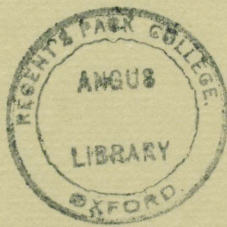


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1817 The Commission of the Peace
 1818 The Ecclesiastical Commission of the Peace
 1819 The General Administration of the Peace
 1820 The Bishop of Norwich's Commission
 1821 The Bishop of Norwich's Commission

- 1657 *Comparison of faiths &c.* 11
- 1642 *The Ecclesiastical discipline of the reformed
Churches of France*
- 1646 *The General & particular acts and articles
of the late national Synod: including
a Formulary of B. for Anabaptists who
have not been baptized.*
- 1642 *The Bishop of Arras's directions concerning
the liturgy & principal sacraments*

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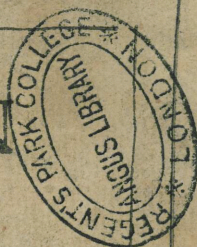
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London, Prin

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A
CONFESSIO
OF
FAITH,



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

PUBLISHED,

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

Unto which is added,

HEART BLEEDINGS FOR Professors abominations.

OR

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

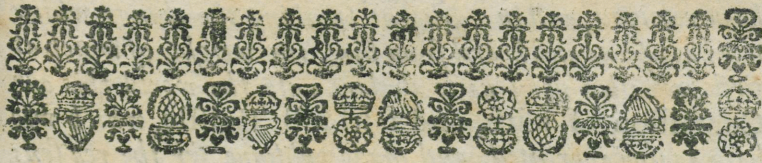
But this I confesse unto thee. that after the way they call heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Propheets, and have hope towards God. which they themselves also allow; that there shall be a resurrection of the dead, both of the just and unjust, Acts 24. 14. 15.

For we cannot but speake the things which wee have seen, and heard, Acts 4. 20.

The third Impression corrected.

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

11
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THE
EPISTLE
To the
READER.

Courteous Reader,



Here is nothing wherein Saints should be more conversant then in promoting the honour of the Lord and his Christ, striving and studying to walke before him agreeable to the truth recorded in his word, the consideration of which, is a strong inducement unto us to engage (to the utmost of our abilities) in this worke, that when other men content themselves by living below the rule, wee may strive to walke close thereunto, (suitable to the patterne left us by God in his word) and when many account it their glorie to turne their backs upon what they professed to have received from Christ, wee may

To the Reader.

strive to honour God, by a stedfast continuance in what wee have received, and in a diligent speaking the things which wee have seene and heard from him, the weight of which at first prevailed upon us to declare unto the world this our Confession of faith, and faithfull Epistle, which wee have againe reprinted, and made publike for the reasons following.

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

Secondly, That the world may behold that through grace, (by which alone wee stand) we are preserved from back sliding or revolting from the way and truth, wee for some yeares have followed God in, In which (through faith and obedience) wee trust to be continued, unto the comming of our Lord and Saviour Jesus Christ.

Thirdly, That wee might prevent Sathan and his accomplices in their enterprises, who have of late abounded more then ordinary, with stratagems and inventions to circumvent poore Saints, in their stabilitie and love unto the truth, amongst which this was no small one (in severall remote parts) that wee had cast off all our former profession and practise, so that none remained together, worshipping God in his way, owning themselves the Churches of Christ, but were growne up to a further attainment and light (as they say) to live more immediatly with God and Christ, then in such low, meane, and contemptible a way as Ordinances, thinking thereby

To the Reader

thereby to stumble and dishearten many whose hearts were approved to God.

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

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

Courteous Friend, wee desire thee soberly to weigh and consider what wee have professed before men, and Angels, out of the simplicitie of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus, delighting thy selfe in that Government, which is by his owne hand established in his house; be not disheartned although thou shouldest heare of the miscarriage of some, knowing that in many things wee sinne all, and come short of the grace of our God, nor if thou shouldest be advertised of the falling away of
any.

To the Reader.

any one, doe but consider wee live in the last ages of the world, Wherein many shall depart from the truth, (neither is it a new thing for men to relinquish their profession.)

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

Signed in the name, and by the appointment of the aforesaid severall Churches, meeting in LONDON.

