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THE CONFESSION OF FAITH,

Of those CHURCHES which are commonly (though falsly) called ANABAPTISTS;

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

ACTS 4. 20.

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

ISA 1. 8. 20.

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

2 COR. 1. 9, 10.

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

LONDON,

Printed in the yeare of our Lord, 1644.

TO
ALL THAT DESIRE
The lifting up of the Name of the LORD JESUS in sincerity, the poore despised Churches of God in *London* send greeting, with prayers for their farther increase in the knowledge of CHRIST JESUS.

WEE *question not but that it will seeme strange to many men, that such as wee are frequently termed to be, lying under that calumny and black brand of Heretickes, and sowers of division as wee doe, should presume to appeare so publickly as now wee have done: But yet notwithstanding wee may well say, to give answer to such, what* David *said to his brother, when the* Lords *battell was a fighting,* 1 Sam. 29. 30. Is there not a cause? *Surely, if ever people had cause to speake for the vindication of the truth of* Christ *in their hands, wee have, that being indeed the maine wheele at this time that sets us aworke; for had any thing by men been transacted against our persons onely, wee could quietly have sitten still, and committed our Cause to him who is a righteous Judge, who will in the great day judge the secrets of all mens hearts by Jesus Christ: But being it is not onely us, but the Truth professed by us, wee cannot, wee dare not but speake; it is no strange thing to any observing man, what sad changes are laid, not onely by the world, that know not God, but also by those that thinke themselves much wronged, if they be not looked upon as the chiefe Worthies of the Church of God, and Watchmen of the Citie: But it hath fared with us from them, as from the poore Spouse seeking her Beloved,* Cant. 5. 6, 7. *They finding us out of that common road-way themselves walke, have smote us and taken away our vaile, that so wee may by them be* ~~recommended~~ *odious in the eyes of all that behold us, and in the hearts of all that thinke upon us, which they have done both in Pulpit and Print, charging us with holding Free-will, Falling away from grace, denying Originall sinne, disclaiming of Magistracy, denying to assist them either in persons*

or purse in any of their lawfull Commands, doing acts unseemly in the dispensing the Ordinance of Baptisme, not to be named amongst Christians: All which Charges wee disclaime as notoriously untrue, though by reason of these calumnies cast uponus, many that feare God are discouraged and forestalled in harbouring a good thought, either of us or what wee professe; and many that know not God incouraged, if they can finde the place of our meeting, to get together in Clusters to stone us, as looking upon us as a people holding such things, as that wee are not worthy to live; Wee have therefore for the clearing of the truth wee professe, that it may be at libertie, though wee be in bonds, briefly published a Confession of our Faith, as desiring all that feare God, seriously to consider whether (if they compare what wee here say and confesse in the presence of the Lord Jesus and his Saints) men have not with their tongues in Pulpit, and pens in Print, both spoken and written things that are contrary to truth; but wee know our God in his owne time will cleere our Cause, and lift up his Sonne to make him the chiefe corner-stone, though he has been (or now should be) rejected of Master Builders. And because it may be conceived, that what is here published, may be but the Judgement of some one particular Congregation, more refined then the rest; Wee doe therefore here subscribe it, some of each body in the name, and by the appointment of seven Congregations, who though wee be distinct in respect of our particular bodies, for conveniency sake, being as many as can well meete together in one place, yet are all one in Communion, holding Jesus Christ to be our head and Lord; under whose government wee desire alone to walke, in following the Lambe whereseever he goeth; and wee beleeve the Lord will daily cause truth more to appeare in the hearts of his Saints, and make them ashamed of their folly in the Land of their Nativitie, that so they may with one shoulder, more studie to lift up the Name of the Lord Jesus, and stand for his appointments and Lawes; which is the desires and prayers of the contemned Churches of Christ in London *for all Saints.*

Subscribed in the Names of seven Churches in *London.*

William Kiffen.	*Thomas Skippard.*	*Thomas Killcop.*
Thomas Patience.	*Thomas Munday.*	*Paul Hobson.*
John Spilsbery.	*Thomas Gunne.*	*Thomas Goare.*
George Tipping.	*John Mabbatt.*	*Joseph Phelpes.*
Samuel Richardson.	*John Webb.*	*Edward Heath.*

THE CONFESSION

Of FAITH, of those Churches which are commonly (though falsly) called ANABAPTISTS.

I.

THat GOD as he is in himselfe, cannot be comprehended of any but himselfe, [a] dwelling in that inaccessible light, that no eye can attaine unto, whom never man saw, nor can see; that there is but [b] one God, one Christ, one Spirit, one Faith, one Baptisme; [c] one Rule of holinesse and obedience for all Saints, at all times, in all places to be observed.

a 1 Tim. 6. 16.
b 1 Tim. 2. 5. Eph. 4. 4, 5, 6. 1 Cor. 12. 4, 5, 6, 13. Iohn 14. chap.
c 1 Tim. 6. 3. 13, 14. Gal. 1. 8, 9. 2 Tim. 3. 15.

