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# A CONFESSION 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 after the way which they call heresie, 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 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, bear witnesse of the evill; but if well, why smitest 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.

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.

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# TO THE RIGHT HONO-rable the Lords, Knights, Citi-zens and Burgeſſes in Parliament aſſembled.

*Right Honorable and moſt Noble Patriots,*

IN as 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 that 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 endevour, 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.*



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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 shal 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 doe 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 precious among the Saints till the coming of King Iesus.

## To the judicious and impartiall READER.

COURTEOVS READER;

IT *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* Schismatiques, *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 Jesus 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 falsly, 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 ye are not of the world, but I have chosen you out of the world, therfore 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 Jesus 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 glad also with exceeding joy.

*Our Lord Jesus 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,

Act. 28. 22.

Mat 5. 11, 12.

Mat. 10. 24, 25

Joh 15. 18, 19, 20, 21. See Acts 21. 28. 30, 31. & 14. 22. 2 Tim. 3. 12. 1 Pet. 4. 13.

Luk 23. 2, 5.

Acts 24. 1, 5. & Acts 18. 13.

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for it is not fit he ſhould live; *Saying*, This fellow perſwadeth 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 *Lydia* 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's 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's fit ſuch perſons ſhould be taken notice of and accordingly puniſhed.*

Luk. 23 2. 14. Mat. 15. 1. to 9 Joh. 10. 20. Act. 26. 24, 25 Act. 17. 18, 19. Mark. 14. 64. Mat. 5. 1. 2. & 13. 2. Acts 20. 20. Act. 13. 15, 16 & 2. 2. Act. 16. 13, 14. Act. 20. 7, 8, 9. Act. 28. 30, 31.

*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 his,* 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:

Acts 7. 48. Act. 17. 24, 25. 1 Cor. 3. 16. 1 Cor. 6. 3. 19. 1 Pet. 2. 4, 5. Joh. 4. 20. &c. Acts 24. 16. Exod. 23. 2. 1 King. 22. 6, 7, &c. Acts 1. 14, 15. Luk. 12. 32. Mat. 7. 13, 14. Rev. 13. 7. 16. 17. Acts 4. 13. Acts 18. 1, 2, 3. 25



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 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.*

1 Pet. 4. 10, 11. See 1 Cor. 14. 3. 26. 31. Luke 23. 12. Joh. 9. 22. See 1 Cor. 1. 10. 11. Iohn 17. 21. Eph. 4. 3. to 17.

*As the Watchmen deale with the Spouſe of Chriſt, in her ſeeking her beloved, ſo they deale with us, they finding us out of that common and broad way themſelves walke in, they ſmite us, and take away our vaile, and vaile 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 indeavour 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 thankfulneſſe and joy, although no man ſhould ſpeak for us to thoſe in authoritie, 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*

Song 3. 2. 5. with 5, 6, 7. Acts 16. 10. Mat. 7. 3, 4, 5. Acts 17. 5, 6, 7.

*In a ſmall Treatiſe, intituled, *Briefe Conſiderations on Dr Featly his Booke*, intituled, *The dipper dipt*, by *Samuel Richardſon.*

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*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 professe 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 our selves, and the truth we profess, from such unjust aspersions, that it may be at liberty, though we be in bonds, wee 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 wee here declare, that it may appeare to the consciences of them that feare God, what wrong we suffer from some who have ability to cast mists,* Iude 14 15. *and dark clouds, which overshadow the glory of the truth, and them that professe it. 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 doe well in so doing. But God will by his truth shew their error, and exalt 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 wee bee 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* 2 Thess. 1. 8. *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 Hobson. | Benjamin Cockes. |
| John Mabbit. | Samuel Richardson | Thomas Goare. | Thomas Kilikop. |
| Thomas Munden | William Kiffen. | Hanserd Knollys | Denis le Barbier. |
| George Tipping. | Thomas Patient. | Thomas Holms. | Christophle Durer. |

To

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

## I.

THe 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] holy, every way [e] infinite, in [f] greatnesse, [g] wisdome, [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.

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

## II.

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.

