, 11 ; Rom. ix. 22, 23).

Q. 11. How doth God execute his decrees ?

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

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 (Gen. i. throughout ; Heb. xi. 13).

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 (Gen. i. 26, 27, 28 ; Col. iii. 10 ; Eph. iv. 24).

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

A. God's works of providence are his most holy (Psa. cxlv. 17 ; civ. 24), wise (Isa. xxviii. 29), and powerful preserving (Heb. i. 3), and governing all his creatures, and all their actions (Psa. ciii. 19 ; Matt. x. 29, 30, 31).

Q. 15. What special act of providence did God exercise towards man in the estate 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 the knowledge of good and evil, upon pain of death (Gal. iii. 12 ; Gen. ii. 17).

Q. 16. Did our first parents continue in the state 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 (Gen. iii. 6, 7, 8, 13 ; Ecc. vii. 29).

Q. 17. What is sin ?

A. Sin is any want of conformity unto, or transgression of, the law of God (1 John iii. 4).

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

A. The sin whereby our parents fell from the estate wherein they were created, was their eating the forbidden fruit (Gen. iii. 16, 12).

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 (Gen. ii. 16, 17 ; Rom. v. 12 ; 1 Cor. xv. 21, 22).

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

A. The fall brought mankind into an estate of sin and misery (Rom. v. 1, 2).

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, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it (Rom. v. 12, to the end; Eph. ii. 1, 2, 3; James i. 14, 15; Matt. xv. 19).

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

A. All mankind by their fall lost communion with God (Gen. iii. 8, 10, 24), are under his wrath and curse (Eph. ii. 2, 3; Gal. iii. 10), and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever (Lam. iii. 39; Rom. vi. 23; Matt. xxv. 41, 46).

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 (Eph. i. 4, 5), 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 (Rom. iii. 20—22; Gal. iii. 21, 22).

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

A. The only Redeemer of God's elect is the Lord Jesus Christ (1 Tim. ii. 5, 6); who, being the eternal Son of God, became man (John i. 14; Gal. iv. 4), and so was and continueth to be God and man in two distinct natures, and one person for ever (Rom. ix. 5; Luke i. 35; Col. ii. 9; Heb. vii. 24, 25).

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 (Heb. ii. 14, 16; x. 5), and a reasonable

soul (Matt. xxvi. 38); being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her (Luke i. 27, 31, 34, 35, 42; Gal. iv. 4), yet without sin (Heb. iv. 15; vii. 26).

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

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his state of humiliation and exaltation (Acts iii. 22; Heb. xii. 25; 2 Cor. xiii. 3; Heb. v. 5, 6, 7; vii. 25; Psa. iii. 6; Isa. ix. 6, 7; Matt. xxi. 5; Psa. ii. 8, 6, 10, 11).

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

A. Christ executeth the office of prophet in revealing to us, by his word and Spirit, the will of God for our salvation (John i. 18; 2 Pet. i. 10, 11, 12; John xv. 15; and xx. 31).

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

A. Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy divine justice (Heb. ix. 14, 28), and reconcile us to God (Heb. ii. 17), and in making continual intercession for us (Heb. vi. 24, 25).

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

A. Christ executeth the office of a king, in subduing us to himself (Acts xv. 14, 15, 16), in ruling (Isa. xxxiii. 22), and defending us (Isa. xxxii. 1, 2), and in restraining and conquering all his and our enemies (1 Cor. xv. 25; Psa. cx. throughout).

Q. 30. Wherein did Christ's humiliation consist?

A. Christ's humiliation consists in his being born, and that in a low condition (Luke ii. 7); made under the law (Gal. iv. 4), undergoing the miseries of this life (Heb. xii. 2, 3; Isa. liii. 2, 3), the wrath of God (Luke xxii. 44; Matt. xxvii. 46), and the cursed death of the cross (Phil. ii. 8); in being buried (1 Cor. xv. 4), and continuing under the power of death for a time (Acts ii. 24, 25, 26, 27, 31; Matt. xii. 40).

Q. 31. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day (1 Cor. xv. 4), in ascending up into heaven (Mark xvi. 19), in sitting at the right hand of God the Father (Eph. i. 20), and in coming to judge the world at the last day (Acts i. 11; and xvii. 31).

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

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (John i. 11, 12) by his Holy Spirit (Tit. iii. 5, 6).

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

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us (Eph. i. 13, 14; John vi. 37, 39; Eph. ii. 8), and thereby uniting us to Christ, in our effectual calling (Eph. iii. 17; 1 Cor. i. 9).

Q. 34. What is effectual calling?

A. Effectual calling is the work of God's Spirit (2 Tim. i. 9; 2 Thess. ii. 13, 14), whereby, convincing us of our sin and misery (Acts ii. 37), enlightening our minds in the knowledge of Christ (Acts ii. 18), and renewing our wills (Ezek. xxxvi. 26, 27), he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel (John vi. 44, 45; Phil. ii. 13).

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 (Rom. viii. 30), adoption (Eph. i. 5), sanctification, and the several benefits which in this life do either accompany or flow from them (1 Cor. i. 30).

Q. 36. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins (Rom. iii. 24, 25; and iv. 6, 7, 8), and accepteth us as righteous in his sight (2 Cor. v. 19, 21), only

for the righteousness of Christ imputed to us (Rom. v. 17—19), and received by faith alone (Gal. ii. 16; Phil. iii. 9).

Q. 37. What is adoption?

A. Adoption is an act of God's free grace (1 John iii. 1), whereby we are received into the number and have a right to all the privileges of the sons of God (John i. 12; Rom. viii. 14).

Q. 38. What is sanctification?

A. Sanctification is the work of God's free grace (2 Thess. ii. 13), whereby we are renewed in the whole man after the image of God (Eph. iv. 23, 24), and are enabled more and more to die unto sin, and live unto righteousness (Rom. vi. 4, 6).

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 conscience (Rom. v. 1, 2, 5), joy in the Holy Spirit (Rom. v. 5, 17), increase of grace (Prov. iv. 18), and perseverance therein to the end (1 John v. 13; 1 Pet. i. 5).

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 (Heb. xii. 23), and do immediately pass into glory (2 Cor. v. 1, 6, 8; Phil. i. 23; Luke xxiii. 43); and their bodies being still united to Christ (1 Thess. iv. 14), do rest in their graves (Isa. lvii. 2) till the resurrection (Job xix. 26, 27).

Q. 41. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection believers, being raised up in glory (1 Cor. xv. 43), shall be openly acknowledged, and acquitted in the day of judgment (Matt. xxv. 23; Matt. x. 32), and

made perfectly blessed, both in soul and body, in the full enjoyment of God (1 John iii. 2; 1 Cor. xiii. 12), to all eternity (1 Thess. iv. 17, 18).

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, and their bodies lie in their graves, till the resurrection and judgment of the great day (Luke xvi. 23, 24; Acts i. 24; Jude 5. 7; 1 Pet. iii. 19; Psa. xlix. 14).

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 for ever (John v. 28, 29; Matt. xxv. 41, 46; 2 Thess. i. 8, 9).

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

A. The duty which God requireth of man is, obedience to his revealed will (Mic. vi. 8; 1 Sam. xv. 22).

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 (Rom. ii. 14, 15, and x. 5).

Q. 46. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments (Deut. x. 4; Matt. xix. 17).

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 (Matt. xxii. 37—40).

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* (Exod. xx. 2).

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

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments (Luke i. 74, 75; 1 Pet. i. 15—19).

Q. 50. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me* (Exod. xx. 3).

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

A. The first commandment requireth us to know and acknowledge God to be the only true God and our God (1 Chron. xxviii. 9; Deut. xxvi. 17), and to worship and glorify him accordingly (Matt. iv. 10; Psa. xxix. 2).

Q. 52. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying (Psa. xiv. 1), or not worshipping and glorifying the true God (Rom. i. 21), as God and our God (Psa. lxxxix. 10, 11), and the giving that worship and glory to any other, which is due unto him alone (Rom. i. 25, 26).

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

A. These words *before me*, in the first commandment, teach us, that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other god (Ezek. viii. 5, to the end).

Q. 54. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or the likeness of anything 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 I the Lord thy God am a jealous*

God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments (Exod. xx. 4, 5, 6.)

Q. 55. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances, as God hath appointed in his word (Deut. xxxii. 46; Matt. xxiii. 20; Acts ii. 42).

Q. 56. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images (Deut. iv. 15—19; Exod. xxxii. 5, 8), or any other way not appointed in his word (Deut. xii. 31, 32.)

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 (Ps. xcv. 2, 3, 6), his propriety in us (Ps. xlv. 11), and the zeal he hath to his own worship (Exod. xxxiv. 13, 14).

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* (Exod. xx. 7).

Q. 59. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names (Matt. vi. 9; Deut. xxiii. 58), titles (Ps. lxxviii. 4), attributes (Rev. xv. 3, 4), ordinances, (Mal. i. 11, 14), word (Ps. cxxxvii. 1, 2) and works (Job xxxvi. 24.)

Q. 60. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning and abusing of any thing whereby God makes himself known (Mal. i. 6, 7, 12, ii. 2, iii. 14.)

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 (1 Sam. ii. 12, 17, 22, 24, 29, iii. 13; Deut. xxviii. 58, 59).

Q. 62. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day to keep it holy: six days shalt thou labour and do all thy work; but 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* (Exod. xx. 8—11).

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 (Exod. xx. 8—11; Deut. v. 12—14.)

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 (Exod. xx. 8—11; Deut. v. 12—14); and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath (Ps. cxviii. 24; Matt. xxviii. 1; Mark ii. 27, 28, xix. 20, 21, 26; Rev. i. 10, xvi. 2; Luke xxiv. 1, 30—36; John xx. 1; Acts i. 3, ii. 1, 2, xx. 7; 1 Cor. xvi. 1, 2).

Q. 65. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day (Exod. xx. 8, 10), even from such worldly employments and recreations as are lawful on other days (Exod. xvi. 25—28; Neh. xiii. 15—22); and spending the whole time in the public and private exercises of God's worship

(Luke iv. 16; Acts xx. 7; Ps. xcii. title; Isa. lxvi. 23), except so much as is to be taken up in the works of necessity and mercy (Matt. xii. 1—13).

Q. 66. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required (Ezek. xxii. 26; Amos viii. 5; Mal. i. 13), and the profaning the day by idleness (Acts xx. 7, 9), or doing that which is in itself sinful (Ezek. xxiii. 38), or by unnecessary thoughts, words, or works, about worldly employments or recreations (Jer. xvii. 24—27; Isa. lviii. 13).

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 (Exod. xx. 9), his challenging a special propriety in a seventh, his own example, and his blessing the sabbath day (Exod. xx. 11).

Q. 68. Which is the fifth commandment?

A. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee* (Exod. xx. 12).

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 (Eph. v. 21), inferiors (1 Pet. ii. 17), or equals (Rom. xii. 10).

Q. 70. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglect of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations (Matt. xv. 4—6; Ezek. xxxiv. 2—4; Rom. xiii. 8).

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 (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment (Deut. v. 16; Eph. vi. 2, 3).

Q. 72. What is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill* (Exod. xx. 13).

Q. 73. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life (Eph. v. 28, 29) and the life of others (1 Kings xviii. 4).

Q. 74. What is forbidden in the sixth commandment?

A. The sixth commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto (Acts xvi. 28; Gen. ix. 9).

Q. 75. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery* (Exod. xx. 14).

Q. 76. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour (1 Cor. vii. 2, 3, 5, 34, 36; Col. iv. 6; 1 Pet. iii. 2).

Q. 77. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions (Matt. xv. 19, and v. 28; Eph. v. 3, 4).

Q. 78. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal* (Exod. xx. 15).

Q. 79. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others (Gen. xxx. 30; 1 Tim. v. 8; Levit. xxv.

35; Deut. xxii. 1, 2, 3, 4, 5; Exod. xxiii. 4, 5; Gen. xlvii. 14, 20).

Q. 80. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate (Prov. xxi. 17, and xxiii. 20, 21, and xxviii. 19; Eph. iv. 28).

Q. 81. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour* (Exod. xii. 16).

Q. 82. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man (Zech. viii. 16), and of our own and our neighbour's good name (John v. 12), especially in witness-bearing (Prov. xiv. 5, 25).

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

A. The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name (1 Sam. xvii. 28; Levit. xix. 16; Psa. xv. 5, 3).

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 anything that is thy neighbour's* (Exod. xx. 17).

Q. 85. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition (Heb. xiii. 5; 1 Tim. vi. 6), with a right and charitable frame of spirit toward our neighbour, and all that is his (Job xxxi. 29; Rom. xii. 15; 1 Tim. i. 5; 1 Cor. xiii. 4, 7).

Q. 86. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate (1 Kings xxi. 4; Esth. v. 13; 1 Cor. xv.

10), envying or grieving at the good of our neighbour (Gal. v. 36; James iii. 14, 16), and all inordinate motions and affections to anything that is his (Rom. vii. 7, 8, and xiii. 9; Deut. v. 21).

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 (Eccles. vii. 20; 1 John i. 8, 10; Gal. v. 17), but doth daily break them in thought, word, or deed (Gen. vi. 5, and viii. 21; Rom. iii. 9—21; James iii. 2—13).

Q. 88. Are all 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 (Ezek. viii. 6, 13, 15; 1 John v. 16; Psa. lxxviii. 17, 32, 56).

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 (Eph. v. 6; Gal. iii. 10; Lam. iii. 39; Matt. xxv. 41; Rom. vi. 23).

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, repentance unto life (Acts xx. 21), with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption (Prov. ii. 1—6, and viii. 33 to the end; Isa. lv. 2, 3).

Q. 91. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. x. 39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (John i. 12; Isa. xxvi. 3, 4; Phil. iii. 9; Gal. ii. 16).

Q. 92. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts xi. 28), whereby a sinner, out of a true sense of his sin (Acts ii. 37, 38), and apprehension of the mercy of God in Christ (Joel ii. 12; Jer. iii. 22), doth, with grief and hatred of his sin, turn from it unto God (Jer. xxxi. 18, 19; Ezek. xxxvi. 31), with full purpose of and endeavour after new obedience (2 Cor. vii. 11; Isa. i. 16, 17).

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 (Matt. xxviii. 19, 20; Acts ii. 42, 46, 47).

Q. 94. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation (Neh. viii. 8; 1 Cor. xiv. 24, 25; Acts xxvi. 18; Psal. xix. 8; Acts xx. 32; Rom. xv. 4; 1 Tim. iii. 15, 16, 17; Rom. x. 13, 14, 15, 16, 17, and i. 16).

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 (Prov. viii. 34), preparation (1 Pet. ii. 1, 2), and prayer (Psal. cxix. 18); receive it with faith and love (Heb. iv. 2; 2 Thess. ii. 10), lay it up in our hearts (Psal. cxix. 18), and practise it in our lives (Luke viii. 15; James i. 25).

Q. 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 for any virtue in them, or in

him that doth administer them, but only by the blessing of Christ (1 Pet. iii. 21; Matt. iii. 11; 1 Cor. iii. 6, 7), and the working of the Spirit in those that by faith receive them (1 Cor. xii. 3; Matt. xxviii. 19).

Q. 97. What is baptism?

A. Baptism is an ordinance of the New Testament instituted by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death, burial, and resurrection; of his being ingrafted into him (Rom. vi. 3, 4, 5; Col. ii. 12; Gal. iii. 27); of remission of sins (Mark i. 4; Acts ii. 38, and xxii. 16); and of his giving up himself unto God through Jesus Christ, to live and walk in newness of life (Rom. vi. 3, 4).

Q. 98. To whom is baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ, and to none other (Mark iii. 6, and xxviii. 19; Mark xix. 16; Acts ii. 37, 38, and viii. 36, 37, 48).

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

A. The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such.

Q. 100. How is baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party 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 (Matt. iii. 16; John iii. 23; Matt. xxviii. 19, 20; Acts viii. 38, and x. 48; Rom. vi. 4; Col. ii. 12), and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

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

A. It is the duty of such 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 (Acts ii. 41, 42, and v. 13, 14, and ix. 26 ; 1 Pet. ii. 5 ; Luke i. 6).

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 shown forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace (Matt. xxvi. 26, 27, 28 ; 1 Cor. xi. 23, 24, 25, 26, and x. 16).

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

A. They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works (Acts ii. 41, 42).

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 (1 Cor. xi. 28, 29), of their faith to feed upon him (2 Cor. xiii. 5), of their repentance (1 Cor. xi. 31), love (1 Cor. x. 16, 17), and new obedience (1 Cor. v. 7, 8), lest coming unworthily they eat and drink judgment to themselves (1 Cor. xi. 28, 29).

Q. 105. What is prayer ?

A. Prayer is an offering up our desires to God (Psa. lxii. 8), by the assistance of the Holy Spirit (Rom. vi. 26), for things agreeable to his will (1 John v. 14), in the name of Christ (John xvi. 23), believing (Matt. xxi. 22 ; James i. 6), with confession of our sins (Psa. xxxii. 5, 6 ; Dan. ix. 4), and thankful acknowledgments of his mercies (Phil. iv. 6).

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 (1 John v. 14); but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's prayer (Matt. vi. 9, 10, 11, 12, 13, with Luke xi. 2, 3, 4).

Q. 107. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is *Our Father which art in heaven* (Matt. vi. 9), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us (Rom. viii. 15; Luke xi. 13); and that we should pray with and for others (Acts xii. 5; 1 Tim. ii. 1, 2).

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

A. In the first petition, which is, *Hallowed be thy name* (Matt. vi. 9), we pray that God would enable us and others to glorify him in all that whereby he maketh himself known (Psa. lxxvii. 2, 3), and that he would dispose all things to his own glory (Psa. lxxxiii. throughout).