II.

That God is [a] of himselfe, that is, neither from another, nor of another, nor by another, nor for another; [b] But is a Spirit, who as his being is of himselfe, so he gives [c] being, moving, and preservation to all other things, being in himselfe eternall, most holy, every way infinite in [d] greatnesse, wisdome, power, justice, goodnesse, truth, &c. In this God-head, there is the Father, the Sonne, and the Spirit; being every one of them one and the same God; and therefore not divided, but distinguished one from another by their severall properties; the [e] Father being from himselfe, the [f] Sonne of the Father from everlasting, the holy [g] Spirit proceeding from the Father and the Sonne.

a Esa 44. 6. & 43. 11. & 46. 9.
b Iohn 4. 24.
c Exod. 3. 14.
d Rom. 11. 36. Act. 17. 28.
e 1 Cor. 8. 6.
f Pro. 8. 22, 23. Heb. 1. 3. Iohn 1. 18.
g Ioh. 15. 26. Gal. 4. 6.

III.

III.

That God hath [a] decreed in himselfe from everlasting touching all things, effectually to work and dispose them [b] according to the counsell of his owne will, to the glory of his Name; in which decree appeareth his wisdome, constancy, truth, and faithfulnesse; [c] Wisdome is that whereby he contrives all things; [d] Constancy is that whereby the decree of God remaines alwayes immutable; [e] Truth is that whereby he declares that alone which he hath decreed, and though his sayings may seeme to sound sometimes another thing, yet the sense of them doth alwayes agree with the decree; [f] Faithfulnesse is that whereby he effects that he hath decreed, as he hath decreed. And touching his creature man, [g] God had in Christ before the foundation of the world, according to the good pleasure of his will, foreordained some men to eternall life through Jesus Christ, to the praise and glory of his grace, [h] leaving the rest in their sinne to their just condemnation, to the praise of his Justice.

a Esa. 46. 10. Rom. 11. 34, 35, 36. Mat. 10 29, 30
b Eph. 1. 11.
c Col. 2. 3.
d Num. 23. 19, 20.
e Jere. 10. 10. Rom. 3. 4.
f Esa. 44. 10.
g Eph. 1. 3, 4, 5, 6, 7. 2 Tim. 1. 9. Acts 13. 48. Rom. 8. 29, 30
h Jude ver. 4. & 6. Rom. 9. 11, 12, 13. Prov. 16. 4.

IV.

[a] In the beginning God made all things very good, created man after his own [b] Image and likenesse, filling him with all perfection of all naturall excellency and uprightnesse, free from all sinne. [c] But long he abode not in this honour, but by the [d] subtiltie of the Serpent, which Satan used as his instrument, himselfe with his Angels having sinned before, and not [e] kept their first estate, but left their owne habitation; first [f] *Eve*, then *Adam* being seduced did wittingly and willingly fall into disobedience and transgression of the Commandement of their great Creator, for the which death came upon all, and reigned over all, so that all since the Fall are conceived in sinne, and brought forth in iniquitie, and so by nature children of wrath, and servants of sinne, subjects of [g] death, and all other

a Gen. 1. chap. Col. 1. 16. Heb. 11. 3. Esa. 45. 12.
b Gen. 1. 26. 1 Cor. 15. 45, 46. Eccles. 7. 31.
c Psal. 49. 20.
d Gen. 3. 1 4, 5 2 Cor. 11. 3. & 2 Pet. 2. 4. Jude ver. 6. Joh. 8. 44.
e Gen. 3. 1, 2, 6 1 Tim. 2. 14. Eccles. 7. 31. Gal. 3. 22.
g Rom. 5. 12. 18, 19. & 6. 23. Eph. 2. 3. Rom. 5. 12.

other calamities due to sinne in this world and for ever, being considered in the state of nature, without relation to Christ.

V.

All mankind being thus fallen, and become altogether dead in sinnes and trespasses, and subject to the eternall wrath of the great God by transgression; yet the elect, which God hath [a] loved with an everlasting love, are [b] redeemed, quickned, and saved, not by themselves, neither by their own workes, lest any man should boast himselfe, but wholly and onely by God of [c] his free grace and mercie through Jesus Christ, who of God is made unto us wisdome, righteousnesse, sanctification and redemption, that as it is written, Hee that rejoyceth, let him rejoyce in the Lord.

a Jer. 31. 2.
b Gen. 3. 15. Eph. 1. 3, 7. & 2, 4, 9. 1 Thess. 5. 9. Acts 13. 38.
c 1 Cor. 1. 30, 31. 2 Cor. 5. 21. Jer. 9. 23, 24.

