

ENGLISH BAPTIST
SEPARATIST CONFESSIONS

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A TRVE CONFESSION

A^[1] TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOVV-LEDGMENT OE THE ALEGEANCE, vvhich vve hir Majesties Subjects, falsely called Brovvnists, doo hould tovwards God, and yeild to hir Majestie and all other that are ouervs in the Lord. Set dovvn in Articles or Positions, for the better & more easie vnderstanding of those that shall read yt: And published for the cleering of ourselues from those vnchristian slanders of heresie, schisme, pryde, obstinacie, disloyaltie, sedicion, &c. vvhich by our adversaries are in all places given out against vs.

Wee beleeeue with our hearts & confes with our mouths.

1. That there is but (a) one God, one Christ, one Spirit, one Church, one truth, one Faith, (b) one Rule of obedience to all Christians, in all places.

(a) Deut. 6, 4. Hosea. 13. 4; Mark. 12, 29, 32; Eph. 4, 4. 5. 6; 1 Cor. 12, 13. (b) Rom. 16, 26; 1 Cor. 4, 17. & 16. 1; Gal. 1. 8, 9.

2. That God is a Spirit, (c) whose (d) beeing is of himself, and giveth beeing, moving, and preservation to all other things (e) beeing himself (f) eternall, most holy, every way infinit, in greatnes, vvisdome, povvre, goodnes, justice, truth, &c. And that in this Godhead there bee three (g) distinct persons (h) coeternall, (i) coequall, & (k) co-essentially, beeing every one of them the same God, & therefore not divided but distinguished one from another by their severall & peculiar propertie: The (l) Father of none, the Sonne (m) begotten of the Father from everlasting, the holy (n) Ghost proceeding from the Father and the Sonne before all beginnings.

(c) John. 4. 24; (d) Exod. 3. 14; Isa. 43. 10, 11; (e) Rom. 11. 36; Act 17, 28; Gen. 1.; (f) 1 Tim. 1. 17; Reu. 4. 18; Isa. 6. 3. and 66. 1, 2; Psal. 145. 3, 8, 9, 17. & 147. 5; Rom. 1. 20; (g) 1 Joh. 5. 7; Mat. 28. 19; Hag. 2. 5, 6; Heb. 9. 14; (h) Pro. 8. 22; Joh. 1. 1; Heb. 9. 14; (i) Phil. 2. 6; Joh. 5. 18; Eph. 4. 4, 5, 6; (k) Joh. 10. 30, 38; 1 Corint. 2. 11, 12; Heb. 1. 3; (l) Joh. 5. 26; 1 Cor. 8. 6; (m) Joh. 1. 14, 18. & 3. 16; Mica. 5. 2; Psal. 2. 7; (n) Joh. 14. 26. & 1. 16; Gal. 4. 16.

3. That God (o) hath decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to vvork and dispose them according to the counsell of his ovvn vvill, to the prayse and glorie of his great name. And touching his cheefest Creatures that God hath in

(p) Christ (q) before the foundation of the world, (r) according to the good pleasure of his will, (s) ordeyned som men and Angells, to eternall lyfe to bee (t) accomplished through Jesus Christ, to the (v) prayse of the glorie of his grace. And on the other hand hath likevvise (w) before of old according (x) to his just purpose (y) ordeined other both Angels and men, to eternall condemnation, to bee (z) accomplished through their *own* corruption to the (b) prayse of his justice.

(o) Isa. 46. 10; Ro. 11. 34, 35, 36; Act. 15. 18. & 2. 22; Gen. 45. 5, 6, 7, 8; Mat. 10. 29, 30. and 20. 15; Eph. 1. 11; (p) Eph. 1. 3, 4, 11; (q) *ibid* & Mat. 25. 34; (r) Eph. 1. 5; Rom. 9. 11, 12, 13; Mal. 1. 2; 2 Tim. 1. 9; (s) Act. 13. 48; Eph. 1. 4, 5; 1 Tim. 5. 21; Mat. 25. 31, 34; (t) Ephes. 1. 5, 7, 10; Col. 1. 14, 17, 18, 19. & 2. 10; Rom. 8. 19, 30; Rev. 19. 10; (v) Eph. 1. 6 to 9, 11; (w) Jude. ver. 4. (x) Rom. 9. 11, 12, 15, 17, 18. with Mal. 1. 3; Exod. 9. 16; (y) Jude. ver. 4, & 6; Rom. 9. 22; Mat. 25. 41; (z) 2 Pet. 2. 12; 2 Cor. 4. 3, 4; 1 Pet. 2. 8; Joh. 3. 19. (b) Pro. 16. 4; Rom. 2. 5. and 9. 22.

4. That in the (c) beginning God made all things of nothing very good: and (d) created man after his own image and lykene, in righteousnes and holines of truth. That (e) streight ways after by the subiltie of the Serpent which Sathan vsed as his instrument, (f) himself with his Angells having sinned before and not kept their first estate, but justify their own habitation; first (g) Eva, then Adam by hir meanes, did wittingly & willingly fall into disobedience & transgression of the commadement of God. For the which death (h) reigned over all: yea even (i) ouer infants also, which have not sinned, after the lyke maner of the transgression of Adam, that is, actually: Yet are (k) all since the fall of Adam begotten in his own likenes after his image, beeing conceyued and borne in iniquitie, and soo by nature the children of wrath and servants of sinne, and subject to death, and all other calamities due vnto sinne in this world and for euer.

(c) Gen. 1; Col. 1. 16; Isa. 45. 12; Heb. 11. 3; Revel. 4. 11; (d) Gen. 1, 26. 27; Eph. 4. 24; Eccles. 7. 31; (e) Gen. 3. 1, 4, 5; 2 Cor. 11. 3; Joh. 8. 44; (f) 2 Pet. 2. 4; Joh. 8. 44; Jude. 6; (g) Genes. 3. 1, 2, 3, 6; 1 Tim. 2. 14; Eccles. 7. 31; Gal. 3. 22; (h) Rom. 5. 12, 18, 19. and 6. 23. with Gen. 2. 17; (i) Rom. 5. 14. and 9. 11; (k) Gen. 5. 3; Psal. 51. 5; Eph. 2, 3.

5. That all mankinde beeing thus fallen and become altogether dead in sinne, & subiect to the eternall vvrath of God both by original and actuall corruption: The (1) elect are redeemed, quickned, rayseed vp and saued againe, not of themselues, neither by vvorks, lest anie man should bost himself; but vvholly and only by God of his free grace and mercy through faith in Christ Jesus, (m)(*) vvho of God is made vnto vs vvisdome, & righteousnes, & sanctification, & redemption, that according as it is vvritten, Hee that reioyceth let him reioyce in the Lord.

(1) Gen. 3. 15; Eph. 2. 4, 5; Gen. 15. 6. with Rom. 4. 2, 3, 4, 5. and 3. 24, 25, 26; Joh. 3. 16; (m) 1 Cor. 1. 30, 31; Phil. 3. 8, 9, 10, 11; Jer. 23. 5, 6. and 9. 23, 24. (*) Gen. 5. 5; Psal. 51.5; Eph. 2. 3.

6. That this therefore only is lyfe (n) eternall to knowv the only true God, & vvhom hee hath sent into the vvorld Jesus Christ. And that on the contrarie the (o) Lord vvill reder vengeance in flaming fire vnto them that knowv not God, & vvwhich obey not the Gospell of our Lord Jesus Christ.

(n) Joh. 17. 3. and 3. 36; Jer. 31. 33, 34; (o) 2 Thes. 1. 8; Eph. 1. 6; Joh. 3. 36.

7. That the rule of this knowvledge faith & obedience, Concerning the (p) vvorship & service of God & (q) all other christian dutyes, is not the (r) opinions, devises, lavves, or constitutions of men, but the vvritten vvord of the ever lyving God, conteyned in the canonicall bookes of the old and nev v Testament.

(p) Exod. 10. 4, 5, 6; Deu. 4. 2, 5, 6; Gen. 6. 22; Exod. 39. 42, 43; 1 Chron. 28. 19; (q) Psal. 119. 105; (r) Isa. 29. 13; Mat. 15. 9; Joh. 5. 39; 2 Pet. 1. 6, 19; 2 Tim. 3. 16, 17.

8. That in this vvord (s) Jesus Christ hath reveled vvatsoever his father thought needfull for vs to knowv, beleue & obey as touching his (t) person & Offices, in (v) vvhom all the promises of God are yea, & in vvhom they are Amen to the prayse of God through vs.

(s) Deut. 18. 18; Joh. 1. 18. & 15. 15. & 4. 25; Act. 3. 22; (t) the whol Epistle to the Hebr. Throughout; (v) 2. Cor. 1. 28.

9. That touching his person, the Lord Jesus, of vvho (x) Moses & the Prophets vvrote, & vvho the Apostles preached, is the (y) everlasting Sonne of God, by eternall generation, the brightnes of his Fathers glorie, & the

engrauen forme of his Person; coessentiall, coequall, & coeternall, god vvith him & vvith the holy Ghost, by vvho hee hath made the vvorlds, by vvhom hee vphouldeth and governeth all the works hee hath made; vvho also vvhen the (z) fulnes of tyme vvas come, vvas made man of a vvoman, of (a) the Tribe of Zudah, of the (b) seed of Daudid & Abraham, to vvyt of Mary that blessed Virgin, by the holy Ghost coming vpon hir, & the povvre of the most high ouershadowving hir; & vvas also (c) in all things lyke vnto vs, sinne only excepted.

(x) Luk. 24. 44; Joh. 5. 46; Act. 10. 41, 43; (y) Pro. 8. 22; Mica. 5. 2; Joh. 1. 1, 2, 3; Heb. 1; Collos. 1. 15, 16, 17; (z) Gal. 4. 4; Gen. 3. 15; (a) Heb. 7. 14; Revel. 5. 5; (b) Rom. 1. 3; Gen. 22. 18; Mat. 1. 1, etc.; Luk. 3. 23, etc.; Isa. 7. 14; Luk. 1. 26, 27, etc.; Hebr. 2. 16; (c) Heb. 4. 15; Isa. 53. 3, 4, 9; Phil. 2. 7, 8.

10. That touching his Office, hee (d) only is made the Mediator of the nev v Testament, even of the euerlasting Couenant of grace betvveen God & man, to bee perfectly & fully the (e) Prophet, Priest & King of the Church of God foreuermore.

(d) 1 Tim. 2. 5; Heb. 9. 15. & 13. 20; Dan. 9. 24, 25; (e) Deut. 18. 15, 18; Psal. 110. 4; Psal. 45; Isa. 9. 6, 7; Act. 5. 31; Isa. 55. 4; Heb. 7. 24; Luk. 1. 32, 33.

11. That hee (f) vvas from euerlasting, by the just & sufficient authoritie of the father, & in respect of his manhood from the womb, called & seperated heer vrto, & anoynted also most fully & abundantly vvith all necessarie gifts, as it is (g) vvritten; God hath not measured out the Spirit vnto him.

(f) Pro. 8. 23; Isa. 42. 6. & 49. 1. 5. and 11. 2, 3, 4, 5; Act. 10. 38; (g) Joh. 3. 34.

12. That this (h) Office, to bee Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the whol, nor in anie part therof, it can be trasferred from him to anie other.

(h) 1 Tim. 2. 5; Heb. 7. 24; Dan. 7. 14; Act. 4. 12; Isa. 43. 11; Luk. 1. 33.

13. That touching his (i) Prophecie, Christ hath perfectly revealed out of the bozome of his father, the vvholl vvord & vvill of God, that is needfull for his seruants, either ioyntly or seuerally to knowv, beleeeue & obey: That hee hath

spoken & doth speake to his Church in his ovvn (k) ordinance, by his ovvn ministers and instruments only, and not by anie false (l) ministrie at anie tyme.

(i) Deu. 18 15; Act. 3. 22, 23, 24; Mat. 3. 17; Joh. 1. 18. & 17. 8; Eph. 1. 8, 9; 2 Tim. 3. 15, 16, 17; (k) Pro. 9. 3; Joh. 13. 20; Luk. 10. 16; Mat. 10. 40, 41; Deu. 33. 8, 10; (l) Mat. 7. 15, 16. & 24. 23, 24; 2 Pet. 2. 2; 2 Tim. 4. 3, 4; Rom. 10. 14, 15; Jer. 23. 21; 2. Joh. 10.

14. That toching his (m) Priesthood, beein consecrated, hee hath appeered once to put avvay sinne, by offring & sacrificing of himsell; and to this end hath fully performed aud suffred all those things, by which God through the blood of that his crosse, in an acceptable sacrifice, might bee reconciled to his elect; & having (n) broke dovvn the partition vvall, & thervvith finished & remoued al those legal rites, shadovves, & ceremonies, is now (o) entred vvithin the vayle into the holy of Holies to the very heauen, and presnce of God, vvhere hee foreuer lyueth, and sitteth at the right hand of Maiestie (*) appering before the face of his Father, to make intercession for such as come vnto the Throne of grace by that nevv & living vvay; And not that only, but maketh his people a (p) spirituall hovvse, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer anie other sacrifice, vvorship, or vvorshippers.

(m) Joh. 17. 19; Heb. 5. 7, 8, 9. & 91. 1. [9. 26]; Isa. 53; Ro. 5. 19; 1 Pet. 1. 2; Collos. 2. 20; Eph. 5. 2; (n) Eph. 2. 1, 4, 15, 16; Heb. 9. & 10; (o) Heb. 4. 24, 16. & 9. 24. and 10. 19, 20; (*) Rom. 8. 34; (p) 1 Pet. 2. 5; Rev. 1. 5, 6. and 8. 3, 4; Rom. 12. 1; Mar. 9. 49, 50; Mal. 1. 14; Joh. 4. 23, 24; Mat. 7. 6, 7, 8; Isa. 1. 12. etc.

