

A 13

CONFESSIO *the 16 Anabaptists* OF FAITH

Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniuſtly) 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 alſo the way which they call hereſie, ſo worſhip I the God of my Fathers, beleevin; 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 reſurreccion of dead both of the juſt and unjuſt. Acts 24. 14, 15.

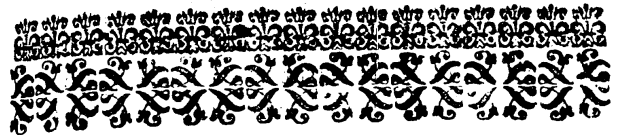
For we cannot but ſpeak the things that we have ſeen and heard, Acts 4. 20. If I have ſpoken evill, hear witneſſe of the evill; but if well, why ſmit eſt thou me? John 18. 23.

Bleſſed are yee when men revile you, and ſay all manner of evill againſt you falſly for my ſake. Rejoyce, &c. Matth. 11. 12. & 19. 29.

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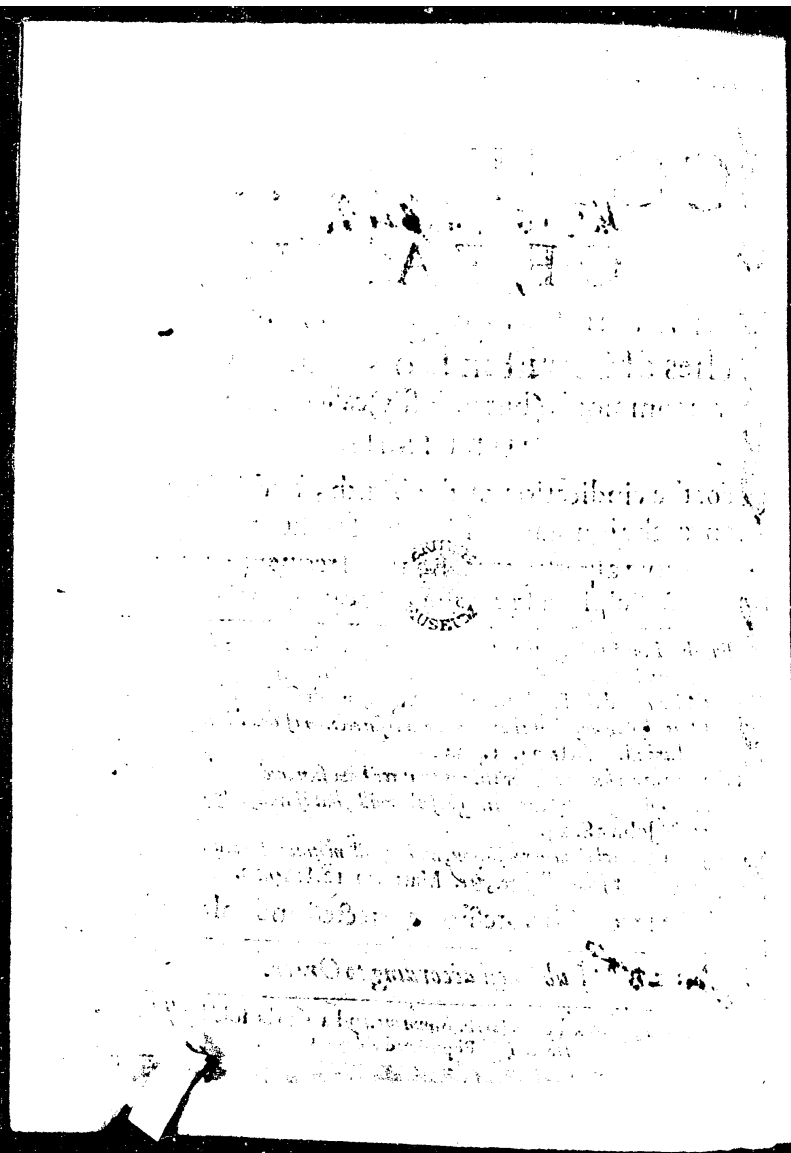
TO THE RIGHT HONORABLE the Lords, Knights, Citizens and Burgeses in Parliament assembled.

Right Honorable and most Noble Patriots,



Nas much as there hath been a Book lately presented unto you, in whose Dedicatory Epistle there are many hainous accusations unjustly and falsly laid against us, 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 wee unfainedly declare, what in our hearts wee judge, and what wee teach, and according to this Rule wee 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 appeare; desiring that the same light may guide others also to the same way of truth and of obedience both to God and to the Magistrate, who

Doctor Featleys Book dedicated to the Parliament.



THE EPISTLE DEDICATORIE.

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, wee desire you may seriously consider *Gamaliels* counsel in *Acts* 5. We take no thought for our selves, for the Lord our God is al-sufficient; but wee 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 wil of God, may for the same be famous unto all generations, and the memoriall of your names may be pretious among the Saints till the coming of King Iesus.



To the judicious and impartiall
R E A D E R.