VI.

[a] This therefore is life eternall, to know the onely true God, and whom he hath sent Jesus Christ. [b] And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of our Lord Iesus Christ.

a Joh. 17. 3. Heb. 5. 9. Jer. 23. 5, 6.
b 2 Thess. 1. 8. Joh. 3. 36.

VII.

The Rule of this Knowledge, Faith, and Obedience, concerning the worship and service of God, and all other Christian duties, is not mans inventions, opinions, devices, lawes, constitutions, or traditions unwritten whatsoever, but onely the word of God contained in the Canonicall Scriptures.

Joh. 5. 39. 2 Tim. 3. 15, 16, 17. Col. 2. 1. 18, 23 Matth. 15. 9.

VIII.

In this written Word God hath plainly revealed whatsoever he hath thought needfull for us to know, beleeve, and acknowledge, touching the Nature and Office of Christ, in whom all the promises are Yea and Amen to the praise of God.

Acts 3. 22, 23. Heb. 1. 1, 2. 2 Tim. 3. 15, 16, 17. 2 Cor. 1. 20.

Touching

IX.

Touching the Lord Jesus, of whom [a] *Moses* and the Prophets wrote, and whom the Apostles preached, is the [b] Sonne of God the Father, the brightnesse of his glory, the ingraven forme of his being, God with him and with his holy Spirit, by whom he made the world, by whom he upholds and governes all the workes hee hath made, who also [c] when the fulnesse of time was come, was made man of a [d] woman, of the Tribe of [e] *Judah*, of the seed of *Abraham* and *David*, to wit, of *Mary* that blessed Virgin, by the holy Spirit comming upon her, and the power of the most High overshadowing her, and was also [f] in all things like unto us, sinne onely excepted.

a Gen.3.15. & 22.18. & 49.10. Dan.7.13. & 9.24,25,26. b Prov.8.23. Joh.1.1,2,3. Col.1.15, 16,17. c Gal.4.4. d Heb 7.14. Rev.5.5. with Gen.49.9,10. Rom.1.3. & 9.5. Mat.1.16. with Luke 3.23,26. Heb.2.16. f Esa.53.3,4,5 Phil.2.8.

X.

Touching his Office, [a] Jesus Christ onely is made the Mediator of the new Covenant, even the everlasting Covenant of grace between God and Man, to [b] be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

a 2 Tim.2.15. Heb 9.15. Joh.14.6. b Heb.1.2.& 3 1,2. & 7. 24. Esa.9.6,7. Acts 5.31.

XI.

Unto this Office hee was fore-ordained from everlasting, by the [a] authority of the Father, and in respect of his Manhood, from the womb called and separated, and [b] anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon him.

a Prov.8.23. Esa.42.6. & 49.1.5. b Esa.11.2, 3, 4,5. & 61.1,2, 3. with Luk.4. 17.22. Joh.1.14 16. & 3.34.

XII.

In this Call the Scripture holds forth two speciall things considerable; first, the call to the Office; secondly, the Office it self. First, that [a] none takes this honour but he that is called of God, as was *Aaron*, so also Christ, it being an action especially of God the Father, whereby a speciall covenant being made, hee ordaines his Sonne to this office: which Covenant is, that [b] Christ should be made

a Heb.5.4,5,6

b Esa.53.10. 11.

made a Sacrifice for sinne, that hee shall see his seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand; which calling therefore contains in it selfe [c] chusing, [d] fore-ordaining, [e] sending. Chusing respects the end, fore-ordaining the means, sending the execution it self, [f] all of meere grace, without any condition fore-seen, either in men, or in Christ himselfe.

c Esa.42.1; d 1 Pet.1.20. e Joh.3.17.& 9.27.& 10.36 Esa.61.1. f Joh.3.16. Rom.8.32.

XIII.

So that this Office to be Mediator, that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, nor in any part thereof, it can be transferred from him to any other.

1 Tim.2.5. Heb.7.24. Dan.7.14. Act.4.12. Luke 1.33. Ioh.14.6.

XIV.

This Office it self to which Christ was called, is threefold, of [a] a Prophet, of [b] Priest, & of [c] a King: this number and order of Offices is shewed; first, by mens necessities grievously labouring [d] under ignorance, by reason whereof they stand in infinit necessity of the Prophetical office of Christ to relieve them. Secondly, alienation frō God, wherein they stand in need of the Priestly Office to reconcile them: Thirdly, our [e] utter disability to return to him, by which they stand in need of the power of Christ in his Kingly Office to assist and govern them.

a Deut.18.15. with Acts 3. 22.23. b Psal.110.3. Heb.3.1.& 4. 14.15.& 5.6. & 9.28. c Psal.2.6. d Acts 26.18. Col.1.13. e Col.1.21. Eph.2.12. f Cant.1.3. Ioh.6.44.