15. That touching (q) Kingdom, beeing risen, ascended, entred into glory, set at the right hand of God, al povvre in Heaven and earth giue vnto him; vvchich povvre hee (r) novv exerciseth ouer all Angells and men, good and dad [bad], to the preservation and saluation of the elect, to the over ruling and destruction of the reprobate; (s) communicating and applying the benefits, virtue and frutes of his prophecy and Priesthood vnto his elect, namely to the remission, subduing, and takeing avvay of their sinnes, to their justification, adoption-of-sonnes, regeneration, sanctification, preservation & stregthning in all their spirituall conflicts against Sathan, the vvorld & the flesh &c. continually dvvelling in, governing & keeping their hearts in his tue [true]

faith and fear by his holy spirit, vvhich having (t) once give yt, hee never taketh avway from them, but by yt still begetteth and nourisheth in them repentance, faith, loue, obedience, comfort, peace, ioy, hope, and all christian vertues, vnto immortallitie, notvvithstanding that yt be sometymes through sinne and temtation, interrupted, smothered, and as yt vvere overvvhelmed for the tyme. Againe on the contrary (v) ruling in the vvorld over his enimies, Sathan, and all the vessels of vvyrath; limiting, vsing, restrayning them by his mightie povvre, as seemeth good in diuine vvisdome and justice, to the execution of his determinate counsell, to vvit to their seduction, hardning & condemnation, delyvering them vp to a reprobate mynde, to bee kept in darcknes, sinne and sensuallitie vnto judgment.

(q) 1 Cor. 15. 4, etc.; 1 Pet. 3. 21, 22; Mat. 28. 18, 20; (r) Josh. 5. 14; Zech. 1. 8, etc.; Mark. 1. 27; Heb. 1. 14; (s) Eph. 5. 26, 27; Ro. 5. and 6. and 7. and 8. Chap.; Rom. 14. 17; Gal. 5. 22, 23; 1 Joh. 4. 13, etc.; (t) Psal. 51. 10, 11, 12. and 89. 30, 31, 32, 33, 34; Job. 33. 29, 30; Isa. 54. 8, 9, 10; Joh. 13. 1. and 16. 31, 32. with Luk. 22. 31, 32, 40; 2 Cor. 22. 7, 8, 9; Eph. 6. 10, 11, etc.; Rom. 11. 29; Gal. 5. 17, 22, 23; (v) Job. 1. 6. and 2 Chap.; 1 King. 22. 19; Isa. 10. 5, 15; Rom. 9. 17, 18; Rom. 1. 21. and 2. 4, 5, 6; Eph. 4. 17, 18, 19; 2. Pet. 3. 3; 1 Thess. 5. 3, 7; Isa. 57. 20, 22; 2 Pet. 2 the whol Chapter.

16. That this Kingdom shall bee then fully perfected vvhen hee shal the (x) second tyme come in glorie vvith his mightie Angells vnto iudgment, to abolish all rule, authoritie and povvre, to put all his enimies vnder his feet, to seperate and free all his chosen from them for ever, to punish the vvicked vvith everlasting perdition from his presence, to gather, ioyne, and carry the godly with himself into endlesse glory, and then to delyver, up the Kingdome to God, even the Father, that so the glorie of the father may bee full and perfect in the Sonne, the glorie of the Sonne in all his members, and God bee all in all.

(x) Dan. 12. 2, 3; Joh 5. 22, 28, 29; Mat. 25. 31; 1 Cor. 15. 24; Mat. 13. 41, 49; 2 Thes. 1. 9, 10; 1 Thes. 4. 17; Joh. 17. 22, 23; 1 Cor. 15. 28.

17. That in the meane tyme, bisides his absolute rule in the world, Christ hath here in earth a (y) spirituall Kingdome and a canonicall regiment in his Church ouer his servants, which Church hee hath (z) purchased and redeemed

to himself, as a peculiar inheritance (notwithstanding (a) manie hypocrites do for the tyme lurk emongest the) (b) calling and winning them by the powre of his word vnto the faith, (c) seperating them from emongst vnbeleeuers, from idolitrie, false worship, superstition, vanitie, dissolute lyfe, & works of darknes, &c; making them a royall Priesthood, an holy Nation, a people set at libertie to shew foorth the virtues of him that hath called them out of darknes into his meruelous light, (d) gathering and vniting them together as members of one body in his faith, loue and holy order, vnto all generall and mutuall dutyes, (e) instructing & governing them by such officers and lawes as hee hath prescribed in his word; by which Officers and lawes hee governeth his Church, and by (f) none other.

(y) Joh. 18. 36; Heb 3. 6. and 10. 21; 1 Tim. 3. 15; Zach. 4. 17; (z) Act. 20. 28; Tit. 2. 14; (a) Mat. 13. 47. and 22. 12; Luk. 13. 25; (b) Mar. 16. 15, 16; Col. 1. 21; 1 Cor. 6. 11; Tit. 3. 3, 4, 5; (c) Isa. 52. 11; Ezr. 6. 21; Act. 2. 40; 2 Cor. 6. 14; Act. 17. 3, 4. and 19. 9; 1 Pet. 2. 4, 5, 9, 25; (d) Isa. 60. 4, 8; Psal. 110. 3; Act. 2. 41; Eph. 4. 16; Col. 2. 5, 6; (e) Isa. 62. 6; Jer. 3. 15; Ezek. 34; Zech. 11. 8; Heb. 12. 28, 29; Mat. 28. 20. (f) Mat. 7. 15. and 24. 23, 24; 2 Tim. 4. 3, 4; Jer. 7. 30, 31. and 23. 21; Deu. 12. 32; Reu. 2. 2. & 22. 18, 19.

18. That to (g) this Church hee hath made the promises, and giuen the seales of his Covenant, presence, loue, blessing and protection: (h) Heere are the holy Oracles as in the side of the Arke, suerly kept & puerly taught. Heere are (i) all the fountaynes and springs of his grace continually replenished and flowing forth. Heere is (k) hee lyfted up to all Nations, hither hee (l) inuiteth all men to his supper, his mariage feast; hither ought (m) all men of all estates and degrees that acknowledg him their Prophet, Priest and King to repayre, to bee (n) enrolled emongst his houshold seruants, to bee vnder his heauenly conduct and government, to leade their lyues in his walled sheepfold, & watered orchard, to haue communion heere with the Saints, that they may bee made meet to bee partakers of their inheritace in the kingdome of God.

(g) Lev. 26. 11, 12; Mat. 28. 19, 20; Rom. 9. 4; Ezek. 48. 35; 2 Cor. 6. 18; (h) Isa. 8. 16; 1 Tim. 3. 15. and 4. 16. & 6. 3, 5; 2 Tim. 1. 15; Tit. 1. 9; Deu. 31. 26; (i) Psal. 46. 4, 5; Ezek. 47. 1, etc.; Job. 38, 39; (k) Isa. 11. 12; Joh. 3. 14; Isa. 49. 22; (l) Isa. 55. 1; Mat. 6. 33. & 22. 2; Pro. 9. 4, 5; Joh. 7. 37; (m) Deu. 12. 5, 11; Isa. 2. 2, 3; Zach. 14.

16, 17, 18, 19; (n) Isa. 44. 5; Psal. 87. 5, 6; Can. 4. 12; Gal. 6. 10; Col. 1. 12, 13; Eph. 2. 19.

19. That as (o) all his seruants and subiects are called hither, to present their bodyes and soules, and to bring the guyfts God hath given them; so beeing come, they are heer by himself bestowed in their severall order, peculiar place, due vse, beeing fitly compact and knit together by euery ioynt of help, according to the effectuall work in the measure of euery parte, vnto the edification of ytself in loue; whervnto when hee (p) ascended vp on high hee gaue guifts vnto men, that hee might fill all these things, and hath distributed these guifts, vnto seuerall functions in his Church, hauing instituted and ratified to (q) contynue vnto the worlds end, only this publick ordinarie Ministerie of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and seruice of his Church.

(o) See the 18. Article before, and Exod. 25. 2. and 35. 5; 1 Cor. 12. 4, 5, 6, 7, 12, 18; Rom. 12. 4, 5, 6; 1 Pet. 4. 10; Eph. 4. 16; Colos. 2. 5; (p) Eph. 4. 8, 10, 11, 12, 13; Rom. 12. 7, 8. & 16. 1; 1 Cor. 12. 4, 5, 6, 7, 8, 11, 14, 15, 16, 17, 18, 28; 1 Tim. 3 & 5. 3, 9, 17, 21; Act. 6. 2, 3. & 14. 23. and 20. 27, 28; Phil. 1. 1; (q) Rev. 22. 18, 19; Mat. 28. 20; 1 Tim. 6. 13, 14.

20. That this ministerie is exactly (r) described, distinguished, limited, concerning their office, their calling to their office, ther administration of their office, and their maintenance in their office, by most perfect and playne (s) lawes in Gods word, which lawes it is not lawfull for these Ministers, or for the wholl Church wittinly to neglect, transgresse, or violate in anie parte; nor yet to receiue anie other lawes brought into the Church by anie person whatsoever.

(r) Pro. 8. 8, 9; Heb. 3. 2, 6; the first Epistle to Timothy wholly; Act. 6. 3, 5, 6. & 14. 23. & 20. 17, etc.; 1 Pet. 5. 2, 3; 1 Cor. 5. 4, 5, 11, 12, 13, etc. and 9. 7, 9, 24; (s) Heb. 2. 3. and 3. 3. and 12. 25, etc.; 2 Tim 3. 14, 15; Gal. 1. 8, 9; 1 Tim. 6. 13, 14; Deut. 12. 32. and 4. 2; Revel. 22. 18. 19.

21. That (t) none may vsurp or execute a ministerie but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to gyve all diligence to (v) fulfill ther ministerie, to bee found faithfull And vnblamable in all things.

(t) Num. 16. 5, 40. & 18. 7; 2 Chron. 26. 18; Joh. 10. 1, 2 and 3, 27. Heb. 5. 4; Act. 6. 3, 5, 6. & 14. 23; Tit. 1. 5; (v) Act. 2. 28; 1 Cor. 4. 1, 2; Col. 4. 17; 1 Tim. 1. 18, 19. & 4. 12. and 5. 21 & 6. 11, 12, 13, 14; 2 Tim. 1. 13, 14. and 3. 14. and 4. 5; 1 Pet. 5. 1, 2, 3, 4.

22. That this ministerie is alyke given to euey Christian congregation, (*) with like povvre and commission to haue and enioy the same, as God offereth fit men and meanes, the same rules given to all for the election and execution therof in all places.

(*) Mat. 28. 20; 1 Cor. 14. 33, 36; 1 Cor. 12. 4, 5, 6, 7. and 4. 17. and 16. 1; Eph. 4. 10, 11, 12, 13; 1 Cor. 3. 21, 22, 23; Mat. 18. 17; see Article 20.

23. That as every christian Congregation (x) hath povvre and commandement to elect and ordeine their ovvn ministerie according to the rules prescribed, and (y) whilest they shal faithfully execute their office, to haue them in superabundant loue for their vvorke sake, to provide for them, to honour them and reuerence them, according to the dignitie of the office they execute. So have they also (z) povvre and cormmandement when anie such defalt, either in their lyfe, Doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministerie, by due order to depose them from the ministerie they exercised; yea if the case so require, and they remayne obstinate and impenitent, orderly to cut them off by excommunication.

(x) Act. 6. 3, 5, 6. & 14. 23; 2 Cor. 8. 19; Act. 15. 2, 3; 22. 25; 1 Tim. 3. 10. and 4. 14, & 5. 22; Num. 8, 9. 10; (y) 1 Thes. 5. 12, 13; 1 Tim. 5. 3, 17; Heb. 13, 17; 1 Cor. 9; Gal. 6. 6; (z) 1 Tim. 3. 10. and 5. 22; Rom. 16. 17; Phil. 3. 2, 18, 19; 1 Tim. 6. 3, 5; Ezek. 44. 11, 13; Mat. 18. 17.

24. That (a) Christ hath given this povvre to receiue in or to cut off anie member, to the vvholl body together of euey Christian Congregation, and not to anie one member aparte, or to moe members sequestred from the vvholl, or to anie other Congregation to doo it for the: yet that (b) ech Congregation ought to vse the best help they can heer vnto, and the most meet member they haue to pronounce the same in their publick assembly.

(a) Psal. 122. 3; Act. 1. 47; Rom. 16. 2; Lev. 20. 4, 5. & 24. 14; Num. 5. 3; Deu. 13. 9; Mat. 18, 17; 1 Cor. 5. 4; 2 Cor. 2. 6, 7, 8; (b)

1 Cor. 3. 21, 22, 23; Act. 15; 1 Cor. 3. 4, 5. & 12. 20.

25. That euery member of ech Christian Congregation, (*) hovv excellent, great, or learned soeuer, ought to be subiect to this censure & iudgment of Christ; Yet ought not the Church vvithout great care & due advise to procede against such publick persons.^[2]

(*) Lev. 4; Psal. 141. 5. and 2. 10, 11, 12. & 149. 8, 9; 1 Chro 26. 20; Act. 11. 2, 4; 1 Tim. 5. 19, 20, 21.

26. That for the (c) keeping of this Church in holy & orderly communion, as Christ hath placed some speciall men over the Church, who by their office are to governe, ouersec, visite, watch, &c. So (d) lykevise for the better keeping therof in all places, by all the members, hee hath giuen authoritie & layd duty vpon the all to watch one ouer another.