COURTEOUS READERS



*I*t is no wonder if it seeme strange to thee, that wee should publish a confession of our faith, who are frequently termed to be Heretiques and Schismaticques, and what not, though unjustly; neither is it any discouragement unto us, though this sect (as they call the Anabaptists) is every where spoken against, and in that we are charged (for Christs Name sake) with the same things; our Lord Iesus Christ, and his Apostles were accused of; it's a mercy, an honour, 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 evill falsely, for my sake; Rejoyce and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets that were before you. The Disciple is not above his Master, nor the servant above his Lord; it's 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 Belzebub, how much more shall they call them of his household? If the world hate you, yee know that it hated me before it hated you: if yee were of the world, the world would love her owne, but because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater then the Lord; if they have persecuted me, they will also persecute you, &c. All these things will they doe unto you for my Names sake, because they know not him that sent me; Yea, and all that will live godly in Christ Iesus shall suffer persecution; but rejoyce in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, yee may be clad also with exceeding joy.

Our Lord Iesus was accused to be a seditious and mutinous fellow: Paul was called a pestilent fellow, and a mover of sedition, and a ringleader of the sect of the Nazarens; Saying, Away with such a fellow,

Acts 23. 22.

Mat 5. 11, 12.

Mat 10. 24, 25.

Joh 15. 18, 19.

20. 21.

See *Acts* 21.

28. 30, 31.

&c 14. 22.

2 *Tim* 3. 12.

1 *Pet* 4. 13.

Luk 23. 25.

Acts 24. 15.

Acts 18. 13.

for.

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for it is not fit he should live; *Saying*, This fellow perfwadeth 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. Christ was accused to have a Devill, and to be mad, saying to the people, Why doe yee heare him? Paul was esteemed to be mad: also they said, What will this babler say? And that he taught new doctrine: and Christ was accused to speake blasphemy, and they all condemned him to be guilty of death. So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ and his Apostles practice to doe so, whose example we are to follow. Christ taught upon a mountaine, and in a ship. Paul preached from house to house; also the Church met together in an upper roome, where Peter preached; and Paul preached, and converted Lydis by the River side; the Disciples met together in the night in an upper roome; Paul preached two yeares in an hired house, and received all that came unto him. If he had lived in these dayes 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 Common-wealth; yet all that know us can testifie for us, that wee meet together and depart in a peaceable manner: And from Acts 17. 5, 6, 7. it will appeare, what persons they were that disturbed the publick 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 wee are the Temple of the living God; and that our bodies are the Temples of the holy Ghost; and that Christs Church is not built with dead stones. And because there are but a few of us, some conceive we are in an error, and that the least number should yeeld to the greater; then it seemes, 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 walke in their own wayes; there was but one true Prophet to 400 false. After three yeares preaching and working miracles by Christ, there was but a small number: Christ calls him, a little flocke: the Scripture declares the greatest number followed after the beast. Also those that preach amongst us, are esteemed as the Apostles were, to be unlearned and ignorant men. Apollo was instructed more perfectly in the way of God by Aquila, a tradesman, and Priscilla his wife:

To the Reader.

wife: 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. Also some say of us, that wee be of severall sects, and that wee cannot agree among our selves. Pilate and Herod agreed together to crucifie Christ; wee dare not agree as the Jewes did, that if any did confesse that Jesus was the Christ, he should be put out of the Synagogue. 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; yet the Pædobaptists differ more among themselves then we doe, and if this their reason have any strength in it, it is against themselves: the severall sects of Pædobaptists, be Papists, Arrians, Nestorians, Pelagians, Donatists, Eutychians, Grecians, Lutherans, Arminians, Episcopans, Nicolaites, Calvinists, Zuinglians, Hussites, and above twenty other severall 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 counsell of Christ.

As the Watchmen dealt with the Spouse of Christ, in her seeking her beloved, so they dealt with us, they finding us out of that common and broad way themselves walke in, they smite us, and take away our waile, and waile us with reproaches, and odious names; to incense all, both good and bad, against us; that wee may appeare vile in the eyes and hearts of all that behold us, or shall heare of us, which they endeavour to doe, both in Pulpit and print, not fearing to charge us, with holding free-will, falling from grace, denying election, originall sin, childrens salvation, the old Testament, and mens propriety in their estates, and censuring all to be damned that are not of our judgement and practice; all which wee disclaime, because they are untrue. And as for the other things, whereof wee are accused, wee referre those who desire further satisfaction to the answers of them: yet by reason of the many accusations that are cast upon us, although they cannot prove the things whereof we are accused, yet the generalitie of the people are incensed against us, and are incouraged, 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 wee have not any more publicke places; but if any shall please to procure us more larger places to meet in, wee are willing to imbrace 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 17. 5, 6, 7. so it is now, yet must wee beare all the blame; but our God will in his time cleare our innocency, although now many stand looking upon us as a people (holding such things) not worthy.

Luk. 23. 2, 14.
Mat. 19. 1. to 9
Joh. 10. 20.
Act. 16. 24, 25
Act. 17. 18, 19.
Mark. 14. 64.
Mat. 5. 1. 2.
& 13. 2.
Act. 10. 20.
Act. 1. 13, 15, 16
& 2. 2.
Act. 16. 12, 14.
Act. 20. 7, 8, 9.
Act. 28. 30, 31.

Act. 7. 48.
Act. 17. 24, 25.
Cor. 3. 16.
Cor. 6. 3, 19.
Pet. 2. 4, 5.
Joh. 4. 20. & c.