XV.

Touching the Propheſie of Christ, it is that whereby he hath [a] perfectly revealed the whole will of God out of the bosome of the Father, that is needfull for his servants

a Ioh.1.18. & 12.49.50. & 15.& 17.8. Deut.18.15.

to know, beleeve, and obey; and therefore is called not
b Matth. 23. 10. onely a Prophet and b a Doctor, and the c Apostle of our
c Heb. 3. 1. profession, and the d Angel of the Covenant; but also the
d Mal. 3. 1. very e wisdome of God, and f the treasures of wisdome
e 1 Cor. 1. 24. f Col. 2. 3. and understanding.

XVI.

That he might be such a Prophet as thereby to be every
a Ioh. 1. 18. & 3. 13. way compleat, it was necessary that he should bee a God,
and withall also that he should be man; for unlesse hee
had been God, he could never have perfectly understood
b 1 Cor. 2. 11. 16. the will of God, b neither had he been able to reveale it
throughout all ages; and unlesse hee had been man, hee
c Acts 3. 22. with Deut. 18. 15. Heb. 1. 2. could not fitly have unfolded it in his c own person to
man.

XVII.

a Ioh. 17. 19. Heb. 5. 7, 8, 9. & 9. 26. Rom 5. 19. Ephes. 5. 2. Col. 1. 20. Touching his Priesthood, Christ a being consecrated,
hath appeared once to put away sinne by the offering and
sacrifice of himself, and to this end hath fully performed
and suffered all those things by which God, through the
blood of that his Crosse in an acceptable sacrifice, might
b Eph. 2. 14, 15, 16. Rom. 8. 34. reconcile his elect onely; b and having broken downe the
partition wall, and therwith finished & removed all those
Rites, Shadowes, and Ceremonies, is now entred within
the Vaile, into the Holy of Holiest, that is, to the very
Heavens, and presence of God, where he for ever liveth
and sitteth at the right hand of Majesty, appearing before
the face of his Father to make intercession for such as
come to the Throne of Grace by that new and living way;
c 1 Pet. 2. 5. Ioh. 4. 23. 24. and not that onely, but c makes his people a spirituall
House, an holy Priesthood, to offer up spirituall sacri-
fice

fice 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 ac-
cording to the order a of *Melchisedec*; b not by a carnall
a Heb. 7. 17. b Heb. 7. 16. commandement, but by the power of an endlesse life;
c not by an order that is weak and lame, but stable and per-
c Heb. 7. 18, 19, 20, 21. fect; not for a d time, but for ever, admitting no successor,
d Heb. 7. 24, 25. but perpetuall and proper to Christ, and of him that ever
liveth. Christ himselfe was the Priest, Sacrifice and Al-
tar: he was e Priest, according to both natures, hee was a
e Heb. 5. 6. sacrifice most properly according to his humane nature:
f whence in the Scripture it is wont to be attributed to his
f Heb. 10. 10. 1 Pet. 1. 18, 19. Col. 1. 20, 22. Isa. 53. 10. Matth. 20. 28. g Act. 20. 28. Rom. 8. 3. h Heb. 9. 14. & 13. 10, 12, 15. Matth. 23. 17. Ioh. 17. 19. body, to his blood; yet the chiefe force whereby this sa-
crifice was made effectuall, did depend upon his g divine
nature, namely, that the Sonne of God did offer himselfe
for us: he was the h Altar properly according to his di-
vine nature, it belonging to the Altar to sanctifie that
which is offered upon it, and so it ought to be of greater
dignity then the Sacrifice it selfe.

XIX.

Touching his Kingdome, a Christ being risen from the
a 1 Cor. 15. 4. 1 Pet. 3. 21, 22. Matth. 28. 18, 19, 20. Luke 24. 51. Acts 1. 11. & 5. 30, 31. John 19. 36. Rom. 14. 17. b Mark 1. 27. Heb. 1. 14. John 16. 7, 15. dead, ascended into heaven, sat on the right hand of God
the Father, having all power in heaven and earth, given
unto him, he doth spiritually govern his Church, exerci-
sing his power b over all Angels and Men, good and bad,
to the preservation and salvation of the elect, to the over-
ruling and destruction of his enemies, which are the Re-

probates, [c] communicating and applying the benefits, vertue, and fruit of his Propheſie and Prieſthood to his elect, namely, to the ſubduing and taking away of their ſinnes, to their juſtification and adoption of Sonnes, regeneration, ſanctification, preſervation and ſtrengthening in all their conflicts againſt Satan, the World, the Fleſh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filiall feare by his Spirit, which having [d] given it, he never takes away from them, but by it ſtill begets and nouriſheth in them faith, repentance, love, joy, hope, and all heavenly light in the ſoule unto immortality, notwithſtanding through our own unbeliefe, and the temptations of Satan, the ſenſible ſight of this light and love be clouded and overwhelmed for the time. [e] And on the contrary, ruling in the world over his enemies, Satan, and all the veſſels of wrath, limiting, uſing, reſtraining them by his mighty power, as ſeems good in his divine wiſdome & juſtice to the execution of his determinate counſell, delivering them up to a reprobate mind, to be kept through their own deſerts, in darkneſſe and ſenſuality unto judgement.