(c) Cant. 3. 3; Isa. 62. 6; Eze. 33. 2; Mat. 14. 45; Luk. 12. 42; Act. 20. 28; Heb. 13. 17; (d) Mar. 13. 34, 37; Luk. 17. 3; 1 Thes. 5. 14; Gal. 6. 1; Jude. 3, 20; Hebr. 10. 24, 25. & 12. 15.

27. That vvhilest the Ministers and people thus remayne together in this holy order and christian communion, ech one endeavoring to do the will of God in their calling, & thus to vvalke in the obedience of faith Christ hath promised to bee present with them, (*) to blesse & defend them against all adverserie povvre, & that the gates of Hell shall not prevayle against them.

(*) Deu. 28. 1, etc.; Mat. 28. 20; Luk. 12. 35, 36, 37, 38; Mat. 16. 18; Zach. 2. 5. & 12. 2, 3, 4; Psal. 125. 2. & 132. 12, 13, etc.

28. But when & vvhere this holy order & diligent vvatch was intermitted, neglected, violated. Antichrist that man of sinne corrupted & altered the holy ordinances, offices, (*) & administratios of the church brought in & erected a strange new forged ministerie, leitourgie and government & the Nations, Kingdoms & inhabitants of the earth, were made drunken vvith this cup of fornications & abhominations, & all people enforced to receiue the Beasts marke and worship his image & so brought into confusion & babilonish bondage.

(*) Rev. 9. & 13. & 17. & 18; 1 Thes. 2. 3, 4, 9, 10, 11, 12; Psal. 74; Isa. 14. 13, 14; Dan. 7. 25 and 8. 10, 11, 12. & 11. 31; 1 Tim. 4. 1, 2; 1 Joh. 2. 18, 22. & 4. 3.

29. That the present ministerie reteyned & vsed in Englad of Arch. Bbb.

Lobb.^[3] Deanes, Prebendaries, Canons, Peti-Canons, (*) Arch-Deacons, Chancellors, Commissaries, Priests, Deacons, Parsons, Viccars Curats, Hireling rouing Preachers, Church-wardens, Parish-clerkes their Doctors, Proctors, & ivhollrable of those Courts with all from & vnder them set ouer these Cathedrall & Parishionall Assemblies in this confusion, are a strange & Anti-christian ministerie & offices; & are not that ministerie aboue named instituted in Christs Testament, or allowed in or ouer his Church.

(*) Revel. 9. 3. etc. & 13. 15, 16, 17. & 18. 15, 17. compared with Rom. 12. 7, 8; Eph. 4. 11, 12; 1 Tim. 3. 15. & 5. 17. Compare this Article with the 1. 7. 12. 13. 14. 19. 20. 21. 22. 23. 24. 28. Articles aforesaid.

30. That their (e) Offices, Entrance, Administration and maintenance, with their (f) names, titles, privileges, & prerogatiues the povvre & rule they vsurp ouer and in these Ecclesiasticall Assemblies ouer the wholl ministerie, wholl ministration and affaires therof, yea one ouer another by their making Priests, citing, suspending, silencing, deposing, absolving, excommunicating, &c. Their confounding of Ecclesiasticall and Civile iurisdiction, causes & proceedings in ther persons, courts, cõmissions, Visitations, the rest of lesse rule, taking their ministerie from and exercising it vnder them by their (g) prescription and limitation, swearing Canonically obedience vnto them, administring by their devised imposed, stinted popish Leiturgie, &c. are sufficient proofs of the former assertion, the perticulars therm beeing duly examined by and compared to the Rules of Christs Testament, or allowed in or ouer his Church.

(e) Compare with Articles 1. 7. 12. 13. 14. 19. etc.; Rev. 9. 3, etc. & 18. 15, 17; Joh. 10. 1; Dan. 7. 8, 25. and 8. 10, 11, 12; 2 Thes. 2. 3, 4, 8, 9; Rev. 17. 4, 5, 16; (f) Luk. 22. 25, 26; Rev. 14. 11. & 17. 3, 4, 5. & 13. 15, 16, 17; 1 Pet. 5. 3. with Joh. 3. 29. & with Rev. 2. 1; 1 King. 12. 27; Zac. 11. 15, 16; (g) Rev. 13. 15, 16, 17; Isa. 29. 13; Mat. 7. 7, 8; Ga. 1. 10. etc. & 2. 4, 5; Col. 2. 20, 22, 23; Ezek. 8. 5. & 13. 9, 10, 11, 18, 19; Mica 2. 11; Mal. 1. 8, 13, 14.

31. That these Ecclesiasticall Assemblies, (*) remaying in confusion and bondage vnder this Antichristian Ministerie, Courts, Canons, worship, Ordinances &c. without freedom or povvre to redresse anie enormitie, have not in this confusion and subiection, Christ their Prophet, Priest, and King,

neither can bee in this estate, (whilst wee iudge them by the rules of Gods word) esteemed the true, orderly gathered, or costituted churches of Christ, wherof the faithfull ought to beecome or stand Members, or to haue (h) anie Spirituall communion vvith them in their publick vvorship and Administration.

(* Rev. 18. 2; 1 Cor. 14. 33; Jer. 15. 19; Mal. 1. 4, 6, 8; Hos. 4. 14, etc.; Rom. 6. 16; 2 Pet 2. 19. compare with Articles 1. 7. 11. 12. 13. 14. 15. 17. 18. 19. 20. 24. 28. 29. 30. aforesaid; (h) Levit. 17; Hos. 4. 15; 1 Cor. 10. 18, 19, 20; 2 Cor. 6. 14, 15, 16; Rev. 18. 4; Cant. 1. 6, 7.

32. That (i) by Gods Commandement all that will bee saued, must vvith speed come forth of this Antichristian estate, (k) leaving the suppression of it vnto the Magistrate to vvhom it belongeth.^[4] And that both all such as haue receyued or exercised anie of these false Offices or anie pretended function or Ministerie in or to this false and Antichristian (l) constitution, are vvillingly in Gods feare, to giue ouer and leaue those vnlavvfull Offices, and no longer to minister in this maner to these Assemblies in this estate And that (l) none also, of what sort or condition soever, doo giue anie part of their Goods, Lands, Money, or money vvorth to the maintenance of this false Ministerie and vvorship vpon anie Commandement, or vnder anie colour vvhatsoever.

(i) Reu. 18. 4; Isa. 48. 20. and 52. 11; Jer. 50. 8. & 51. 6, 45; Zech. 2. 6; 2 Chro. 15. and 27. 6; 2 King. 23. 5, etc.; Rom. 13. 4; Mat. 22. 22; Rev. 17. 16; (k) Zech. 13. 2, 4, 5, 6; Jer. 51. 26; Psal. 129, 59, 60, 128; Prov. 5. 20; Isa. 8. 11, 12. and 35. 8; Zach. 14. 21; Prov. 3. 9, 10. compared with Exod. 20. 4, 5; Judg. 17. 3, 4, 5; Ezek. 16. 17, 18, 19; 1 Cor. 10. 19, 20, 21, 22. compared with Heb. 13. 10. & with 2 Cor. 8. 3, 4, 5; 1 Tim. 5. 17. (l) No scripture provided.

33. That beeing come forth of this antichristian estate vnto the freedom and true profession of Christ, besides the (m) instructing and vvell guyding of their ovvn Families, they are (n) vvillingly to ioyn together in christian communion and orderly couenant, and by confession of Faith and obedience of Christ, to (o) vnite themselues into peculiar Congregatios; vvher in, as members of one body vvherof Christ is the only head, they are to vvorship and serue God according to his vvord, remembering (p) to keep holy the Lords

day.

(m) Gen. 18. 19; Exod. 13. 8, 14; Pro. 31. 26, 27; Eph. 6. 4; Deut. 6. 7; Psal. 78. 3, 4; (n) Luk. 17. 37; Psal. 110. 3; Mat. 6; Isa. 44. 5; Act. 2. 41, 42; Jer. 50. 4, 5; Neh. 9. 38; Act. 2. 41, 42; (o) 1 Cor. 1. 2. and 12. 14; Rev. 1. 20. and 2. 1, 8, 11, 18, & 3. 1, 7, 14; Eph. 2. 19; Col. 2. 19; (p) Exod. 20. 8; Rev. 1. 10; Act. 20. 7; 1 Cor. 16. 2.

34. That such as (q) God hath giuen guiftes to enterpret the Scriptures, tryed in the exercise of Prophecie, giving attendance to studie and learning, may and ought by the appointment of the Congregation, to teach publickly the vvord, vntill the people bee meet or, and God manifest men vvith able guifts and fitnes to such Office or Offices as Christ hath appointed to the publick ministerie of his church; but (r) no Sacraments to bee administred vntill the Pastors or Teachers bee chosen and ordeyned into their Office.

(q) 1 Cor. 14; Rom. 12. 6; 1 Cor. 12. 7; 1 Pet. 4. 10; Act. 13. 15; 1 Thes. 5. 20; (r) Num. 16. 10, 39, 40; Rom. 12. 7; Heb. 5. 4; Joh. 1. 23, 25.

35. That (s) vvheras ther shalbee a people fit, and men furnished with meet and necessarie guifts, they doo not only still continue the exercise of Prophecie aforesayd, but doo also vpon due tryall, proceed vnto choyce and ordination of Officers for the minsterie and servise of the Church, according to the rule of Gods vvord; And that soe they (t) hold on still to vvalke forward in the wayes of Christ for their mutuall edification and comfort, as it shall please God to giue knowledge and grace thervnto. And perticularly, that (v) such as bee of the seed,^[5] or vnder the government of anie of the Church, bee euen in their infancie receiued to Baptisme, and made pertakers of the signe of Gods Couenant made with the faithfull and their seed throughout all Generations. And that (x) all of the Church that are of yeeres, and able to examine themselues, doo communicate also in the Lords Supper both men (y) and vvomen, and in (z) both kindes bread and vvynne in which (a) Elements, as also in the vvater of baptisme, euen after there are consecrate, there is neyther transubstantiation into, nor Consubstantiation with the bodye and bloode of Jesus Christ; vvhome (b) the Heauens must conteyne; vntill the tyme that al things bee restored. (c) But they are in the ordinance of God signes and seales of Gods euerlasting couenant, representing and offering to all the receiuers, but exhibiting only to the true beleeuers the Lord Jesus

Christ (d) and all his benefits vnto righteousnes, sanctification and eternall lyfe, through faith in his name to the glorie and prayse of God.

(s) Rev. 8; Act. 6. 3, 5, 6. & 14. 21, 22, 23; Tit. 1. 5, etc.; 1 Cor. 12. 7, 8, 14, 15; 1 Tim. 3; (t) Col. 2. 5, 6, 7; 2 Thes. 2. 15; Jud. 3, etc.; Mat. 28. 20; (v) Act. 2. 38, 39; 1 Cor. 7. 14; Rom. 11. 16; Gen. 17. 7, 22, 27; 1 Cor. 10. 2; Psal. 22. 30; Exod. 12. 48, 49; Act. 16. 15, 33; 1 Cor. 1. 16; Mar. 10. 13, 14, 15, 16; Gal. 3. 29; (x) Mat. 26. 26, 27; 1 Cor. 11. 28. and 10. 3, 4, 16, 17; Act. 2. 42. & 20. 7, 8; (y) Gal. 3. 28; Act. 2. 42. with 1. 14; 1 Cor. 12. 33; (z) Mat. 26. 26, 27; 1 Cor. 10. 3, 4, 16, & 11. 23, 24, 25, 26, 27, 28, 29; (a) 1 Cor. 10. 16, 17. & 11. 23, 24, 25, 26, etc.; Mat. 26. 26, 27, 29. & 15. 17; Joh. 12. 8; (b) Act. 3. 21. & 7. 56; (c) Gen. 17. 11; Rom. 4. 11; Exod. 12. 13. with Heb. 13. 20; (d) 1 Cor. 11. 26, 27, 28, 29. & 10. 3, 4, 5; Rom. 2. 28, 29; Act. 15. 9; Rom. 5. & 6. 7. & 8.

36. That thus (e) beeing rightly gathered, established, and still proceeding in christian communion & obedience of the Gospell of Christ, none is to seperate for falts and corruptions which may and so long as the Church consisteth of mortall men, will fall out & arise among them, even in a true constituted Church, but by due (f) order to seeke redresse therof.

(e) Lev. 4. 13, etc.; 2 Chro. 15. 9, 17. and 30. 18, 19; Rev. 2. and 3.; 1 Cor. 1. 10; Phil. 2. 1, 2, 3, 4, 5, 6. and 3. 15, 16; Heb. 10. 25. ind [Jude] 19; (f) 2 Cor. 13. 1, 2; Rev. 2. and 3.; 1 Thes. 5. 14; 2 Thes. 3. 6, 14; Mat. 18. 17; 1 Cor. 5. 4, 5; Act. 15. 1, 2.

37. That (g) such as yet see not the truth, may heare the publik doctrine and prayers of the church, and with al meeknes are to bee sought by all meanes: Yet (h) none who are growne in yeeres to bee received into their communion as members, but such as doo make confession of their faith, publickly desiring to bee receiued as members, and promising to walke in the obedience of Christ. Neither aniei (i) nfants, but such as are the seed of the faithfull by one of the parents, or vnder their education and gouernment. And further not anie (k) from one Congregation to bee receiued members in another, without bringing certificate of their former estate and present purpose.