Act. 14. 16.
Exod. 23. 2.
King. 22. 6, 7.
Act. 1. 14, 15.
Luk. 12. 32.
Act. 7. 13, 14.
Rev. 13. 7. 16.
17.
Act. 4. 13.
Act. 18. 1, 2, 3, 26

1 Pet. 4. 10, 11.
Sec 1 Cor. 14. 31.
26. 31.
Luke 23. 12.
Ioh. 9. 22.
Sec 1 Cor. 1. 10.
11.

Iohn 17. 21.
Eph. 4. 3. to 17.

Mat. 7. 3, 4, 5.

Song 3. 2. 5.
with 5, 6, 7.

Act. 16. 19.

* In a small Treatise, intituled, Brief Considerations on Dr Featly his Boock, intituled, The dipper dyp, by Samuel Richardson.
Act. 17. 5, 6, 7.

To the Reader.

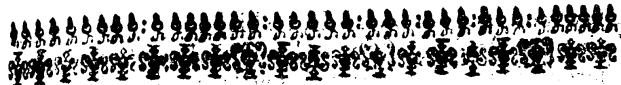
worthy to live, and are in danger by the rude multitude gathering together to stone us: and had it been against our persons onely, we would have held our peace, and committed our cause to God; but considering it is the truth that we profess that suffers, we may not, nor dare not be neuter in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore to free our selves, and the truth we profess, from such unjust aspersions, that it may be at liberty, though we be in bonds, we have published a briefe 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 appeare to the consciences of them that see us, what wrong we suffer from some who have ability to cast mist, and dark clouds, which overshadow the glory of the truth, and them that profess it. And although they acknowledge with us, that the truth is not sely discovered, yet they will tie all future discovery to a former light, and conceive they doe well in so doing. But God will by his truth shew their error, and exalte Jesus Christ the chiefe corner-stone, which the builders so much reject. And lest this should be thought to be the judgement 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 behalfe 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 & Law-giver, under whose Rule and government we desire to walke, 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 Masters joy. Untill which time we desire to spend these few dayes we have here to remain, to the glory of God, the honour of the Gospel, the Saints comfort, and our Countries 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.

Subscribed by us in the behalfe of seven Congregations or Churches of Christ in London. As also by a French Congregation of the same judgement.

Thomas Gunne.	John Spilsbery.	Paul Hoblon.	Benjamin Cockes.
John Mabbit.	Samuel Richardson.	Thomas Goare.	Thomas Kilikop.
Thomas Munden.	William Kiffen.	Isanferd Knolly.	Denis le Barbier.
George Tipping.	Thomas Patient.	Thomas Holms.	Christophle Duret.

To



A
CONFESSION OF FAITH
 of seven Congregations or Churches of Christ in London, which are commonly (though unjustly) called

A N A B A P T I S T S.



He Lord our God is but ^a one God, whose ^b subsistence is in himselfe; whose essence cannot be comprehended by any but himselfe; who only hath immortalitie, ^c dwelling in the light which no man can approach unto; who is in himselfe most ^d hely, every way ^e infinite, in ^f greatnesse, ^g wisdom, ^h power, love; ⁱ mercifull and gracious, long-suffering and abundant in goodnesse and truth, who giveth ^k being, moving, and preservation to all creatures.

I I.

In this divine and infinite being, there is the ^a Father, the ^b Word, and the ^c holy Spirit, each having the whole divine ^d essence, yet the essence undivided; all infinite without any beginning, therefore but ^e one God, who is not to be divided in nature, and being, but distinguished by severall peculiar relative properties.

I I I.

God hath ^a decreed in himselfe before the world was concerning all things, ^b whether necessary, ^c accidentall or voluntary, with all the circumstances of them, to worke, dispose, and bring about all things according to the

B

^a 1 Cor. 8. 6.
^b EJay 44. 6.
^c Chap. 46. 9.
^d Exod. 3. 14.
^e 1 Tim. 6. 16.
^f EJay 43. 15.
^g Psal. 147. 5.
^h Deut. 32. 3.
ⁱ Job 36. 9.
^j Jer. 10. 12.
^k Exod. 34. 6, 7.
^l Acts 17. 28.
^m Rom. 11. 36.

^a 1 Cor. 1. 3;
^b John 1. 1.
^c Chap. 15. 26
^d Exod. 3. 14.
^e 1 Cor. 8. 6.

^a Efs. 46. 10.
^b Ephes. 1. 11.
^c Rom. 11. 33.
^d Psal. 115. 3.
^e & 135. 6.
^f Psal. 33. 15.
^g 1 Sam. 10. 9-26.

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Pro. 21. 6.
Exod. 21. 13.
Pro. 16. 33.
Psal. 144.
Esa. 45. 7.
Jer. 14. 22.
Mar. 6. 28. 30.
Col. 1. 16. 17.
Num. 23. 19. 23.
Rom. 3. 4.
Jer. 10. 10.
Eph. 1. 4. 5.
Jud. 4. 6.
Psa. 16. 4e.
Gen. 1. 1.
Col. 1. 16.
Esa. 45. 12.
1 Cor. 1. 4. 5.
Eccles. 7. 29.
Gen. 3. 1. 4. 5.
2 Cor. 11. 3.
1 Tim. 2. 14.
Gal. 3. 22.
Rom. 5. 12.
Chap. 6. 22.
Ephes. 2. 3.
Job 38. 11.
Esa. 46. 10.
Eccles. 3. 14.
Mar. 10. 29.
Exod. 21. 13.
Pro. 16. 33.
Rom. 8. 28.
Jer. 31. 2.
Ephes. 1. 3. 7.
Chap. 2. 4. 9.
The. 5. 9.
AQ. 23. 38.
1 Cor. 5. 21.

the counsell 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 sin to their just condemnation, to the praise of his justice.