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

A. In the second petition, which is, *Thy kingdom come* (Matt. vi. 10), we pray that Satan's kingdom may be destroyed (Psa. lxxviii. 1, 18), and that the kingdom of grace may be advanced (Rev. xii. 10, 11), ourselves and others brought into it and kept in it (2 Thess. iii. 1; Rom. x. 1; John xvii. 19, 20), and that the kingdom of glory may be hastened (Rev. xxii. 10).

Q. 110. What do we pray for in the third petition?

A. In the third petition, which is, *Thy will be done on earth as it is in heaven* (Matt. vi. 10), we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things (Psa. lxxvii. throughout; Psa.

cxix. 36; Matt. xxvi. 39; 2 Sam. xv. 25; Job i. 21), as the angels do in heaven (Psa. ciii. 20, 21).

Q. 111. What do we pray for in the fourth petition?

A. In the fourth petition, which is, *Give us this day our daily bread* (Matt. vi. 11), we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them (Prov. xxx. 8; Gen. xxviii. 20; 1 Tim. iv. 4, 5).

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* (Matt. vi. 12), we pray that God, for Christ's sake, would freely pardon all our sins (Psa. li. 1, 2, 7, 9; Dan. ix. 17, 18, 19); which we are rather encouraged to ask because by his grace we are enabled from the heart to forgive others (Luke xi. 4; Matt. xviii. 35).

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* (Matt. vi. 13), we pray that God would either keep us from being tempted to sin (Matt. xxvi. 31), or support and deliver us when we are tempted (2 Cor. xii. 8).

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

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen* (Matt. vi. 13), teacheth us to take our encouragement in prayer from God only (Dan. ix. 4, 7, 8, 9, 16, 17, 18, 19), and in our prayers to praise him, ascribing kingdom, power, and glory, to him (1 Chron. xxix. 10, 11, 12, 13). And in testimony of our desire and assurance to be heard, we say, Amen (1 Cor. iv. 16; Rev. xxii. 20, 21).

PUBLIC DOCUMENTS,
ILLUSTRATIVE OF THE HISTORY
OF THE
BAPTIST CHURCHES OF ENGLAND.

1647—1693.

DECLARATION¹

By Congregationall Societies in, and about the City of LONDON; as well of those commonly called *Anabaptists*, as others. In way of *Vindication* of themselves. Touching, 1. *Liberty*. 2. *Magistracy*. 3. *Propriety*. 4. *Polygamie*. Wherein their Judgments, concerning the particulars mentioned are tendred to consideration, to prevent mis-understanding.

1 COR. 9. 3.

My answer to them that examine mee is this.

PSAL. 35. 11.

False witnesses did rise up: they layed to my charge things that I knew not.

Printed by *M. Simmons* for *Henry Overton* in Popes-head Alley, 1647.

IT is no new thing for the people of God to be, through malice, misrepresented by some, and through weakness misapprehended by others, as touching the principles of their profession, and opinions about matters of religion. And it cannot be denied, but that the erroneous opinions and irregular practices of some particular persons making profession of the same way, and passing under the same denomination with the servants of God themselves, have from time to time

¹ [The defeat of the king had given the supreme power virtually into the hands of the army, in which the principles of independency were very prevalent. The presbyterian party were therefore fearful lest the army should reject their polity, and establish in its stead a more free and liberal government both in church

and state. To prevent this, ev' kind of calumny was originated, an the religious parties predominant in the army were stigmatized with the vilest names. Pagitt's Heresiography and Edwards' Gangræna, are standing memorials of the baseness to which party feeling will lead.]

ministered occasion to the ignorant and weak to misconceive, and opportunity and advantage to the malicious to misshape the state and temper of the judgments and ways of the generality of people fearing God, and walking before him in truth with all their hearts.

And inasmuch as we find it in these our days to be the policy of adversaries to clothe us in the skins of savage beasts, that is, to father such opinions and fasten such imputations upon us, to engage the world against us, and to provoke all men to fall upon us, as, in which if there were matter of truth answerable to pretence, would indeed render us unworthy the society of men: and forasmuch also as there are some sad examples in the land, of the vanity and wickedness of some men, who, having professed the same way of worshipping God, and been called by the same name with ourselves, have so far fallen from the grace of God, and the principles of their profession, as not only to do things inconvenient and unworthy the name of Christians, yea, of men; but also to justify themselves therein as well-doers, to the great reproach of the gospel, the breaking of our hearts, and the offence of the world before whom they have laid the stumbling-block of their iniquity; we cannot but judge that, both in relation to the gospel itself, (the honour of which is in great part involved in the innocency and honour of those people that hold it out unto the world, and accordingly suffers in their reproaches) as likewise in relation to men of the world, strangers to God, who harden themselves against the way of God and his servants, upon the forementioned occasion (the undeceiving and enlightening of whom lies upon us as a duty to be endeavoured): yea, and in relation to our own innocency and integrity, the which we are bound to vindicate on this behalf; a necessity lies upon us to do some act, by which the truth and reality of our judgments and principles, touching those things wherein we so unde-

servedly suffer in the thoughts of men, may be brought out into an open light, to be beheld and known of all men, which then (we doubt not) will be found to be nothing less than what many have fancied them to be.

We are very sensible that some men have even filled the world with the noise of their outcries against us, as if we were the advocates of all licentious liberty, disorder, and confusion ; but, how unjustly, will one day appear to their shame.

It is true, we have asserted that, as belonging unto men, which in some respect and consideration may be called a liberty. But what liberty? Not a liberty to harm any man in word or deed ; nor a liberty for any man to be corrupt, vain, loose, or inordinate in judgment, or conversation ; for such a liberty as this can do no man good. And God, that knows our hearts, knows that we desire not any liberty for any, but in order to the good of all.

We have indeed thought this but reasonable, that while men behave themselves peaceably and justly, as touching civil conversation, making no encroachments upon the civil power, nor any breaches upon the names and reputations, the estates or bodies of men, nor doing things inconsistent with moral principles, they should not suffer in their names, bodies, or estates, from the hands of the civil magistrate, or any other men whosoever, merely for what they conscientiously do, in things pertaining to the worship of God.

And when we so say, we do not [at] all exempt from correction any such offences or miscarriages of men, as are about matters merely ecclesiastical, and which are committed against the power and sceptre of Christ's kingdom only : provided it be by power and means suitable to the nature of such transgressions : the which power and means we conceive to be the word of God and divine censures ; which, as they are proper in kind to correct and cure such inordinacies

and delinquencies as these, so are they mighty in power and efficacy to effectuate the same; being able, through God, (who hath appointed them for that purpose), to pull down strong holds, to cast down imaginations, and every high thing that exalts itself against the knowledge of God, to bring into captivity every thought to the obedience of Christ, and to revenge all disobedience, &c. 2 Cor. x. 4, 5, 6.

And God, who hath made nothing in vain, having once found one kind of means fit for his hand to accomplish his end by, is not wont to constitute another for the same purpose; upon which principle of truth the apostle builds a great assertion, accompanied with an asseveration: *For, saith he, if there had been a law given which could have given life, verily righteousness should have been by the law.* Gal. iii. 21. If the law had been given by God for that end, that men might be justified by it, he would then never have instituted another way and means, such as is that which is by faith, for the same purpose. And therefore we conceive, that with the same reason and truth it may be asserted, that if God hath instituted and made a spiritual power, spiritual engines and instruments, both proper and effectual remedies against such evils as oppose a spiritual power and state only (the affirmative whereof is before proved), then he hath not superadded another power and means, and that of an inferior nature, such as is that which is but secular, for the same end.

And as there is both suitableness of proportion, and sufficiency of strength in the evangelical and spiritual power to heal such distempers in men as these are, so we conceive the civil power to be deficient in both. For that being in its nature only such as it is in denomination, viz. secular or worldly (1 Pet. ii. 13), the direct and proper operations and effects of it are not like to be spiritual. Because all proper effects are at most but commensurable to the nature and

being of their causes. *That which is born of the flesh is flesh* (John iii. 6), saith our Saviour; that is, it is but flesh, of a nature and condition answering its cause producing it. And therefore the innate and intrinsical property of the powers and authorities of this world being terrene, and calculated only for the affairs thereof, we conceive they are not to act but within their own proper sphere; or if they shall attempt to do otherwise, miscarriage and disappointment in the undertaking is the best that can rationally be expected.

And as it would be no less than an usurpation for a state ecclesiastical to impose laws upon a state civil, and to exercise a compulsive power therein, so likewise (not to say what the magistrate may do in recommending to the people the things of the gospel) it can be no less than an irregularity for a state civil to impose laws upon a state ecclesiastical and spiritual, so as to exercise a coercive and worldly power therein, by inflicting a worldly and corporal punishment on men for a non-observation of them.

But as the apostles, when they preached the doctrine of justification by faith alone, excluding the works of the law as having no part nor fellowship in that matter, were cried out upon as destroyers of the law, though in other respects, and such as were proper to the law, they were the great asserters of it; even so, while we do but go about by way of debate and argument to keep and preserve the civil power within its due and proper bounds, distinct and unconfounded with that power which is quite of another nature, we are exclaimed against by some (who have the boldness to affirm, or the weakness to believe), as if we were enemies to all magistracy and government, or, as if we intended to throw down those hedges that are set about men's estates, and to lay both the one and the other common: though the truth is, we have been, and resolve to be, as faithful asserters and zealous maintainers, to our power, both of magistracy, and

government, and of liberty of men's persons, and propriety of their estates (to speak without vanity), as any other men whosoever.

Magistracy necessary.

And therefore we declare, in the first place, that man being fallen from that uprightness and perfection in which at first he was created, and being now so far from being commanded by principles of love, goodness, meekness, mercy, sobriety, and equity, as that he is filled with lustful inclinations and dispositions to fornication, adultery, drunkenness, extortion, fraud, reviling, theft, murder, witchcraft, perjury, and to defile himself with mankind, together with many other lamentable distempers, unto the truth whereof both the word of God and daily experience will abundantly witness: we cannot but apprehend an absolute necessity, both of governors and government, to bridle and restrain men from falling foul one upon another, and from doing things destructive, not only to the honour and rights, but even to the safety and beings of others. For whilst those noisome lusts do rage and reign in men, what other thing can be imagined sufficient to guard the persons, the honour, and estates of men from suffering violence, but the sword of the magistrate? And therefore, look what necessity there is for men to enjoy themselves in safety and honour, the same necessity there is of laws and governors (1 Tim. i. 9, 10).

And as magistracy and government in general is the ordinance of God, which he in love to the world hath appointed for the good of men (Rom. xiii. 1, 2, 4); and as we do not disapprove any form of civil government which hath a direct tendency and subordination to its proper end; so we do freely acknowledge, that a kingly government, bounded by just and wholesome laws, is both allowed by

God, and a good accommodation unto men (1 Pet. ii. 13, 14 ; 2 Sam. xxiii. 3).

And however it be a thing very desirable to have such to be governors as fear the Lord, inasmuch as, together with their moral principles, they are under the solemn engagement of Christianity to execute judgment and justice, and faithfully to discharge their trust, and will be more ready to protect godly men (who generally are the hated of the world), and to propagate the gospel in their territories, than other men will be, yet whatever the magistrate is in point of religion, he is to be revered and obeyed in all those commands of his, which do not entrench upon or rise up in opposition to the commands of God, or fall cross to the common interest of men, the maintenance whereof is his charge.

And inasmuch as variety of actions and unanimity in endeavours are necessary in the management of public affairs, and since every man is not alike qualified for the same action, nor hath that discretion and propension of his own accord to fall into that place which is most proper for him, and since also there is so much darkness remaining in the minds of men, as to make them subject to call evil good and good evil, and so much pride in their hearts as to make their own wills a law not unto themselves only, but unto others also : it cannot but be very prejudicial to human society, and the promotion of the good of commonwealths, cities, armies, or families, to admit of a parity, or all to be equal in power. Because there being (in this case) a liberty for every man to follow the dictates of his own understanding, and to act as he pleaseth in reference to the public, what can be expected but disorders, confusions, jealousies, factions, yea civil wars themselves? For as men's apprehensions of the common interest, but especially their opinions of the conducibleness of means thereunto, are (almost infinitely) various, and contra-

dictious to each other ; so is it natural for them to indulge their own opinions, and violently to pursue, even unto blood, their own means, which seem only to themselves to be such ; and that in opposition to those means, which in the eye of wiser men, and in themselves, are such indeed. And therefore we cannot but conclude, that the ranging of men into several and subordinate ranks and degrees, is a thing necessary for the common good of men, as being the only means to remove obstructions, and to preserve order and agreement in all agitations tending thereunto.

Of propriety.

Touching propriety [property] we further declare, that however the wants and necessities of men are a call from God, to those that have wherewithal in their hands, to minister to them and relieve them in their need ; and that where the love of God dwells richly in the soul it doth enlarge the heart of men in compassion and their hands in bounty towards their brethren in distress, who are as their own flesh ; yet certainly for any man to urge such a community amongst men in the good things of this life as necessary, which dissolves men's propriety in them, is not only a cutting off from men one of those gracious opportunities which God hath put into their hands, of expressing the good work of God upon their hearts, and of displaying the power and glory of his grace, but it is also a rendering the scriptures (the honour and authority whereof is more dear and precious to us than our lives) in many places to be but so many words written in vain. For men by refreshing the bowels of the hungry, clothing the naked, harbouring the stranger, &c., do not only declare that the *love of God dwells in them* (1 John iii. 17), that is, a benevolent disposition towards men in misery, answering that tender,

compassionate, and bountiful disposition that is in God towards miserable men, but they do God hereby an especial service in relieving such, the care and maintenance of whom he hath peculiarly taken upon himself. In which respects, amongst others, that saying of our Saviour is verified, *It is a more blessed thing to give than to receive* (Acts xx. 35). But if all things were common unto all, there would be no place left for any such difference as is between giving and receiving; or if there were, both the one and the other would turn to the same account. But whatever account other men make of such opportunities, by which they may at once both bless the world and bless themselves, comfort men and please God, express the grace of God to others and endear it to themselves; certainly they are and ought to be precious in our eyes, and therefore that opinion which would adnul them, cannot but be cast out of our judgments and thoughts as an unclean thing.

And when that commandment (for so it is interpretatively) went forth unto Christian men, to provide for their own, especially those of their own households; for that end, amongst others, that the church might not be burdened with them (1 Tim. v. 8, 16); undoubtedly either there was a difference between the church's stock and that which particular persons did possess, or else the apostle must needs speak very impertinently, the latter of which to assert were to blaspheme that Spirit by which he wrote.

When Solomon saith, *The diligent hand maketh rich* (Prov. x. 24), and *drowsiness shall clothe a man with rags* (Prov. xxiii. 21), questionless his proverb was more than paradox, if both the diligent and slothful were to inherit an equal portion.

In a word, if this conceit of community should stand, the difference between poor and rich, borrowing and lending, buying and selling, communicating and receiving, would all

fall, upon the foundation of which notwithstanding, God hath built many injunctions of duty unto men.

And as for that instance and example of those primitive Christians, amongst whom it is said, that *all things were common* (Acts ii. 34), and *that not any man said that the things which he possessed were his own* (Acts iv. 35) it is (as we conceive) to be understood thus: the sense of that blessedness which was come upon them by the belief of the joyful message of salvation preached to them was so great, vigorous, and strong, and did so dilate and enlarge their hearts in good will both towards God and man, that the good things of this world which they possessed were very little esteemed by them: and therefore they parted with them as freely to their brethren that had need, as men use to part with those things which are not their own; their particular propriety and interest in them was not so considered and insisted on, as anywise to bind their hands from dispersing or scattering abroad, the tokens of that love and great content under which they then were. And if more of this temper of heart and bounty of hand were in the world than now is to be found amongst us, it were not a thing to be declared against but to be rejoiced at by Christians. But though these Christians acted so, as if they had had no interest or propriety in their estates, yet certainly a propriety they had, nor was this propriety dissolved merely by their becoming Christians, as appears plainly by what was spoken by the apostle Peter to Ananias, who was in pretence one of those bountiful benefactors aforementioned.

For the apostle, in reproving him for his dissimulation, in pretending to dedicate to common use the whole price of his possession, being sold, whereas he reserved part thereof unto himself, saith thus unto him, *Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power?* (Acts v. 4.) By which double interrogation the apostle

doth emphatically grant and affirm a particular and distinct right which he, and so consequently those other benefactors had to their possessions, both before they had sold them and after, unless they had passed the same away by a voluntary act of donation or free gift.

If therefore God hath built up a wall of separation between the estates of men and men, the affirmative whereof sufficiently appears by many acts of his will, then far be it from us who profess ourselves to be his servants, that we should endeavour to throw it down.

And inasmuch as those apostolical churches themselves recorded in the scriptures, in which the glory and power of the gospel ruled, were not altogether free from such persons as *turned the grace of God into wantonness* (Jude 2), and that abused their liberty in the gospel to the gratifying of the flesh (Gal. v. 13), we cannot promise the world that they shall never find any such amongst us. For whilst there are temptations without and corruptions within that expose men to the danger of falling, and that all men that profess strictness in religion are not so vigilant and wise as to stand upon their guard, it cannot be *but that offences will come* (Matt. xviii. 7.)

And though some who are willing to pick a quarrel with religious men, if elevated above the sphere of their own activity, and are glad when they meet with anything in their lives and ways as will comport with and smile upon that evil opinion they have of them: yet we could wish that all who pretend to wisdom, ingenuity, and honesty, would not be so injurious to God and religion, as to charge personal and particular errors and practices, such as savour of the flesh, and tend to obscure and darken the beauty of holiness, either upon the generality of the servants of God, or upon the grounds and principles of their profession; but that they

would put such a difference herein, as becomes men of sobriety and truth to do.