William Kiffen,
John Spilsbery,
Joseph Sanson,
Hugh Gosnell,
Thomas Pault,
Joseph Patshall.
William Confet,

Edward Harrison,
Richard Graves,
Edward Roberts,
Thomas Waters,
Henry Forty,
Thomas Young,
John Watson.

A Confession



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

I



He Lord our God is but^a one God, whose^a ^a 1 Cor. 8. 6. ^b Isa. 44. 6. ^c Chap. 46. 9. ^d Exod. 3. 14. ^e 1 Tim. 6. 16. ^f Isa. 43. 15. ^g Psal. 147. 5. ^h Deut. 32. 3. ⁱ Job 36. 5. ^j Jer. 10. 12. ^k Exod. 34. 6, 7. ^l Acts 17. 18. ^m Rom. 11. 36. ^b subsistence is in himselfe; whose essence cannot be comprehended by any but himselfe; who only hath immortality, ^c dwelling in the light, which no man can approach unto, who is in himself most^d holy, every way ^e infinite, in ^f greatesse, ^g wis-
 dome, ^h power, love; ⁱ merciful and gracious, long suffering and abundant in goodnesse and truth, who giveth ^k being, moving and preservation to all creatures.

II

In this divine and infinite being, there is the^a Father the^b Word, and the^c holy Spirit, each having the whole divine^d essence, yet the essence undivided; all infinite without any beginning, therefore but^e one God, who is not to be divided in nature, and being, but distinguished by severall peculiar relative properties. ^a 1 Cor. 1. 3. ^b Joh. 1. 1. ^c Chap. 15. 26. ^d Exod. 3. 14. ^e 1 Cor. 8. 6.

III

God hath^a decreed in himself, before the world was, concerning all things, ^b to worke, dispose, and bring them about (according to the counsel of his owne will) to his glory: yet without being the Author of sinne, or having fellowship with any therein. ^a Isa. 46. 10. ^b Ephes. 1. 11. ^c Rom. 11. 33. ^d Psal. 115. 3. ^e & 135. 6. ^f Psal. 33. 15. ^g 1 Sam. 10. 9. ^h 26.

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therein) in which appears his wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternal life, through Jesus Christ, to the praise and glory of his grace; leaving the rest to act in their sinne, to their just condemnation, and to the praise of his justice.

IV

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

V

God in his infinite power and wisdom, doth dispose all things to the end for which they were created, that neither any thing befalls any by chance, or without his providence; and that whatsoever befalls the Elect, is by his appointment, for his glorie and their good.

VI

All the Elect being loved of God, with an everlasting love, are redeemed, quickned and saved, not by themselves, not their owne workes, least any man should boast, but only and wholly by God of his free grace and mercy through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth might rejoyce in the Lord.

VII

And this is life eternal, that we might know him the only true God, and Jesus Christ whom he hath sent. And on the contrary, the Lord wil render vengeance in flaming fire to them that know not God, and obey not the Gospel of Jesus Christ.

VIII

The rule of this knowledge, faith and obedience, concerning the

the worship of God, in which is contained the whole duty of man, is (not mens lawes or traditions, but) only the word of God contained in the holy Scriptures, in which is plainly recorded whatsoever is needfull for us to know, believe, and practise, which are the only rule of holinesse and obedience for all Saints, at all times, in all places to be observed.

^a Col. 2. 23.
^a Mar. 15. 9. 6.
^b Joh. 5. 39.
² Tim. 3. 15.
16, 17.
^a Isa. 8. 20.
^a Gal. 1. 8, 9.
^a Acts 3. 22, 23.

IX

The Lord Jesus Christ, (of whom ^a Moses and the Prophets wrote, the Apostles preached) he is the ^b Son of God, the brightness of his glorie, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the fulnesse of time was come, was made of a woman, of the Tribe of Judah, of the seed of Abraham and David; to wit, of the Virgin Mary, the holy Spirit comming downe upon her, the power of the most High overshadowing her, and he was also tempted as wee are, yet without sinne.