IV.

In the beginning God made all things very good; created man after his own image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honour, Satan using the subtilty of the Serpent to seduce first Eve, then by her seducing Adam, who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, where by 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 death, and other miseries in this world, and for ever, unlesse the Lord Jesus Christ set them free.

V.

God in his infinite power and wisdom; doth dispose all things to the end for which they were created; that neither good nor evil befalls any by chance, or without his providence; And that whatsoever befalls the Elect, is by his appointment; for his glory, and their good.

VII.

All the Elect being loved of God with an everlasting love, are redeemed, quickned, and saved, not by themselves, nor their own workes, lest any man should boast, but onely and wholly by God, of his free grace and

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and mercy through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth, might rejoyce in the Lord.

VII.

And this is life eternall, that we might know him the onely true God, and Jesus Christ whom hee hath sent. And on the contrary, the Lord will render vengeance in flaming fire, to them that know not God, and obey not the Gospell 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 mens lawes, or unwritten traditions, but) onely the word of God contained in the holy Scriptures, in which is plainly recorded whatsoever is needfull for us to know, beleeye, and practise, which are the onely rule of holinesse and obedience for all Saints, at all times, in all places to be observed.

IX.

The Lord Jesus Christ, of whom Moses and the Prophets wrote, the Apostles preached, hee is the Son of God, the brightnesse of his glory, &c. by whom hee made the world, who upholdeth and governeth all things that he hath made; who also when the fulnesse of time was come, was made of a woman; of the Tribe of 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 over-shadowing her, and he was also tempted as we are, yet without sin.

X.

Jesus Christ is made the Mediator of the new and everlasting Covenant of grace between God and Man, ever

Jer. 9. 23. 34.
1 Cor. 1. 30. 31.
1 Cor. 23. 6.
1 Joh. 17. 3.
Heb. 5. 9.
1 The. 1. 8.
1 Joh. 6. 36.
Col. 2. 23.
Mar. 15. 9. 6.
1 Joh. 5. 39.
2 Tim. 3. 15. 16.
Esa. 8. 20.
Gal. 1. 8. 9.
AQ. 5. 22. 23.
Gen. 3. 15.
Chap. 12. 18.
& 49. 10.
Dan. 7. 13.
& 9. 24. 25. 26.
1. 1. 2. 3. Heb. 1. 8.
c Gal. 4. 4. d Heb. 7. 14. Rev. 5. 5.
10. Rom. 1. 3. & 9. 10. Math. 1. 16 with Luke 3. 23.
26. Heb. 2. 16. 17. 53. 3. 4. 5. Heb. 4. 15.
1 Tim. 2. 5.
Heb. 9. 15.
John 14. 6

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^b Isa. 9. 6, 7. ever to be ^b perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

XI.

^a Prov. 8. 23. Unto this office he was appointed by ^a God from everlasting, and in respect of his manhood, from the womb called, separated, and ^aointed most fully and abundantly with all gifts necessary, God having without measure poured out his Spirit upon him.

XII.

^a Heb. 5. 4, 5, 6. Concerning his Mediatorship, the Scripture holds forth Christs call to his office: For ^a 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 sinne, that he should see his ^b seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand, ^all of mee ^r free and absolute grace towards Gods elect, and without any condition foreseene in them to procure it.

XIII.

^a Tim. 2. 5. Heb. 7. 24. Dan. 7. 13. Acts 4. 12. Luke 1. 33. John 14. 6. This office to bee Mediator, that is, to bee 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.

XIV.

^a Deut. 8. 15. with Acts 3. 22. ^b Heb. 3. 2. ^c 4. 14. ^d Psal. 2. 6. ^e 1 Cor. 5. 20. ^f Acts 26. 1. ^g Col. 1. 22. ^h John 16. 8. ⁱ Psal. 110. 3. ^k Cant. 1. 3. Job. 6. 44. ^l Psal. 4. 13. ^m 1 Tim. 4. 18. This office to which Christ is called, is threefold, as ^a a Prophet, ^b Priest, and ^c King: this number and order of offices is necessary, for in respect of our ^a ignorance, we stand in need of his Prophetical office. And in respect of our ^a great alienation from God, we need his Priestly office to reconcile us: and in respect of our ^a versnesse and utter inability to return to God, we need his Kingly office, to ^r convince, ^s subdue, ^h draw, ^u uphold and ^r preserve us to his heavenly Kingdome.

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XV.

Concerning the prophesie of Christ, it is that whereby hee hath ^a revealed the will of God, whatsoever is needfull for his servants to know and ^b obey; and therefore he is called not onely a Prophet and Doctor, and the ^c Apostle of our profession, and the ^d Angel of the covenant, but also the very ^e wisdome of God, in whom are hid all the treasures of wisdome and knowledge, who for ever continueth revealing the same truth of the Gospel to his people.

XVI.