(g) 1 Cor. 14. 24, 25; Psal. 18. 49; Rom. 15. 9, 10; 1 Tim. 2. 4; 2 Tim. 2. 25; (h) 2 Cor. 6. 14, 15, 16; Ezra. 4. 3; Exod. 12. 43; Lev. 22.

25; Exod. 34. 12; Deu. 7; Isa. 44. 5; Act. 19. 18; (i) Exod. 20. 5, 6; 1 Cor. 7. 14; Gen. 17. 7, 12, 27; Exod. 12. 48, 49; Act. 16. 15, 33; (k) Act. 9. 26, 27; Rom. 16. 1, 2; 2 Cor. 3. 23; Col. 4. 10.

38. That though Congregations bee thus distinct and severall bodyes, every one as a compact Citie in it self, yet are they all to walke by one and the same rule, & by all meanes convenient to haue the counsell and help one of another in all needfull affayres of the Church, as members of one body in the common Faith, vnder Christ their head. (*)

(*) Look Articles 1. 22. 23.; Psal. 122. 3; Cant. 8. 8. 9; 1 Cor. 4. 17. and 16. 1.

39. That it is the Office and duty of Princes and Magestrates, (l) who by the ordinance of God are supreme Governours vnder him over all persons and causes within their Realmes and Dominions, to (m) suppress and root out by their authoritie all false ministeries, voluntarie Relligions and counterfeyt worship of God, to abolish and destroy the Idoll Temples, Images, Altares, Vestments, and all other monuments of Idolatrie and superstition and to take and convert to their own civile vses not only the benefit of all such idolitrous buyldings & monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes and maintenance of anie false ministeries and vnlawfull Ecclesiasticall functions whatsoever within their Dominions. And on the other hand (n) to establish & mayntein by their lawes every part of Gods word his pure Relligion and true Ministerie to cherish and protect all such as are carefull to worship God according to his word, and to leade a godly lyfe in all peace and loyalltie; yea to enforce al their Subiects whether Ecclesiasticall or civile, to do their dutyes to God and men, protecting & mainteyning the good, punishing and restreyning the evill according as God hath commanded, vvwhose Lieuetenants they are heer on earth.

(l) Rom. 13. 3, 4; 1 Pet. 2. 3, 14; 2 Chro. 19. 4, etc. and 29. and 34. Chap.; Judg. 17. 5, 6; Math. 22. 21; Tit. 3. 1; (m) 2 King. 23. 5, etc.; Psal. 110; Deu. 12. 2, 3. with 17. 14, 18, 19, 20; 2 King. 10. 26, 27, 28; 2 Chro. 17. 6; Pro. 16. 12. and 25. 2, 3, 4, 5; Act. 19. 27; Rev. 17. 16; (n) Deut. 17. 14, 18, 19, 20; Josua 1. 7, 8; 2 Chro. 17. 4, 7, 8, 9, & 19. 4, etc. & 29. & 30.; Dan. 6. 25, 26; Psal. 2. 10, 11, 12. & 72. 1, etc.; Isa. 49. 23; Rev. 21. 24; Ezra. 7. 26.

40. That therefore the (o) protection & commandement of the Princes and

Magistrats maketh it much more peaceable, though (p) no whit at all more lavvfull, to vvalke in the vvayes and ordinances of Jesus Christ vvchich hee hath commanded his church to keep vvithout spot and vnrebukeable vntill his appeering in the end of the vvorld. (q) And that in this behalf the brethren thus mynded and proceeding as is beforesaid, doo both contynually supplicate to God, and as they may, to their Princes and Gouvernours that thus and vnder them they may leade a quiet and peaceable lyfe in all godlynes and honestie.

(o) Pro. 16. 15; Ezr. 5. and 6.; Act. 9. 31; 1 Tim. 2. 2; Dan. 6. 25, 26; Rev. 21. 24; (p) Act. 4. 18, 19. and 5. 28, 29; Dan. 6. 7, 8, 9, 10, 22; Luk. 21. 12, 13; Mat. 28. 20; 1 Tim. 5. 21. and 6. 13, 14; (q) Psal. 72. 1, etc.; 1 Tim. 2. 2; 2 Chro. 15. 1, 2; Hag. 1. 4, 14. and 2. 5.

41. That if God encline the Magistrates hearts to the allowvance & protection of them them they accompt it a happie blessing of God *who* granteth such nourcing Fathers and nourcing Mothers to his Church, (*) & be carefull to walke vvorthie so great a mercy of God in all thankfulnes and obedience.

(*) Psal. 126. 1, etc.; Isa. 49. 13. and 60. 16; Psal. 72. 1, etc.; Rom. 13. 3; 1 Tim. 2. 2, 3, 4.

42. That if God vvithold the Magistrates allowvance and furtherace heerin, they (r) yet proceed together in christian couenant & communion thus to vvalke in the obedience of Christ eve through the middest of all tryalls and affiictions, not accompting their goods, Lands, Vvyves, Children, Fathers, Mothers, brethren, Sisters, no nor their ovvn lyues dear vnto the, so as they may finish their course with ioy, remembring alvvayes that wee (s) ought to obey God rather the man, & grounding (t) vpon the commandement, commission and promise of our Saviour Christ, vvho as hee hath all povvre in heave & in earth, so hath also promised if they keep his commandements vvchich hee hath giue without limitatio of tyme, place, Magistrates allowvance or disallowance, to bee with them vnto the end of the world and vvhen they haue finished their course and kept the faith, to giue them the crowvn of righteousnes vvchich is layd vp for all them that loue his appeering.

(r) Act. 2. 40, 41, 42. and 4. 19; 5. 28, 29, 41. and 16. 20, etc. and 17. 6, 7. and 20. 23, 24; 1 Thes. 3. 3; Phil. 1. 27, 28, 29. and 3. 16, 17, 18. and 6. 7, 10, 22, 23, 24; Luk. 14. 26, 27. & 21. 12, 13, 14; 2 Tim. 2. 12. and 3. 12; Heb. 10. 32, etc.; 1 Pet. 4.; Rev. 2. 10, 25, 26.

and. 6. 9. and 12. 11; (s) Act. 5. 29. and 17. 6; (t) Mat. 28. 18, 19, 20; 1 Tim. 6. 13, 14, 15, 16; 2 Tim. 4. 7, 8; Rev. 2. 10. and 14. 12, 13. and 22. 16, 17, 18, 19, 20.

43. That they doo also vvillingly and orderly pay and performe all maner of lavvfull and accustomed dutyes vnto all men, (*) submitting in the Lord themselues, their bodyes, Landes, Goods and lyves to the Magistrates pleasure. And that euery vvay they acknowvledge, reverence and obey them according to godlynes, not because of vvrath only but also for conscience sake.

(*) Rom. 13. 1, 5, 6, 7; Mat 22. 21; 2 Chro. 27; Ezr. 7.26; Tit. 2. 1; 1 Pet. 2. 13, etc.

44. And thus doo vvee the Subiects of God and hir Matie. falsely called Brovvnists labour to giue vnto God that vvch is Gods, & vnto Caesar that vvch is Caesars, endeavoring our selues to haue alvvayes a cleere conscience tovwards God and tovwards men: And if anie take this to be heresie, then doo vvee vvith the (*) Apostle freely confesse that after the vvay vvch they call heresie vve vvorship God the Father of our Lord Jesus Christ; beleeving all things that are vvritten in the Lavv, and in the Prophets & Apostostles: And vvhatsoever is according to this vvord of truth published by this State or holden by anie reformed churches abrode in the vvorld.

(*) Act. 24. 14.

45. Finally, (*) vvheras vvee are much slandered, as if vve denied or misliked that forme of prayer commonly called the Lords Prayes vvee thought it needfull heere also concerning it to make knowvn that vvee beleue and acknowvledg it to bee a most absolute & most excellent forme of prayer such as no men or Angells can set downe the like And that it was taught & appointed by our Lord Jesus Christ, not that vvee should bee tyed to the vse of those very words, but that vvee should according to that rule make all our requests & thanksgyuing vnto God, forasmuch as it is a perfect forme and patterne conteyning in it playne & sufficient directions of prayer for all occasions and necessities that haue been, are, or shalbee to the church of God, or anie member therof to the end of the world.

(*) Mat. 6. 9, etc.; Luk. 11. 2, etc.; compared with Mat. 14. 30. and 26. 39, 42; Act. 1. 24, 25. and 4. 24, etc.; Rom. 8. 26, 27; Rev. 8. 3, 4; Eph. 6. 18, 19; Phil. 4. 6; Heb. 11. 18, 19, 20, 21; Jude vers. 24,

25.

Now vnto him that is ahle [able] to keep vs that wee fall not, & to present us faltlesse before the presence of his glorie with joy; that is to God only wise our Sauour, bee glory, & Majestic & dominion, & powre both now & for ever. Amen.

FOOTNOTES:

[1] The Confession is printed in Roman, with the texts on the margin of the page. The writer has put the texts after each section for convenience, following in this the Latin edition of 1598.

[2] An answer to the frequent question what would they do with a sovereign worthy of excommunication.

[3] Lord bishops, the favorite Separatist designation for a diocesan bishop as distinguished from a New Testament bishop.

[4] See ante, p. 46

[5] i.e., Children of those who are members of the local church, thus in covenant relation with God.

SHORT CONFSSION OF FAITH IN XX ARTICLES BY JOHN SMYTH

WE BELIEVE WITH THE HEART AND WITH THE MOUTH CONFESS:

- 1.** That there is one God, the best, the highest, and most glorious Creator and Preserver of all; who is Father, Son, and Holy Spirit.
- 2.** That God has created and redeemed the human race to his own image, and has ordained all men (no one being reprobated) to life.
- 3.** That God imposes no necessity of sinning on any one; but man freely, by Satanic instigation, departs from God.
- 4.** That the law of life was originally placed by God in the keeping of the law; then, by reason of the weakness of the flesh, was, by the good pleasure of God, through the redemption of Christ, changed into justification of faith; on which account, no one ought justly blame God, but rather, with his inmost heart, to revere, adore, and praise his mercy, that God should have rendered that possible to man, by his grace, which before, since man had fallen, was impossible by nature.
- 5.** That there is no original sin (lit; no sin of origin or descent), but all sin is actual and voluntary, viz., a word, a deed, or a design against the law of God; and therefore, infants are without sin.
- 6.** That Jesus Christ is true God and true man; viz., the Son of God taking to himself, in addition, the true and pure nature of a man, out of a true rational soul, and existing in a true human body.
- 7.** That Jesus Christ, as pertaining to the flesh, was conceived by the Holy Spirit in the womb of the Virgin Mary, afterwards was born, circumcised, baptized, tempted; also that he hungered, thirsted, ate, drank, increased both in stature and in knowledge; he was wearied, he slept, at last was crucified, dead buried, he rose again, ascended into heaven; and that to himself as only King, Priest, and Prophet of the church, all power both in Heaven and earth is given.
- 8.** That the grace of God, through the finished redemption of Christ, was to be prepared and offered to all without distinction, and that not feignedly but in good faith, partly by things made, which declare the invisible things of God, and partly by the preaching of the Gospel.

9. That men, of the grace of God through the redemption of Christ, are able (the Holy Spirit, by grace, being before unto them grace prevement) to repent, to believe, to turn to God, and to attain to eternal life; so on the other hand, they are able themselves to resist the Holy Spirit, to depart from God, and to perish for ever.

10. That the justification of man before the Divine tribunal (which is both the throne of justice and of mercy), consists partly of the imputation of the righteousness of Christ apprehended by faith, and partly of inherent righteousness, in the holy themselves, by the operation of the Holy Spirit, which is called regeneration or sanctification. Since any one is righteous, who doeth righteousness.

11. That faith, destitute of good works, is vain; but true and living faith is distinguished by good works.

12. That the church of Christ is a company of the faithful; baptised after confession of sin and of faith, endowed with the power of Christ.

13. That the church of Christ has power delegated to themselves of announcing the word, administering the sacraments, appointing ministers, disclaiming them, and also excommunicating; but the last appeal is to the brethren of body of the church.

14. That baptism is the external sign of the remission of sins, of dying and of being made alive, and therefore does not belong to infants.

15. That the Lord's Supper is the external sign of the communion of Christ, and of the faithful amongst themselves by faith and love.

16. That the ministers of the church are, not only bishops (“Episcopos”), to whom the power is given of dispensing both the word and the sacraments, but also deacons, men and widows, who attend to the affairs of the poor and sick brethren.

17. That brethren who persevere in sins known to themselves, after the third admonition, are to be excluded from the fellowship of the saints by excommunication.

18. That those who are excommunicated are not to be avoided in what pertains to worldly business (*civile commercium*).

19. That the dead (the living being instantly changed) will rise again with the

same bodies; not the substance but the qualities being changed.

20. That after the resurrection, all will be borne to the tribunal of Christ, the Judge, to be judged according to their works; the pious, after sentence of absolution, will enjoy eternal life with Christ in heaven; the wicked, condemned, will be punished with eternal torments in hell with the devil and his angels.