Of polygamy.

And therefore, if any scurrilous persons shall, of purpose to blemish religion, and to make themselves glad with lies, give it out as if we intended to enlarge and extend wedlock by law established in this land (in which provision is made that no man shall have above one wife at one time) beyond its due limits: or that we gave any quarter in our judgments to such an opinion as favours plurality of wives: or if any who have been looked upon as professors of religion have so fearfully fallen as to break through bounds not only of religion but also of morality, and to defile themselves with those that are not their wives, and to cover their shame shall go about to plead the lawfulness of polygamy; we earnestly desire that all men may do both us and that way of religion which we profess in the world that right, as not in the least to charge either the one or the other therewith, as if we were any patrons thereof. For we do with great zeal and detestation of soul declare and protest against the folly and filthiness of such persons, and of any such opinion as is that now last mentioned, as being contrary to the scriptures of truth.

For though God, having the residue of the Spirit, could in the day of creation as easily have made more women than that one which he did create for one man (as the prophet Malachi observes) (Mal. ii. 15), yet his pleasure was to make but one, to the end there might be a godly seed, or a seed of God, that is, a seed propagated according to God's institution and appointment.

And therefore our Saviour, referring to the first institution of marriage for correction of some corruptions and abuses of men about marriage, saith, *Have ye not read, that he which*

made them at the beginning made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain (not they three or they four, but they twain) shall be one flesh (Matt. xix. 4, 5). Answerably the apostle's advice is, for the avoiding of fornication, that every man should have his own wife (not wives), and every woman her own husband (not husbands) (1 Cor. vii. 2).

And when the apostle gives those cautions concerning such who were to be chosen into the office of a bishop or deacon, viz. that they should be men that had but one wife, as well as men that were not given to wine, nor strikers, nor greedy of filthy lucre (1 Tim. iii. 2, 3; Tit. i. 6); undoubtedly, he accounted the one as well as the other a blot and matter of dishonour, otherwise he would never have put it in the number of those things whereof he made matter of exception in the election of such officers.

And when our Lord Jesus Christ (who is truth itself) uttered this grave saying, *Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery* (Matt. xix. 9), he had not said true but upon this supposition, that a man commits whoredom with whatever woman he shall marry over and besides that one wife unto which he hath first joined himself, the bands of that conjunction not being dissolved; for, otherwise, his putting away a former wife injuriously could no wise disable him from marrying a later. For can a man's doing one unlawful act make him incapable of doing another act that is lawful? and, therefore, as all other words of the lips of Jesus Christ, which continually dropped wisdom and grace, are dear and precious to us, so these also have taken hold of our hearts so as to cause us to abominate the very opinion, and how much more the practice, of polygamy, as rising up in opposition against them.

Thus having shaken off those vipers of calumny and re-

proach, which some unworthily have laboured to fasten upon us; and having cleared our own innocency both before angels and men, as touching those things whereof either in whole or in part we have been either accused or suspected by malevolent men: our hope is, that all men (except those that have joined themselves in a confederacy with hell, and have struck hands with the devil, as being resolved with him to accuse the brethren) into whose hands this ingenuous and solemn declaration of ourselves shall come, will both perceive and believe that we are no friends or favourers, either of those unrighteous ways against which we have now declared more particularly, or of any other thing that is contrary to wholesome doctrine (1 Tim. i. 10).

For so far are we from patronising or tolerating any thing of this nature, that our earnest desire is that the magistrate into whose hand the sword of justice is put may draw it out impartially against all those, whether pretenders or not pretenders to any strictness in religion, that do in word or deed disturb the civil peace of the land, in doing or speaking things destructive to the honour, safety, or interests of men, in body, name, or goods.

And our unfeigned desire likewise is, that we with all other men, and all other men with us, may, *by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left* (2 Cor. vi. 6, 7), oppose and contend against all unrighteousness of men, and whatever in them, either in opinion or conversation, rises up against the honour of the gospel and the well-being of men. That so the civil and external peace of men may by the sword of the magistrate be secured on the one hand, and their spiritual and internal peace effected, maintained, and defended, by the sword of the Spirit on the other hand, from suffering by the hands of those *fleshly lusts,*

crooked and perverse imaginations, *which war against the soul* (1 Pet. ii. 11).

The high and honourable advancement of which peace of men in both kinds, shall through the help of the Most High, be the subject matter of our studies, labours, and prayers, during our pilgrimage on earth; that God in all things may be glorified through Jesus Christ, to whom be praise in all the churches of the saints. Amen.²

FINIS.

² [The authors of this Declaration published another in 1651, to which they appended their names. They are as follows:—*Independents*, William Greenhill, Richard Shute, John Simpson, Thomas Hutton, Robert Turpin, Thomas Brooks, Christopher Feake, Richard Woollaston, Thomas Sherman. *Baptists*, Henry Jessey, Emanuel Middelton, Samuel Nash, John Foche, Hanserd Knollys, William Kiffin, William Consett, T. Harrison, Thomas Whalley. Mr. Greenhill was a member of the Assembly of Divines, and united with Nye and the rest in opposition to the majority on all questions of church polity. Mr. Brooks' name is

signed to a renunciation of Venner's insurrection. In extracting the Declaration, Mr. Hanbury, as is his wont, cannot but be guilty of the offence complained of in it, by affirming that baptist sentiments have been "in the highest degree accompanied with the wildest enthusiasm!" He was not perhaps aware, that at least two of the parties to the Declaration, Feake and Simpson, were subsequently among the "wildest" of the Fifth Monarchy "enthusiasts" of the time. A Declaration of Divers Elders, &c., p. 8, Lond. 1651. Hanbury, *Hist. of Indep.* iii. 260, 595. Palmer's *Memor.* ii. 184.]

THE
HUMBLE PETITION AND REPRESENTATION³

Of Several Churches of God in *London*, commonly (though falsely) called ANABAPTISTS. Which was presented on Monday the second of April, to the *Supream Authority of the Nation, the Commons assembled in PARLIAMENT*. Together with the Answer and Approbation of the Parliament thereunto.

LONDON:

Printed for *Francis Tyton* and *John Playford*, and are to be sold at their shops in *Fleet-Street*, and in the *Inner Temple*. 1649.

*To the Right Honourable the Commons of England
assembled in Parliament;*

The humble Petition and Representation of several churches of God in *LONDON*, commonly, though falsely, called Anabaptists.

Humbly sheweth,

That when we considered the late unnatural wars, and the heavy pressures, grievous calamities, spoils, and outrages that followed thereupon, our hearts were exceeding sad. Yet

³ [According to Whitlocke, this petition was presented to the House on the 1st April, 1649. The book that occasioned it was written by the well-known John Lilburn, and was directed against all the measures taken for the security of the kingdom immediately after the death of Charles I. In the formation of the Council of State, and a High Court of Justice, in the abolition of the House of Lords and the purging of the House of Commons, in the dissolution of the Council of Agitators in the army, and in other arrangements,

the extreme party in the army, headed by Lilburn, saw, or thought they saw, the ruin of the Commonwealth, and a perfidious betrayal of the interests for which so much blood had been shed. These violent and extreme views were of course obstructive to the settlement of the nation, just shaken to its centre by the king's execution. The ensuing document shows that the moderate men among the baptists were averse to these proceedings. See Whitlock's Mem. p. 382. Walker's Hist. of Indep. ii. 135.]

when we beheld the raging of those waves in a good measure calmed, we were something cheered in the hopeful expectation of a safe harbour for this nation, having nigh suffered shipwreck by more than seven years' distress.

But with great grief we acknowledge our fears have of late been renewed, by reason of those many obstructions which have interrupted the settlement of the liberty and freedom of this distressed commonwealth; which when we seriously mind, considering also that a printed paper, entitled, *The Second Part of England's New Chains discovered*, was publicly read in the time and place of solemn public meeting on the 25th March last, to the intent those then present might subscribe it; and well weighing how, through the injustice of historians, or the headiness of some unruly men formerly in Germany, called anabaptists, our righteous profession heretofore hath been and now may be made odious, as if it were the fountain and source of all disobedience, presumption, self-will, contempt of rulers, dignities, and civil government whatsoever; and fearing if we should be silent, such surmises might justly beget jealousies of us and our peaceable meetings, both in the thoughts of this Honourable House, and many others: we thought ourselves bound in duty to God, to this Honourable House, the Commonwealth, and the truth (which is dearer to us than our lives), humbly to remonstrate;

That we neither had nor have heart, nor hand, in the framing, contriving, abetting, or promoting of the said paper, which, though read in several of our public meetings, we do solemnly profess it was without our consent or approbation, being there openly opposed by us.

That our meetings are not at all to intermeddle with the ordering or altering civil government (which we humbly and submissively leave to the supreme power), but solely for the

advancement of the gospel. It being our grief that our meetings should be perverted to any sinister ends, or earthly respects whatsoever, whereby the spiritual seed of the word should be stifled or hindered, which precious time we earnestly desire, with much seriousness and solemnity, might be improved to the worship of our God.

That it hath been, and ever shall be, our endeavour, in our several stations and callings, to advance what may tend to the nation's good wherein we live, no way complying with the disturbers thereof; that so we may approve ourselves a people never to be justly adjudged heady, high-minded, or despisers of them that are in authority; but as much as in us lies, such as desire to live peaceably and quietly under magistrates, and with all men.

That we do thankfully take notice of that good hand of God, in affording to us the mercy of living peaceably and quietly without molestation, in the profession of godliness and honesty, under your authority and jurisdiction, hoping, and earnestly praying, that God will be pleased to repair the breaches of this wasted nation, and cause it, through you, as instruments, more to flourish than in former days.

We beseech you that what you have found in your hearts to express before all the world for the settling of the Commonwealth, the relieving of the oppressed, removing all the grievances of the people, and providing for the languishing condition of the poor of this nation, that you would do it speedily, with all your might, that thereby all interests might receive just satisfaction; the want whereof will certainly occasion matter of sadness to yourselves and hazard to the nation.

That you would effectually provide for the making and due execution of sufficient laws against whoredoms, drunkenness, cheating, and all such like abominations

(of civil cognizance) in whomsoever: for which things' sake this land mourns, and the wrath of God is provoked against it; by doing whereof, you will answer the proper end of magistracy, in being a terror to evil-doers, and a praise to them that do well.

And your petitioners shall ever pray, &c.

Die Lunæ, 2nd April, 1649.

The House being informed that divers petitioners were at the door, they were ordered to be called in; and being come to the bar, Mr. Kiffin presented a petition, speaking to this effect:—Mr. Speaker, we have not troubled this honourable house with any petition, nor had done it now, had not we been necessitated thereunto by a late paper called “England’s second Chains,” brought to our congregations, and publicly read in some of our public meetings, without our consent or approbation, being there openly opposed by us; and we could do no less, in conscience of our duty to God and you, than to disown and disavow it.

The petition being received, which was entitled thus: The humble petition and representation of several churches of God, in London, commonly, though falsely, called Anabaptists; the petitioners withdrew, and the petition was read.

The petitioners being again called in, Mr. Speaker returned them this answer:

The House doth take notice of the good affection to the parliament and public, you have expressed both in this petition and other ways; that they have received satisfaction thereby, concerning your disclaiming of that pamphlet, which gave such just offence to the parliament, and also concerning your disposition to live peaceably, and in submission to the civil magistracy; your expressions whereof they account very

Christian and reasonable; that for yourselves and other Christians walking answerable to such professions as in this petition you make, they do assure you of liberty and protection, so far as God shall enable them, in all things consistent with godliness, honesty, and civil peace; and the House doth give you leave to print your petition.

HEN. SCOBEL,

Cler. Parliament.

HEART-BLEEDINGS

FOR

PROFESSORS ABOMINATIONS:¹

Or, a faithful general Epistle, Presented to all who have known the way of truth, forewarning them to flee Security, and careless walking under the Profession of the same; discovering some of Satans Wiles, whereby also, wanton persons, and their ungodly wayes are disclaimed.

By the *churches of Christ in London*, Baptized into the Name of Jesus Christ, and walking together through the Grace of God, in the Order of his Gospel, according to the Scriptures.

2 Pet. 2. 20, 21, 22.

For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning.

For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy Commandements delivered unto them.

But it is hapned unto them, according to the true proverb, The Dog is turned to his own vomit, and the Sow that was washed to wallow again in the mire.

London, Printed for Francis Tyton, and are to be sold at the three Daggers in Fleet street, near the Inner-Temple-gate. 1650.

To all the churches of God sanctified in Christ Jesus, called to be saints, with all that in every place profess the name of Jesus Christ our Lord, both theirs and ours.

¹ [This is the first edition. Subsequent editions were generally printed with the Confession of Faith of 1646. Thus it is found as an Appendix to the editions of the Confession of 1651 and 1652. It is especially directed against the Ranters and the

rising sect of Quakers. The manner in which they disturbed the churches may be seen in the Broadmead and Fenstanton Records. Bunyan's first publication, "Some Gospel Truths opened," was directed against the same parties.]

Beloved Brethren,

Having these many years, through the grace and free mercy of our God, been kept in the profession of the name of Christ contained in the holy scriptures of the prophets and apostles, and finding the exceeding benefit and comfort of walking with God in some measure suitable to what he hath made known unto us; and well knowing that we are called to live in the last ages of the world, wherein iniquity abounds, and the love of many waxeth cold; as likewise considering those peculiar times spoken of in the 2nd of Tim. iii. 1, &c., are come upon us, wherein men who sometimes have made large profession of God and godliness are turned aside to commit all manner of uncleanness with greediness, having turned the grace of our Lord Jesus Christ into lasciviousness, calling darkness light and light darkness, by means of whom the way of truth is evil spoken of, and many poor souls through temptations ready to quit their professions, and to be taken with their snares; we thought it our duty to declare our utter dislike, abhorring, and detestation, of all such evil persons and ways, who shall under any pretence whatsoever plead for or practise any way of ungodliness.

And having been, through the goodness of our God, enabled to discern the secret and subtle designs and snares of Satan, which he hath laid to entrap poor souls in, by carrying them from step to step until they have been wholly captivated in his snares and fitted by him to do him service:—

We could do no less than, according to that measure of light we have received from the Lord, to discover his wiles and stratagems, and to caution all that profess the fear of the Lord to watch over their own hearts and ways, and to take heed lest they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom taketh to bring souls unto himself by, viz.,

the presenting unto men his great love in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan, that old serpent, through his instruments, under the specious pretence of beating men off from all false rests, endeavours with all his strength to oppose and make void; persuading the sons and daughters of men that what is declared concerning the death of Christ at Jerusalem, and his bearing our iniquities in his own body upon the cross, is but a mere history and shadow, that the scriptures are but a letter, and the ordinances of God but fleshly forms, thereby labouring to beget in people's minds a contempt and slight esteem of Christ, his word, and ordinances; and, that he might cheat them to purpose, tells them of a God within, and a Christ within, and a word within; and that God, and Christ, and they are one, without any true distinct knowledge of the true meaning of that which is expressed, whereby poor souls, with great and swelling words of vanity, triumph in a great mystery of mere nothing but emptiness and confusion, speaking things whereof they know not. And many poor souls knowing such expressions to be scripture phrases, do greedily embrace them, without a true, distinct, and clear understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high, and spiritual Christians. Whereas, indeed, although the words spoken by them are many of them true in themselves (without which Satan could not so effectually deceive), as, that God and Christ and the Spirit dwell in us, and that God and Christ and the saints are one; yet are we to understand this union to be only in a way of relation through participation of the same Spirit, and this dwelling to be only in respect of grace, and powerful operation and influence, working in the hearts of believers, according to the tenor of the new covenant, in making men holy and humble, purifying their

hearts, causing them to walk in all good conscience towards God and man; all which by them is trampled under foot, and another kind of union and indwelling driven at in their discourses, which although covertly expressed, until by craft and subtlety they have prepared the hearts of simple and unstable souls, to receive whatsoever they shall suggest unto them, yet then is openly discovered, being indeed the root of all bitterness, and desperate profaneness, and blasphemy, that can be imagined in the world, for from thence they conclude, that themselves are God and Christ, and what God is they are, and what they are God is. For, say they, there is no spirit but one, and so deny any created angel or spirit, holding upon the same account the living soul in man to be uncreated, and so consequently to be God himself, and not created by God. Now this being the groundwork of their delusion, the building is answerable.

For first, concluding the reasonable soul to be God:

Secondly, they affirm that this soul, being clothed with their human bodies, or flesh, is Christ, or God, or God in flesh. Hereupon they imagine that Jesus Christ, spoken of in the gospel as being born of the Virgin Mary, accused by the Jews, delivered by Pilate to be crucified, dying at Jerusalem upon the cross, rising the third day, and ascending into heaven, is only to be understood parabolically, or figuratively, speaking of one thing and intending another;² pointing at, and prefiguring a work only within us, conceiving the Virgin Mary, the Jews, Pilate, Jerusalem, the cross, Christ rising

² [Mr. Burton in his preface to Bunyan's piece, thus describes the same parties:—"This [doctrine] is also quite contrary to those commonly called Familists, Ranters, Quakers, or others, who either deny Christ to be a real man *without* them, blasphemously fancying him to be only God mani-

fest in their flesh; or else make his human nature with the fulness of the Godhead in it, to be but a type of God, to be manifest in the saints, and so his human nature was to be laid aside after he had offered it up on the cross." Bunyan's Works, Offer's edit. ii. 139.]

and ascending, spoken of in the scriptures, to be all within them, and no such thing substantially, or in truth without.