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

## III.

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

[a] Esa. 46. 10. Ephes. 1. 11. Rom. 11. 33.
[b] Psal. 115. 3. & 135. 6.
[c] Psal. 33. 11. 1 Sam. 10. 9. 20



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Pro. 21. 6. Exod. 21. 13. Pro. 16. 33. Pſal. 144. Eſa. 45. 7. Jer. 14. 22. Mat. 6. 28. 30. Col 1. 16, 17. Nu. 23. 19, 20 Rom. 3. 4. Jer. 10. 10. Eph. 1. 4, 5. Jud. 4. 6. Pro. 16. 4.

the counſell of his own will, to his glory: (yet without being the Author of ſin, or having fellowſhip with any thercin) in which appeares his wiſdome in diſpoſing all things, unchangeableneſſe, power, and faithfulneſſe in accompliſhing his decree: and God hath before the foundation of the world, foreordained ſome men to eternall 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.

[a] Gen. 1. 1. Col. 1. 16. Eſa. 45. 12. [b] 2 Cor. 1. 5-45, 46. [c] Eccleſ. 7. 29. [d] Gen. 3. 1-4, 5. 2 Cor. 11. 3. [e] 1 Tim. 2. 14. [f] Gal. 3. 22. [g] Rom. 5. 12, 18, 19. Chap. 6. 22. Epheſ. 2. 3.

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

V.

[a] Job 38. 11. [b] Eſa. 46. 10, 11. Eccleſ. 3. 14. [c] Mat. 10. 29, 30. Exod. 21. 13. Pro. 16. 33. [d] Rom. 8. 28.

God in his infinite [a] power and wiſdome, doth [b] diſpoſe all things to the end for which they were created, that neither good nor evill befals any by chance, or without his [c] providence; And that whatſoever befals the Elect, is by his appointment, for his glory, and their [d] good.

VI.

[a] Jer. 31. 3. [b] Epheſ. 1. 3, 7. Chap. 2. 4, 9. [c] Pſal. 5. 9. [d] Act. 13. 38. [e] 2 Cor. 5. 21.

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



and mercy through Jeſus Chriſt, who is made unto us by God, [d] wiſdome, righteouſneſſe, ſanctification, and redemption, and all in all, that he that rejoyceth, might rejoyce in the Lord. Ier. 9. 23, 24. [d] 1 Cor. 1. 30, 31 Ier. 23. 6.

VII.

[a] Ioh. 17. 3. Heb. 5. 9. [b] 1 Theſ. 1. 8. Ioh. 6. 36.

And [a] this is life eternall, that we might know him the onely true God, and Jeſus Chriſt whom hee hath ſent. And [b] 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.

[a] Col. 2. 23. Mat. 15. 9. 6. [b] Ioh. 5. 39. 2 Tim. 3. 15, 16, 17. Eſa. 8. 20. Gal. 1. 8, 9. Acts 3. 22, 23.

The rule of this knowledge, faith, and obedience, concerning the worſhip of God, in which is contained the whole duty of man, is (not [a] mens lawes, or unwritten traditions, but) onely the word of God contained in the holy [b] Scriptures, in which is plainly recorded whatſoever is needfull for us to know, beleeve, and practiſe, which are the onely rule of holineſſe and obedience for all Saints, at all times, in all places to bee obſerved.

IX.

[a] Gen. 3. 15. Chap. 22. 18. & 49. 10. Dan. 7. 13. & 9. 24, 25, 26. [b] Pro. 8. 23. Ioh. 1. 1, 2, 3. Heb. 1. 8 [c] Gal. 4. 4. [d] Heb. 7. 14. Rev. 5. 5. with Gen. 49. 9, 10. Rom. 1. 3. & 9. 10. Matth. 1. 16 with Luke 3. 23. 26. Heb. 2. 16. Iſa. 53. 3, 4, 5. Heb 4. 15.

The Lord Jeſus Chriſt, of whom [a] *Moſes* and the Prophets wrote, the Apoſtles preached, hee is the [b] 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 [c] 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.

[a] 1 Tim. 2. 5. Heb. 9. 15. Iohn 14. 6.

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



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ever to be [b] perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

[b] Isa. 9. 6, 7.

XI.

Unto this office he was appointed by [a] God from everlasting, and in respect of his manhood, from the womb called, separated, and [b] anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him.

[a] Prov. 8. 23. Isa. 42. 6. & 49. 1; [b] Isa. 11. 2, 3, 4, 5. & 61. 1, 2. with Luke 4. 17, 22. John 1. 14. 16. & 3. 34.

XII.

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 speciall 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, [c] all of meer free and absolute grace towards Gods elect, and without any condition foreseene in them to procure it.

[a] Heb. 5. 4, 5, 6.

[b] Isa. 53. 10 11.

[c] John 3. 16. Rom. 8. 32.