That hee might bee a Prophet every way compcat, it was necessary hee should bee God, and also that hee should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, hee could not sutably have unfolded it in his own person to men.

clearly expressed in the Scriptures: he is called, The mighty God, *Isa. 9. 6.* That Word was God, *John. 1. 1.* Christ who is God over all. *Rom. 9. 5.* God manifested in the flesh, *Tim. 3. 16.* The same is very God, *John 5. 20.* He is the first *Rev. 1. 8.* he gives being to all things, and without him was novery God, *John 1. 2.* he forgiveth sins, *Matth. 9. 6.* he is before *Abraham. Job 8. 8.* he was and is, and ever will be the same *Heb. 1. 8.* he is alwayes with his to the end of the world, *Mat. 28. 20.* which could not be said of Iesus Christ: if he were not God. And to the Sonne he saith, Thy Throne, O God, is for ever and ever, *Heb. 1. 8. John 1. 18.* Also, Christ is not onely perfectly God, but perfect Man made of a woman, *Gal. 4. 4.* made of the seed of *David. Rom. 1. 3.* Coming out of the loyns of *David; Acts 2. 30.* of *Issac and Judah;* the seed of *David. Rom. 1. 3.* Coming out of the loyns of *David; Acts 2. 30.* of *Issac and Judah;* the seed of *Abraham,* *Gen. 22. 18.* In that the children were partakers of flesh and bloud, hee himselfe likewise took part with them, *Heb. 2. 14.* he took not on him the nature of Angels, but the seed of *Abraham,* *Gen. 22. 18.* So that we are bone of his bone, and flesh of his flesh. *Eph. 5. 30.* So that, he that sanctifieth, and they that are sanctified, are all of one, *Heb. 2. 11. See Acts 3. 22. Deut. 1. 5. Heb. 1. 1.*

XVII.

Concerning his ^a Priesthood, Christ having sanctified himselfe, hath appeared once to put away sinne by that one offering of himselfe a sacrifice for sinne, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed

^a John 1. 18. & 12. 49, 50. & 15. & 17. 8. Deut. 1. 8. 15. ^b Mar. 23. 10. ^c Heb. 3. 1. ^d Mal. 3. 1. ^e 1 Cor. 1. 24. Col. 2. 3.

John 1. 12. Acts 3. 22. with Deut. 18. 15. Heb. 1. 1.

That Iesus Christ is God, is wonderfull

^a John 17. 19. Heb. 5. 7, 8, 9. & 10. 12. Rom. 5. 19. Eph. 1. 2. Col. 1. 20. Ephes. 2. 14. 15, 16. Rom. 8. 26

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all Rites and Shadowes, &c. And is now entred within the vaile into the Holy of Holies, which is the presence of God. Also, he makes his people a spirituall House, an holy Priesthood; to offer up spirituall Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

XVIII.

This Priesthood was not legall or temporary, but according to the order of ^a Melchisedec, and is stable and perfect, not for a ^b time, but for ever, which is suteable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice and Altar: hee was a Priest according to both natures; he was a Sacrifice according to his humane nature; whence in ^c Scripture it is attributed to his body, to his ^d blood: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the blood of God. Hee was the Altar according to his ^e divine nature, it belonging to the ^f Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignitie then the Sacrifice it selfe.

XIX.

Concerning his Kingly office, ^a Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spirituallly governe 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 Prophecie and Priesthood to his elect, subduing their sinnes, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall feare by his spirit: by this his mighty

Heb. 9. 24. & 8.
1. 1 Pet. 2. 5.
Ioh. 4. 13, 14.

Heb. 7. 17.
Heb. 7. 16, 17, 29, 30, 31, 24, 25.

Heb. 5. 6.
Heb. 10. 10.
1 Pet. 1. 18. 19.
Col. 1. 20, 22.
e Heb. 9. 13.
A. G. 20. 28.
f Heb. 9. 14. & 13. 10, 12, 25.
Mat. 23. 17. Ioh. 37. 19.

a 1 Cor. 15. 4.
1 Pet. 3. 21, 22.
Mat. 28. 18, 19.
ae. Luke 24. 51.
Acts 1. 1. & 5. 30, 31. Ioh. 19. 36. Rom. 14. 9.
Ioh. 5. 26, 27.
Rom. 5. 6, 7, 8. & 14. 17. Gal. 5. 22, 23. Mark 1. 27. Heb. 1. 14. Ioh. 16. 15. Iob. 23. 8. Rom. 4. 22, 27. 18. Heb. 4. 17, 18. 2 Pet. 2.

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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 Sonne, and the glory of the Father and the Son in all his members.

XXI.

Jesus Christ by his death did purchase salvation for the Elect that God gave unto him: These onely have interest in him, and fellowship with him, for whom he makes intercession to his Father in the behalfe of, and to them alone doth God by his Spirit apply this redemption unto, as also the free gift of eternall life is given to them, and none else.

XXII.

Faith is the ^a gift of God, wrought in the hearts of the Elect by the Spirit of God; by which faith they come to know and believe the truth of the ^b Scriptures, and 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 fulnesse of the Spirit in its workings and operations, and so are inabled to cast their soules upon this truth that is 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; so that he still begets and nouriseth in them faith, repentance, love, joy, hope, and all the graces of the Spirit.