As they conclude all things spoken of Christ to be but in a typical or figurative manner, intending and typifying out this God within, or God incarnate in their flesh, still meaning their reasonable souls, conceiving this to be the substance of all those shadows; so also upon this ground they are forced to conclude the whole New Testament, with all the doctrines, laws, rules, and administrations of the same, to be but a shadow or figure, holding forth a substance within; as, for instance, Moses and Aaron being but figures of the substantial Saviour and priest to come, so the administrations of Moses as Mosaical, were but fleshly and carnal administrations, to be abolished when the substance was come, they being only shadows of good things to come. In like manner do they understand Christ in his person to be but a shadow of Christ within, and all his heavenly and spiritual gospel to be but a letter and carnal history put to an end and abolished, when they once come to apprehend that the substance of all is within. They coming also to believe that the soul is God, do thence infer that they are perfect, and that they are in as happy a state as can be; and for this they urge (1 Cor. xv. 24—28) to show when the kingdom is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then Christ ceaseth his mediatorship, and consequently all his New Testament ceaseth. Now they conclude that all this is accomplished when they come to discern there is but one Spirit, and their soul that Spirit, which is God, and then they are in the possession of all things.

And seeing the scripture declares that before our full possession of God and glory, there must be a temporal death, and resurrection of the body, and eternal judgment, they, upon the former grounds, judging themselves already glori-

fied, do understand this death of the body in all such scriptures mystically, and that the resurrection and eternal judgment are passed already in the soul, as Hymeneus and Philetus did (2 Tim. ii. 18 compared with 1 Tim. i. 19). Thence also they conclude that faith and justification by Christ, together with all the ordinances of Christ, are abolished, as fleshy forms, like unto Christ that appointed them, above and without all which they triumphantly (in their own fancies) live, when they once have attained this supereminent life, (as they speak) of being in the full fruition of God, comprehending that infinite being (which they blasphemously affirm themselves to do), intruding themselves into things they are altogether ignorant of. Hereupon is it that they, as Peter saith, scoff at any second coming of Christ (2 Pet. iii. 3, 4), and mock at the holy scriptures, those heavenly oracles of God, denying them to be the word of God, or that law by which they ought to conform their lives, conceiving and uttering that there is no law nor rule but what is in man, his light being his only law, that is to say, whatever that spirit that dwells within (which they call God within) dictates to them that ought to be done by them; strengthening themselves with this opinion, that there is no sin but what contradicts a man's own light (which is a man's only law), and sin is only sin to him that thinks it so, and that there is no hell but that torment that men sustain through crossing their own light (which God knows is nothing but thick darkness). From these principles the desperately wicked and deceitful hearts of men, fortified in their sins, having now their conscience seared with a hot iron, account it their only misery and hell, that they are troubled at anything, be it never so abominable. Thus casting off all trouble and remorse for sin, they follow the law of their own mind, (as they needs must, conceiving their own souls to be the only eternal God), and whatsoever their evil hearts are naturally inclined to, whether

drunkenness, cursing, swearing, or whoredom (although for a time their principles do not put such horrid impieties in execution), yet at length being violently hurried on through the assistance of the strong impulsions and restless suggestions and instigations of the devil (the judgments of God being also heightened upon them), they now commit the same with greediness, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations; pleading for them, affirming that they have made a league and covenant with sin, death, and hell, and have communion with God in all these, seeing all these, and whatever evils can be imagined, [are] reconciled to God; and so, good, accounting all their actions for good, being acted by their own spirits, which (as they think) are God, saying, that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunk, and fill themselves with all uncleanness; which they esteem to be perfect righteousness, calling that holiness and righteousness which consists in a spotless conformity to the laws of Christ revealed in the scripture, which curbs the insolency of the flesh, and the lusts of the heart, a plaguey and nasty holiness that must be destroyed; so that those amongst them that can, with the greatest impudency, without the least check or control of conscience, commit the most horrid abominations (which we tremble to think of), they are the most perfect, and the most swallowed up in the will of God. To justify these their abominations, they say the angels of God swear with glory and majesty, which angels are God in them (for all created angels they deny), who therefore may swear as they will, and that with glory and majesty; yea, so great is their thralldom and captivity, that now the prince of the power of the air, that rules in the hearts of these children of disobedience, hath so far the mastery and dominion over them, as

that they are ready, not only to fight against God himself, in his spiritual ordinances, but against civil societies, violating the bonds of marriage, and laws of families, against the very principles and light of nature, which common justice (remaining amongst the heathens) would soon adjudge to merit severe punishment; and certainly those that shall thus transgress all civil bonds, do not only lie liable to the just and fearful judgment of God, but justly incur the punishment of the rulers of this world.

Having thus laid open some of the principles and evil practices of these men, even that root of bitterness, from which such their sinful branches grow, by which every one whose eyes are opened, may discern what a fearful thing it is to leave the holy word of God, and give heed to the motions of a deceitful heart, and to the dictates of a lying spirit: we shall now endeavour briefly to make manifest the sandiness and dangerousness of the foundation whereupon these things are built, which we shall essay to do by proving that the soul of man is not God, but a creature, created and made by God, which will appear both by scripture and reason, if you consider:—

1. That God is incomprehensible, the heaven of heavens cannot contain him; but the soul of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not; whatever God will, that he can do; but man desires many things, and hath not power to accomplish them.

3. God knoweth himself, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the being of itself, nor of the least creature; he knows not what is done in another house next to him.

4. The soul is made and created (1 Cor. xv), *The first Adam was made a living soul*; (Jer. xxxviii. 16), it is

written, *As the Lord liveth that made us this soul.* Now to be made and created argues a beginning, but God is without beginning; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh (Numb. xvi. 22), there is a spirit in the body, of which God is the Father, (Heb. xii. 9), which God forms within man (Zech. xii. 1), with which spirit the Spirit of God bears witness (Rom. viii. 16), which plainly proves our spirit or soul to be a creature. The truth of which further appears in that God can destroy the soul, or cast it into hell fire, (Matt. x. 28), in that the soul may be converted (Psalm xix. 7), in that it stands in need of deliverance and redemption (Psa. xiii. 19, 34, 22, 49, 8). But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that man's soul is not God, and if not his soul much less is his body, that is subject to such variety of distempers, and so neither body nor soul. Oh, therefore, what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude:

1. That if the spirit be created by God and is united to the body, then those actions that are done by the body are the actions of the man. Oh, how some men, fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like; whereas it is evident that it is the man that acts, either good things, viz. the man that believeth, prayeth, conformeth, and is blessed of God; or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and law of the Creator. Things created are for the praise of the Creator. We are made by God to show forth his praise, and by our obedience to declare ourselves to be

his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his offspring in sorrow and confusion.

3. That sin is the detection, variation from, or the transgression of the law of our Creator, and not of our own wills; when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body.

From the not right understanding of the creature's subjection and relation unto God, flow also those vain allegorizings of those texts of scripture that speak of Christ himself. For if we search the scripture we shall see clearly that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream), but the true substantial good itself, the true mediator, God and man, the substance of all figures and shadows under the law, which was a schoolmaster unto Christ (Gal. iii. 24). The apostle tells us, the administrations under the law were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ. Now it is against common sense and reason, that one shadow should type out another, and that as carnal and fleshly as itself; but the contrary hereof is most certain, for Moses and Joshua, being typical saviours, redeeming the temporal Israel out of Egypt into earthly Canaan, must needs hold out a substantial Saviour, that most effectually shall redeem the spiritual Israel; for, saith the apostle, *He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them* (Heb. vii. 5). He is the alpha and omega, the beginning and the ending, the first and the last (Rev. i. 18), who said to John, *Fear not, for I was dead, and am alive for evermore, Amen. And I have the keys of hell and of death.* This Jesus is not only true man as touching flesh, but also God over all blessed for ever, or the most High God (Rom.

ix. 5). John the Baptist testifying of Christ (John iii. 31), saith, *He that cometh from above is above all*, and this is true of Christ as touching his Godhead, who also is truly man, soul and body, consisting of a human soul and fleshly body, and that after his resurrection, as appears (Luke xxiv. 39). In reference to the conjunction of both human and divine nature, he saith, *I lay down my life and I take it up again*; as man he died, as God he raised himself from the dead. Now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly form and shadow, because, according to the infinite wisdom and love of God, he assumed man's nature, that he might thereby become a more fit and suitable Saviour unto them, we are wounded in our souls to think thereof, and tremble to think what hardness of heart, ingratitude and blindness of mind, such souls are given up to; and though they may talk of being above the dispensation of Christ, the kingdom being in them resigned up to the Father, they say they know not what. For before the office of Christ's mediatorship ceases, and the kingdom be resigned to the Father, the scripture expressly tells us, all enemies must be subdued under his feet (Psa. cx. 1; Psa. viii. 6; 1 Cor. xv. 24, 25; Heb. ii. 6, 7); which is not yet effected, for Christ's enemies, viz. the devil, sin, Babylon, antichrist, the opposite oppressing civil powers of the world, death, and the grave, and the rule and authority they bear rule with, are not yet wholly by Christ put down; therefore the office of his mediatorship still stands in force. Hence we may safely conclude:

First; That if Christ be a substantial mediator, truly spiritual, his gospel then, which he and his apostles hath declared, is not a bare outward relation, history, or carnal letter, but a spiritual and substantial truth and mystery, containing the whole mind, will, and law of God, for us and all saints to believe and practise throughout all ages.

Secondly ; It must needs be as durable as the Mediator is, for the law of Christ's priesthood is as durable as the priesthood itself, the law depending upon the priesthood ; for the change of the priesthood and law goes together, and so the priesthood of old being changed, the law then, and not till then, was changed also (Heb. vii. 18). So when Christ's priesthood is changed, then the law of that priesthood, and not till then, shall be changed also.

Thirdly ; It must also be granted, that the scriptures which do declare this great mystery of Jesus Christ and his gospel, be the holy scriptures, and the infallible word of God ; for it could never have entered into the heart of man to have known or manifested those hidden mysteries, had not God himself by his own word revealed them from heaven. Now the scriptures are God's word, declaring his mind, making known his counsel, being able to make the people of God *wise unto salvation through faith which is in Christ Jesus, being given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works* (2 Tim. iii. 15, 16), and therefore not to be slighted and undervalued as a dead letter, a bare history, a carnal empty story. Therefore, dearly beloved brethren, we beg and entreat you, and every one that loves his soul, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandments revealed in his word ; for know that God will set his Son upon the holy hill of Sion (Psa. ii. 8), and will call all his enemies that will not have him to reign over them, and slay them before him. He is to be received to rule over us as king, as well as to be an oblation for sin : as he is a priest and sacrifice, so also a prophet and a king, to teach and govern his people, being the author of eternal salvation to all that obey him. Therefore, that man that departeth from the

way of subjection to Christ in his holy commandments and ordinances, refuseth Christ to be his Lord and King, and judges himself unworthy of eternal life; wherefore we in tender compassion to your souls and zeal for the glory of God, do beseech and exhort you that you still keep the holy commandments, as they were delivered unto you, that you do show the same diligence to the end (for he that endureth to the end shall be saved), that ye stand fast, and earnestly contend for the faith once delivered to the saints, that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. Oh! let none of us dally with the ways of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. Oh! that God would give his people this wisdom in all nations to keep his holy commandments, for holiness becomes his house for ever. Oh! that God's severity might prevail with all that profess his name, to search their own hearts, lest, not receiving the truth in the love thereof, they be given up to strong delusions to believe a lie: lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whither they have above the heights of the clouds exalted themselves, and laugh at their destruction, and mock when their fear comes.

Ob. But many may be ready to object, that those who have fallen into such desperate abominations were sometimes members of our congregations, and from thence are apt to contemn our profession, and question whether our way be of God or no, saying, You see what your judgment leads to.

Sol. In answer to this we say:—

1. That it is a great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them, were never members with us.

2. Suppose they had been all of us (which yet is not so), yet we say that none may thence reasonably condemn our profession, nor ourselves scruple it, as not of God; which we doubt not but they will confess, if they consider:

1. That from the undeniable truths of God, and from the churches gathered immediately by the holy apostles themselves (which by all are granted to be the purest), many professors have gone astray, and fallen into great condemnation. Hymeneus and Alexander made shipwreck of faith and a good conscience (1 Tim. i. 19), affirming (as many of these in our days do) that the resurrection was past already, destroying the faith of some (2 Tim. ii. 18); several in Corinth denying any resurrection at all (1 Cor. xv. 12), others falling into very great abominations. Jude tells us, verse 4, *That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* To add one instance more for all, John saith: *Little children it is the last time, and as you have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time; they went out from us, but they were not of us.* 1 John ii. 18, 19.

2. The Spirit of God, foreseeing such things should be, that we might not be stumbled when they come to pass, hath expressly foretold them. As to the elders of Ephesus (Acts xx. 28, 29, 30), saith Paul by the Spirit, *Take heed to feed the church of God which he hath purchased with his own blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise speaking perverse things to draw away disciples after them.* So also by the apostle Peter (2 Pet. ii. 1, 2, &c.); there shall be, saith he, *false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction.*

And many shall follow their pernicious or lascivious ways, by reason of whom the way of truth shall be evil spoken of. Jude excites the saints to remember the words of the apostles of our Lord Jesus, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, separating themselves, sensual, having not the Spirit (verses 17, 18, 19.) And from whom shall they separate, but from the true churches of Jesus Christ, professing the faith of Christ, and being baptized in his name (the scripture nowhere approving any other churches that we read of). Paul also tells Timothy, *The time would come* (and surely those prophecies are now fulfilled) *when they would not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears, that should turn away their ears from the truth, giving heed unto fables.*

3. God in his wisdom permits these things, that those which are approved may be made manifest, and those that seem to be what they are not may be discovered; for hypocrites have and will be creeping into the church (and that no marvel, for Satan himself is transformed into an angel of light); but because they receive not the truth in the love thereof, God sends them strong *delusions that they should believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness.* 2 Thess. ii. 10, 11, 12, &c. ; 1 John ii. 18, 19.

4. We cannot wonder that those who draw near to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away. For God will be sanctified in them that draw nigh to him, either in making them conformable to his will, to the praise of his grace, or else in discovering their falsehood, hypocrisy, and madness, making them dreadful examples of his wonderful severity, to the glory of his justice. Nadab and Abihu, for offering strange fire, which the Lord commanded not, were destroyed by fire from

heaven, (Lev. x. 1, 2, 3.) The Lord himself proclaims from heaven that his ways are righteous, and the just shall walk in them, but transgressors shall fall therein (Hos. xiv. ult). The narrow path of the saints' righteous walk suits not with the licentious principles and interests of carnal men, and though sinners may be in Sion for a time, yet fear surprises them, and by reason of the purity and brightness of the ways of God, they cannot abide therein, but cast Christ's yoke from their necks, because it will not be subservient to their own lusts. A remarkable example of God's severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in Judas, and in Ananias and Sapphira, who for lying against the Holy Ghost were suddenly destroyed, to the great fear of all the church of Christ. As in nature the corruption of the best things is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the gospel (1 John v. 16). Who are those that are twice dead, plucked up by the roots, except those that by profession were formerly alive in the truth?

Fifthly, and lastly, We do acknowledge, though some eminent professors of the same truth with us have fallen foully (which hath been the occasion of much grief to us), yet it hath been hitherto and we hope ever shall be our care (as they have been by the righteous judgment of God discovered), according to our duty, to put them from amongst us, endeavouring to preserve ourselves from all iniquity, and not to have fellowship with the unprofitable works of darkness, but rather to reprove them. We conclude this, saying of them that are gone from us and fallen into such notorious wickedness, as John saith, *They went out from us because they were*

not of us ; for if they had been of us, no doubt they would have continued with us ; but they went out from us, that they might be made manifest not to be of us.

If any shall judge what we have here declared doth savour of uncharitableness, rigidness, censoriousness, and bitterness of spirit to them that dissent from us, we desire all such seriously to take notice that true love and charity is not the soothing of any in their sins, the healing of wounds slightly, the crying peace, peace, when sudden destruction is at hand ; it is not the daubing with untempered mortar, but it is a true love to the truth, and to all for the truth's sake, consisting in plainness and simplicity, engaging us to endeavour the restoring of them that are fallen, to pull them as brands out of the fire, to contend for the faith once delivered to the saints, to note such persons that walk disorderly, to endeavour the preserving of them that are found in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinful practices, oh how uncharitable in truth are they that can suffer God to be dishonoured, his Son to be vilified, his truth trampled under foot, his ordinances slighted, and their own and thousands of poor souls in danger of being utterly seduced to their own destruction, and yet have not a heart to relent for such practices, nor a tongue to plead against them, whereby others might be forewarned of their swift approaching danger ; our consciences bear witness that the honour of God, the love of his truth, zeal for his name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express ourselves ; beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumental to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turn aside from the voice of the true Shepherd and to follow strangers, and the cunning slights

and devices of the destroyer, that walks up and down as a roaring lion seeking whom he may devour, who hath cast down many wounded, and slain many strong men; and that it may also to all men more fully discover the desperate folly and madness of those who triumph in their proud imaginations against the truth and sceptre of the Lord Jesus, that all may clearly see their house is the way to hell, going down to the chambers of death, lest they, poor souls, through feigned speeches, being enticed to yield, and forced through the flattering of their lips, should go after them straightway, *As an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through their liver, hasting as birds to the snare, not knowing that it is for their life;* and we by uncharitable silence should become guilty of their blood. Now, brethren, *we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,* praying that you may stand upon your watch, clothed with the whole armour of God, and that you may be kept blameless, living by faith, until the coming of our Lord and Saviour Jesus Christ, not casting away your confidence which hath great recompence of reward; *For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. Amen.*

Subscribed in the name, and by the appointment of the before-mentioned churches of Christ.