A SHORT CONFESSION OF FAITH, 1610

ARTICLES

- 1.** We believe, through the power and instruction of the Holy Scriptures that there is one only God, who is a Spirit, eternal, incomprehensible, infinite, almighty, merciful, righteous, perfectly wise, only good, and only fountain of life and all goodness, the Creator of heaven and earth, things visible and invisible.
- 2.** This only God in the Holy Scriptures is manifested and revealed in Father, Son, and Holy Ghost, being three, and nevertheless but one God.
- 3.** The Father is the original and the beginning of all things who bath begotten his Son from everlasting before all creation. That Son is the everlasting Word of the Father, and his wisdom. The Holy Ghost is his virtue, power, and might, proceeding from the Father and the Son. These three are not divided, nor separated in essence, nature, property, eternity, power, glory or excellency.
- 4.** This only God hath created man good, according to his image and likeness, to a good and happy estate, and in him all men to the same blessed end. The first man was* fallen into sin and wrath and was again by God, through a sweet comfortable promise, restored and affirmed to everlasting life, with all those that were guilty through him so that none of his posterity (by reason of this institution) are guilty, sinful, or born in original sin.
- 5.** Man being created good, and continuing in goodness, had the ability, the spirit of wickedness tempting him, freely to obey, assent, or reject the propounded evil: man being fallen and consisting (sic) in evil, had the ability, the T—himself moving freely to obey, assent or reject the propounded good; for as he through free power to the choice of evil, obeyed and affirmed that evil; so did he through free power to the choice of good, obey and reassent that propounded good. This last power or ability remaineth in all his posterity.
- 6.** God bath before all time foreseen and foreknown all things, both good and evil, whether past, present, or to come. Now, as he is the only perfect goodness, and the very fountain of life itself, so is he the only author, original, and maker of such good things as are good, holy, pure, and of nature like unto him; but not of sin, or damnable uncleanness. He forbiddeth the

evil, he forewarneth to obey evil, and threateneth the evil doer: he is the permitter and punisher. But evil men, through free choice of all sin and wickedness, together with the spirit of wickedness which ruleth in them, are the authors, Interlined, Originals, and makers of all sin, and so worthy the punishment.

7. The causes and ground, therefore, of man's destruction and damnation, are the man's free choice of darkness or sin, and living therein. Destruction, therefore, cometh out of himself, but not from the good Creator. For being perfect goodness and love itself (following the nature of love and perfect goodness) he willeth the health, good, and happiness of his creatures; therefore hath he predestinated that none of them should be condemned, nor ordained, or will the sinner, or means whereby they should be brought to damnation: yea, much more (seeing he hath no delight in any man's destruction, nor willing that any man perish, but that all men should be saved or blessed) hath he created them all to a happy end in Christ, hath foreseen and ordained in him a medicine of life for all their sins, and hath willed that all people or creatures, through the preaching of the gospel, should have these tidings published and declared unto them; now all they that with penitence and faithful hearts receive and embrace the gracious benefits of God, manifested in Christ, for the reconciliation of the world, they are and continue the elect which God hath ordained before the foundation of the world, to make partakers of his kingdom and glory. But they which despise and conitemn this proffered grace of God, which love the darkness more than the light, persevere in inipenitence and unbelief, they make themselves unworthy of blessedness, and are rejected, excluded from the end whereto they were created and ordained in Christ, and shall not taste forever of the Supper of the Lord, to which they were invited.

8. The purpose which God, before the foundation of the world, had for the reconciliation of the world (which God saw would fall into wrath and want of grace), he hath in the fulness of time accomplished; and for this purpose hath sent out of heaven his everlasting Word, or Son, for the fulfilling of the promises made unto the fathers and hath caused him to become flesh * . . in the womb of the holy virgin (called Mary) by his word, and power, and the working of the Holy Ghost. Not that the essence of God, the eternal Word, or any part thereof, is changed into a visible mortal flesh or man, ceasing to be Spirit, God, or God's essence; but that he, the everlasting Son of God, cont-

inuing that he was before, namely, God or Spirit, became what he was not, that is, flesh or man; and he is one person true God and man, born of Mary, being visibly and invisibly, inwardly and outwardly, the true Son of the living God.

9. This Person, God and Man, the Son of the living God, is come into the world to save sinners, or to reconcile the sinful world to God the Father: therefore now acknowledge him to be the only Mediator, King, Priest and Prophet, Lawgiver and Teacher, which God hath promised to send into the world, whom we must trust, believe, and follow.

10. In him is fulfilled, and by him is taken away, an intolerable burden of the law of Moses, even all the shadows and figures; as, namely, the priesthood, temple, altar, sacrifice; also the kingly office, kingdom, sword, revenge appointed by the law, battle and whatsoever was a figure of his person or office, so thereof a shadow or representation.

11. And as the true promised Prophet he hath manifested and revealed unto us whatsoever God asketh or requireth of the people of the New Testament; for as God, by Moses and the other prophets. Hath spoken and declared his will to the people of the Old Testament; so hath he in those last days, by his Prophet spoken unto us, and revealed unto us the mystery (concealed from the beginning of the world), and hath now manifested to us whatsoever yet remained to be manifested. He hath preached the promised glad tidings, appointed and ordained the sacraments, the offices and ministries, by God thereto destinated; and hath showed by doctrine and life, the law of Christians, a rule of their life, the path and way of everlasting life.

12. Moreover, as a High Priest and Mediator of the New Testament, after that he hath accomplished the will of his Father in the foresaid works, he hath finally given himself obediently (for the reconciliation of the sins of the world) to all outward suffering, and hath offered up himself in death upon the cross unto the Father, for a sweet savor and common oblation.

13. We acknowledge that the obedience of the Son of God, his suffering, dying, bloodshed, bitter passion, death, and only sacrifice upon the cross, is a perfect reconciliation and satisfaction for our sins and the sins of the world; so that men thereby are reconciled to God, are brought into power, and have a sure hope and certainty to the entrance into everlasting life.

14. Christ, our Prophet and Priest, being also the promised, only spiritual,

heavenly King of the New Testament, hath erected, or built, a spiritual kingdom, and united a company of faithful, spiritual men; these persons hath he endowed with spiritual, kingly laws, after the nature of the heavenly kingdom, and hath established therein justice, righteousness, and the ministers thereof.

15. Having accomplished and performed here upon the earth, by dying the death, his office of the cross he was afterwards buried, thereby declaring that he was truly dead; the third day he rose again, and stood up from the dead, abolishing death, and testifying that he was Lord over death, and he could not possibly be detained by the hands of death, thereby comfortably assuring all the faithful of their resurrection and standing up from death.

16. Afterwards, forty days spent, he conversed amongst his disciples, and oft times showed himself unto them that there might no doubt be had concerning his resurrection; after that, being compassed by a cloud, he was carried up into heaven, and entered into his glory, leading captivity captive, and making a show of his enemies, hath gloriously triumphed over them, and is sat at the right hand of the Majesty of God, and is become a Lord, and Christ, glorified in body, advanced, lifted up, and crowned with praise and glory, and remaineth over Mount Sion a Priest, and King for everlasting.

17. The holy office of this glorified Priest, King, Lord and Christ, in the heavenly glorious being is to help, govern, and preserve, by his Holy Spirit, his holy church and people in the world, through the Storm, wind, and troubles of the sea; for, according to his priestly office, as an overseer or steward of the true tabernacle, is he our Intercessor, Advocate, and Mediator by the Father. He teacheth, comforteth, strengtheneth, and baptizeth us with the Holy Ghost, his heavenly gifts and fiery victims, and keepeth his spiritual supper with the faithful soul, making it partaker of the life giving food and drink of the soul, the fruit, virtue, and worth of his merits obtained upon the cross; the only and necessary good signified in the sacraments.

18. And according to his kingly office, in his heavenly* being he governeth the hearts of the faithful by his Holy Spirit and Word; he taketh them into his protection, he covereth them under the shadow of his wings, he armeth them with spiritual weapons for the spiritual warfare against all their enemies, namely, the Spirit of wickedness, under heaven, and whatsoever dependeth on them in this earth. He, their most Glorious, Almighty, Heavenly King,

standeth by them, delivereth and freeth them from the hands of their enemies, giveth them victory and the winning of the field, and hath prepared for them a crown of righteousness in heaven. And they being the redeemed of the Lord, who dwell in the house of the Lord, upon the Mount Sion, do change their fleshly weapons, namely, their swords into shares, and their spears into scythes, do lift up no sword, neither hath nor consent to fleshly battle.

19. All these spiritual good things and beneficial, which Christ, by his merits, hath obtained for the saving of sinners, we do graciously enjoy through a true, living, working faith. Which faith is an assured understanding and knowledge of the heart, obtained out of the Word of God, concerning God, Christ, and other heavenly things which are necessary for us to know, and to believe to salvation, together with a hearty confidence in the only God, that he, as a gracious and heavenly Father, will give and bestow upon us, through Christ, and for his merits, whatsoever is helpful and profitable for body and soul for salvation.

20. Through such a faith we obtain true righteousness, forgiveness, absolution from sin through the bloodshed of Christ, and through righteousness, which through the Christ Jesus, by the co-operation of the Holy Ghost, is plentifully shed and poured into us, so that we truly are made, of evil men, good; of fleshly, spiritual; of covetous, liberal; of proud, humble; and through regeneration are made pure in heart, and the children of God.

21. Man being thus justified by faith, liveth and worketh by love (which the Holy Ghost sheddeth into the heart) in all good works, in the laws, precepts, ordinances given them by God through Christ; he praiseth and blesseth God, by a holy life, for every benefit, especially of the soul; and so are all such plants of the Lord trees of righteousness, who honor God through good works, and expect a blessed reward.

22. Such faithful, righteous people, scattered in several parts of the world, being the true congregations of God, or the Church of Christ, whom he saved, and for whom he gave himself, that he might sanctify them, ye whom he hath cleansed by the washing of water in the word of life: of all such is Jesus the Head, the Shepherd, the Leader, the Lord, the King, and Master. Now although among these there may be mingled a company of seeming holy ones, or hypocrites; yet, nevertheless, they are and remain only the righteous, true members of the body of Christ, according to the spirit and the truth, the

heirs of the promises, truly saved from the hypocrites the dissemblers.

23. In this holy church hath God ordained the ministers of the Gospel, the doctrines of the holy Word, the use of the holy sacraments, the oversight of the poor, and the ministers of the same offices; furthermore, the exercise of brotherly admonition and correction, and, finally, the separating of the impenitent; which holy ordinances, contained in the Word of God, are to be administered according to the contents thereof.

24. And like as a body consisteth of divers parts, and every part hath its own proper work, seeing every part is not a hand, eye, or foot; so is it also the church of God: for although every believer is a member of the body of Christ, yet is not every one therefore a teacher, elder, or deacon, but only such as are orderly appointed to such offices. Therefore, also, the administration of the said offices or duties pertaineth only to those who are ordained thereto, and not to every particular common person.

25. The vocation or election of the said officers is performed by the church, with fasting, and prayer to God; for God knoweth the heart; he is amongst the faithful who are gathered together in his name; and by his Holy Spirit doth so govern the minds and hearts of his people, that he by them bringeth to light and propoundeth whom he knoweth to be profitable to his church.

26. And although the election and vocation to the said offices is performed by the aforesaid means, yet, nevertheless, the investing into the said service is accomplished by the elders of the church through the laying on of hands.

27. The doctrine which by the foresaid ministers must be proposed to the people, is even the same which Christ brought out of heaven, which he, by word and work, that is, by doctrine and life, hath taught, which was preached by the apostles of Christ, by the commandment of Christ and the Spirit, which we find written (so much as is needful for us to salvation) in the Scripture of the New Testament, whereto we apply whatsoever we find in the canonical book of the Old Testament, which hath affinity and verity, which by doctrine of Christ and his apostles, and consent and agreement, with the government of his Spiritual Kingdom.

28. There are two sacraments appointed by Christ, in his holy church, the administration whereof he hath assigned to the ministry of teaching, namely, the Holy Baptism and the Holy Supper. These are outward visible handlings and tokens, setting before our eyes, on God's side, the inward spiritual

handling which God, through Christ, by the cooperation of the Holy Ghost, setteth forth the justification in the penitent faithful soul; and which, on our behalf, witnesseth our religion, experience, faith, and obedience, through the obtaining of a good conscience to the service of God.

29. The Holy Baptism is given unto these in the name of the Father, the Son, and the Holy Ghost, which hear, believe, and with penitent heart receive the doctrines of the Holy Gospel. For such hath the Lord Jesus commanded to be baptized, and no unspeaking children.

30. The whole dealing in the outward visible baptism of water, setteth before the eyes, witnesseth and signifieth, the Lord Jesus doth inwardly baptize the repentant, faithful man, in the layer of regeneration and renewing of the Holy Ghost, washing the soul from all pollution and sin, by the virtue and merit of his bloodshed; and by the power and working of the Holy Ghost, the true, heavenly, spiritual, living Water, cleanseth the inward evil of the soul, and maketh it heavenly, spiritual, and living, in true righteousness or goodness. Therefore, the baptism of water leadeth us to Christ, to his holy office in glory and majesty; and admonisheth us not to hang only upon the outward, but with holy prayer to mount upward, and to beg of Christ the good thing signified.

31. The Holy Supper, according to the institution of Christ, is to be administered to the baptized; as the Lord Jesus hath commanded that whatsoever he hath appointed should be taught to be observed.

32. The whole dealing in the outward visible supper, setteth before the eye, witnesseth and signifyeth, that Christ's body was broken upon the cross and his holy blood spilt for the remission of our sins. That the being glorified in his heavenly Being, is the alive-making bread, meat, and drink of our souls: it setteth before our eyes Christ's office and ministry in glory and majesty, by holding his spiritual supper, which the believing soul, feeding and* . . the soul with spiritual food: it teacheth us by the outward handling to mount upwards with the heart in holy prayer, to beg at Christ's hands the true signified food; and it admonisheth us of thankfulness to God, and of verity and love one with another.