[c] John 5.26,27. Rom.5.6,7,8. & 14.17. Gal.5.22,23. John 1.4,13.

[d] John 13.1. & 10.28,29. & 14.16,17. Rom. 11.29. Pſal. 51.10,11. Job. 33.29 30. 2 Cor. 12.7, 9.

[e] Job 1. and 2. Chap. Rom. 1. 21. & 2.4, 5, 6. & 9. 17, 18. Eph. 4. 17, 18. 2 Pet. 2. chap.

XX.

This Kingdome ſhall be then fully perfected when hee ſhall the ſecond time come in glory to reigne amongſt his Saints, and to be admired of all them which doe beleeve, when he ſhall put downe all rule and authority under his feet, that the glory of the Father may be full and perfectly manifeſted in his Sonne, and the glory of the Father and the Sonne in all his members.

1 Cor. 15.24, 28. Heb. 9.28. 2 Theſſ. 1. 9. 10. 1 Theſſ. 4. 15, 16, 17. John 17. 21, 26.

That

XXI.

That Chriſt Jeſus by his death did bring forth ſalvation and reconciliation onely for the [a] elect, which were thoſe which [b] God the Father gave him; & that the Goſpel which is to be preached to all men as the ground of faith, is, that [c] Ieſus is the Chriſt, the Sonne of the ever-bleſſed God, filled with the perfection of all heavenly and ſpirituall excellencies, and that ſalvation is onely and alone to be had through the beleeving in his Name.

[a] John 15.13. Rom. 8. 32, 33; 34. Rom. 5. 11, & 3.25. [b] Joh. 17. 2. with 6,37. [c] Matth. 16. 16. Luke 2. 26. Ioh. 6.69. & 7. 3. & 20.31. 1 Iohn 5.11.

XXII.

That Faith is the [a] gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to ſee, know, and beleeve the truth of [b] the Scriptures, & not onely ſo, but the excellencie of them above all other writings and 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 the power of the fulneſſe of the Spirit in its workings and operations; and thereupon are inabled to caſt the weight of their ſoules upon this truth thus beleeved.

[a] Eph. 2. 8. Ioh. 6. 29. & 4. 10. Phil. 1. 29. Gal. 5. 22. [b] Ioh. 17. 17. Heb. 4. 11, 12. Iohn 6. 63.

XXIII.

Thoſe that have this pretious faith wrought in them by the Spirit, can never finally nor totally fall away; and though many ſtormes and floods do ariſe and beat againſt them, yet they ſhall never be able to take them off that foundation and rock which by faith they are faſtened upon, but ſhall be kept by the power of God to ſalvation,

Matth. 7. 24, 25. Iohn 13. 1. 1 Pet. 1. 4, 5, 6. Iſa. 49. 13, 14, 15, 16.

where they shall enjoy their purchased possession, they being formerly engraven upon the palms of Gods hands.

XXIV.

That faith is ordinarily [a] begot by the preaching of the Gospel, or word of Christ, without respect to [b] any power or capacitie in the creature, but it is wholly [c] passive, being dead in sinnes and trespasses, doth beleeve, and is converted by no lesse power, [d] then that which raised Christ from the dead.

[a] Rom. 10. 17. 1 Cor. 1. 21.
[b] Rom. 9. 16.
[c] Rom. 2. 1, 2. Ezek. 16. 6. Rom. 3. 12.
[d] Rom. 1. 16. Eph. 1. 19. Col. 2. 12.

XXV.

That the tenders of the Gospel to the conversion of sinners, [a] is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding Ministery of the Law, but onely and alone the naked soule, as a [b] sinner and ungodly to receive Christ, as crucified, dead, and buried, and risen againe, being made [c] a Prince and a Saviour for such sinners.

[a] Ioh. 3. 14, 15 & 1. 12. Esa. 55. 1. Ioh. 7. 37.
[b] 1 Tim. 1. 15. Rom. 4. 5. & 5. 8.
[c] Act. 5. 30, 31 & 2. 36. 1 Cor. 1. 22, 23, 24.

XXVI.

That the same power that converts to faith in Christ, the same power carries on the [a] soule still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by [b] grace, and by a constant renewed [c] operation from God, without which he cannot performe any dutie to God, or undergoe any temptations from Satan, the world, or men.

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

XXVII.