^a Gen. 3. 15.
^a Chap. 22. 18.
^a & 49. 10.
^a Dan. 7. 13. &
^a 9. 24, 25, 26.
^b Prov. 8. 23.
^b Joh. 1. 1, 2, 3.
^a Heb. 1. 8.
^a Gal. 4. 4.
^a Heb. 7. 14.
^a Revel. 5. 5

with Gen. 49. 9. 10. Rom. 1. 3. and 9. 10. Mat. 1. 16. with Luke 3. 23. 26. Heb. 2. 16. Isa. 52. 3, 4, 5. Heb. 4. 15.

X

Jesus Christ is made the Mediator of the new and everlasting Covenant of grace between God and man ever to be perfectly & fully the Prophet, Priest, and King of the Church of God for ever more.

^a 1 Tim. 2. 5.
^a Heb. 9. 15.
^b John 14. 6.
^b Isa. 9. 6, 7.

XI.

Unto this Office he was appointed by God from everlasting, and in respect of his man-hood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him.

^a 1 Prov. 8. 23.
^a Isa. 42. 6. &
^a 49. 15. ^b Isa.
^a 11. 2, 3, 4, 5.
^a & 61. 1, 2.
^a with Luke 4.
^a 17. 22. ^a John
^a 1. 14. 16. and
^a 3. 34.

XII.

Concerning his Mediator-ship, the Scripture holds forth Christs call to his Office: For none takes this honour upon him, but he that is called of God, as was Aaron, it being an action of God, whereby a speciall promise being made, he ordains his Sonne to this Office, which promise is, that Christ should be made a sacrifice for sinne, that he should see his seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: all of meer free and absolute grace towards Gods elect, and without any condition foreseene in them to procure it.

^a Heb. 5. 4, 5, 6
^b Isa. 53. 10, 11.
^a John 3. 16.
^a Rom. 8. 32.

XIII

This Office to be Mediator, that is, to be Prophet Priest, and

^a 1 Tim. 2. 5.
^a Heb. 7. 24.

and King of the Church of God, is so proper to Christ, that neither in whole or any part thereof, it cannot be transferred from him to any other.

Dan. 7. 14.
Acts 4. 12.
Luke 1. 33.
John 14. 6.

^a Deut. 8. 15.
with Acts 3.
22. 23.

^b Heb. 3. 1. &
4. 14. 15.

^c Psal. 2. 6.
^d 2 Cor. 5. 20.

Acts 26. 18.
^e Col. 1. 21.

^f Joh. 16. 8.
^g Psal. 110. 3.

^h Cant. 1. 3.

ⁱ Joh. 1. 18. &
12. 49. 50. &
15. & 17. 8.

Deut. 18. 15.
^b Mat. 23. 10.

^c Heb. 3. 1.
^d Mal. 3. 1.

^e 1 Cor. 1. 24.
Col. 2. 3.

John 1. 18.
Acts 3. 22.

with Deut. 18.
15. Heb. 1. 1.

That Jesus
Christ is God

is wonderful,

clearly exprest in the Scriptures: he is called, The mighty God, *Isa. 9. 6.* That word was God,

John 1. 1. Christ who is God over all, *Rom. 9. 5.* God manifested in the flesh, *1 Tim. 3. 16.*

The same is very God, *1 John 5. 20.* He is the first, *Revel. 1. 8.* he gives being to all things,

and without him was nothing made, *John 1. 2.* He forgiveth sins, *Matth. 9. 6.* He is before *Abraham*, *John 8. 58.* He was, and is, and ever will be the same, *Heb. 13. 8.* He is alwayes with

his to the end of the world, *Mat. 28. 20.* which could not be said of Jesus Christ if he were not

God. And to the Son he saith, Thy Throne, O God, is for ever and ever, *Heb. 1. 8.* *John 1.*

18. Acts 20. 28.

Also, Christ is not onely perfectly God, but perfect Man, made of a woman, *Gal. 4. 4.* made of

the seed of David, *Rom. 1. 3.* Comming our of the loyns of David, *Acts 2. 30.* of Jesse and *Judab*, *Act. 13. 23.* In that the Children were partakers of flesh and blood, he himselfe likewise

rooke part with them, *Heb. 2. 14.* he tooke not on him the nature of Angells, but the seed of *Abraham*, *Verf. 16.* So that we are bone of his bone, and flesh of his flesh, *Ephes. 5. 30.* So that

he that sanctifieth, and they that are sanctified, are all of one, *Heb. 2. 11.* See *Acts 3. 22.* *Deut.*

38. 15. *Heb. 1. 1.*

XIV.