John Spilsbery.
William Kiffin.
Solomon Saffery.
Hugh Gosnel.
William Consett.
Edw. Drapes.
John Vernon.
Tho. Vaus.

Tho. Waters.
Hen. Forty.
Tho. Young.
John Watson.
Thomas Patience.
John Pearson.
Ralph Prentice.
Joseph Sanson.³

FINIS.

³ [Several of these names do not appear affixed to the Confession, edits. 1644, 1646.]

MR. THOMAS PATIENT TO THE LORD LIEU-
TENANT OF IRELAND.⁴

MY LORD,

From that little acquaintance I had with your Excellency before you went out of Ireland,⁵ and that suitableness that I found in that letter of your experiences, which I was made partaker of, compared with my observation of the goings of God with you for many years, in this great work that God hath made use of you in, it hath, indeed, very thoroughly confirmed my heart in charity and love towards you, as one elect and precious in the sight of God, and one whom God hath honoured with higher dignity and honours than that of this world, which is but as the fading flower of the grass. For the greatest honour that a poor soul can be lifted up to is, first, that precious union with God in Christ, to be one with him in his natures, and as house and inhabitant, and as a vine and branches, as a head and members, as husband and wife, as a

⁴ [From Milton's State Papers, p. 6. Cromwell was appointed Commander of the Parliament's forces in Ireland, in March, 1649, but did not arrive in Dublin till the 15th Aug. Kilkenny fell into his hands on the 28th March, 1650, when Mr. Patient, who had accompanied the army to Ireland, and was attached to the head quarters of Major General Ireton, must have commenced his evangelical labours. In the following year, Mr. Patient is found preaching in Waterford, whence he appears to have removed to Dublin. It is pleasant to find that in the midst of

his warlike achievements, Cromwell was in the habit of maintaining a close fellowship with the Lord's people, and of exhibiting deep interest in the progress of Christ's kingdom. See Carlyle's Cromwell, i. 424, 449, 512. Whitelocke, p. 429.]

⁵ [It was on the 22nd of March that the letters of Parliament reached Cromwell, recalling him to England to take the command of the army in Scotland. Although he soon after made preparations for his departure, he does not appear to have left Ireland till the end of May. Carlyle's Cromwell, i. 515, 519.]

father and children, as a king and subjects; nay, to be one with them in their eternal inheritance, and in all their glory. And in the next to this, it is great honour to be made use of in the hand of God, to do him special service for church and commonwealth, to have a spirit like unto Christ, which is a public spirit. He came not to be served, but to serve, and to lay down his life a ransom for many. Oh! therefore, my beloved in the Lord, still let this be the joy of your heart, in all your difficulties and great undertakings, that you are in such a work and service, which I know God hath made you sensible of, hath tended much to the preservation and peace of his church, and the free passage of the gospel; and I hope, at the last, will appear to be for the public good of the commonwealth.

My constant prayers are at the throne of grace for you, that you may be kept upright with God, and in nothing left to sin and dishonour God; his name being so much concerned in it. Therefore, as God hath formerly given you the experience of the benefit of a humble walking with God, I beseech you in the bowels of Christ, still keep a close watch over your own heart, and labour to walk under the sense of that body of death and your daily infirmities, and to see a need of godly repentance daily, and humiliation, and fresh strength from Christ by faith, by which you may be kept and preserved in a fresh, sweet, and comfortable communion with God; for his presence will be all your happiness.

Be sure to prize God's holy word, and all the rest of God's holy ordinances, and in so much as may be, neglect not to practise them, that you by your constant godly example may provoke others to holiness and to the fear of the Lord. And remember that the apostle bids, "*Exhort one another daily, lest any be hardened through the deceitfulness of sin.*"

Though you have ancient acquaintance with God and with your own heart, yet, say as David saith; *Lord, leave me not*

when I am old and grey headed. Rest not in grace received, nor too much on former experiences, so as to neglect your future growth and progress in the ways of God. Apply that promise in Job xvii. where God saith; *The righteous shall grow stronger and stronger, and he that hath clean hands shall hold on his way.* And know, it must be a special power of God that must keep you up to the will of God, to his honour and your comfort. And this, in the simplicity of my very heart, I desire may be in my own heart, and yours, and all that love God in sincerity and truth.

And now, beloved and honoured sir, I cannot forbear but to relate some of God's goodness here to us. When you went away, we were fearfully visited under the hand of God, and many took away. Truly God hath kept the heart of my lord deputy⁶ close to himself, and several others of his poor servants here, humbly waiting upon him to know his mind. And God, through mercy, hath much mitigated his hand on our garrison; and though we have here many difficulties, yet in some measure keeps our poor souls in a constant waiting, begging frame.

I am, at the present, and have been at the head quarters, ever since a little before my Lady Ireton came over. I do by good experience find, so far as I can discern, the power of God's grace in her soul, a woman acquainted with temptations and breathing after Christ. And Colonel Henry Cromwell, your son, to my great rejoicing, it hath pleased God, I am persuaded, to begin a work of grace in his soul. I have had great encouragement that the word of God takes great effect upon him. He hath had inward temptations in his soul, and many words of grace made very precious and comfortable to his soul; and I watch him, and he is much crying to God in

⁶ [Ireton, made lord deputy by Cromwell, in anticipation of his own return to England.]

secret, and very forward to propound doubts and cases of conscience, betwixt him and I. And your grand-child hath been very weak, but is recovered and pretty well. I think I shall be at Dublin with my lady this summer. I desire the blessing of Heaven to be with you, begging your earnest prayers to God. I desire to be remembered to Monsieur Durate, Master Ky., and all the rest of our friends, as though named.

Thus committing you to God, and the word of his grace, in the fellowship of the Spirit, and in the faith of Christ, yours,

And remain your humble servant,

THOS. PATIENT.

From Kilkenny, 15th of April, 1650.

To his Excellency the Lord Lieutenant of Ireland, Chief General of the Parliament's forces in Scotland, these.

COLONEL HARRISON TO THE LORD
GENERAL CROMWELL.⁷

MY DEAR LORD,

To spare you trouble, I forbear to give you my excuse for not waiting on you to Ware. I know you love me, therefore are not apt to except, though in this particular I had not failed, but that orders from the council superseded me.

Considering under how many and great burdens you labour, I am afraid to say any more, that I may not add to them, but love and duty make me presume.

The business you go upon is weighty as ever yet you undertook. The issue plainly and deeply concerns the life or death of the Lord's people, his own name, and his Son's. Nevertheless, may you rejoice in God (whose affair it is), who having heretofore given you numberless signal testimonies to other parts of the work, will in mercy prosper this,

⁷ [In the papers of the time, Colonel, afterwards Major General Harrison, is frequently referred to as the "head of the anabaptists." Thurloe, i. p. 396. He was at this time on very intimate terms with Cromwell, had taken part in the trial and execution of Charles I., and subsequently assisted the detachment of soldiers, by whose means Cromwell dissolved the Rump parliament. Charles Stuart landed in Scotland in the middle of June, 1650, anticipating which, the parliament resolved to invade that country. Fairfax refused the com-

mand of the army, although at a conference, in which Cromwell and Harrison took part, it was strongly urged upon him. On the 26th June, Cromwell was named General and Commander in Chief of the parliamentary forces, and on the 29th "went out of London towards the north." At a later period of the war, Harrison took a command in Scotland. On the Restoration he was executed as a regicide. Whitelocke's Mem., pp. 445, 447, 529. Carlyle, ii. 135.]

that he may perfect what he hath begun;⁸ and to omit other arguments, that in Deut. xxxii. 27, hath much force on my heart, especially the last words, *And the Lord hath not done all this.*⁹

I believe, if the present enemy should prevail, he would as certainly reproach God, and all that hitherto has been done as aforesaid, even as I now write; but the jealousy of the Lord of hosts, for his great name, will not admit it. My Lord, be careful for nothing, but pray with thanksgiving (to wit, in faith), Phil. iv. 6, 7. I doubt not your success; but I think faith and prayer must be the chief engines; as heretofore the ancient worthies, through faith, subdued kingdoms, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Oh! that a spirit of faith and supplication may be poured forth on you and your army. There is more to be had in this poor simple way, than even most saints expect. My Lord, let waiting upon Jehovah be the greatest and most considerable business you have every day; reckon it so, more than to eat, sleep, or counsel together. Run aside sometimes from your company, and get a word with the Lord. Why should you not have three or four precious souls always standing at your elbow, with whom you might

⁸ [Cromwell fully sympathized in these views. He spoke to Ludlow on this occasion of the good that might be done by a good and brave man; of the great providences of God now abroad on the earth; in particular, "talked for almost an hour upon the 110th Psalm." Carlyle remarks: "In such spirit goes Oliver Cromwell to the wars. 'A God-intoxicated man,' as Novalis elsewhere phrases it. Bathed in the eternal splendours,—it is so he walks our

dim earth; this man is one of few. He is projected with a terrible force out of the eternities, and in the times and their arenas there is nothing that can withstand him." Carlyle's Cromwell, ii. 7. The secret of Cromwell's strength is clearly indicated in the letter before us.]

⁹ [*Lest their adversaries should behave themselves strangely; and lest they should say, Our hand is high; and the Lord hath not done all this.*]

now and then turn into a corner? I have found refreshment and mercy in such a way. Ah! the Lord of compassion own, pity your burdens, care for you, stand by and refresh your heart each moment. I would I could in any kind do you good. My heart is with you, and my poor prayers to my God for you. The Almighty Father carry you in his very bosom, and deliver you (if it be his will) from touching a very hair of any for whom Jesus hath bled. I expect a very gracious return in this particular.

But I am sorry to be thus tedious. Pardon me. Here is little news; only Charles Vane returned from Portugal, who left our fleet indifferently well, and that they had seized nine of the Portugal ships.¹ The Father of mercies visit and keep your soul close to him continually, protect, preserve, and prosper you, is the prayer of, my lord,

Your Excellency's loving servant, whilst I breathe,

T. HARRISON.

Whitehall, 3rd July, 1650.

For his Excellency the Lord General Cromwell, humbly present these.

¹ [July 3, 1650. "Letters from the fleet before Lisbon, that the Brazil fleet consisting of nine English ships, and as many Portugals and French, coming forth, the Par-

liament's generals stopped all the English ships, and their lading of passengers and soldiers." These ships were employed for Charles Stuart. Whitelocke, p. 447.]

MR. PETER CHAMBERLEN² TO THE LORD
GENERAL CROMWELL.

MY LORD,

Were there the same integrity with us at home as with you abroad, surely the Lord would bless us, but a secret envy divides us into jealousies, and nothing but a mutual guilt keeps us together. Your counsels, at this distance, are soon forgotten; every man seeks his own; and no wonder, for what good without faith? and how can men believe who receive honour one of another, and seek not (through obedience) the honour of God that cometh from above? (John v. 44.) What will the end of these things be? ships taken, trade

² [Mr., or Dr. Peter Chamberlain was an active baptist minister, and appears to have been pastor of a church in London. He had a controversy on baptism with Dr. Gouge and Mr. Bakewell. The dispute with Mr. Bakewell was published, under the title of a "Sea of Absurdities concerning sprinkling calmly driven back" (Lond. 4to. 1650). He also discussed in 1652 with Mr. Crawford, the ministerial orders of the presbyterians, and the right of private men, tradesmen, to preach without ordination. In 1654 his name appears with others to a "Declaration" concerning the kingly interest of Christ. As Cromwell rose in power and influence, Chamberlain with many others became

increasingly opposed to him. Their hopes of a commonwealth on a theocratic basis, were thereby overthrown. At the restoration, Chamberlain appears to have submitted gladly to the royal authority. Shortly after he was appointed one of the physicians to the king. A letter dated Sept. 1st, 1677, to a baptist church in New England, thus begins, "Peter Chamberlain, senior, doctor of both universities, and first and eldest physician in ordinary to his majesty's person according to the world, but, according to grace, a servant of the word of God." He was still living in September, 1679. Backus's Hist.^e of New England, i. 476, 485. Ivimey, ii. 464. See also the Hexham Church Records.]

decayed, taxes increased, soldiers unpaid, hated abroad, not loved at home, trusting of enemies, distrusting of friends; it will shortly be a bad choice if extremities afford you other counsels, but either to tax where it is not to be had, or not to pay the soldier the price of his blood. Might it not be accepted now, if one poor despised man could save the city? (Eccles. ix. 15.)

Oh! my lord, there are yet terrible things decreed against this nation, if we turn not unto Him by unfeigned repentance, and a more entire obedience. Truly, my lord, the helps which I (unworthy I) have offered will rise up in judgment.

This opportunity I have now taken to see whether the many suggestions against me have not, at least, blotted me out of your Excellency's favour, and to find you at so much leisure in absence to read these few lines, whom I despair ever to speak withal here by reason of the multitude of visits and intrusions that will and did oppress you. This messenger, who hath once had the sweet influence of an attendance nigh your lordship, hopes to be reinstated again into the like favours.

I am still, my Lord,

Your Excellency's most humble and most faithful servant,

PETER CHAMBERLEN.

14th Dec. 1650.

For his Excellency, the Lord General Cromwell.

LETTER FROM THE PEOPLE OF BEDFORD-
SHIRE TO THE LORD GENERAL CROMWELL,
AND THE COUNCIL OF THE ARMY.³

May it please your Lordship, and the rest of the council of the army :

We (we trust), servants of Jesus Christ, inhabitants in the county of Bedford, having fresh upon our hearts the sad oppressions we have (a long while) groaned under from the late parliaments, and now eyeing and owning (through grace) the good hand of God in this great turn of providence, being persuaded that it is from the Lord that you should be instruments in his hand at such a time as this, for the electing of such persons, who may go in and out before his people in righteousness, and govern these nations in judgment, we having sought the Lord for you, and hoping that God will still do great things by you, understanding that it is in your

³ [The Long Parliament was violently dissolved by Cromwell on the 20th April, and he proceeded to conduct the affairs of government with the assistance of a council formed of the officers of the army. The dissolution was popular in the country, and addresses of adhesion to the new executive came in from all quarters. Cromwell and his council resolved on the formation of a New Parliament, selected from the most eminent men in each county. The summonses were issued on the 8th of June, and the Little Parliament met

on the 4th July. Its business, says Carlyle, was "no less than introducing of the Christian religion into real practice in the social affairs of real nation We have conquered the enemies of Christ, let us now in real practical earnest set about doing the commandments of Christ, now that there is free room for us!" The names of Gifford and Bunyan signed to this address, will be recognized as those of the pastors of the church at Bedford. Other parties were united with them in this act. Whitelocke, pp. 529, 535. Carlyle, ii. 182, 220.]

hearts, through the Lord's assistance, to establish an authority consisting of men able, loving truth, fearing God, and hating covetousness; and we having had some experience of men with us, we have judged it our duty to God, to you, and to the rest of his people, humbly to present two men, viz.: Nathaniel Taylor, and John Croke, now justices of peace in our county, whom we judge, in the Lord, qualified to manage a trust in the ensuing government. All which we humbly refer to your serious considerations, and subscribe our names, this 13th day of May, 1653.

John Eston,
 John Grewe,
 John Gifford,
 Jo. Rush,
 Tho. Varrse,
 Michael Cooke,
 John Ramsay,
 Robert English,
 John Edridge,
 George Gee,
 Ambrose Gregory,
 William Page,
 Clement Berridge,
 John Bunyan,
 William Baker, jun.
 Anth. Harrington,
 Richard Spensley,
 Edward Covinson,

John Hogg,
 John Jefferd,
 John Ivory,
 Daniell Groome,
 Luke Parratt,
 Thomas Knott,
 Isaac Freeman,
 William Dell,
 William Wheeler,
 John Gibbs,
 John Donne,
 Tho. Gibbs,
 Edward White,
 John Browne,
 John White,
 Charles Peirse,
 Thomas Cooke,
 Thomas Honnor.

These to the Lord General Cromwell, and the rest of the council of the army, present.

LETTER FROM MR. KIFFEN AND OTHERS,⁴
TO THE PEOPLE OF IRELAND.

London, the 20th of the 11 mo. [1653—4].

DEAR BRETHREN,

As there is nothing more occasions rejoicing in us than to hear of your increase in the knowledge and love of God, expressed by an humble and patient waiting for the kingdom of our Lord Jesus, so is there nothing more grievous to us than to hear any thing done by you, either in word or action, which may occasion any blemish upon the glorious profession of Christ, owned by you in your visible profession of his name in the world. The law of that great relation we stand in to you, as brethren in the faith once given to the saints, engageth us as our duty to write these few lines unto you,⁵

⁴ [From Milton's State Papers, p. 159. December 16th, 1653, "The late Parliament having resigned their powers into the Lord General's hands, the Lord General called a council of officers, and advised with them, and with other persons of interest in the nation, how this great burthen of governing England, Scotland, and Ireland with the armies therein, and the navy at sea, should be borne, and by whom. They, after seeking God and advising in this matter, resolved, That a council of godly, able and discreet persons should be named, consisting of twenty-one; and that the Lord General (Cromwell) should be chosen Lord Protector of the three nations," Whitelocke, p. 552. "Upon the first hearing of this many of the anabaptists here (Ireland) were much troubled, principally because of the

title 'Lord Protector,' as they think this applicable to God alone." Thurloe's State Papers, ii. 149.]