1 Cor. 15. 24, 28.
Heb. 9. 28.
2 Thess. 1. 9, 10.
1 Thess. 4. 15, 16.
17. Ioh. 17, 24, 26.

Ephes. 1. 14.
Heb. 5. 9.
Mat. 1. 21.
Ioh. 17. 6.
Heb. 7. 25.
1 Cor. 2. 9.
Rom. 8. 29, 30.
1 Ioh. 5. 12.
Ioh. 15. 13.
Ioh. 3. 16.

a Ephes. 2. 8.
Ioh. 6. 29.
& 4. 10.
Phil. 1. 29.
Gal. 5. 22.
b Ioh. 17. 17.
H. b. 4. 11, 12.
Ioh. 6. 63.

Mat. 7. 24, 25.
Ioh. 13. 10.
Ioh. 10. 28, 29.

1 Pet. 1. 4, 5, 6.
Ioh. 4. 13, 14.
25, 16.

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rit unto immortalitie; And though many stormes and flouds arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon; notwithstanding, through unbelief, and the temptations of Satan, the sensible fight 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 ingraven upon the palmes of his hands, and their names having been written in the booke of life from all eternitie.

XXIV.

Faith is ordinarily begotten by the preaching of the Gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no lesse power then that which raised Christ from the dead.

XXV.

The preaching of the Gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the Law, or preceding ministry of the Law; but onely and alone the naked soule, a sinner and ungodly to receive Christ crucified, dead, and buried, and risen againe, who is made a Prince and a Saviour for such sinners, as through the Gospel shall be brought to beleeve on him.

XXVI.

The same power that converts to faith in Christ, carrieth on the soule through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

XXVII

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XXVII.

All Believers 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 Sons of God, and joynt heires 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 all their sins by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sinne, by God, through the satisfaction that Christ hath made by his death for all their sinnes. And this applied (in the manifestation of it) through faith.

XXIX.

All beleevers are a holy and sanctified people, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, whereby the beleever proffereth a heavenly and Evangelicall obedience to all the commands which Christ as Head and King in his new covenant hath prescribed to them.

XXX.

All beleevers through the knowledge of that justification of life given by the Father, and brought forth by the blood of Christ, have as their great priviledge of that new covenant, peace with God, and reconciliation, whereby they that were as farre off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received the atonement.

XXXI.

All beleevers in the time of this life, are in a continuall warfare and combate against sin, selfe, the world, and the Devil; and are liable to all manner of afflictions,

C

ons,

a Rom. 10. 17.
1 Cor. 1. 28.
b Rom. 9. 16.
c Ezek. 16. 16.
Rom. 3. 12.
d Rom. 1. 16.
Ephes. 1. 19.
Col. 2. 12.

a Joh. 3. 14, 15.
& 1. 12.
Iia. 55. 1.
Ioh. 7. 37.

b 1 Tim. 2. 15.
Rom. 4. 5.
& 5. 8. Acts 5.
20. 31. & 2. 36.
1 Cor. 1. 32. 24.

a 1 Pet. 2. 5.
2 Cor. 12. 9.
b 1 Cor. 15. 20.
c Phila. 12. 13.
Ioh. 15. 5.
Gal. 2. 19. 20.

a 1 Thess. 1. 7.
Ioh. 6. 17. 21. &
20. 17.
Heb. 2. 11.
1 Ioh. 2. 16.
b Gal. 2. 19. 20

a 1 Ioh. 1. 7.
Heb. 10. 4. & 9.
26. 2 Cor. 5. 19.
Rom. 3. 23. Acts
13. 38. 39.
Rom. 5. 1. & 3.
25. 30.

a 1 Cor. 11.
2 Pet. 2. 9.
b Eph. 1. 4.
c 1 Ioh. 4. 16.
Mat. 23. 10.

a 2 Cor. 5. 19.
Rom. 5. 9. 10.

b IJa. 54. 10. &
26. 12.

c Eph. 2. 13. 14.
d Eph. 4. 7.
e Rom. 5. 10. 11.

a Rom. 7. 23. 24.
Eph. 6. 10. 11. 12.
13.

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b Heb. 2. 9. 10.
 a Tim. 3. 12.
 c Rom. 8. 29.
 1 Theſſ. 3. 3.
 Gal. 3. 19. 20.
 a Cor. 5. 7.

ons, tribulations, and persecutions, being 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 no faith.

XXXII.

d Deut. 3. 5.
 a Iohn 16. 33.
 b Iohn 15. 5.
 Phil. 4. 11.
 c Heb. 2. 9. 10.
 a Tim. 4. 18.

The onely strength by which the Saints are enabled to encounter with all oppositions and trials, is onely by Jesus Christ, who is the Captain of their salvation, being made perfect through 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 Kingdome.

XXXIII.

a Math. 11. 11.
 1 Theſſ. 1. 10. &
 1 Cor. 1. 2. Eph. 1. 1.
 b Rom. 1. 7. Acts 19. 8. 9. & 26. 18.
 c Cor. 6. 17. Rev. 18. 4.
 e Acts 2. 37. with 10. 37.
 d Rom. 10. 10.
 Mar. 18. 19. 20.
 Acts 2. 42.
 c Acts 9. 26.
 1 Pet. 5.

Jesus Christ hath here on earth a spiritual kingdome, which is his Church, whom he hath purchased and redeemed to himselfe as a peculiar inheritance; which Church is a company of visible Saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joyned to the Lord, and each to other, by mutuall agreement, in the practical enjoyment of the ordinances commanded by Christ their Head and King.