This Office to which Christ is called, is threefold, as ^a a Prophet, ^b Priest, and ^c King: this number and order of offices is necessary; for in respect of our ^d ignorance, wee stand in need of his propheticall office. And in respect of our great ^e alienation from God, we need his Priestly office to reconcile us: and in respect of our averfnesse and utter inabilityie to returne to God, wee need his Kingly Office to ^f convince, ^g subdue, ^h draw, ⁱ uphold and ^k preserve us to his heavenly Kingdome.

^g Psal. 110. 3. ^h Cant. 1. 3. *John 6. 44.* ⁱ Phil. 4. 13. ^k 2 Tim. 4. 18.

XV.

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

XVI.

That he might be a Prop et e ry way compleat, it was necessary he should be God, and also that he should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, he could not suitably have unfolded it in his owne person to men.

clearly exprest in the Scriptures: he is called, The mighty God, *Isa. 9. 6.* That word was God, *John 1. 1.* Christ who is God over all, *Rom. 9. 5.* God manifested in the flesh, *1 Tim. 3. 16.* The same is very God, *1 John 5. 20.* He is the first, *Revel. 1. 8.* he gives being to all things, and without him was nothing made, *John 1. 2.* He forgiveth sins, *Matth. 9. 6.* He is before *Abraham*, *John 8. 58.* He was, and is, and ever will be the same, *Heb. 13. 8.* He is alwayes with his to the end of the world, *Mat. 28. 20.* which could not be said of Jesus Christ if he were not God. And to the Son he saith, Thy Throne, O God, is for ever and ever, *Heb. 1. 8.* *John 1.*

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38. 15. *Heb. 1. 1.*

XVII.

XVII

Concerning his ^a Priesthood, Christ having sanctified himselfe, ^aJohn 17. 19. hath appeared once to put away sinne, by that one offering of Heb. 3. 7, 8; 9 & 10. 12. himselfe a sacrifice for sinne, by which he hath fully finished and Rom. 5. 19. suffered all things God required for the salvation of his elect, Ephes. 5. 2. and removed all Rites and Shadows, &c. And is now entred with- Collos. 1. 20. in the vaile, into the Holy of Holies, which is the presence of God. Ephes. 2. 14, 15, 16. Rom. 8. 34. Also, he makes his people a spiritual house an holy Priest-hood to Heb. 9. 24, 8c offer up spiritual Sacrifice acceptable to God through him. Neither 3. 1. 1 Pet. 2. 5. doth the Father accept, or Christ offer to the Father any other Joh. 4. 23, 24. worship or worshippers.

XVIII.

This Priesthood was not legal or temporary, but according to ^aHeb. 7. 17. the Order of ^a Melchisedec, and is stable and perfect, not for a ^b time, ^aHeb. 7. 16. but for ever, which is suitable to Jesus Christ, as to him that ever 18, 19, 20, 21, 24, 25. liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, ^aHeb. 5. 6. according to both natures; he was a sacrifice according to his hu- ^aHeb. 10. 10. 1 Pet. 1. 18, 19. mane nature; whence in ^c Scripture it is attributed to his body, Col. 1. 20, 22. to his ^d blood: yet the effectualnesse of this Sacrifice did depend up- ^aHeb. 9. 13. on his divine nature, therefore it is called the blood of God. He Acts 20. 28. was the Altar according to his ^e divine nature, it belonging to the ^aHeb. 9. 14. & ^f Altar to sanctifie that which is offered upon it, and so it ought to 13, 10, 12. 15. be of greater dignity then the sacrifice it selfe. Mar. 13. 17. John 17. 19.

XIX.