33. The church discipline, or external censures, is also an outward handling among the believers, whereby the impenitent sinner, after Christian admonition and reproof, is severed, by reason of his sins, from the communion of

the saints for his future good; and the wrath of God is denounced against him until the time of his contrition and reformation; and there is also, by this outward separation of the church, manifested what God before had judged and fore-handled, concerning this secret sinner, by reason of his sin. Therefore, first before the Lord, the prejudging and predetermining of the matter must pass* . . . in respect of the sinner* . . . and the after – judging and handling by the church. Therefore the church must carefully regard that none in the church be condemned with it, and be condemned in the Word of God.

34. The person separated from the church may not at all be admitted (so long as he proceedeth in sin) to the use of the holy supper or any other* . . . handling, but he must be avoided therein, as also in all other things betokening the communion of saints or brotherhood. And as the rebellious life, conversation, or daily company of the godless and perverse, or anything with them, is dangerous and hurtful, and oftentimes promoteth scandal and slander to the godly, so must they withdraw themselves from the same rebels, avoiding them in all works and ends whereby their pure souls might be polluted and defiled: yet so that always the Word of God take place, and that nothing take place or be performed that is contrary to love, mercy, Christian discretion, promise, or any other like matter.

35. Worldly authority or magistracy is a necessary ordinance of God, appointed and established for the preservation of the common estate, and of a good, natural, politic life, for the reward of the good and the punishing of the evil; we acknowledge ourselves obnoxious, and bound by the Word of God to fear, honor, and show obedience to the magistrates in all causes not contrary to the Word of the Lord. We are obliged to pray God Almighty for them, and to thank the Lord for good reasonable magistrates, and to yield unto them, without murmuring, beseeming tribute, toll and tax. This office of the worldly authority the Lord Jesus hath not ordained in his spiritual kingdom, the church of the New Testament, nor adjoined to the offices of his church. Neither hath he called his disciples or followers to be worldly kings, princes, potentates, or magistrates; neither hath he burdened or charged them to assume such offices, or to govern the world in such a worldly manner; much less hath he given a law to the members of his church which is agreeable to such office or government. Yea, rather they are called of him (whom they are commanded to obey by a voice heard from heaven) to the following of his unarmed and unweaponed life, and of his cross-bearing footsteps. In whom

approved nothing less than a worldly government, power, and sword. This then considered (as also further, that upon the office of the worldly authority many other things depend, as wars* . . . to hurt his enemies in body or good*. . . which evilly or not at all will fit or consort with the Christ, and the crucified life of the Christians), so hold we that it beseemeth not Christians to administer these offices; therefore we avoid such offices and administrations, notwithstanding by no means thereby willing to despise or condemn reasonable discreet magistrates, nor to place him in less estimation than he is described by the Holy Ghost, of Paul.

36. Christ, the King and Lawgiver of the New Testament, hath prohibited Christians the swearing of oaths therefore it is not permitted that the faithful of the New Testament should swear at all.

37. The married estate, or matrimony, hold we for an ordinance of God, which, according to the first institution, shall be observed. Every man shall have his one only wife, and every woman shall have her one only husband; those may not be separated but for adultery. We permit none of our communion to marry godless, unbelieving, fleshly persons out of the church; but we censure such (as other sinners) according to the disposition and desert of the cause.

38. Lastly, we believe and teach the resurrection of the dead, both of the just and the unjust, as Paul (1 Cor . 15) soundly teacheth and witnesseth: The soul shall be united to the body, every one shall be presented before the judgment seat of Christ Jesus, to receive in his own body wages according to his works. And the righteous, whosoever hath lived holily, and through faith brought forth the works of love and mercy, shall enter into everlasting life with Christ Jesus, the Bridegroom of the Christian host. But the unsanctified, which have not known God, and have not obeyed the Gospel of Jesus Christ, shall go into everlasting fire. The Almighty, gracious, merciful God, preserve us from the punishment of the ungodly, and grant us grace and gifts helpful to a holy life, saving death, and joyful resurrection with all the righteous. Amen.

We subscribe to the truth of these Articles, desiring further information. [Forty-two names are attached to this document. We cannot decipher the whole, but the following are plain. A line is drawn through some of them. The * marks them. § Uncertain.]

* John Smyth,
Hugh Broomhead,
* John Grindall,
* Samuel Halton,
Thomas Piggott,
John Hardie,
* Edward Hawkins,
Thomas Jessopp,
Robert Staveley,
* Alexander Fleming,
John Arnfeld,
Hannah Piggott,
Thomas Solphin,
Solomon Thomson,
Alexander Hodgkin,
Ursula Bywater,
Dorothea Oakland,
John ——,
Fylis ——,
* —— ——,

* Matthew Pigott,
Mary Smyth,
Janus ——, ,
§ Margaret Staveley,
Isabella Thomson,
* Jane Argan,
Mary Dickens,
Bettriss Dickens,
Dorothe Hamand,
* Elnh. Buywater ,
Ann Broomhead,
Alexander Parsons,
* Joan Haughton,
* Joane Brigge,
Alexander Pigott,
Margaret Pigott,
Alexander Armfield,
Elnh. White,
Dorothe Thomson,
Margaret Morris.

[We judge the whole of these signatures autograph.]

PROPOSITIONS AND CONCLUSIONS
CONCERNING TRUE CHRISTIAN RELIGION,
1612-1614

THE EPISTLE TO THE READER

Considering that all means and helps are necessary for men, to provoke them to the practice of religion, and obedience of the truth, especially in this latter age of the world, when our Saviour Christ witnesseth that because of the bounding iniquity the love of many shall wax cold, which appeareth too manifest in these days. Therefore we have thought good to manifest unto thee "good reader" the manner of the life of (John Smith), remaining for a time at Amsterdam in Holland, and how he carried himself in his sickness, even unto his death. Whereunto we have annexed a small confessions of faith: with a little treatise which he writ not long before his death, desiring that it should be published unto the world; in the reading whereof we beseech thee to cast away prejudice, and be not forestalled with the supposed errors held by him, or us, nor with the censure of other, which have thrust themselves too far into the room of God, to judge things before the time; but try all things, and take that which is good: and in trying, put on love, which will teach thee to interpret all things in the best part, and the rather, because that to take things in the evil part is the property of an evil mind. Even as the bee and spider coming both to one flower, the one taketh hone and the other poison, according to their nature, so it is with man: for he that is full despiseth an honeycomb, and the sick stomach abhorreth most pleasant meat, but to the sound and hungry all good things have a good taste; even so it is in spiritual matters: and therefore we direct these things especially unto two sorts of men, the one is the careless professor, who placeth all his religion in knowledge, in speaking, and in outward profession; that such may know that true religion consisteth not in knowledge, but in form of godliness, and do deny the power thereof, are to be separated from: the other is the hungry soul, and the upright in heart, which seek the Lord, to let them see and know that there is in the Lord all sufficiency, and such a measure of the age of the fulness of nature, and may come to the measure of the age of the fulness of Christ (Eph. IV. 13) , and to bring every thought into the obedience of Christ. The which who so well considereth, it will cause them not to be careless and

negligent, but careful and diligent, to use all means which may further them in this great work of the Lord. Al know also, that the intent of the author is not to teach any man either to despise or neglect the holy ordinances, appointed by Jesus Christ for the help of His Church, not to attribute unto them more than is meet, but to use them as means to bring us to the end; that is that the Lord hath not given His word, sacraments and the discipline of the Church unto His people, to the end that they should satisfy themselves with the outward obedience thereof, no to think that all is well when they walk therein; but also to be translated into the obedience of that which the word teacheth, and sacraments signify unto them; that is, to be made like to Jesus Christ in His life, sufferings, death, burial, resurrection and ascension, by being partakers with Him of one and the same spirit; consider what we say, and the Lord give thee understanding in all things.

Propositions and Conclusions concerning
True Christian Religion, containing a Confession of Faith
of certain English people, living at Amsterdam.

1. We believe that there is a God (Heb. xi. 6) against all Epicures and Atheists, which either say in their hearts or utter with their mouths that there is no God (Psalms xiv.1; Isaiah xxii. 13).
2. That this God is one in number (1 Cor. viii. 4, 6) against the Pagans of any other that hold a plurality of gods.
3. That God is incomprehensible and ineffable, in regard of His substance or essence that is God's essence can neither be comprehended in the mind, nor uttered by the words of men or angels (Exod. iii. 13-15, and xxxiii. 18-21).
4. That the creatures and Holy Scriptures do not intend to teach us what God is in substance or essence, but what He is in effect and property (Rom. i. 19: 22; Exod. xxxiii. 23).
5. That these terms, Father, Son, and Holy Spirit, do not teach God's substance, but only the hinder parts of God; that which may be known of God (Rom. i.; Exod. xxxiii.).
6. That God may be known by His titles, properties, effects, imprinted and expressed in the creatures, and Scriptures (John xvii. 3).
7. That to understand and conceive of God in the mind is not the saving knowledge of God, but to be like to God in His effects and properties; to be made conformable to His divine and heavenly attributes. That is true saving knowledge of God (2 Cor. iii. 18; Matt. v. 48; 2 Peter i. 4) , whereunto we ought to give diligence.
8. That this God manifested in Father, Son and Holy Ghost (Matt. iii. 16, 17) is most merciful, most mighty, most holy, most just, most wise, most true, most glorious, eternal and infinite (Exod. xxxiv. 6, 7; Psalms xc. 2 and cii. 27).
9. That God before the foundation of the world did foresee and determine the issue and event of all His works (Acts. XV. 18) , and that actually in time He worketh all things by His providence, according to the good pleasure of His will (Eph. i. 11) , and therefore we abhor the opinion of them that avouch that all things happen by fortune or chance (Acts iv. 27, 28; Matt. x. 29, 30) .

10. That God is not the author or worker of sin (Psa. v. 4; James i. 13), but that God only did foresee and determine what evil the free will of men and angels would do; but He gave no influence, instinct, motion or inclination to the least sin.

11. That God in the beginning created the world viz., the heavens, and the earth and all things that are therein (Gen. i; Acts xvii. 24). So that the things that are seen, were not of things which did appear (Heb. xi. 3).

12. That God created man to blessedness, according to His image, in an estate of innocency, free without corruption of sin (Gen. i. 27; ii. 17, 25); He created them male and female (to wite) one man and one woman (Gen. i. 27); He framed man of the dust of the earth, and breathed into Him the breath of life, so the man was a living soul (Gen. ii. 7; 1 Cor. xv.45). But the woman He made of a rib, taken out of the side of the man (Gen. ii. 21, 22). That God blessed them, and commanded them to increase, and multiply, and to fill the earth, and to rule over it and all creatures therein (Gen. i. 28, ix. 1, 2; Psal. viii. 6).

13. That therefore marriage is an estate honourable amongst all men, and the bed undefiled: viz. Betwixt one man and one woman (Heb. xiii. 4; 1 Cor. vii. 2) but whoremongers and adulterers God will judge.

14. That God created man with freedom of will, so that he had ability to choose the good and eschew the evil, or to choose the evil and refuse the good, and that this freedom of will was a natural faculty or power, created by God in the soul of man (Gen. ii. 16, 17; iii. 6, 7; Eccles. vii. 29).

15. That Adam sinning was not moved or inclined thereto by God, or by any decree of God but that he fell from his innocency and died the death alone, by the temptation of Satan, his free will assenting thereunto freely (Gen. iii. 6).

16. That the same day that Adam sinned, he died the death (Gen. ii. 17), for the reward of sin is death (Rom. vi. 23), and this is that which the Apostle saith, dead in trespasses and sins (Eph. ii. 1), which is loss of innocency, of the peace of conscience and comfortable presence of God. (Gen. iii. 7, 11).

17. That Adam being fallen did not lose any natural power or faculty which God created in his soul, for the work of the devil, which is (sin), cannot abolish God's works or creatures: and therefore being fallen he still retained freedom of will (Gen. iii. 23, 24).

18. That original sin is an idle term, and that there is no such thing as men intend by the word (Ezek. xviii. 20), because God threatened death only to Adam (Gen. ii. 17) not to his posterity, and because God created the soul (Heb. xii. 9).

19. That if original sin might have been passed from Adam to his posterity, Christ 's death, which was effectual before Cain and Abel's birth, He being the lamb slain from the beginning of the world, stopped the issue and passage thereof (Rev. xiii. 8).

20. That infants are conceived and born in innocency without sin, and that so dying are undoubtedly saved, and that this is to be understood of all infants under Heaven (Gen. v. 2, i. 27 compared with 1 Cor. xv. 49), for where there is no law there is no transgression, sin is not imputed while there is no law. (Rom. iv. 15 and v. 13), but the law was not given to infants, but to them that could understand (Rom. v. 13; Matt. xiii. 9; Neh. viii. 3).

21. That all actual sinners bear the image of the first Adam, in his innocency, fall, and restitution in the offer of grace (1 Cor. xv. 49), and so pass under these three conditions, or threefold estate.

22. That Adam being fallen God did not hate him, but loved him still, and sought his good (Gen. iii. 8-15), neither doth he hate any man that falleth with Adam, but that He loveth mankind, and from His love sent His only begotten Son into the world, to save that which was lost, and to seek the sheep that went astray (John iii. 16).

23. That God never forsaketh the creature till there be no remedy, neither doth He cast away His innocent creature from all eternity; but casteth away men irrecoverable in sin (Isa. v. 4; Ezek. xviii. 23, 32, and xxxiii. 11; Luke xiii. 6,9).

24. That as there is in all the creatures a natural inclination to their young ones, to do them good, so there is in the Lord toward man; for every spark of goodness in the creature is infinitely good in God (Rom. i. 20; Psal. xix. 4; Rom. x. 18).