That God the Father, and Sonne, and Spirit, is one with

with [a] all beleevers, in their [b] fulnesse, in [c] relations, [d] as head and members, [e] as house and inhabitants, as [f] husband and wife, one with him, as [g] light and love, and one with him in his inheritance, and in all his [h] glory; and that all beleevers by vertue of this union and oneness with God, are the adopted sonnes of God, and heires with Christ, co-heires and joynt heires with him of the inheritance of all the promises of this life, and that which is to come.

[a] 1 Thes. 1. 1. Joh. 14. 10, 20. & 17. 21.
[b] Col. 2. 9, 10. & 1. 19. Joh. 1. 17.
[c] Joh. 20. 17. Heb. 2. 11.
[d] Col. 1. 18. Eph. 5. 30.
[e] Eph. 2. 22. 1 Cor. 3. 16, 17
[f] Esa. 16. 5. 2 Cor. 11. 3.
[g] Gal 3. 16.
[h] Joh. 17. 24.

XXVIII.

That those which have union with Christ, are justified from all their sinnes, past, [a] present, and to come, by the bloud of Christ; which justification wee conceive to be a gracious and free [b] acquittance of a guiltie, sinfull creature, from all sin by God, through the satisfaction that Christ hath made by his death; and this applyed in the manifestation of it through faith.

[a] 1 Joh. 1. 7. Heb. 10. 14. & 9. 26.
[b] 2 Cor. 5. 19. Rom. 3. 23. Acts 13. 38, 39. Rom. 5. 1. & 3. 25. 30.

XXIX.

That all beleevers are a holy and [a] sanctified people, and that sanctification is a spirituall grace of the [b] new Covenant, and effect of the [c] love of God, manifested to the soule, whereby the beleever is in [d] truth and realitie separated, both in soule and body, from all sinne and dead workes, through the [e] bloud of the everlasting Covenant, whereby he also presseth after a heavenly and Evangelicall perfection, in obedience to all the Commands, [f] which Christ as head and King in this new Covenant has prescribed to him.

[a] 1 Cor. 1. 1. 1 Pet. 2. 9.
[b] Eph. 1. 4.
[c] 1 Joh 4. 16.
[d] Eph. 4. 24.
[e] Phil. 3. 15.
[f] Mat. 28. 20.

XXX.

All beleevers through the knowledge of [a] that Justification

[a] 2 Cor. 5. 19. Rom. 5. 9, 10.

fication of life given by the Father, and brought forth by the bloud of Christ, have this as their great privi-
b Esa. 54. 10. & 26. 12. ledge of that new b Covenant, peace with God, and reconciliation, whereby they that were afarre off, were
c Eph. 2. 13, 14 brought nigh by c that bloud, and have (as the Scripture
d Phil. 4. 7. speaks) peace d passing all understanding, yea, joy in God,
e Rom. 5. 10, 11. through our Lord Jesus Christ, by e whom wee have received the Atonement.

XXXI.

That all beleevers in the time of this life, are in a con-
Eph. 6. 10, 11, 12, 13. tinuall warfare, combate, and opposition against sinne,
2 Cor. 10. 3. selfe, the world, and the Devill, and liable to all manner
Rev. 2. 9, 10 of afflictions, tribulations, and persecutions, and so shall continue untill Christ comes in his Kingdome, being predestinated and appointed thereunto; and whatsoever the Saints, any of them doe possesse or enjoy of God in this life, is onely by faith.

XXXII.

Joh. 16. 33. That the onely strength by which the Saints are inabled to incounter with all opposition, and to overcome all afflictions, temptations, persecutions, and tryalls, is
Heb. 2. 9, 10. onely by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who hath
John 15. 5. ingaged his strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by his power to his everlasting Kingdome.

XXXIII.

That Christ hath here on earth a spirituall Kingdome, which

which is the Church, which he hath purchased and redeemed to himselfe, as a peculiar inheritance: which Church, as it is visible to us, is a company of visible a Saints, b called & separated from the world, by the word and c 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 other, by mutuall agreement, in the practical injoyment of the d Ordinances, commanded by Christ their head and King.

a 1 Cor. 1. 2. Eph. 1. 1.
b Rom. 1. 7. Act. 16. 18. 1 Thes. 1. 9. 2 Cor. 6. 17. Rev. 18. 18.
c Acts 2. 37. with Acts 10. 37.
d Rom. 10. 10. Act. 20. 21. Mat. 18. 19, 20. Act. 2. 42. 1 Pet. 2. 5.

XXXIV.

To this Church he hath a made his promises, and given the signes of his Covenant, presence, love, blessing, and protection: here are the fountains and springs of his heavenly grace continually flowing forth; b thither ought all men to come, of all estates, that acknowledge him to be their Prophet, Priest, and King, to be inrolled amongst his houshold servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold, and watered garden, to have communion here with the Saints, that they may be made to be partakers of their inheritance in the Kingdome of God.

a Mat. 28. 18, 19, 20. 2 Cor. 6. 18.
b Esa. 8. 16. 1 Tim. 3. 15. & 4. 16. & 6. 3, 5. Acts 2. 41. 47. Song 4. 12. Gal. 6. 10. Eph. 2. 19.