Concerning his Kingly Office, ^aChrist being risen from the ^a1 Cor. 15. 4. 1 dead, and ascended into heaven, and having all power in heaven Pet. 3. 21, 22. and earth, he doth spiritually governe his Church, and doth exer- Mat. 28. 18, 19, 20. Lu. 24. 51. cise his power over all Angels and men, good and bad, to the pre- Acts 1. 1. & 5. 30, 31. Joh. 19. 36. Rom. 14. 9. servation and salvation of the Elect, and to the over-ruling and de- 1oh. 5. 26, 27. struction of his enemies. By this Kingly power, he applyeth the Rom. 5. 6, 7, 8. benefits, virtue, and fruits of his Prophecie and Priest-hood to his ^a & 14. 17. Gal. Elect, subduing their sinnes, preserving and strengthening them in 5. 22, 23. Mar. all their conflicts against Satan, the World, and the Flesh, keeping 1. 27. He. 1. 14. their hearts in faith and filiall feare by his Spirit: by this his migh- Joh. 16. 15. ty power he ruleth the vessels of wrath, using, limiting and restrai- Iob. 1. 8. Ro. 1. 21. 17, 18. ning them as it seemes good to his infinite wisdom. Eph. 4. 17, 18

XX.

This his Kingly power shall be more fully manifested when he shall 2 Pet. 2. come in glory to reign among his Saints, when shall put downe al 1 Cor. 15. 24. 28. Heb. 9. 28. rule & authority under his feet, that the glory of the Father may be 2 The. 1. 9. 10. perfectly 1 The. 4. 15,

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XVII

16, 17. John perfectly manifested in his Sonne, and the glory of the Father and
17. 21, 26. the Son in all his Members.

Ephes. 1. 14.

Heb. 5. 9. Mat.

12. 1. Joh. 17.

6. Heb. 7. 25

1. Cor. 2. 12.

Rom. 8. 29. 30

1 Joh. 5. 12.

Joh. 15. 13.

John 3. 16.

Ephes. 2. 8.

John 6. 29.

& 4. 10.

Phil. 1. 29.

Gal. 5. 22.

John 17. 17.

Heb. 4. 11, 12.

John 6. 62.

XXI.

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

XXII.

Faith is the ^a gift of God, wrought in the hearts of the Elect, by the Spirit of God ; by which they come to know and believe the truth of the ^b Scriptures, and the excellency of them above all other writings, & all things in the world, as they hold forth the glorie of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulnesse of the Spirit in its workings and operations, and so are enabled to cast their soules upon this truth thus believed.

XXIII.

Mat 7. 24. 29.

John 12. 10.

Ioh 10. 28. 29.

1 Pet. 1. 4, 5, 6.

Isa. 49. 13, 14.

15. 16.

All those that have this precious [faith], wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortalitie ; and though many stormes and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time ; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.

XXIV.

^a Rom. 10. 17.

1 Cor. 1. 28.

^b Rom. 9. 19.

^c Ezek. 16. 16.

Rom. 3. 12.

^d Rom. 1. 16

Ephes. 1. 19.

Col. 2. 12.

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

XXV.

XXV.

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

^a Ioh. 3. 14, 15.
& 1. 12.
Isa. 55. 7.
Ioh. 7. 37.
^b 1 Tim. 1. 15.
Rom. 4. 5.
5 8. Act. 5. 30.
31 & 2. 36.
Cor. 1. 22, 24.

XXVI.

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

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

XXVII.

All believers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all believers are the ^b Sons of God, and joynt heires with Christ, to whom belong all the promises of this life, and that which is to come.

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

XXVIII.

Those that have union with Christ, are justified from ^a all their finnes by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sinne by God, through the satisfaction that Christ hath made by his death for all their finnes, and this is to be applyed by the Spirit through believing.

^a 1 Iohn 1. 7.
Heb. 10. 14. &
9. 26. 2 Cor.
5. 19. Rom. 3.
23. Act. 13.
38, 39. Rom.
5. 1. & 3. 29, 30.

XXIX.

All believers are a holy and ^a sanctified people, and that sanctification is a speciall fruit of the ^b new Covenant, and an effect of the ^c love of God manifested in the soule, whereby the believer presseth after a heavenly and Evangelicall obedience to all the commands, which Christ as head and King in the new Covenant hath prescribed to them.

^a 1 Cor. 11.
² Pet. 2. 9.
^b Ephes. 1. 4.
^c 1 Ioh. 4. 16.
Mat. 28. 20.

XXX.

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

^a 2 Cor. 5. 19.
Rom. 5. 9, 10.
Isa. 54. 10.
& 26. 12.
Eph. 2. 13, 14.
^d Ephes. 4. 7.

XXV.

Rom. 5. 10. n. ° whom wee have received the attonement.

XXXI.