XIII.

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.

[1] Tim. 2. 5. Heb. 7. 24. Dan. 7. 14. Acts 4. 12. Luke 1. 33. John 14. 6.

XIV.

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 [d] ignorance, we stand in need of his Propheticall office. And in respect of our great [e] alienation from God, wee need his Priestly office to reconcile us: and in respect of our aversnesse and utter inability to return to God, wee need his Kingly office, to [f] convince, [g] subdue, [h] draw, [i] uphold and [k] preserve us to his heavenly Kingdome.

[a] Deut. 18. 15, with Acts 3. 22, 23. [b] Heb. 5. 1. & 4. 14, 15. [c] Psal. 2. 6. [d] 2 Cor. 3. 20. Acts 26. 18. [e] Col. 1. 21 [f] John 16. 8. [g] Psal. 110. 3. [h] Cant. 1. 3. Jer. 31. 3. [i] Psal. 54. 13. [k] 2 Tim. 4. 18.



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.

[a] John 1. 18 & 12. 49, 50. & 15. & 17. 8. Deut. 18. 15. [b] Mat. 28. 20. [c] Heb. 3. 1. [d] Mal. 3. 1. [e] 1 Cor. 1. 24. Col. 2. 3.

XVI.

That hee might bee a Prophet every way compleat, 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 suitably have unfolded it in his own person to men.

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

That Jesus Christ is God, is wonderfull clearly expressed in the Scriptures: he is called The mighty God, *Isa.* 9. 6. The Word was God, *Joh.* 1. 1. Christ who is God over all *Rom.* 9. 5. God manifested in the flesh, 1 Tim. 3. 16. The same is very God, *1 John* 5. 20. He is the first *Rev.* 1. 8. he gives being to all things, and without him was nothing made, *John* 1. 2. he forgiveth sins, *Matth.* 9. 6. he is before *Abraham*, *Joh.* 8. 58. he was and is, and ever will be the same *Heb.* 13. 8. he is alwayes with his to the end of the world, *Mat.* 28. 20. which could not be said of Jesus 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 *Jesse* and *Judah*, *Acts* 13. 23. In that the children were partakers of flesh and blood, hee himselfe likewise took part with them, *Heb.* 2. 14. he took not on him the nature of Angels, but the seed of *Abraham*, v. 16. So that we are bone of his bones, 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. 18. 15. *Hebr.* 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 all

[a] John 17. 19. Heb. 5. 7, 8, 9. & 10. 12. Rom. 5. 10 Eph. 5. 2. Col. 1. 20. Ephes. 2. 14, 15, 16 Rom. 3.

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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.

Heb. 9. 24. & 8. 2. 1 Pet. 2 5. Joh. 4. 23, 24.

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] bloud: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the bloud 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 dignity then the Sacrifice it selfe.

a Heb. 7. 17.
b Heb. 7. 16, 18, 19, 20, 21, 24, 25.
c Heb. 5. 6.
d Heb. 10. 19. 1 Pet. 1. 18, 19. Col. 1. 20. 22.
e Heb. 9. 13. Acts 20. 28.
f Heb. 9. 14. & 13. 10, 12, 15. Mat. 23. 17. John 17. 19.

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 spiritually 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 Propheste 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

a 1 Cor. 15. 4. 1 Pet. 3. 21, 22. Mat. 28. 18, 19, 20. Luke 24. 51. Acts 1. 2. & 7. 30, 31. John 17. 2. Mat. 28. 18. Rom. 14. 9. John 5. 26, 27. Rom. 5. 6, 7, 8. & 14. 17. Gal. 5. 2 Sam. Mark 1. 27. Heb. 1. 14. John 16. 23. Joh. 1. 2. Rom. 8. 28, 17 18. Eph. 4 17, 18. 2 Pet. 2.



mighty power he ruleth the vessels of wrath, using, limiting and restraining them as it seems good to his infinite wisdome.

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.

1 Cor. 15. 24, 28. Heb. 9. 28. 2 Thess. 1. 9, 10 1 Thess. 4. 15, 16, 17. Joh. 17, 21. 26.

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.

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

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 thus believed.

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

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 nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spi-

Mat. 7. 24. 25 Joh. 13. 10. John 10. 28, 29

1 Pet. 1 4, 5. Isa. 40. 11. 140 35, 36.

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rit unto immortalitie; And though many stormes 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 fastned 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 ingraven upon the palmes of his hands, and their names having been written in the booke of life from all eternitie.