⁵ [To the baptists of Ireland. Under date of March 8th, 1653-4, Henry Cromwell writes to Thurloe, "The army generally, both here about the head quarters (Dublin) as also those in the other parts of the nation, are abundantly satisfied and well pleased with the present government in England; unless it be some few inconsiderable persons of the anabaptist judgment, who are also quiet, though not very well contented. But I believe they will receive much satisfaction from a letter very lately come to their hands from Mr. Kiffin and Spilsbury, in which they have dealt very homely and plainly with those of that judgment here." State Papers, ii. 149.]

principally occasioned from those general rumours which are in the mouths of many, that since this late alteration of government in these three nations, there is raised up in many amongst you a spirit of great dissatisfaction and opposition against this present authority, insomuch we hear it is your resolution to make a public protest against it, to show your dislike thereof; the report of which is indeed no small occasion of trouble to us, fearing lest thereby the glorious name of Christ will suffer, the hands and hearts of those who we have cause to believe are strongly engaged to lay the foundation of justice and righteousness in the three nations will be discouraged, and the common enemy rejoice. We trust, therefore, that you will better consider of this matter, and consult with that blessed rule of truth which you profess to be your guide; and then we question not but you will thereby see that your resolutions are not of God. For that expresseth no other thing, to Christians, but exhortations to be subject to all civil powers, they being of God, and to pray for all that are in authority, that under them we may live a godly and quiet life in all godliness and honesty. And, truly, it is more unlovely for us to be found contending against powers than any others, because we profess ourselves to be dead with Christ, being buried with him in baptism, and to be raised with him to this end, that we may walk in newness of life, and, as strangers and pilgrims, declaring we seek another city, even that whose builder and maker is God. Therefore the apostle concludes this, as that which should be in every Christian spirit, in 2 Cor. x. 3, that *though we are in the flesh, we do not war after the flesh*; a Christian's warfare being another thing, to another end.

It is possible the occasion of taking these resolutions may arise from some misunderstanding of the state of things here; for truly we cannot think, if you had been here and taken an observation of the great disesteem that all power began to be

in, by reason of the ill management of it in the hands of those where it was; which, in an ordinary way; had it been so continued, would soon have brought in a spirit of great wickedness through the nation, every man and woman, yea, children, taking upon them to judge and condemn that great ordinance which God hath set in the world to bound and restrain that spirit of wickedness which was like to be amongst the sons of men. And this we are clearly satisfied in, [that] the principles held forth by those meeting in Blackfriars,⁶ under pretence of the fifth monarchy, or setting up the kingdom of Christ, to which many of those lately in power adhered, had it been prosecuted, would have brought as great dishonour to the name of God, and shame and contempt to the whole nation, as we think could have been imagined. For, under these two heads, the substance of all their preaching consists: 1st. That it was the duty of the magistrate to own their power to be received immediately from Jesus Christ. From this consequence would have unavoidably followed, that they were only accountable to Christ for their actions, and not to men. And would not this have been the same with the late king, who being persuaded by his prelates that he received his power immediately from God, was not accountable to the people's representatives? But the second thing held forth with great zeal by those friends was, that the great rule by which they were to act in their proceedings

⁶ [The parties referred to were a Mr. Feake, Mr. Vavasor Powell, Mr. Simpson, and others. The change of government was bitterly inveighed against by them at their meeting house in Blackfriars. Feake and Simpson were independents, Powell was a baptist. An intercepted letter, dated December 22nd, 1653, states that "Mr. Powell and Mr. Feake, having spoken somewhat largely their

thoughts of this present change, were yesterday taken into custody." They were both examined by the council, and committed to the custody of the serjeant at arms. "Major General Harrison being treated with, to know if he could own and act under this present power, and declaring that he could not, had his commission taken from him." Thurloe, i. 641.]

towards the making of war or peace with the nations, should arise from a spirit stirred up, as they say, by God, to throw down potentates and powers, rather than those prudential rules of justice and righteousness, in the doing to all men as they would men should do to them. We write not these things to cast a blemish upon them, but to let you see to what a condition in an ordinary way we were running into, that you may be satisfied of what great necessity there was to interpose for the prevention of those unavoidable dangers which were even at the door, ready to seize upon us; and we have ground to be confident, that for the prevention of the dishonour that was like to fall upon the profession of the gospel, if things had gone on in that way they were going, my lord protector hath taken upon him that great burden to govern these three nations; from whom we may expect protection and shelter from all injuries, and worship the Lord in that way our consciences are convinced of is most agreeable to the will of God, a mercy not usually enjoyed by saints in any age before, and, we have cause to fear, not prized by saints. We do therefore beseech you, for the Lord's sake and for the truth's sake, that it be not evil spoken of men, seriously weigh these things; for surely if the Lord gives us hearts, we have a large advantage put into our hands to give a public testimony in the face of the world, that our principles are not such as they have been generally judged by most men to be; which is, that we deny authority, and would pull down all magistracy. And if any trouble should arise, either with you or us, in the nations, which might proceed to the shedding of blood, would not it all be imputed and charged upon the baptized churches? and what grief and sorrow would be administered to us, your brethren, to hear the name of God blasphemed by ungodly men, through your means. This we can say, that we have not had any occasion of sorrow in this matter from any of the churches in

this nation, with whom we have communion ; they, with one heart desiring to bless God for their liberty, and with all willingness to be subject to the present authority. And we trust to hear the same of you,⁷ having lately received an epistle written to us by all the churches amongst you, pressing us to a strict walking with God, and warning of us to take heed of formality, the love of this world ; that we slight not our mercy in the present liberties we enjoy. Which we thankfully receive from you, as knowing that such counsel we have need of.⁸ And we daily pray, that the same spirit be with power upon all our hearts, that we may more and more show forth the virtues of Christ in all good conversation and godliness, which is and shall be the truest prayers of,

Your unfeigned brethren in the Lord,

WILL. KIFFIN,
JOHN SPILSBURY,
JOSEPH FANSOM.

⁷ ["As to your grand affairs in Ireland, especially as to the Anabaptist party, I am confident they are much misconceived in England. Upon the change of affairs here was discontent enough ; but very little animosity. For certainly never yet any faction, so well fortified by all the offices, military and civil, almost in the whole nation, did quit their interest with more silence. Some two or three were at the very first imprisoned for plots and libels, which caused such a general compliance,

that should a stranger arrive here now, he would never believe there had been any difference, unless upon the sabbath a congregation may be discerned, of which Mr. Patient is pastor : from whose church those of profitable employment daily (though not *per saltum*, yet by degrees), do decline." Intercepted Letter in Thurloe, ii. 213.]

⁸ [This correspondence took place in June, 1653. It may be seen in Rippon's Register, App. p. 13, also Ivimey's Hist. i. 240.]

THE HUMBLE
REPRESENTATION AND VINDICATION⁹

Of many of the Messengers, Elders, and Brethren, belonging to severall of the BAPTIZED CHURCHES IN THIS NATION, of and concerning their Opinions and Resolutions touching the CIVILL GOVERNMENT of these Nations, and of their Department under the same.

LONDON,
Printed by R : I. 1654.

Many of the messengers, elders, and brethren of the baptized churches, having from several parts of this nation met together in the city of London, to consider how and which way the affairs of the gospel of Christ, so far as it concerns them, might be best promoted, and all divisions and offences contrary thereunto removed or prevented; have also thought it necessary to publish and declare their judgments and consciences touching the civil power of the nation, partly to vindicate themselves from some aspersions hereabout unduly and without cause cast upon them; and partly to rectify all men's misapprehensions of them.

It hath been, indeed, as well matter of grief to them as of prejudice to the way of truth professed by them, to hear themselves frequently, and upon all occasions, misrepresented

⁹ [The occasion of this publication seems to have been the same as that which led to the preceding letter.

The signatures appended are all of them those of general baptists.]

and misrepresented, so, as if they were no friends to magistracy and civil government :

Whereas (the Lord knows, who, should they not be upright herein, would be a swift witness against them) they hold themselves obliged by gospel rules, to be subject to the higher powers, to obey magistrates, and to submit themselves to every ordinance of man, for the Lord's sake. And in case the civil powers do, or shall, at any time impose things about matters of religion, which they through conscience to God cannot actually obey, yet they know no other way in this case, but either patiently to suffer, or humbly to entreat favour.

Neither do they hold themselves so much concerned to know the dueness or undueness of the call of persons to the rule and government of nations, as that their knowledge thereof, or ignorance therein, should either further or hinder their quiet and peaceable submission to them, but that it becomes them always to acknowledge the powers that are in present being to be of God.

And as it is a duty incumbent upon all Christians, to make supplications, prayers, intercessions, and giving of thanks for all that are in authority ; so they do accordingly with all their hearts acknowledge that they are bound to bless the God of heaven for that peace and liberty they do enjoy under the present government, and still to pray for those that are in authority, that under them they may live peaceable and quiet lives in all godliness and honesty.

And if any particular persons under the same form of profession with them, shall at any time be found to act or speak any thing contrary hereunto (as it is possible there may in these times, as well as in the first times of the gospel, be such found, as despise dominion, and are not afraid to speak evil of dignities), yet they greatly desire all men that hear and know any such thing, not to impute such miscarriages unto their

way in which they walk, or unto the generality of persons engaged therein; but only to the persons themselves so offending, as being such as either are, or deserve to be dealt withal for such disorderly walking.

Nor do they know any ground for the saints, as such, to expect that the rule and government of the world should be put into their hands, until that day in which the Lord Jesus shall visibly descend from heaven in power and great glory, when indeed they verily believe, that according to the scriptures, the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, and that then the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; but till then they rather expect it as their portion, patiently to suffer from the world, as the scriptures direct them, and as the saints usually have done, than anywise to attain the rule and government thereof.

Nevertheless their opinion is, that though the saints, as such, are not to expect an interest and share in the government of the world, until the good day aforesaid; yet in the capacity of honest and faithful men, they ought, when called thereunto, to yield their best assistance in and about the management of the civil government of kingdoms or commonweals.

And in as much as our Saviour Christ hath given this as one sign, not long preceding his next coming, saying, *This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come*; their hope therefore is, that in these latter days, at least for a time, God will, by the hands of such civil powers as shall favour the saints, open a door of greater liberty to the saints, for the spreading of the gospel in the nations of the world, than usually hath been enjoyed in times past; and do verily believe that that measure of liberty this way, which hath of late years

been allowed the people of God, hath contributed not a little (God being pleased therewith) towards those marvellous and unwonted successes, which have been given to those who have been instruments to procure the same.

Signed by some of the messengers and elders of the baptized churches, present at this meeting in London, for themselves and in the behalf of the respective congregations to which they belong.

MESSENGERS.

Sam. Fisher,
 Will. Jefferie,
 Nat. Roe,
 Rich. Kingsnof,
 James Sicklemore,
 Math. Caffin,
 John Wilson,
 Ben. Morley,
 John Lupton,
 Abraham Clough,
 Tho. Munk,
 John Hartnoll,
 John Foxwel,

ELDERS.

John Griffith,
 Thomas Perrot,
 Will. Allen,
 Tho. Lamb,
 George Haman,
 John Parsons,
 Edm. Blundel,
 John Templeman,
 Tho. Astey,
 Stephen Dagnall,
 Rob. Thomson Reeve.

FINIS.

ADDRESS FROM THE BAPTIZED CHURCHES
IN NORTHUMBERLAND, &c., TO THE LORD
PROTECTOR.¹

To his highness the Lord Protector of England, Scotland,
and Ireland, with the dominions thereunto belonging.

The representation and petition of Christ's servants and
your highness' loyal subjects, walking in the profession of
faith and baptism in Northumberland, Yorkshire, and Derby-
shire.

It is none other than the almighty hand of God, in various
and wonderful passages of providence, that hath emboldened,
and even constrained us, to make these humble addresses to
your highness; wherein we do solemnly declare our de-
testation of all ungodly attempts of men of corrupt minds,
whom our Lord hath stigmatized as despisers of government,
presumptuous, self-willed, who are neither afraid to speak or
plot evil against dignities (2 Pet. ii. 10). But through riches
of grace our soul hath not come into their secret (Gen. xlix.
6). Yea, so far do our spirits abhor any sinful compliance
or correspondence with such atheistical spirits, that we dare
not shake hands with indifferents or malcontents; for we
have seen with open face such a marvellous series of pro-
vidences² (accompanied with Jehovah's power) over your

¹ [From Milton's State Papers, p.
134. The occasion of this letter is
the same as that of the two previous
documents.]

² ["The providences and dispensa-
tions of God have been so stupendous."
Cromwell's Speech to the Little
Parliament, Carlyle, ii. 254.]

highness's actions, that (as souls truly sensible) we must say, *The eternal God is thy refuge, and underneath are the everlasting arms* (Deut. xxxiii. 27). Yea, our enemies themselves being judges, must perforce confess God hath made good his word (Isa. liv. 17), *No weapon that is formed against thee shall prosper*. Neither can we question the faithful performance of the second part of that promise (to him whose heart employed his lips in that honest, gracious speech) (Isa. liv. 17), *And every tongue that shall rise up against thee in judgment, thou shalt condemn*; the consideration whereof hath engaged our hearts, as towards England's governors, so especially towards your highness, whom God hath eminently raised (as a wise, valiant, faithful, Joshua) (Judg. v. 9), to protect us in these halcyon days of peace, plenty, and liberty, who, with your renowned worthies and honourable counsellors, have been our instrumental saviours in darkest days of distress and misery (Neh. ix. 2), *Lord, when thy hand is lifted up, they will not see: but they shall see. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow* (Isa. xxvi. 11, and xli. 2). Let such as are infatuated with atheism, and poisoned with the dregs of Arminius, cry up a self-advancing power in creatures, whilst we adore the Prince of the kings of the earth, who *giveth the kingdoms of the world to whomsoever he pleaseth* (Dan. v. 21). Hence, holy transportations from hearts singly devoted to your highness, do breathe forth the divine raptures of the royal psalmist, *God hath spoken once; twice have I heard this, that power belongeth unto God. He putteth down one and setteth up another* (Psa. lxxii. 11, and lxxv. 6, 7). Wherefore, cheerfully echoing to the dictates of the same eternal Spirit, we profess our subjection to your highness and most honourable council, as the happy powers

ordained of God (Rom. xiii. 1); happy in your glorious conquests and wonderful victories by land and sea, which hath spread Christ's fame, with England's worthies, through Europe and the world, many of whose nations daily court our favours; happy in those lovely twins, peace and plenty (the unexpected issue of cruel wars), attending truth in her triumphant robe of liberty; happy in that excellent instrument, the saints' civil Magna Charta,³ for the government of this commonwealth, wherein such blessed provision is made for the tender lambs of the Lord Jesus, seconded by the late affectionate fatherly breathings of your highness at the dissolution of the last parliament.

These are the mercies many thousands have long prayed for, but never truly enjoyed till your highness's happy government. Eternal praises to the Lord Jehovah, who, through your highness's indefatigable labours, hath given us our lives (and more) for a prey; to behold a glimpse of that glorious promise in our days (Oba. 21), *And saviours shall come upon mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's.* Sir, you have our affectionate prayers, that your government may be established in righteousness; that we may long enjoy a quiet and peaceable life under you, in all godliness and honesty; that your highness, with your excellent council, may effectually endeavour (by the rule of God's word) to suppress all profaneness, idolatry, atheism, blasphemy, the contempt of scriptures, ordinances, and seasons of God's worship. Our

³ [The Instrument of Government, under the provisions of which Cromwell took the Protectorate. It provided for the encouragement and maintenance of "able and painful" teachers, for the instruction of the people and confutation of error and heresy; that no person should be forced by

penalties to a public profession; and that persons of differing judgment, should be protected in the exercise of their religion and the confession of their faith. Popery and prelacy, however, were not to enjoy this liberty. Whitelocke, p. 557.]

souls cannot but mourn and lament (in the midst of our enjoyments) over these threatening abominations—injustice, oppression, pride, drunkenness, uncleanness, cursing, and swearing. We humbly conceive these latter impieties, with their concomitants, shall never be suppressed until those filthy cages and nurseries of wickedness (the swarms of ale-houses that abound in darkest corners) be prohibited and moderated. If God shall thoroughly affect your highness's heart with these our just complaints, our confidence will be raised upon substantial grounds, to behold these nations, under your protection, to be the Lord's indeed. That which we further crave of your highness is, a gracious acceptance and Christian construction of these our honest addresses, for the vindication of our integrity and affection; no longer desiring protection from you than we shall in all humble subjection demean and approve ourselves,

Your highness's faithful and obedient subjects,

THOMAS TILLAM, Messenger.⁴

RICHARD ORDE, }
JOHN WARDE, } Elders.

Signed in the name and with approbation of the church of Christ at Hexham, the 11th day of the 12th month, 1654.

JOHN THIRLWALL, }
JOHN READSHAW, } Deacons.

Signed in the name of the church of Christ at Derby and Burton upon Trent, the first day of the first month, 1654.

ROBERT HOLPE,
WILLIAM TOMBLINSON.

In the name of the church of Christ at Wharton, near Bradford, the 12th month, 25th day, 1654.

DAVID LUMBEEY,
JOHN CLAYTON.

⁴ [See Hexham Church Records, to trace any particulars of the other H. K. Soc. edit. I have been unable two churches.]