XXXIV.

a Math. 28. 18. 19. 20.
 b 1 Cor. 11. 24. & 1. 21. 2 Cor. 6. 18. Rom. 9. 4. 5.
 Phil. 1. 13. 3.
 d Rom. 3. 7. 10.
 c Ezek. 47. 2.

To this Church he hath made his promises, and given the signes of his covenant, presence, acceptation, love, blessing, and protection. Here are the fountains and springs of his heavenly graces, flowing forth to refresh and strengthen them.

XXXV.

a Acts 2. 41. 47.
 Bla. 4. 3. 1 Cor. 12. 6. 7. 12. 18.
 Ezek. 36. 40. 37.

And all his servants of all estates (are to acknowledge him to be their Prophet, Priest, and King;) and called thither

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thither to be enrolled among his household servants, to present their bodies and soules, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered Garden, to have communion here with his Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdome of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himselfe to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edifying of it selfe in love.

XXXVI.

b Cant. 4. 12.
 Eph. 2. 19. Rom. 12. 4. 5. 6. Col. 1. 12. & 2. 5. 6. 14.
 c Acts 26. 32.

d Acts 5. 4.
 e Acts 2. 44. 45. & 4. 34. 35.
 1 Luke 14. 26.
 1 Tim. 6. 11.

g Ep. 1. 4. 16.

Being thus joyned, every Church hath power given them from Christ, for their wel-being to chuse among themselves meet persons for Elders and Deacons, being qualified according to the Word, 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 impose on them either these or any other.

a Acts 1. 23. 26. & 6. 3. with 15. 22. 25.
 b Rom. 12. 7. 8.
 c 1 Tim. 3. 2. 6. 7. 8. 2 Cor. 12. 8.
 d Heb. 13. 7. 17.
 1 Pet. 5. 1. 2. 3.

d 1 Pet. 4. 15.

XXXVII.

That the Ministers lawfully called, as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.

Heb. 7. 4. Ioh. 10. 34. Acts 20. 28. 29. Rom. 12. 7. 8.
 Heb. 13. 7. 17.
 1 Pet. 5. 6. 2. 3.

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XXXVIII.

The Ministers of Christ ought to have whatsoever they shall need, supplied freely by the Church, that according to Christs ordinance they that preach the Gospel should live of the Gospel by the law of Christ.

Baptisme is an ordinance of the new Testament, given by Christ; to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lords supper.

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water, it being a signe, must answer the things signified, which is, that interest the Saints have in the 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 reigne with Christ.

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

The person designed by Christ to dispence Baptisme, the Scripture holds forth to be a Disciple; it being no where tied to a particular Church, officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

Christ hath likewise given power to his Church to receive in, and cast out, any member that deserves it; and

1 Cor. 9. 7, 14.
Gal. 3. Phil. 4. 15, 16.
b 2 Cor. 12. 13.
1 Tim. 5. 17.
Psal. 110. 1.
a Matth. 28. 19.
19 John 4. 1.
Mark 16. 15, 16.
Acts 2. 37, 38, & 8. 36, 37, 38, & 18.
a Matth. 3. 6, 16.
Mark 1. 9, 10.
Iord. n. in Greek Joh. 1. 13.
Acts 8. 38.
b Rev. 1. 5, & 7. 14. with Heb. 10. 22.
c Rom. 6. 3, 4, 5, 6 & Cor. 5. 28, 29.
1 Pet. 3. 16.
Ephes. 3. 7.
Miso 26. 15.
Joh. 4. 2.
Acts 20. 7.
Chap. 11. 10.
1 Cor. 11. 24.
with 1 Cor. 10. 16, 17.
Rom. 16. 2.
Mat. 18. 17.

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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.

LXIII.

And every particular member of each Church, how excellent, great, or learned soever, is subject to this censure and judgement; & that the Church ought not without great care and tenderesse, and due advice, but by the rule of faith to proceed against her members.

XLIV.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office, are to governe, oversee, visite, watch; So likewise for the better keeping thereof, in all places by the members, he hath given authoritie, and laid dutie upon all to watch over one another.

XLV.

Also such to whom God hath given gifts in the Church, may and ought to Prophecie, according to the proportion of faith, & so to teach publicly the Word of God, for the edification, exhortation, and comfort of the Church.

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 subject to failings, there will be difference in the true constituted Church) untill they have in due order, and tenderesse, sought redresse thereof.

XLVII.

And although the particular Congregations be divided

1 Cor. 5. 4, 5.
13. with 22.
2.
a Cor. 2. 6.
Mat. 18. 16.
17. 1.
Acts 11. 2, 3.
1 Tim. 5. 19, 20.
21.
Col. 4. 17.
Acts 15. 1, 2.
Act. 20. 27, 28.
Heb. 13. 17, 2.
Mat. 24. 45.
1 Thes. 5. 2, 1.
Jude 3. 20.
Heb. 10. 34, 37.
& 12. 19.
1 Cor. 14. 3.
&c.
Rom. 12. 6.
1 Pet. 4. 10, 11.
1 Cor. 12. 7.
1 Thes. 4. 9.
Rev. 2. 26.
Chap.
Acts 16. 32.
1 Cor. 11. 10.
1 Cor. 12. 27.
Aude 100.
Rev. 20. 28, 29.
Acts 15. 1. 2.
Rom. 16. 1.
2 Tim. 1. 2.
1 Tim. 5. 17.
1 Tim. 5. 17.