XXIV.

a Rom. 10. 17. 1 Cor. 1. 21. b Rom. 9. 16. c Ezek. 16. 6. Rom. 5. 12. d Rom. 1. 16. Ephes. 1. 19. Col. 2. 12.

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

XXV.

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

b 1 Tim. 1. 15. Rom. 4. 5. & 5. 8. Acts 5. 30, 31. & 2. 36. 1 Cor. 1. 22. 24.

The preaching of the Gospel to the conversion of sinners, is [a] absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the Law, or preceding ministery of the Law; but onely and alone the naked soule, a [b] 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.

a 1 Pet. 1. 5. 2 Cor. 12. 9. b 1 Cor. 15. 10. c Phil. 2. 12, 13. Joh. 15. 5. 1 Gal. 2. 19, 20.

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

XXVII



XXVII.

a 1 Thess. 1. 1. Joh. 17. 21. & 20. 17. Heb. 2. 11. 1 Joh. 4. 16. b Gal. 2. 19, 20

[a] 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 [b] Sons of God, and joynt heires with Christ, to whom belong all the promises of this life, and that which is to come.

XXVIII.

a 1 Joh. 1. 7. Heb. 10. 14. & 9. 26. 2 Cor. 5. 19. Rom. 3, 25. Acts 13. 38, 39. Rom. 5. 1. & 25, 30.

Those that have union with Christ, are justified from [a] all their sins by the bloud 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.

a 1 Cor. 1. 2. 1 Pet. 2. 9. b Eph. 1. c 1 John 4. 16. Mat. 28. 20.

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

XXX.

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

b Isa. 54. 10. & 26. 12.

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

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

XXXI.

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

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

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ons, [b] tribulations, and persecutions, being [c] predestinated and appointed thereunto, and whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right by them who have [d] no faith.

b Heb.2.9,10. 2 Tim.3.12. c Rom.8.29. 1 Thess.3.3. Gal.2.19,20. 2 Cor.5.7. d Deut.2.5.

## XXXII.

The onely strength by which the Saints are enabled to encounter with all oppositions and [a] trials, is [b] onely by Jesus Christ, who is the Captain of their salvation, being made perfect through [c] sufferings, who hath engaged his faithfulnesse 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.

a John 16.33. b John 15.5. Phil.4.13. c Heb.2.9,10. d 2 Tim.4.18.

## XXXIII.

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

a Matth.11.11, 1 Thess.1.5. & 1 Cor.1.2. Eph. 1.1 b Rom.1.7. Acts 19.8,9. & 26.18. 2 Cor 6.17. Rev. 18.4. c Acts 2.37. with 10.37. d Rom.10.10. Mat.28.19,20. Acts 2.42. e Acts 9.26. 1 Pet.2.5.

## XXXIV.

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

a Mat.28.18, 19,20. b 1 Cor.3.11. 24. & 3.21.2 Cor.6. 18. Rom. 9.4,5. Psal.133.3. d Rom.3.7. 10. e Ezek.47.2.

## XXXV.

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

a Acts 2.41.47. Isa.4.3. 1 Cor. 12.6,7,12,18. Ezek.20.40.37.



thither to be enrolled among his houshold servants, to present their bodies and soules, and to bring their gifts God hath given them, to bee under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered [b] Garden, to have communion here with his Saints, that they may be assured that they are made meet to bee partakers of their [c] inheritance in the Kingdome of God; and to supply each others wants, inward and outward; (and although each person hath a [d] propriety in his own estate, yet they are to supply each others wants, according as their [e] necessities shall require, that the name of Jesus [f] 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 [g] according to the effectuall working of every part, to the edifying of it selfe in love.

b Cant.4.12. Eph.2.19. Rom. 12.4,5,6. Col. 1.12. & 2.5,6,19. c Acts 20.32. d Acts 5.4. e Acts 2.44,45. & 4.34,35. f Luke 14.26. 1 Tim.6.1. g Eph.4.16.

## XXXVI.

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

a Act.1.21.26. & 6.3. with 15.22, 25. b Rom.12.7,8. c 1 Tim.3.2,6,7. 8. 1 Cor.12.9. 28. Heb.13.7,17. 1 Pet.5.1, 2,3. d 1 Pet.5.3.

## 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.5.4. Joh.15. 3,4. Acts 20.28, 29. Rom.12.7,8. Heb.13.7,17. 1 Pet.5.1,2,3.