ADDRESS OF THE ANABAPTIST MINISTERS IN LONDON, TO THE LORD PROTECTOR.⁵

MAY IT PLEASE YOUR HIGHNESS,

As we judge it our duty to appear before the Lord for you, so we conceive it necessarily incumbent on us from the Lord (especially considering the encouragements some of us have received from you, and the engagements of this kind laid upon us by you) to address ourselves unto you in this sad and unexpected juncture of affairs, wherein our godly jealousies, fears, and inexpressibly sorrowful thoughts of heart, are multiplied and daily increased, with respect to yourself and the whole interest of Christ and his people in the three nations; many of whom have, for many years together, hazarded themselves with yourself in the high places of the field, lost and shed much blood, and made great

⁵ [From Milton's State Papers, p. 142. Late in February and throughout March, 1657, the Parliament was engaged in the discussion of a new instrument of government, of which the offer of the title of king to Cromwell should form a part. On the 31st March the House rose at eleven o'clock, and attended by the whole house the Speaker repaired to Whitehall, and laid before the Protector the splendid bait. Meanwhile remonstrances had already been made to him by the officers of his army, to which he had sharply replied. On the 3rd April, the day on which the address of the baptist ministers was presented, Cromwell desired of parliament the

formation of a conference to confer with him. This was done. Various conferences were held, and on the 8th May the Protector finally announced to the House of Commons his intention to retain his present style and title; "I say I am persuaded to return this answer to you, That I cannot undertake this government with the title of king. And that is mine answer to this great and weighty business." Whitelocke attributes this decision to the solicitations, and even denunciations of the officers of the army and commonwealth's men. Whitelocke, p. 646. Carlyle's Cromwell, ii. 485, 589.]

desolations in this and the neighbour nations; and have appeared upon the mount in solemn professions, prayers, appeals, and thanksgivings to the most high God, owning different principles, and professing different ends from the generality of the people of the three nations; many monuments whereof remain upon record, in papers of several sorts emitted from them in a military and civil capacity, upon several occasions. By all which professions, actions, and successes from the Lord of hosts therein, what amazement, horror, and confusion was brought upon men of carnal and corrupt principles and interests in this and neighbour nations, what refreshings, encouragements, and holy rejoicings have been produced in the hearts of the people of God, is so notorious as not to be forgotten.

But (sir), we cannot but spread before your highness our deep resentment of, and heart bleedings for, the fearful apostacy which is endeavoured by some to be fastened upon you, upon plausible pretences, by such who, for the most part, had neither heart nor hand to engage with you, and the good people of the nation, in the day of straits and extremities, by persuading you to re-edify that old structure of government, which God by you and them had signally borne testimony against and destroyed, and assume that office, which was once declared and engaged against by the parliament, March 17th, 1648, and approved of by the honest party as unnecessary, burdensome, and destructive to the safety and liberty of the people. Sir, we have in the capacities wherein we stand, with freedom and faithfulness to the good old cause, borne our testimonies against this retrogradation; and should with much peace and satisfaction to our consciences acquiesce therein, but that we are persuaded the honour of God, the interest of his people, the safety of yourself and family, and the peace and tranquillity of the nations, lie so eminently at the stake, that should you be charmed into a compliance,

and thereby be talked out of that, by your new pretending friends, which you could not be beaten out of by all your old enemies (to use your highness's expression), we cannot but fear that blasphemy, ruin, and confusion would inevitably follow; the grounds of which fears we humbly submit to your judicious consideration, and are reducible to these four heads:—

1st. The glory of God, whose name and cause will thereby be reproached and made a bye-word, as too, too much [it] is already. 2ndly. The interest of God's people in general, though of different apprehensions, not rationally to be secured under the old form. 3rdly. The grieving of the spirits of many good people, in and out of the army, who generally are wounded at the thoughts of it (as appears by the sober attestations of many thousands, which we have seen), who have been accounted the horsemen and chariots of Israel, and to whom, usually, God reveals his mind. 4thly. The hardening the hearts and strengthening the hands of the enemy, who will say—This is that which we looked for (all the successes have been but chances of war), the advancing of persons, not things, was from the first designed. Our day is coming, &c.

Your highness cannot but know how easy it were to enlarge, with much demonstration, upon these generals: which we shall forbear, conceiving that the naming of them may be a sufficient remembrance to you, and consequently an effectual preservative against tergiversation, in this hour of temptation.

We beseech you, in the bowels of Jesus Christ, remember what God did for you and us at Marston Moor, Naseby, Pembroke, Preston, Tredah, Dunbar, and Worcester, and upon what grounds, also what boasts we have made of God thereupon, and give not cause to the enemy to say, that because God is not able to perfect his work, therefore we must return into Egypt. If our persons, lives, liberties, and

estates were only in danger, we could hold our peace; but when all that is dear to God and his people is so nearly concerned, we cannot but plead with the Lord, and also with your highness, hoping you will have regard to us, and the sighs, groans, and tears of many of the faithful in these nations. But if not, we shall not cease waiting upon our God and Father, for the accomplishing his own design in his own way and time; not doubting but deliverance will arise to his forsaken cause and people, some other way. As Mordecai said in his answer unto Esther, chap. iv., towards the end.

The 3rd day of the second month [April], 1657.

John Raynes, late servant to the
Lord President Lawrence,
John Goodwin,
John Griggs,
Richard Mariman,
H. Jessey,
John Clarke,
Hanserd Knollys.
Henry Jackson,
Wm. Warren,

John Spilsbery,
Edward Harrison,
Renatus Edwards,
Samuel Tull,
Joseph Sansom,
Tho. Evans,
John Battey,
David Bramly,
Jonathan Lodington,
John Gowdin.

^a [John Goodwin was an independent; Jessey, Knollys, Spilsbury, and Harrison, were all well-known baptist ministers.]

ADDRESS OF THE BAPTIZED CHRISTIANS IN
DUBLIN⁶ TO THE LORD PROTECTOR.

To his Highness the Lord Protector of the Commonwealth
of England, Scotland, and Ireland.

The humble address of divers of the baptized Christians in
Dublin and elsewhere, in the behalf of themselves, and
their brethren in Ireland.

MAY IT PLEASE YOUR HIGHNESS,

The great things which God hath wrought by his out-
stretched and naked arm for us, and all other his people in
these nations, in the days wherein we live, ought to effect in
each of us an humble sense of his goodness, with a thankful
and zealous spirit of love to him and all his, for whose sakes
kings have been reprov'd and wise men turned backward,
and their wisdom made foolishness, yea, and the meek and
righteous have been exalted; in the sense of which we
desire to rejoice and say, Thou only, O Lord, hast done it.
And forasmuch as God hath, by his good providence, made
your highness a special instrument herein, and given you not
only a faithful heart but much enlarged (beyond many that
began in the same work, and have now turned their backs
thereon), to go on, and still to own, stand by, and contend for
the interest of God's people, though despised by many,

⁶ [From Milton's State Papers, p.
148. This letter is without date;
but may probably be referred to the
year 1657, shortly after the rejection
of the title of King by Cromwell.
The names attached comprise those

of baptists, resident in Dublin, Kil-
kenny and Waterford, and probably
other places. Thos. Patient and
Christopher Blackwood, were the two
leading ministers of the denomination
at that time in Ireland.]

which we have had effectual testimonies and comfortable experiences of many years, and in special manner, in what your highness was pleased lately to manifest; in the sense of which your constant, faithful, and unwearied pains and labours, our souls are enlarged in the Lord, as knowing it is from him (the hearts of all men being in his hands), that your highness hath been kept under manifold temptations and provocations (even by some from whom you might have expected better things), still to stand fast, and hath filled you with a spirit of courage and resolution to go on in the work he hath called you to; for which we bless the name of your and our God, who will be your rock and fortress, yea, your shield and defence, from the rage and subtlety of your and our enemies (though never so great and many) in so good an undertaking. Therefore let your eye be unto him, and in the glorious power of his might be you strong, since his strength hath been your support hitherto, and his wisdom your guide through many knotty works and untrodden paths. Yea, his right hand hath led you for many years last past; therefore let not your highness be discouraged, though you meet with Anakim and high walls, and such like difficulties in the way; they shall be bread for you. Their shield is departed from them, and the Lord is with us. Fear them not, for they shall be but as driven stubble to your bow; yea, though some whom your highness judgeth faithful shall not go along with but endeavour to hinder the work. Yet, remember, your precious Redeemer endured many contradictions of sinners against himself; how much more [ought] you [to bear with] the infirmities of some of the Lord's people, and herein to follow his steps.

We shall only further add that we do assure your highness, that whatsoever report you have heard of either the church baptized in Dublin, or any other church in the same faith in Ireland, it is far from our hearts to disown the

Lord's authority in your highness, or his work in your hand; but that you have with cordial and endeared affections been in our hearts, and the weight of your burden and work hath by the prayers and tears (we can truly say) of the most unsatisfied brother amongst us, been borne before the Lord and the throne of his grace; and we are persuaded shall be so, through the assistance of him who is able, and will, we trust, support you, and make your authority to answer that great end propounded in the gospel; which is to distribute equal encouragement and countenance to them that are well doers, and terror to them that do evil. In which, as also in the prosecuting the many good things undertaken, we shall, through grace, live and die with your highness.

Thomas Patient,
 Ri. Lawrence,
 James Morley,
 James Standish,
 He. Johnson,
 Bartholomew Hussey,
 Edw. Roberts,
 Peter Row,
 W. Skinner,
 Paul Cudmore,
 Mich. Elliott,
 Edw. Tomlins,
 Walt. Bingham,
 Tho. Trockmorton,
 Tho. Wilson,
 John Draper,
 Chr. Blackwood,
 William Waker,
 Richard Fox,
 William Bolton,
 Michael Hoxton,
 John Ingham,
 Cha. Duke,
 Wilke Harnder,
 John Dike,
 John Hunt,

Tho. Atwalle,
 Abr. Wells,
 Rich. Scott,
 John Ansloe,
 Roger Holdenby,
 Jo. Stulbor,
 Rob. Ormst,
 George Cotcher,
 Edw. Rayment,
 Paul Dod,
 Allen Beard,
 Tho. Williams,
 Geo. Duffett,
 Will. Stotesbury,
 John Bingham,
 Will. Speed,
 Thomas Bell,
 Mord. Abbott,
 John Knight,
 Robert Clarke,
 Maurice Murphy,
 John Sharpe,
 William Moore,
 Tho. Broadhurst,
 John Page,
 Ed. Card,

John Willis,
John Church,
John Reeves,
Stephen Hawes,
Robert Carr,
Hen. Everard,
Stephen Mories,
Francis Thomas,
Richard Derks,
Richard Neale,
Will. Sands,
Richard Hunt,
Ri. Slingdon,
John Tuce,
J. Stopford,
Will. Hopkins,
Rob. Marrey,
Maur. Thomas,
Am. Andrews,
Christo. Dobson,
Ja. Browne,
Edward Sutton,
Phill. Alden,
Francis Bishop,
Adrian Strong,
John Milant,
Peter Coventry,
Robert Wells,
Christop. Gough,
Stephen Vines,
Tho. Adams,
R. Smith,
Will. Hay,
William Stokes,

Daniel Fossey,
Rob. Phillips,
Will. Walker,
Tho. Davis,
Arm. Thomas,
Gresham Gourd,
Chr. Ormesbye,
William Cooper,
Tho. Lewine,
Samuel Newton,
T. Pratt,
John Matthew,
John Jay,
Mar. Lynch,
Ric. Hunt,
John Maverly,
Char. Holeroft,
Henry Ormsby,
Ben. Woodworth,
Will. Crutchley,
Tho. Barnes,
John Gryce,
Will. Heydon,
Georg. Thomlinson,
John Baker,
Edward Olleye,
John German,
William Whittinge,
John Meech,
John Bailey,
Charles Walters,
John Foster,
Robert Greay.

THE HUMBLE APOLOGY

OF SOME COMMONLY CALLED

ANABAPTISTS,⁷

In behalf of themselves and others of the same Judgement with them: With their *Protestation* against the late wicked and most horrid treasonable *Insurrection* and *Rebellion* acted in the City of *LONDON*. Together with an *Apology* formerly presented to the *KINGS* most Excellent *MAJESTY*.

Acts 22. v. 1. *Men, brethren, and fathers, hear ye my defence [Gr. Apology] which I make now unto you.*

Psal. 35. 11. *False witnesses did rise up, they laid to my charge things that I knew not.*

Acts 24. v. 12, 13. *They neither found me in the Temple disputing with a man, neither raising up the people, neither in the Synagogues, nor in the City. Neither can they prove the things whereof they now accuse me.*

London, printed by *Henry Hills*, and are to be sold by *Francis Smith*, at the sign of the *Elephant* and *Castle* without *Temple-Bar*. 1660.

WE should be stupid and senseless if we did not deeply resent those black obloquies and reproaches cast upon those of our profession and practice in the point of baptism, by occasion of the late most horrid treason and rebellion in this city of *London*.

We most sadly see and feel that among many it is become

⁷ [The three following pieces owe their origin to the *Insurrection* of *Venner*, the fifth monarclist, which was eagerly seized by *Charles II.* and his advisers, to restrain the liberty of conscience he had promised before he was seated on his restored throne. The various events connected with

their presentation to the king may be found related in *Tracts on Liberty of Conscience*, pp. 237, 309, 343. Both general and particular baptists united in the *Apology* before us. The *insurrection* of *Venner* took place on the 7th Jan., 1660-1.]

enough to render any man criminal to be called an anabaptist, or at least a ground sufficient to question his loyalty and fidelity to the king's majesty.

We may not therefore be so negligent of our duty unto God in respect of our profession, or unto ourselves and families, as silently to suffer our names and profession to be buried under such causeless infamy: neither may we be so much wanting of our duty to our king, as by such sullen silence to offer his majesty just occasion of being jealous and suspicious of our loyalty and obedience, or to leave him without all possible rational security of our humble subjection and fidelity to him. We acknowledge that the histories of Germany, relate most dreadful things of the impious opinions and practices of some reputed anabaptists, destructive to all government and human society. Although it is to be observed what Cassander, a learned and moderate papist, relates in his epistle to the Duke of Gulick and Cleve; to this purpose:—That there were certain people in Germany bearing the denomination of anabaptists, who resisted and opposed the opinions and practices of those at Munster, and taught the contrary doctrine, whereby (in his opinion) they appeared to be incited by a godly mind, and rendered themselves rather worthy of pity than persecution and perdition. And that in Holland those who have succeeded them, do in doctrine and practice adhere to the same peaceable principles, is publicly known. But the misguided zeal of some (otherwise minded in the point of baptism) hath frequently, though unduly, imputed the like impious opinions, designs and intentions unto all that are called by that name; although their souls abhor the very memory of such impious doctrines, and their bloody consequences. That such evil opinions and practices are no natural or necessary concomitants or consequences of the doctrine about baptism, nor of any possible connexion with it, is easy to be discerned; yet by the like

mistake we now suffer under jealousies, through the wicked treason, rebellion and murder, of a few heady and dis-tempered persons, pretending to introduce a civil and temporal reign and government of Jesus Christ by their swords, and to subvert all civil government and authority.

Yet we cannot imagine a reason why their bloody tenents, and tragical actings, should reflect upon those of our persuasion, the persons not being of our belief or practice about baptism; but, to the best of our information, they were all (except one) assertors of infant baptism, and never had communion with us in our assemblies.* Nor hath there been any correspondence or converse between us; but contrary-wise, in their meetings they have inveighed bitterly against us, as worshippers of the beast, because of our constant declaring against their conceited, wild interpretations of dark prophecies, and enthusiastical impulses, and professed and practised our duty of subjection to the civil magistracy.

And it is notoriously known, the very same persons, or at least the leaders, and the most of them, formerly advanced their pretended standard of Jesus Christ, as much against us as against any others. And it is as publicly known, that even in this their rebellion, such of us as were called thereunto (which were many) were ready to hazard our lives to suppress them.

And if such a constant continued opposition unto the impious tenents and practices of these persons, both in our doctrine and lives, will not be esteemed a pregnant and cogent evidence of our unspotted innocence from their treason and rebellion, and satisfy every man that our souls never entered into their secrets, we can only appeal to the all-seeing God, the Judge of all the earth, to vindicate us in his righteous

* [This settles the question as to affair. Venner and his party were the part baptists had in this unhappy independents.]

judgment, who we are assured will judge and do right (Gen. xviii. 25). In whose presence we protest that we neither had the least foreknowledge of the said late treasonable insurrection, nor did any of us in any kind or degree whatsoever, directly, or indirectly, contrive, promote, assist, abet, or approve the same; but do esteem it our duty to God, to his majesty, and to our neighbour, not only to be obedient, but also to use our utmost industry to prevent all such treasons, murders, and rebellions, and to use, in all our assemblies, constant prayers and supplications for his majesty.

Wherefore we humbly beseech his majesty, and desire all our fellow subjects, that our actions, doctrines, and lives may be the only glasses through which they will look into our hearts, and pass judgment upon us, and that the tenents or opinions of others, either in this or foreign kingdoms, may not be imputed to us, when our doctrines and lives do declare our abhorreny of them; we, believing that Jesus Christ himself, his apostles, and the Christian religion, did consist with and obey the imperial government that then was in the world, and that we ought to obey his majesty, not only for wrath but for conscience' sake.

We desire therefore that it may be considered without prejudice, whether our persuasion in the matter of baptism hath any connexion with these doctrines against government, or whether these can be the probable consequences or inferences from our doctrine concerning baptism. And we pray that it may be seriously considered, whether it be rational, just, or Christian, to impute all the errors and wickedness of any sect of Christians in one age or country to the persons of another age and country, called by the name of the former; especially when these errors or impieties gave not the name to the sect (as in our case), nor can be reasonably supposed to be the consequences of that opinion from whence the sect had its denomination.

It would not be holden just to aver every protestant to believe consubstantiation, or absolute predestination and reprobation, because Luther was zealous in the one and Calvin in the other; why therefore should the errors and impieties of others be imputed to us, whilst we earnestly contend against them? And as to our doctrine of baptism, we hope every Christian that hath searched the scriptures knoweth, that there wants not so much evidence, at least for our opinion and practice, as Christian charity may well allow, though in some men's judgments we should be esteemed mistaken; and it will be easily granted by the learned that there is no impiety in our doctrine of baptism, nor opposition to civil government or his majesty's authority; neither can the injury of our neighbour be the natural consequence of it.