Rom. 7. 23,
4. Ephes. 6.
o, 11, 12, 13.
Heb. 2. 9, 10.
Tim. 3. 12.
Rom. 8. 29.
Theff. 3. 3.
Gal. 2. 19, 20.
Cor. 5. 7.
Deut. 2. 5.

All believers in the time of this life, are in a continuall^a warfare and combate against sinne, selfe, the world, and the Devill; and are liable to all manner of afflictions,^b tribulations, and persecutions, being^c predestinated, and appointed thereunto, and whatsoeuer the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right, by them who have^d no faith.

XXXII.

Iohn 16. 33.
Iohn 15. 5.
Phil. 4. 11.
Heb. 2. 9, 10.
2 Tim. 4. 18.

The only strength by which the Saints are enabled to encounter with all oppositions and^a trials, is^b only by Jesus Christ, who is the Captaine of their salvation, being made perfect through^c sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdome, and glorie.

XXXIII.

Mat. 11. 11.
2 Theff. 1. 15.
& 1 Cor. 1. 2.
Ephes. 1. 1.
Rom. 1. 7. Act
19. 8, 9 & 26.
18. 2 Cor. 6.
17. Rev. 18. 4.
Acts 2. 37.
with 10. 37.
d Rom. 10. 10. Matth. 18. 19, 20. Acts 2. 42. ° Acts 9. 26. 1 Pet. 2. 5.

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

XXXIV.

Mat. 28. 18,
19, 20.
b 1 Cor 11. 24.
& 3. 2. 1. 2 Cor.
6. 18. Rom 9.
4, 5. Pf. 133. 3.
d Rom. 3. 7. 10.
Ezek. 47. 2.

To this Church he^a hath made his promises, and given the signs of his Covenant,^b presence, acceptance, love,^c blessing, and^d protection. Here are the Fountains and springs of his heavenly graces flowing forth to refresh and strengthen them.

XXXV.

Acts 2. 41. 47.
Ma. 4. 3. 1 Cor.
12. 6. 7, 12, 18.
Ez. 20. 40. 37.
b Cant. 4. 12.

And all his Servants, of all estates (are to acknowledge him^a to be their Prophet, Priest, and King;) and called thither to be enrolled among his household servants, to present their bodies and soules, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered^b Garden, to have communion here

here with his Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his owne estate, yet they are to supply each others wants, according as their necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himsele to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edefying of it selfe in love.

Eph. 2. 19.
Rom. 12. 4, 5
6. Col. 1. 12
& 2. 5. 6, 25
Acts 20, 32
Acts 5. 4.
Act. 2. 44.
45. & 4. 34, 35
Luke 14. 26
1 Tim. 6. 1.
Ephes. 4. 16.

XXXVI.

Being thus joyned, every Church hath power given them from Christ, for their wel-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to impose on them either these or any other.

Act. 1. 23, 26.
& 6. 3. with
15. 22. 25,
Rom. 12. 7, 8.
1 Tim. 3. 2, 6, 7
8. 1 Cor. 12. 8.
28. He. 13. 7, 17.
1 Pet. 5. 1, 2, 3.
1 Pet. 4. 15.

XXXVII.

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

Heb. 5. 4. John
10. 3, 4. Acts
20. 28, 29.
Rom. 12. 7, 8.
Heb. 13. 7, 17.
1 Pet. 5. 1, 2, 3.

XXXVIII.

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

Mat. 28. 18,
19. John 4. 1.
Mar. 16. 15, 16.
Act. 2. 37, 38.
& 8. 36, 37,
38, & 18.

XXXIX.

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water; it being a signe, must answer the things signified, which is, that interest the Saints have in the death, buriall, and resurrection of Christ: And that as certainly as the body is buried under water, & risen againe, so certainly shal the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reigne with Christ.

Mat. 36. 16.
Mark 15. 9.
reads [into
Jordan] in
Greek. John 3.
23. Act. 8. 38.
Rev. 1. 5. & 7.
14. with Heb.
10. 22.

Rom. 6 3, 4, 5, 6. 1 Cor. 15. 28, 29. The word *Baptiso*, signifies to dip, or plunge (yet so as convenient Garments be both upon the Administrator, and subject with all modesty) which is also our practise, as many eye-witnesses can testify.