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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.

b 1 Cor. 9. 7, 14. Gal. 6. 8. Phil. 4. 15, 16. b 2 Cor. 10. 4. 1 Tim. 1. 9. Heb. 10 3.

## XXXIX.

Baptisme is an ordinance of the a 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.

a Matth. 28. 18, 19. John 4. 1. Mark 1. 14, 15, 16. Acts 2. 37, 38, & 8. 36, 37, 38, & 16. 32, 33.

## XL.

That the way and manner of the a 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 b 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 bee raised by the power of Christ, in the day of the resurrection, to reigne with Christ.

a Matth. 3. 4. 16. Mark 1. (vers. 9. reads [into Iordan] in Greek. Joh. 3. 23. Act. 8. 38 b Rom. 6. 4, 5, 6 Col. 2. 12, 13.

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

## XLI.

The person designed by Christ to dispence Baptisme, the Scripture holds forth to bee 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.

Isa. 8. 16. Ephes. 3. 7. Mat. 28. 19. Joh. 4. 2. Acts 20. 7. Chap. 13. 10. 1 Cor. 11. 24. with 1 Cor. 10 16, 17.

## XLII.

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

Rom. 16. 17. Mat. 18. 17.



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.

1 Cor. 5. 4. 11; 13. with 12. 6. 2, 3. 2 Cor. 2. 6, 7.

## 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 tenderness, and due advice, but by the rule of faith to proceed against her members.

Mat. 18. 16, 17, 18. Acts 11. 2, 3. 1 Tim. 5. 19, 20 21. Col. 4. 17. Acts 15. 1, 2, 3.

## 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.

Act. 20, 27, 28 Heb. 13. 17. 24 Mat. 24. 45. 1 Thes. 5. 12, 14 Jude 3 20. Heb. 10. 24, 25 & 12. 15.

## 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 publickly the Word of God, for the edification, exhortation, and comfort of the Church.

1 Cor. 14. 3 &c. Rom. 12. 6. 1 Pet. 4. 10, 11. 1 Cor. 12. 7. 1 Thes. 5. 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 subject to failings, there will be difference in the true constituted Church) untill they have in due order, and tenderness, sought redresse thereof.

Rev. 2. & 3. Chap Acts 15. 12. 1 Cor. 3. 10 Heb. 10. 25 Jude 19. Rev. 2. 20, 21. 24. Act. 15. 1, 2. Rom. 15. 1. & 15. 2, 3

## XLVII.

And although the particular Congregations be distinct

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

[a] 1 Cor. 4. 17. & 14. 33. 36. & 16. 1.
[b] Psal. 122. 3. Ephes. 2. 12. 19 with Rev. 21.
[c] 1 Tim. 3. 15. & 6. 13, 14. 1 Cor. 4. 17.
[d] Act. 15. 2, 3. Cant. 8. 8, 9. 2 Cor. 8. 1. 4. 13, 14.

## XLVIII.

A civill [a] 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.

[a] Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14 1 Tim 2. 1, 2, 3.

The supreame Magistracy of this Kingdom 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 thankfulnesse 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 Kingdom long groaned, for which we are ever ingaged to blesse 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 to charge Christ with want of wisdome, or faithfulnesse, or both, in not making Lawes enough, or not good enough for his house: surely it is our wisdome, 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 liberties will not be worth the naming, much lesse injoying) and to 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 beleeve it to be our expresse dutie, especially in matters of Religion, to be fully perswaded in our minds of the lawfulnesse 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 forbeare 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 title) of the truth of the Lord Jesus Christ, 1 *Pet.* 5. *Gal* 5.





## XLIX.

But in case we finde not the Magistrate to favour us herein; [a] 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 [b] obey God rather then men, who will when we have finished our course, and kept the faith, give us [c] the Crowne of righteousnesse; to [d] whom wee must give an account of all our actions, and no man being able to discharge us of the same.

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

## 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 righteousnesse, for confirmation of truth, and ending of all strife; and that by rash and vaine Oaths the Lord is provoked, and this Land mournes.

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

## LI.

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.

1 Thes. 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.

## LII.

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

*Acts 24. 15.

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2 Cor. 5. 10. himselfe to God, that every one may receive the things
Rom. 14. 12. 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 becommeth 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 confesse 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 shew us from the word of God that wee 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 tortures 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 shal call what we have said Heresie, then do we with the Apostle acknowledge, that after the way they call heresie, worship we 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, as 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.

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