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1 Cor. 4. 17. **stinct** and severall **bodies**, every one as a compact and knit **Citie** within it selfe; yet are they all to walke by one rule of truth; So also they (by all meanes convenient) are to have the counsell and helpe of one of another, if necessitie require it, as members of one body, in the common faith, under Christ their head.

XLVIII.

A civill **Magistracy** is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not onely for wrath, but for conscience sake; and that we are to make supplications and prayers for Kings, and all that are in authoritie, that under them we may live a quiet and peaceable life, in all godlinesse and honesty.

Magistracy of this Kingdome wee acknowledge to be the King and Parliament (now established) freely chosen by the Kingdome, and that we are to maintaine and defend all civill Lawes and civill Officers made by them, which are for the good of the Commonwealth: and wee acknowledge with thankfulness that God hath made this present King and Parliament honorable in throwing down the Prelaticall Hierarchy, because of their tyranny and oppression over us, under which this Kingdome long groaned, for which we are ever engaged to bleesse God; and honour them for the same: and concerning the worship of God; there is but one Law-giver, which is able to save and destroy, James 4. 12. which is Jesus Christ, who hath given Lawes and Rules sufficient in his Word for his worship; and for any to make more, were charge Christ with want of wildome, or faithfulness, or both, in not making Lawes enough, or not good enough for his house: surely it is our wildome, dutie, and priviledge, to observe Christs Lawes onely, Psal. 2. 6. 9, 10, 12. so it is the Magistrates dutie to tender the libertie of mens consciences, Eccl. 8. 8. (which is the tenderest thing unto all conscientious men & most dear unto them, and without which all other libertie will not be worth the naming, much lesse joyning) and so protect all under them from all wrong, injury, oppression and molestation; so its our dutie not to be wanting in nothing which is for their honour and comfort and whatsoever is for the well-being of the Common-wealth wherein we live; it is our dutie to do, and we beleve it to be our expresse dutie, especially in matters of Religion, to be fully perswaded in our minds of the lawfulness of what we doe, as knowing whatsoever is not of faith is sin: and as wee cannot doe any thing contrary to our understandings and consciences, so neither can we forbear the doing of that which our understandings and consciences bind us to doe: and if the Magistrate should require us to doe otherwise, we are to yeeld our persons in a passive way to their power, as the Saints of old have done, Jam. 5. 4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least cause) of the truth of the Lord Jesus Christ, 1 Pet. 3. 14.

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XLIX.

But in case we finde not the Magistrate to favour us herein; yet wee dare not suspend our practice, because we believe we ought to goe on in obedience to Christ, in professing the faith which was once deliver'd to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnesse to the truth of the old and new Testament unto the death, if necessitie require, in the midst of all tryals and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembring alwayes, that we ought to obey God rather then men, who will when we have finished our course, and kept the faith, give us the Crowne of righteousness; to whom wee must give an account of all our actions; and no man being able to discharge us of the same.

L.

It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth; and in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vaine Oaths the Lord is provoked, and this Land mournes.

L I.

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that we defraud no man of any thing, but to doe unto all men, as we would they should doe unto us.

L II.

There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe

1 Act. 2. 40, 41
& 4. 19.
& 5. 28, 29, 41
& 20. 23.
1 Thef. 3. 3.
Phil. 1. 28, 29.
Dan 3. 16, 17.
& 6. 7. 10. 22.
23.
1 Tim. 6. 13,
14, 15.
Rom. 12. 1. 8.
1 Cor. 14. 37.
1 Rev. 2. 20.
2 Tim. 4. 6, 7,
8.
Rom. 14. 10, 12.
2 Cor. 5. 10.
Psal. 49. 7.
Psal. 50. 22.

Act. 8. 38.
& 10. 12, 35, 44
Rom. 16. 23.
Deut. 6. 13.
Rom. 1. 9.
2 Cor. 10. 11.
Jer. 4. 2.
Heb. 6. 16.

1 Thef. 4. 6.
Rom. 13. 5, 6, 7
Mat. 22. 21.
Tit. 3.
1 Pet. 2. 15, 17.
& 5. 5.
Eph. 5. 21, 23.
& 6. 1, 9.
Tit. 3. 1, 2, 3.
Act. 24. 15.

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1 Cor. 5. 10.
Rom. 14. 11.

himselfe 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 Lawfull 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 doe unto every man (of what judgement, soever) as we would they should doe unto us, that as our practice is, so it may prove us to be a conscionable, quiet, and harmlesse people, (no wayes dangerous or troublesome to humane 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 then 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 doe us that friendly part to keep us from the word of God, that we see not, we shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and torments of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing 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 Heresie, here do we with the Apostle acknowledge, that after the way they call heresie, we worship the God of our Fathers, disclaiming all Heresies (rightly so called) because they are against Christ, to be stedfast and immoveable, alwayes abounding in obedience to Christ, and knowing our labour shall not be in vain in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine own cause; Remember how the foolish man blasphemeth thee daily.
O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

Come Lord Jesus, come quickly,

F I N I S.