XXXV.

And all his servants are called thither, to present their bodies and soules, and to bring their gifts God hath given them; so being come, they are here by himselfe bestowed in their severall order, peculiar place, due use, being fitly compact and knit together, according to the effectuall working of every part, to the edification of it selfe in love.

1 Cor. 12. 6, 7, 12. 18. Rom. 12. 4, 5, 6. 1 Pet. 4. 10. Eph. 4. 16. Col. 2. 5. 6. 19. 1 Cor. 12. 22. to the end.

XXXVI.

That being thus joyned, every Church has [a] power given them from Christ for their better well-being, to choose to themselves meet persons into the office of [b] Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none other have power to impose them, either these or any other.

[a] Acts 1. 2. & 6. 3. with 15. 22. 25 1 Cor. 16. 3.
[b] Rom. 12. 7, 8 & 16. 1. 1 Cor. 12 8 28 1 Tim. 3. chap. Heb. 13. 7. 1 Pet. 5. 1, 2, 3.

XXXVII.

That the Ministers aforesaid, lawfully called by the Church, where they are to administer, ought to continue in their calling, according to Gods Ordinance, and carefully to feed the flock of Christ committed to them, not for filthy lucre, but of a ready minde.

Heb. 5. 4. Acts 4. 23. 1 Tim. 4. 14. Joh. 10. 3, 4. Acts 20. 28. Rom. 12. 7, 8 Heb. 13. 7. 17.

XXXVIII.

That the due maintenance of the Officers aforesaid, should be the free and voluntary communication of the Church, that according to Christs Ordinance, they that preach the Gospel, should live on the Gospel, and not by constraint to be compelled from the people by a forced Law.

1 Cor. 9. 7. 14. Gal. 6. 6. 1 Thes. 5. 13. 1 Tim. 5. 17, 18. Phil. 4. 15, 16.

XXXIX.

That Baptisme is an Ordinance of the new Testament, given by Christ, to be dispensed onely upon persons professing

Mat. 28. 18, 19 Mark. 16. 16.

fessing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized.

Acts 2. 37, 38. & 8. 36, 37, 38 & 18. 8.

XL.

The way and manner of the [a] dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water: it being a signe, must answer the thing signified, which are these: first, the [b] washing the whole soule in the bloud of Christ: Secondly, that interest the Saints have in the [c] death, buriall, and resurrection; thirdly, together with a [d] confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, 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*, signifying to dip under water, yet so as with convenient garments both upon the administrator and subject, with all modestie.
[a] Mat. 3. 16. Joh. 3. 23. Acts 8. 38.
[b] Rev. 1. 5. & 7. 14. with Heb. 10. 22.
[c] Rom. 6. 3, 4, 5
[d] 1 Cor. 15. 28, 29.

XLI.

The persons designed by Christ, to dispense this Ordinance, the [a] Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church, Officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them under no other consideration, but as considered Disciples.

[a] Esa. 8. 16. Mat. 28. 16, 17 18, 19. John 4. 1, 2. Acts 20. 7. Mat. 26. 26.

XLII.

Christ has likewise given power to his whole Church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular Congregation, and not one particular person, either member or Officer, but the whole.

Acts 2. 47. Rom. 16. 2, Math. 18. 17. 1 Cor. 5. 4. 2 Cor. 2. 6, 7, 8.

XLIII.

Mat. 18. 16, 17, 18. Act. 11. 2, 3. 1 Tim. 5. 19, 20, 21.

And every particular member of each Church, how excellent, great, or learned soever, ought to be subject to this censure and judgement of Christ; and the Church ought with great care and tenderness, with due advice to proceed against her members.

XLIV.

a Acts 20. 27, 28. Heb. 13. 17. 24 Mat. 24. 25. 1 Thes. 5. 14. b Mark. 13. 34. 37. Gal. 6. 1. 1 Thes. 5. 11. Jude ver. 3. 20 Heb. 10. 24, 25 & 12. 15.

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

XLV.

1 Cor. 14. cha. Rom 12. 6. 1 Pet. 4. 10, 11 1 Cor. 12. 7. 1 Thes. 5. 17, 18, 19.

That also such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the Congregation, to prophesie, according to the proportion of faith, and so to teach publickly the Word of God, for the edification, exhortation, and comfort of the Church.

XLVI.

Rev. 2. & 3. Chapters. Acts 15. 12. 1 Cor. 1. 10. Ephes. 2. 16. & 3. 15. 16. Heb. 10. 25. Jude vers. 18. Matth. 18. 17. 1 Cor. 5. 4, 5.