25. That as no man begetteth his child to the gallows, nor no potter maketh a pot to break it; so God doth not create or predestinate any man to destruction (Ezek. xxxiii.; Gen. i. 27; 1 Cor. xv. 49; Gen. v. 3).

26. That God before the foundation of the world hath determined the way of

life and salvation to consist in Christ, and that he hath foreseen who would follow it (Eph. i. 5; 2 Tim. i. 9) , and on the contrary hath determined the way of perdition to consist in infidelity, and in impenitency, and that he hath foreseen who would follow after it (Jude 4th verse).

27. That as God created all men according to His image, so hath He redeemed all that fall by actual sin, to the same end; and that God in His redemption hath not swerved from His mercy, which He manifested in His creation (John i. 3, 16; 2 Cor . v. 19; 1 Tim. ii. 5, 6; Ezek. xxxiii. 11).

28. That Jesus Christ came into the world to save sinners, and that God in His love to His enemies did send Him (John iii. 16); that Christ died for His enemies (Rom. v. 10); that He bought them that deny Him (2 Peter ii. 1), thereby teaching us to love our enemies (Matt. v. 44, 45).

29. That Christ Jesus after His baptism by a voice out of heaven from the Father, and by the anointing of the Holy Ghost, which appeared upon His head in the form of a dove, is appointed the prophet of the church, whom all men must hear (Matt. iii.; Heb. iii. 1. 2); and that both by His doctrine and life, which He led here in the earth, by all His doings and sufferings, He hath declared and published, as the only prophet and lawgiver of His Church, the way of peace and life, the glad tidings of the Gospel (Acts. iii. 23, 24).

30. That Christ Jesus is the brightness of the glory and the engraven form of the Father 's substance, supporting all things by His mighty power (Heb. i. 3); and that he is become the mediator of the New Testament (to wit) the King, Priest , and Prophet of the Church, and that the faithful through Him are thus made spiritual Kings, Priests, and Prophets (Rev. i. 6; 1 John ii. 20; Rev. xix, 10).

31. That Jesus Christ is He which in the beginning did lay the foundation of the heavens and earth which shall perish (Heb. i. 10; Psalms cii. 26); that he is Alpha and Omega, the beginning and the end, the first and the last, He is the wisdom of God, which was begotten from everlasting before all creatures (Micah v. 2; Prov. vii. 24; Luke xi. 49); He was in the form of God, and thought it no robbery to be equal with God, yet He took to Him the shape of a servant, the Word became flesh (John i. 14), wonderfully by the power of God in the womb of the Virgin Mary; He was of the seed of David according to the flesh, (Phil ii.7; Heb. 10; Rom i. 3) and that He made Himself of no reputation, humbled Himself, and became obedient unto death of the cross,

redeeming us from our vain conversation, not with silver or gold but with the precious blood of Himself, as of a lamb without spot and undefiled (1 Pet. i. 18, 19).

32. That although the sacrifice of Christ 's body and blood, offered up unto God His Father upon the cross, be a sacrifice of a sweet smelling savour, and that God in Him is well pleased, yet it doth not reconcile God unto us, which did never hate us, not was our enemy, but reconcileth us unto God (2 Cor. v. 19), and slayeth the enmity and hatred, which is in us against God (Eph. ii. 14, 17; Rom. i. 30).

33. That Christ was delivered to death for our sins (Rom. iv. 25), and that by His death we have the remission of our sins (Eph. ii. 7), for He cancelled the handwriting of ordinances, the hatred, the law of commandments in ordinances (Eph. ii. 15; Coloss. ii. 14) which was against us (Deut. xxxi. 26); He spoiled principalities and powers, made a shew of them openly, and triumphed over them on the cross (Coloss. ii. 15); by death He destroyed him that had the power of death, that is the devil (Heb. ii. 14).

34. That the enemies of our salvation, which Christ vanquished on His cross, are the gates of hell, the power of darkness, Satan, sin, death, the grave, the curse or condemnation, wicked men, and persecutors (Eph. vi. 12; 1 Cor. xv. 26, 54, 57; Matt. xvi. 18; Rev. xx. 10, 14, 15), which enemies we must overcome no otherwise than Christ hath done (John xxi. 22; 1 Peter ii. 21; Rev. xiv. 4).

35. That the efficacy of Christ 's death is only derived to them, which do mortify their sins, which are grafted with Him to the similitude of His death (Rom. vi. 3-6), which are circumcised with circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision which Christ worketh (Coloss. ii. 11) who is the minister of the circumcision for the truth of God, to confirm the promises made to the fathers (Rom. xv. 8 compared with Deut. xxx. 6).

36. That there are three which bear witness in the earth, the spirit, water and blood, and these three are one in testimony, witnessing that Christ truly died (1 John v. 8) for He gave up the ghost (John xix. 30); and out of His side pierced with a spear came water and blood (verse 34, 35), the cover of the heart being pierced, where there is water contained.

37. That every mortified person hath this witness in himself (1 John v. 10),

for the spirit blood, and water of sin is gone, that is the life of sin with the nourishment and cherishment thereof (1 Peter. iv. 1; Rom. vi. 7; 1 John iii. 6).

38. That Christ Jesus being truly dead was also buried (John xix. 39, 42), and that He lay in the grave the whole Sabbath of the Jews; but in the grave He saw no corruption (Psalms xvi. 10; Acts ii. 31).

39. That all mortified persons are also buried with Christ, by the baptism which is into His death (Rom. vi. 4; Colos. ii. 12); keeping their Sabbath with Christ in the grave (that is) resting from their own works as God did from His (Heb. iv. 10), waiting there in hope for a resurrection (Psalm. xvi. 9).

40. That Christ Jesus early in the morning, the first day of the week, rose again after His death and burial (Matt. xxvii. 6) for our justification (Rom. iv. 25), being mightily declared to be the Son of God, by the spirit of sanctification, in the resurrections from the dead (Rom. i. 4).

41. That these that are grafted with Christ to the similitude of His death and burial shall also be to the similitude of His resurrection (Rom. vi. 4, 5); for He doth quicken or give life unto them, together with Himself (Coloss. ii. 13; Eph. ii. 5, 6); for that is their salvation, and it is by grace (Eph. ii. 5; 1 John v. 11, 12, 13; Titus iii. 5, 6, 7).

42. That this quickening or reviving of Christ, this laver of regeneration, this renewing of the Holy Ghost, is our justification and salvation (Titus iii. 6, 7). This is that pure river of water of life clear as crystal, which proceedeth out of the throne of God, and of the Lamb (Rev. xxii. 1); which also floweth out of the belly of him that believeth in Christ (John vii. 38); this is those precious promises whereby we are made partakers of the divine nature, by flying the corruptions that are in the world through lust (2 Peter i. 4); this is the fruit of the tree of life which is in the midst of the paradise of God; this is the white stone wherein there is a name written, which no man knoweth, save he that receiveth it. This is the morning star, this is the new name, the name of God, the name of the City of God; the new Jerusalem which descendeth from God out of heaven; this is the hidden manna, that white clothing, eye salve and gold, and that heavenly supper which Christ promiseth to them that overcome (Rev. ii. 7, 17, 18, and ii. 5, 12, 18, 20).

43. That there are three which bear record in heaven, the Father, the Word, and the Holy Spirit; and that these three are one in testimony, witnessing the resurrection of Christ. The Father saith, Thou art my Son, this day have I

begotten Thee (Acts xiii. 33-35). The Son testifieth of His own resurrection being forty days with His disciples (Acts. i. 3). The Holy Ghost testifieth the same, whom Christ sent to His disciples upon the day of Pentecost (Acts ii.).

44. That every person that is regenerate and risen again with Christ hath these three aforesaid witnesses in himself (1 John v. 10); for Christ doth dwell in his heart by faith (Eph. iii. 17); and the Father dwelleth with the Son (John xiv. 23); and the Holy Ghost likewise (1 Cor. iii. 16); and that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost is with them (2 Cor. xiii. 13).

45. That Christ, having forty days after His resurrection conversed with His disciples (Acts i. 3), ascended locally into the heavens (Acts i. 9), which must contain Him unto the time that all things be restored (Acts iii. 21). That they which are risen with Christ, ascend up spiritually with Him, seeking those things which are above, where Christ sitteth at the right hand of God, and that they set their affections on heavenly things, and not on earthly things. (Col. ii. 1-5).

46. That Christ, now being received into heaven, sitteth at the right hand of God (Mark xvi. 9), having led captivity captive, and given gifts unto men (Eph. iv. 8); that God hath now highly exalted Him, and given Him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, in earth and under the earth (Phil ii. 9. 10), that he hath obtained all power both in heaven and in earth (Matt. xxvii. 18), and hath made all things subject under His feet, and hath appointed Him over all things to be the head to the church, that is His body, the fulness of Him that filleth all in all things (Eph. i. 22-23).

47. That the regenerate do sit together with Christ Jesus in heavenly places (Eph. ii. 6), that they sit with Him in His throne as He sitteth with the Father in His throne (Rev. iii. 21), that they have power over nations, and rule them with a rod of iron, and as a potter 's vessel they are broken in pieces (Rev. ii. 26, 27); and that, sitting on twelve thrones they do judge the twelve tribes of Israel (Matt. xix. 28), which spiritually is to put all their enemies in subjection under their feet, so that the evil one doth not touch them (1 John v. 18), nor the gates of hell prevail against them (Matt. xvi. 28), and that they are become pillars in the house of God, and go no more out (Rev. iii. 12).

48. That Christ Jesus being exalted at the right hand of God the Father, far

above all principalities and powers, might, and domination, and every name that is named, not only in this world, but in the world to come (Eph. i. 21), hath received of His Father the promise of the Holy Ghost, which He also shed forth upon His disciples on the Day of Pentecost (Acts. ii. 33).

49. That Christ Jesus, in His resurrection, ascension, and exaltation, is more and rather Lord and Christ, Saviour, anointed, and King, than in His humiliation, sufferings and death (Acts ii. 36; Phil. ii. 7, 11), for the end is more excellent than the efficacy of His death in the mortification and remission of sins.

50. That the knowledge of Christ according to the flesh is of small profit (2 Cor. v. 16, 17), and the knowledge of Christ's genealogy and history is no other but that which the Devil hath as well if not better than any man living; but the knowledge of Christ according to the spirit is effectual to salvation, which is spiritually to be grafted to the similitude of Christ's birth, life, miracles, doings, sufferings, death, burial, resurrection, ascension and exaltation (Rom. vi. 3, 6).

51. That Christ Jesus, according to the flesh and history in His doings and suffering, is a great mystery, and divine sacrament of Himself, and of His ministry in the spirit, and of those spiritual things which He worketh in those which are to be heirs of salvation (Rom. vi. 3, 6; Eph. ii. 5, 6), and that spiritually He performeth all those miracles in the regenerate which He wrought in His flesh; He healeth their leprosy, bloody issue, blindness, dumbness, deafness, lameness, palsy, fever. He casteth out the devils and unclean spirits, He raiseth the dead, rebuketh the winds and the sea, and it is calm; He feedeth thousands with the barley loaves and fishes (Matt. viii. 16, 17, compared with Isaiah liii. 4, John vi. 26, 27).

52. That the Holy Ghost proceedeth from the Father and the Son (John xiv. 26, and xvi. 7); that He is the eternal spirit, whereby Christ offered himself without spot to God (Heb. ix. 14); that He is that other comforter, which Christ asketh, obtaineth in the regenerate (1 Cor. iii. 16), which leadeth them into all truth (John xvi. 13), He is that anointing which teacheth them all things, and that they have no need that any man teach them, but as the same anointing teacheth (1 John ii. 20, 27).

53. That although there be divers gifts of the Spirit yet there is but one Spirit, which distributeth to every one as He will (1 Cor. xii. 4, 11; Eph. iv. 4), that

the outward gifts of the spirit which the Holy Ghost poureth forth upon the Day of Pentecost upon the disciples, in tongues and prophecy, and gifts, and healing, and miracles, which is called the Baptism of the Holy Ghost and fire (Acts i. 5), were only a figure of and an hand leading to better things, even the most proper gifts of the spirit of sanctification, which is the new creature; which is the one baptism (Eph. iv. 4, compared with Acts. ii. 33, 38, and with Luke x. 17, 20).

54. That John Baptist and Christ are two persons, their ministries are two ministries several, and their baptisms are two baptisms, distinct the one from the other (John i. 20; Acts xiii. 25; Acts i. 4, 5; Matt. iii. 11).

55. That John taught the baptism of repentance for the remission of sins, baptizing with water to amendment of life (Matt iii. 11), thus preparing a way for Christ and His baptism (Luke iii. 3, 6), by bringing men to repentance and faith in the Messiah, whom he pointed out with the finger (saying), behold the Lamb of God that taketh away the sins of the world (John i. 31, 29; Act xix. 4).

56. That Christ is stronger, and hath a more excellent office and ministry than John (Matt. iii. 11); that He baptizeth with the Holy Ghost and fire; that He cometh and walketh in the way which John hath prepared; and that the new creature followeth repentance (Luke iii. 6).

57. That repentance and faith in the Messiah are the conditions to be performed on our behalf, for the obtaining of the promises (Acts ii. 38; John i. 12); that the circumcision of the heart, mortification and the promises which are made to the aforesaid conditions (Deut. xxx. 6; Acts ii. 38; Gal. iii. 14; 2 Peter i. 4, 5), which promises are all yea and Amen in Christ Jesus (2 Cor. i. 20), and that in the regenerate (Gal. iii. 16).