And therefore we humbly hope that the Omnipotent Power of heaven and earth will so dispose his majesty and his people's hearts, that we may worship God in peace and freedom, according to the faith we have received, living a peaceable and quiet life in all godliness and honesty.

POSTSCRIPT.

That it may yet more fully appear that our principles suggested in this apology about subjection to magistracy and government, against the contrary opinions and practices, are not new, much less proceeding from us upon the successlessness of this tragical enterprise, we have thought fit herewith to publish an apology of our ancient and constant principles, presented with our humble petition to the king's most excellent majesty, some months since, in the year 1660.⁹

⁹ [This renders it probable that the Humble Apology was drawn up by the Lincolnshire baptists. The next succeeding was presented by

them to Charles II., in July of the previous year. Tracts on Lib. c Con., p. 291. See before, p. 107.]

William Kiffen,
John Batty,
Thomas Cooper,
John Pearson,
Henry Hills,

Edward Harrison,
Samuel Tull,
John Cox,
Jam. Knight,
Chr. Blackwood,

Edward Roberts,
John Man,
Z. Worth,

John Rix,
John Clayton,

Henry Den,
Thomas Lamb,
Philip Travors,
Thomas Penson,
Fran. Smith.

John Gosnold,
Tho. Bromhall,
Samuel Stanton,
John Browning,
Thomas Lathwel.

John Spilsbery,
Jer. Zanchy,
Joseph Simpson.

Daniel Roysel,
Mark Cam.

An apology of some called anabaptists, in and about the city of London, in behalf of themselves and others of the same judgment with them.

Forasmuch as it hath been our portion all along to suffer, not only some hard things in many of our persons, but also very much in our reputations, through the unjust aspersions and calumnies of our adversaries, and such who, though they daily behold our inoffensive conversation, and do or may know our faith and doctrine, will not yet be delivered from those groundless and injurious reports, which they have, without proof, concerning things or persons, taken up; but contrarywise continue, in press, pulpit, and common discourse, industriously to divulge things tending to our defamation, and more especially for that purpose watching the opportunity of all revolutions and changes of persons exercised in government, which hath often happened in these nations of late years:—

And inasmuch as the design of our adversaries therein hath appeared to be the rendering of us obnoxious to those that have had most power in their hand to offend and harm us, and have for that purpose invented such calumnies as might best accomplish that design, which although they have been various, and sometimes manifestly cross and contradictory one to another, yet having no other ground (that we know of) than the forementioned evil purpose; they have therefore both one and other, even all of them, been generally accompanied with the charge of disobedience to magistracy and civil government:—

We have therefore been necessitated (as alterations in government have happened) to renew our vindications in this public manner, having very seldom opportunity otherwise to inform either magistrates or people of the injuries done unto us, and, which is much more, to the truth we do profess. And in this present conjuncture of affairs, that the misrepresentation of us, either formerly or now, may not take impression upon any to the damage of us and our profession, we have thought it requisite not to bring to light any new matter, but only to extract out of our former Confessions of Faith and declarations, our constant principles, to which we have been (and shall always endeavour, the Lord assisting us, that our practice may still be) conformable in this great point concerning magistracy and civil government, as by these extracts following may appear.

“That civil magistracy is an ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things commanded by them, subjection ought to be given by us in the Lord, not only for wrath but for conscience’ sake; and that we are to make supplications and prayers for kings, and all that are

in authority, that under them we may live a peaceable and quiet life in all godliness and honesty.²

“ We who are falsely called anabaptists, being as ready to obey our civil magistrates as to profess our subjection to them in all lawful commands, whatever is preached or printed of us by any to the contrary, and whosoever have or shall accuse us, either to the magistrates or to the common people, that we will not obey authority, do falsely accuse us.³

“ And however it be a thing very desirable to godly men to have such to be their governors as fear the Lord, inasmuch as together with their moral principles, they are under more solemn bands of engagement as Christians to execute judgment and justice, and faithfully to discharge their trust; and inasmuch, also, as they will be more ready to protect godly men which generally are the hated of the world, and to propagate the gospel in their territories, than other men will be; yet whatever the magistrate is in point of religion, he is to be revered and obeyed in all those commands of his which do not entrench upon or rise up in opposition to the commands of God.⁴

“ And we do freely acknowledge that kingly government, established, guided, and bounded by just and wholesome laws, is both allowed by God, and a good accommodation to men.

“ That all people in every nation, as well members of churches as others, ought for conscience' sake to honour such as by the wise-disposing providence of God are their rulers, and are to submit to the civil commands, not only of such rulers as are faithful, but even to infidels.⁵

² Confession of Faith of those churches in London, which are commonly, though unjustly, called Anabaptists, Art. 47. Printed in the several years, 1651, 1646, 1644, &c. [See before, p. 11]

³ Declaration concerning a public dispute printed in the year 1645, p. 4.

⁴ Declaration by the several Congregational societies in and about the city of London, in way of vindication of themselves touching liberty, magistracy, &c. Printed 1647, p. 7, s. 3 and 4. [See before, p. 273.]

⁵ Declaration of divers Elders and Brethren of Congregational Societies

“ Although we cannot answer in justification of every individual person that is of our profession in matters of religion, no more than our Christian friends of other persuasions can do in behalf of all of their persuasions, yet we can say this, and prove it to all the world, that it hath been our profession, and is our real practice, to be obedient to magistracy in all things civil, and willing to live peaceably under the government established in this nation: for we do believe and declare magistracy to be an ordinance of God, and ought to be obeyed in all lawful things.”⁶

These things we have herein recited, the rather because that such judgment as shall be made by any concerning us may be fairly and duly taken and calculated from our own writings, and not from the aspersions unjustly cast upon us by such who have not only rendered many guilty for the offence' sake of some one person, but also called others after the same name given to us, with whom we have had or held no correspondency or agreement: endeavouring to blemish our profession, by charging the whole party, not only with the guilt of many strange unsound opinions, such as were never received or allowed by them, but also with many actions wherein they have been least of all, if at all, concerned. And as for those things wherein any of us, or other of our judgment have been actually concerned, we hope it hath proceeded from a due regard to those invariable rules given in the holy scripture for the ordering our conversation with respect unto magistracy, according to the best judgment could be made of them, and pursuant thereunto: done in observance of those public edicts and declarations, whereunto

in and about the city of London, the 10th of Nov., 1651.

⁶ Declaration of several of the people called Anabaptists in and

about the city of London, Decemb. the 12, 1659. The answer to the first Crimination.

the most universal obedience and constant adherence hath been required by those that have had the power over us, and who have admitted us the least of any people to dispute the reason of governments and laws.

And for that the subjection yielded by us to the powers that have been over us, hath proceeded from a conscience not daring to disobey, unless in such things which we could not understand to be lawful, and the affections that have been manifested therein have arisen from the enjoyment of that due liberty and protection which we have had in matters of religion; we do hope and desire that none of us upon the re-establishment of the present government, shall now be adjudged criminal by our present governors, but that we may, notwithstanding, reap the benefit of that favour that hath been declared and tendered by the king's majesty, and be protected from all injury and violence whatsoever, equally with others his majesty's subjects, in the quiet and peaceable enjoyment of our religious and civil rights and liberties; we desiring and endeavouring to behave ourselves in all good conscience towards God and man, remembering that rule of our Lord, that we are *to render unto Cæsar the things which are Cæsar's, and to God the things which are God's*; and that we, as well as rulers, must certainly at the great day be accountable to the just and righteous Judge of all the earth, for all our doings.

THE SECOND HUMBLE ADDRESS

OF THOSE WHO ARE CALLED

A N A B A P T I S T S,⁷

In the county of Lincoln. Presented to His Majesty, Charles the Second, King of England, Scotland, France, and Ireland, &c.

MAY IT PLEASE YOUR MAJESTY,

Once more to permit your distressed (yet faithful) subjects to spread their innocency and sorrow of heart before you ; it seems it must needs be that offences do or shall come, but the woe is deservedly their portion (only) by whom the offence cometh ; and were it not that we had that strong fort, innocency, to fly unto, we durst not in this miserable day once dare to make our address unto you.

But having this to support us in this tottering age, we therefore boldly (yet in all humility) solemnly declare, that notwithstanding the many wicked practices spoken of or done against your majesty and government, yet are our hearts and hands clean and pure herefrom, as utterly abominable, and held in great detestation in our judgments and principles, as is further declared by our address formerly ; according to which former address,⁸ we hold ourselves bound ; as also by your great favours to us vouchsafed, when by your princely favour permitted to be present with yourself,

⁷ [Presented January 16th, 1660—61. It was afterwards published as a broad-sheet.]

⁸ [The address presented in July previous, at the same time with their confession of faith.]

we are abundantly engaged; so have we made it, and so shall we make it (the God of heaven and earth assisting us) our great care to discharge our duties in every respect to the utmost of our ability, as becomes the children of God and subjects to the king.

We have not wanted hearty desires to signify our opinions and resolutions touching the government of this nation, and of our deportment under the same, by a general agreement of all our brethren, in the same form of profession with us, but have been prevented partly by the unseasonableness of the time; and partly by the negligence of some betrusted in the business; and partly by the unhappy tumults and disturbances, made and committed by men who fear not to speak evil of dignities; and lastly, we are altogether incapacitated for such an undertaking by your majesty's late proclamation,⁹ prohibiting all meetings of such as are denominated anabaptists.

O king, we must confess there is too notorious cause for severity, since clemency and mercy hath been abused; but the abusers of mercy ought (only) to feel the smart of their misdoings. But, oh! let the innocent have the reward of their innocency, even the continuation of mercy, so will your throne be established in righteousness. When we read your letter from Breda, and the revival thereof in your *Declaration for ecclesiastical affairs*; ¹ and your princely promises to us, when by your clemency permitted to be present with yourself:—O king, when we remember these things, we are ready to say (not, why was the king's proclamation so hasty, but), why was the extension thereof so large? Shall the

⁹ [This proclamation was published on the day of Venner's arrest. Anabaptists, quakers, and fifth monarchy men were forbidden to assemble or meet together under pretence of

worshipping God, except it be in some parochial edifice. Persons were allowed to worship in their own private houses. Neal, iii. 73.]

¹ [See Neal, iii. 57.]

righteous suffer with the wicked? God forbid. Must your peaceable subjects be judged rioters, whilst many unpeaceable ones (such as swearers and drunkards) are freed from that judgment? The Lord will not accompany such proceedings.

Our humble requests from these premises are, that there may be a righteous distinction in the administration of punishment; lest the cries of the innocent and their ruined families come up before the Lord, whilst your prisons are filled with such as whose prayers have come up to the throne of grace on your majesty's behalf, and can approve their hearts to the Lord in respect of loyalty and good fidelity to your majesty, and the civil government of this nation under your hands.

It is indeed matter of sorrow, to see how the notorious profane do rejoice at the present sufferings of the innocent; who therefore are occasioned to pray, that wisdom may be given from God unto your majesty to execute the law justly, punishing the evil doer, and preserving all that do well.

But to avoid prolixity, O king, be pleased to know, that your poor subjects dare not refuse their innocent meetings, wherein their work is sincerely to worship God, and pray for your majesty and for all men, as in duty they are bound; seeing the authority by which they are dehorted from the neglect of their assemblies (Heb. x. 25), is greater than any whereby your majesty can enjoin the neglect thereof.

And, therefore, though it cost us the loss of all that we have and are, as to things of an outward consideration, yet dare we not shrink from so great a loss.

Yet are we resolved in the strength of God, not to rebel against any of your majesty's commands; but in case we cannot conscionably act, we humbly purpose and heartily pray for strength to suffer patiently and joyfully; and therefore cheerfully and faithfully do once more subscribe our

selves, your humble and obedient, though as at this instant
your imprisoned and distressed subjects and petitioners,

Thomas Grentham,
Will. Burton,
John Thorpe,
Rich. Crawforth,
Valentine James,
Richard Drewry,
John Kelsay,
John Skiritt,
John Lupton,
John Watts,
Edward Sharpe,
Charles Warwike,
Will. Zillye,
John Allen,
Robert Drewry,

Christoph. Ording,
Rich. Hanson,
John Green,
Will. Pidgeon,
Daniel Cheeseman,
Ralph James,
Rob. Cox,
Thomas Bampton,
John Norfolk,
Richard Mathin,
Will. Smith,
Tho. Renolds,
Rich. Wray,
Will. Heart,
Tho. Muksworth.

Subscribed in behalf of themselves, and the several congregations unto which they are related in the county of Lincoln.

LONDON :

Printed by Simon Dover, in Martins near Aldersgate, 1660.

TO THE KING OF THESE NATIONS,
THE
HUMBLE REPRESENTATION

Of several Societies, commonly called by the name of
ANABAPTISTS,

Where in short they declare their Innocency, Sufferings, Desires,
and Resolutions.

Whereas, O King, there have of late years happened in this nation many strange changes and revolutions, to the great amazement of the sons of men, by which most men of all ranks and qualities have been subject to err, from which we cannot altogether acquit ourselves; yet this we can boldly say, that although some of us were in arms under the former powers, our end was not the destruction of men's lives, but rather their preservation, and to prevent the rude multitude of their designs, which were no other than ruin and desolation where they did prevail; this, we say, was our end, whatsoever our adversaries do say to our reproach.

And whereas, O King, there have (within these few days) been in the city of London very strange and unheard of actions, to the wounding of our souls, we have been so far from designing or acting therein that envy itself cannot justly charge us. Nevertheless, such is the portion of many of us, to be taken out of our houses, and from our employments, beaten and abused in the streets by the rude multitude, haled before the justices and other officers, and

² [From a broad sheet. The subscribers to this appeal were general baptists.]

then, having nothing to charge us with, they put us to the oath, or oaths, and upon refusal (though Christ hath prohibited swearing at all, especially any promissory oath), are we sent to prison, to the impoverishing and ruin of us, our wives, and children; which opposition against swearing now in us, is no more than what the greatest part of us were against under the former powers.

But that which wounds us most, O king, is the late proclamation, wherein there is no difference made, but as though all were alike in the transgression, and had all made an ill use of thine indulgence and forfeited our liberty; which doth strengthen the rude multitude in their confidence that we are guilty of some pernicious design against thee, O king, and the nation. Which false reports greatly obstruct our liberty to meet together to pray and edify one another; as also to meet in our own houses to pray one with another, which we humbly conceive is our right as men and Christians; which, if we do, we are liable to be destroyed by the rude multitude, though we cannot be charged with any fact. Thus the guiltless suffer with the guilty, which is averse to the mind of the holy and just God.

And although our consciences do bear us witness that we have not abused our liberty, by any ill use that we have made of thine indulgence, and that thy proclamation (prohibiting our assembling together after our usual manner) does not properly reach us, but that we ought to have had the benefit of thy former declaration, ascertaining our Christian freedom; yet, forasmuch as the late disturbance might minister cause of jealousy, being done by some that pretended separation, but not of our faith or practice, such of us as have not been imprisoned have, since thy proclamation was extant, forborne to meet, lest it should be judged contempt of authority; so willing we are to prevent all grounds of fear; and we do challenge the world to come

forth and show wherein we have offended thee, that we are thus dealt with; for we can truly say with the servant of God of old, that innocency is found in us, and against thee, O king, have we done no harm.

Wherefore, O king, our humble desire is, that thou wouldst seriously weigh our innocency and sufferings, with our humble desires, as also our forbearance to assemble (lest it should be deemed contempt), until we had cleared our innocency unto thee, which here (in the fear of the all-seeing God) we have done; and if, notwithstanding our just complaint, thine ears be shut against our cry, and will not release the innocent out of prison, nor restore our Christian liberty, which of late we have been deprived of without just cause, but upon misinformation, and shall still be liable to be destroyed by the rude multitude, that then we shall cast all our care upon our God, and assemble together to pray, and build up one another in the things of our holy God, as he hath commanded us; leaving thee, O king, and all the world to judge, whether we ought not to obey God rather than man. And if for serving our God thou sufferest us to be destroyed, we shall commit our righteous cause to Him that judgeth righteously, and hath said, *Vengeance is mine; and I will repay it*, Rom. xii. 19. In the meantime we shall patiently wait, and mightily cry unto the Lord, until he redeems [us] from the hands of our oppressors; for the Lord hath said, *He will encamp about his house, and no oppressors shall pass through them any more; for now have I seen with mine own eyes, saith the Lord*, Zech. ix. 8. All which, O king, we shall commit to thy consideration, and shall be subject to thee in civil things for conscience' sake; and subscribe our names for ourselves, and the congregation to which we do belong:—³

³ [Mr. Jonathan Jennings was pastor of a church in White's Alley. Mr.

Sam. Loveday presided over a church meeting on Tower Hill. It is probable

Thomas Perrott,
Jonathan Jenings,
Christopher Miles,
Thomas Smith,
William Paine,
Richard Newberry,
Richard Day,
William Goodman,
Samuel Hodgkin,
Henry Brown,
Walter Pen,
John Hamersly,
Thomas Hayns,

Samuel Fulcher,
William Beacar,
John Manbee,
Samuel Loveday,
Thomas Earner,
John Michel,
Humphrey Jones,
Thomas Orchard,
Hugh Boulton,
Thomas Clark,
Richard Taylor,
Robert Parker,
John Parker.

POSTSCRIPT.

Let none judge or think amiss that we do not give the king those titles that are commonly given unto him; for it is not out of any disrespect to his person, being not willing to deny him anything that is given him of God: and for these words, *thee*, *thou*, and *thine*, we find in scripture to be given to the greatest and best of men that were in authority, as also to God himself, and to our Lord Jesus Christ.

London, Printed in the Year, 1660.

that they regarded themselves but as one congregation, as we know that Mr. Jennings was accustomed oc-

asionally to preach for Mr. Loveday. Taylor's Gen. Bap., i. 250, 252, 332.]

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