Thus being rightly gathered, established, and still proceeding in Christian communion, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the Church consists of men subject to failings, will fall out and arise amongst them, even in true constituted Churches, untill they have in due order sought redresse thereof.

And

XLVII.

1 Cor. 4. 17. & 14. 33, 36. & 16. 1. Matth. 28. 20. 1 Tim. 3. 15. & 6. 13, 14. Rev. 22. 18. 19. Col. 2. 6, 19. & 4. 16.

And although the particular Congregations be distinct and severall Bodies, every one as a compact and knit Citie in it selfe; yet are they all to walk by one and the same Rule, and by all meanes convenient to have the counsell and help one of another in all needfull affaires of the Church, as members of one body in the common faith under Christ their onely head.

XLVIII.

Rom. 13. 1, 2, 3, 4. 1 Per. 2. 13. 14. 1 Tim. 2. 2.

That a civill Magistracie is an ordinance of God set up by God 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: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godlines and honesty.

XLIX.

The supreme Magistracie of this Kingdome we beleeve to be the King and Parliament freely chosen by the Kingdome, and that in all those civill Lawes which have been acted by them, or for the present is or shall be ordained, we are bound to yeeld subjection and obedience unto in the Lord, as conceiving our selves bound to defend both the persons of those thus chosen, and all civill Lawes made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively submitting to some Ecclesiasticall Lawes, which might be conceived by them to

be

be their duties to establish, which we for the present could not see, nor our consciences could submit unto; yet are we bound to yeeld our persons to their pleasures.

L.

1 Tim. 2. 2, 3, 4. Psal. 126. 1. Acts 9. 31.

And if God should provide such a mercie for us, as to incline the Magistrates hearts so for to tender our consciences, as that we might bee protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelaticall Hierarchy, which God through mercy hath made this present King and Parliament wonderfull honourable, as an instrument in his hand, to throw downe; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive our selves further engaged for ever to blesse God for it.

LI.

a Acts 2. 40, 41. & 4. 19. & 5. 28. 29, 41. & 20. 23. 1 Thess. 3. 3. Phil. 1. 27, 28, 29. Dan. 3. 16, 17. & 6, 7, 10, 22, 23. b Matth. 28. 18, 19, 20. 1 Tim. 6. 13, 14, 15. Rom. 12. 1, 8. 2 Cor. 14, 37. 2 Tim. 4. 7, 8. Rev. 2. 10. Gal. 2. 4, 5.

But if God with-hold the Magistrates allowance and furtherance herein; [a] yet we must notwithstanding proceed together in Christian communion, not daring to give place to suspend our practise, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trialls and afflictions, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembring alwayes we ought to [b] obey God rather then men, and grounding upon the commandement, commission and promise of our Lord and master Jesus Christ, who as

as he hath all power in heaven and earth, so also hath promised, if we keep his commandements which he hath given us, to be with us to the end of the world: and when we have finished our course, and kept the faith, to give us the crowne of righteousnesse, which is laid up for all that love his appearing, and to whom we must give an account of all our actions, no man being able to discharge us of the same.

LII.

Rom. 13. 5, 6, 7. Matth. 22. 21. Titus 3. 1 Pet. 2. 13. Ephes. 5. 21, 22. & 6. 1, 9. 1 Pet. 5. 5.

And likewise unto all men is to be given whatsoever is their due; tributes, customes, and all such lawfull duties, ought willingly to bee by us paid and performed, our lands, goods, and bodies, to submit to the Magistrate in the Lord, and the Magistrate every way to bee acknowledged, reverenced, and obeyed, according to godlinesse; not because of wrath onely, but for conscience sake. And finally, all men so to be esteemed and regarded, as is due and meet for their place, age, estate and condition.

LII.

Matth. 22. 21. Acts 24. 14, 15, 16. 1 John 5. 28. 2 Cor. 4. 17. 1 Tim. 6. 3, 4, 5. 1 Cor. 15. 58, 59.

And thus wee desire to give unto God that which is Gods, and unto *Cesar* that which is *Cesars*, and unto all men that which belongeth unto them, endevouring our selves to have alwayes a cleare conscience void of offence towards God, and towards man. And if any take this that we have said, to be heresie, then doe wee with the Apostle freely confesse, that after the way which they call heresie, worship we the God of our Fathers, beleeving all things which are written in the Law and in the Prophets and Apostles, desiring from our soules to disclaime all heresies and

and opinions which are not after Chriſt, and to be ſted-faſt, unmoveable, alwayes abounding in the worke of the Lord, as knowing our labour ſhall not be in vain in the Lord.

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1 Cor. 1. 24.

Not that we have dominion over your faith, but are helpers of your joy: for by faith we ſtand.

FINIS.