58. That repentance and faith are wrought in the hearts of men by the preaching of the word, outwardly in the Scriptures and creatures, the grace of God preventing us by the motions and instinct of the spirit, which a man hath power to receive or reject (Matt. xxiii. 37; Acts vii. 51; Acts vi. 10; Rom. x. 14, 18); that our justification before God consisteth not in the performance of the conditions which God requireth of us, but in the partaking of the promises, the possessing of Christ, remission of sins, and the new creature.

59. That God the Father, of His own good will doth beget us by the word of truth (James i. 18), which is an immortal seed (1 Peter i. 23), not the doctrine

of repentance and faith which many be lost (Luke viii. 13); and that God the Father, in our regeneration, neither needeth nor useth the help of any creature, but that the Father, the Word and the Holy Ghost immediately worketh that work in the soul, where the free will of men can do nothing (John i. 13).

60. That such as have not attained the new creature have need of the scriptures, creatures and ordinances of the Church, to instruct them, to comfort them, to stir them up the better to perform the condition of repentance to the remission of sins (2 Peter i. 19; 1 Cor. xi. 26; Eph. iv. 12-23).

61. That the new creature which is begotten of God needeth not the outward scriptures, creatures, or ordinances of the church, to support or help them (1 Cor. xiii. 10, 12; 1 Joh ii. 27; 1 Cor. i. 15, 16; Rev. xxi. 23), seeing that he hath three witnesses in himself, the Father, the Word, and the Holy Ghost; which are better than all scriptures, or creatures whatsoever.

62. That as Christ who was above the law notwithstanding was made under the law, for our cause: so the regenerate in love to others can and will do no other, than use the outward things of the church for the gaining and supporting of others: and so the outward church and ordinances are always necessary, for all sorts of persons whatsoever (Matt. iii. 15; xxviii. 19, 20; 1 Cor. viii. 9).

63. That the new creature although he be above the law and scriptures, yet he can do nothing against the law or scriptures, but rather all his doings shall serve to the confirming and establishing of the law (Rom. iii. 31). Therefore he can neither lie, nor steal, nor commit adultery, nor kill, nor hate any man, or do any other fleshly action, and therefore all fleshly libertinism is contrary to regeneration, detestable, and damnable (John viii. 34, Rom. vi. 15, 16, 18; 2 Pet. ii. 18, 19; 1 John v. 18).

64. That the outward church visible, consists of penitent persons only, and of such as believing in Christ bring forth fruits worthy amendment of life (1 Tim. vi. 3, 5; 2 Tim. iii. 1, 5; Act. xix. 4).

65. That the visible church is a mystical figure outwardly of the true, spiritual invisible church, which consisteth of the spirits of just and perfect men only, that is of the regenerate (Rev. i. 20, compared with Rev. xxi. 2, 23, 27).

66. That repentance is the change of the mind from evil to that which is good

(Matt. iii. 2) , a sorrow for sin committed, with a humble heart for the same; and a resolution to amend for the time to come; with an unfeigned endeavour there (2 Cor. vii. 8. 11; Isaiah i. 16, 17; Jer. xxxi. 18, 19).

67. That when we have done all that we can we are unprofitable servants, and all our righteousness is as a stained cloth (Luke xvii. 20) and that we can only suppress and lop off the branches of sins, but the root of sin we cannot pluck up out of our hearts (Jer. iv. 4, compared with Deut. xxx. 6, 8).

68. That faith is a knowledge in the mind of the doctrine of the law and gospel contained in the prophetic and apostolical scriptures of the Old and New Testament, accompanying repentance; with an assurance that God, through Christ, will perform the condition of our unfeigned repentance, and amendment of life (Rom. x. 13, 14, 15; Acts v. 30-32, and Acts ii. 38, 39; Heb. xi. 1; Mark i. 15).

69. That all penitent and faithful Christians are brethren in the communion of the outward church, wheresoever they live, by what name soever they are known, which in truth and zeal follow repentance and faith, though compassed with never so many ignorances and infirmities; and we salute them all with a holy kiss, being heartily grieved that we which follow after one faith, and one spirit, one Lord, and one God, one body, and one baptism, should be rent into so many sects and schisms; and that only for matters of less moment.

70. That the outward baptism of water is to be administered only upon such penitent and faithful persons as are (aforesaid), and not upon innocent infants, or whicked persons (Matt. iii. 2, 3, compared with Matt. xxviii. 19, 20 and John iv. 1).

71. That in Baptism to the penitent person, and believer, there is presented, and figured, the spiritual baptism of Christ, (that is) the baptism of the Holy Ghost and fire: the baptism into the death and resurrection of Christ: even the promised of the Spirit, which he shall assuredly be made partaker of, if he continue to the end (Gal. iii. 14; Matt. iii. 11; 1 Cor. xii. 13; Rom. vi. 3, 6; Col. ii. 10).

72. That in the outward supper which only baptized persons must partake, there is presented and figured, before the eyes of the penitent and faithful, that spiritual supper, which Christ maketh of His flesh and blood which is crucified and shed for the remission of sins (as the bread is broken and the

wine poured forth), and which is eaten and drunken (as is the bread and wine bodily) only by those which are flesh of His flesh, and bone of His bone: in the communion of the same spirit (1 Cor. xii. 13; Rev. iii. 20, compared with 1 Cor. xi. 23, 26; John vi. 53, 58).

73. That the outward baptism and supper do not confer and convey grace and regeneration to the participants or communicants; but as the word preached, they serve only to support and stir up the repentance and faith of the communicants till Christ come, till the day dawn, and the day-star arise in their hearts (1 Cor. xi. 26; 2 Peter i. 19; 1 Cor. i. 5-8).

74. That the sacraments have the same use that the word hath; that they are a visible word, and that they teach to the eye of them that understand as the word teacheth the ears of them that have ears to hear (Prov. xx. 12), and therefore as the word appertaineth not to infants, no more do the sacraments.

75. That the preaching of the word, and ministry of the sacraments, representeth the ministry of Christ in the spirit; who teacheth, baptizeth, and feedeth the regenerate, by the Holy Spirit inwardly and invisibly.

76. That Christ hath set in His outward church two sorts of ministers: viz., some who are called pastors, teachers or elders, who administer in the word and sacraments, and others who are called deacons, men and women: whose ministry is, to serve tables and wash the saints' feet (Acts vi. 2-4; Phil. i. 1 ; 1 Tim. iii. 2, 3, 8, 11, and chapt. v).

77. That the seperating of the impenitent, from the outward communion of the Church, is a figure of the eternal rejection and reprobation of them that persist impenitent in sin (Rev. xxi. 27, with Rev. iii. 12).

78. That none are to be separated from the outward communion of the Church but such as forsake repentance, which deny the power of Godliness (2 Tim. iii. 5), (and namely that sufficient admonition go before, according to the rule (Matt. xviii. 15-18) and that none are to be rejected for ignorance or errors, or infirmities so long as they retain repentance and faith in Christ (Rom. xiv., and 1 Thess. v. 14; Rom. xvi. 17, 18), but they are to be instructed with meekness; and the strong are to bear the infirmities of the weak; and that we are to support one another through love.

79. That a man may speak a word against the Son, and be pardoned, (that is) a man may err in the knowledge of Christ 's History, and in matters of the

outward church, and be forgiven, doing it in an ignorant zeal; but he that speaketh a word against the Holy Ghost (that is) that after illumination forsaketh repentance and faith in Christ, persecuting them, trampling under foot the blood of the covenant; returning with the dog to the vomit; that such shall never be pardoned, neither in this world, nor in the world to come (Matt. xii. 31, 32, compared with Hebrews vi. 4, and chap. x. 26- 29; 2 Peter. ii, 20, 22).

80. That persons separated from the communion of the church, are to be accounted as heathens and publicans (Matt. xviii. 17), and that they are so far to be shunned, as they may pollute: not withstanding being ready to instruct them, and to relieve them in their wants; seeking by all lawful means to win them; considering that excommunication is only for the destruction of the flesh, that the spirit may be saved in the day of the Lord (1 Cor. v. 5, 11; Matt. xi. 19; Luke xv. 1, 2).

81. That there is no succession in the outward church, but that all the succession is from heaven, and that the new creature only hath the thing signified, and substance, whereof the outward church and ordinances are shadows (Col. ii. 16, 17), and therefore he alone hath power, and knoweth right, how to administer in the outward church, for the benefit of others (John vi. 45); yet God is not the God of confusion but of order, and therefore we are in the outward church to draw as near the first institution as may be, in all things (1 Cor. xiv. 33); therefore it is not lawful for every brother to administer the word and sacraments (Eph. iv. 11, 12, compared with 1 Cor. xii. 4, 5, 6, 28, 29, 30).

82. That Christ hath set in his outward church the vocation of master and servant, parents and children, husband and wife (Eph. v. 22-25, chap. vi. 1, 4, 5, 9), and hath commanded every soul to be subject to the higher powers (Rom. xiii. 1), not because of wrath only, but for conscience' sake (verse 5) that we are to give them their duty, as tribute and custom, honour and fear, not speaking evil of them that are in authority (Jude, verse 8), but praying and giving thanks for them (1 Tim. ii. 1, 2), for that is acceptable in the sight of God, even our Saviour.

83. That the office of the magistrate, is a disposition or permissive ordinance of God for the good of mankind: that one man like the brute beats devour not another (Rom. xiii), and that justice and civility may be preserved among

men: and that a magistrate may so please God in his calling, in doing that which is righteous and just in the eyes of the Lord, that he may bring an outward blessing upon himself, his posterity and subjects (2 Kings. x. 30, 31).

84. That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to this or that form of religion or doctrine; but to leave Christian religion free, to every man's conscience, and to handle only civil transgressions (Rom. xiii), injuries and wrongs of man against man, in murder, adultery, theft, ect., for Christ only is the king, and lawgiver of the church and conscience (James iv. 12).

85. That if the magistrate will follow Christ, and be His disciple, he must deny himself, take up his cross, and follow Christ; he must love his enemies and not kill them, he must pray for them, and not punish them, he must feed them and give them drink, not imprison them, banish them, dismember them, and spoil their goods; he must suffer persecution and affliction with Christ, and be slandered, reviled, blasphemed, scourged, buffeted, spit upon, imprisoned and killed with Christ; and that by the authority of magistrates, which things he cannot possibly do, and retain the revenge of the sword.

86. That the Disciples of Christ, the members of the outward church, are to judge all their causes of difference among themselves, and they are not to go to law before the magistrates (1 Cor. vi. 1. 7), and that all their differences must be ended by (yea) and (nay) without an oath (Matt. v. 33-37; James v. 12).

87. That the Disciples of Christ, the members of the outward church, may not marry any of the profane, or wicked, godless people of the world, but that every one is to marry in the Lord (1 Cor. vii. 39), every man one only wife and every woman one only husband (1 Cor. vii. 2).

88. That parents are bound to bring up their children in instruction and information of the Lord (Eph. vi. 4), and that they are to provide for their family: otherwise they deny the faith, and are worse than infidels (1 Tim. v. 8).

89. That notwithstanding if the Lord shall give a man any special calling, as Simon, and Andrew, James, and John, then they must leave all, father, ship nets, wife, children, yea, and life also to follow Christ (Luke xiv. 26; Matt. iv. 18-20).

90. That in the necessities of the church, and poor brethren, all things are to be common (Acts iv. 32), yea and that one church is to administer to another in time of need (Gal. ii. 10; Acts xi. 30; 2 Cor. viii, and chap. ix.).

91. That all the bodies of all men that are dead, shall by the power of Christ, be raised up, out of his own proper seed, as corn out of the seed rotting in the earth (1 Cor. xv.).

92. That these which live in the last day shall not die, but shall be changed in a moment; in the twinkling of an eye, at the last trumpet (1 Cor. xv. 52), for the trump shall blow, and the dead shall be raised up incorruptible, and we shall be changed, not in substance but in qualities; for the bodies shall rise in honour, in power, in incorruption, and spiritual; being sown in dishonour, in weakness, in corruption, and natural (1 Cor. xv. 42, 44).

93. That the bodies, being raised up, shall be joined to the souls, whereto formerly they were united; which till that time were preserved in the hands of the Lord (Rev. vi. 9; Job xix. 25-27).

94. That it is appointed to all men that they shall once die, and then cometh the judgment (Heb. ix. 27), and that the change of them that live on the earth at the last day, shall be as it were a death unto them (1 Cor. xv. 52; 1 Thes. iv. 15-17).

95. That there shall be a general and universal day of judgement, when everyone shall receive according to the things that are done in the flesh, whether they be good or evil (2 Cor. v. 10; Acts xvii. 31).

96. That of that day and hour knoweth no man; no, not the Angels in heaven, neither the Son Himself, but the Father only (Mark xiii. 32).

97. That Christ Jesus that man, shall be judge in that day (Acts xvii. 31), that he shall come in the clouds with glory; and all His holy angels with Him (Matt. xxv.), with a shout, and with the voice of the Archangel, and with the trump of God (1 Thes. iv. 16), and He shall sit upon the throne of His glory; and all nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separateth the sheep from the goats, setting the sheep on His right hand and the goats on the left (Matt. xxv.).

98. That the king shall say to the sheep, the regenerate, which are on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world;" and it shall be performed accordingly

(Matt. xxv.).

99. That the king shall say to them on His left hand, the goats, the wicked ones, “Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels,” and it shall be accomplished accordingly (Matt. xxv.).

100. That after the judgment ended and accomplished, and the last enemy, that is death, being put under the feet of Christ, then the Son Himself shall deliver up the kingdom into the hands of the Father, and shall be subject unto Him, that subdued all things unto Him, that God may be all in all (1 Cor. xv. 24-28).