XL.

8. 16.
 heb. 3. 7.
 11. 28. 19.
 h 4. 2. Acts
 7. chap.
 20. 1 Cor.
 24. with
 Cor. 10. 16,
 Rom. 16. 2.
 at. 18. 17.
 Cor. 5. 4. 13.
 with 12. 6.
 2. 3.
 Cor. 2. 6, 7

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

XLI.

Christ hath likewise given power to his Church to receive in, & cast out, any Member that deserves it, and this power is given to every congregation, & not to one particular person, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowship.

XLII.

at. 18. 16, 17
 3. Acts II. 2
 1 Tim. 5.
 20, 21.
 ol. 4. 17.
 st. 15. 1, 2, 3.

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

XLIII.

at. 20. 27, 28
 e. 13. 17, 24.
 lar. 24. 45.
 1 Thes. 5. 12, 14.
 ide 3. 20.
 eb. 10. 34, 35
 12. 15.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office are to governe, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another.

XLIV.

c. Rom. 12.
 1 Pet. 4. 17,
 1. 1 Cor. 12. 7.
 Thes. 5. 19,
 20, 21.
 evel. 2. & 3.
 hap.

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

XLV.

Acts 15. 12.
 Cor. 1. 10.
 19. Rev.
 20, 21, 22.
 Acts 15. 1, 2.
 om. 14. 1.
 c. 15. 1, 2, 3.
 1 Cor. 4. 17.
 14. 33. 6. &
 5. 1. b. Pla. 12. 2
 Eph. 2. 12.
 9. with Re. 21
 1 Tim. 3. 15.

Thus being rightly gathered, and continuing in the obedience of the Gospell of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there wil be difference in the true constituted Church) until they have in due order, and tenderesse, sought redresse thereof.

XLVI.

And although the particular Congregations be distinct and severall bodies, every one as a compact and knit Citie within it selfe; yet are they all to walke by one rule of truth; So also they (by all meanes convenient) are to have the counsel and help,

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A Confession of faith.

^d one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

^d Act 1.5, 2, 3.
Cant. 8. 1. 4.
13, 14.

XLVII.

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

^a Rom. 13. 1, 2, 3, 5.
¹ Pet. 2. 13, 14.
¹ Tim. 2. 1, 2, 3.
^a Acts 2, 40 41
& 4. 19. & 5. 28, 29, 41.
& 20, 23.

XLVIII.

That wee have great cause to blesse God and to be thankful for the peace and liberty wee enjoy in the service of our God under the present government, but if the Magistrate should not favour us herein; ^a yet wee dare not suspend our practise, because wee believe wee ought to goe on in obedience to Christ, in professing the faith which was once delivered to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnes to the truth of the old & New Testament unto the death if necessity require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, Sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembering alwayes that wee ought to ^b obey God rather then men, who will when wee have finished our course, and kept the faith, give us ^c the crowne of righteousnesse; to ^d whom wee must give an account of all our actions, and no man being able to discharge us of the same.

¹ Thef. 3. 3.
^{Phil.} 1. 28, 29.
^{Dan.} 3. 16, 17.
& 6, 7, 10 22.
23.
¹ Tim. 6. 13
14, 15
^{Rom.} 12. 1. 8
¹ Cor. 14. 37.
^c Rev. 2. 20.
^d 2 Tim. 4. 6, 7, 8.
^{Rom.} 14. 10. 12
² Cor. 5. 10.
^{Psal.} 49. 7.
^{Psal.} 50. 22.
^{Acts} 8. 38. &
10. 1, 2, 35, 44
^{Rom.} 16. 2, 3.
^{Deut.} 6. 13.
^{Rom.} 1. 9.
² Cor. 10. 11.
^{Jer.} 4. 2.
^{Heb.} 6. 16.
¹ Thef. 4. 6.
^{Rom.} 13. 5, 6, 7
^{Mat.} 22. 21.
^{Ti.} 3.
¹ Pet. 2. 15. 17
& 5. 5.
^{Eph.} 5. 2. 1. 23
& 6. 1. 9.
^{Ti.} 3. 1, 2, 3.

XLIX.

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

L

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

C

1. There

Acts 24. 15. 1. There shall be a resurrection of the dead, both of the
 2 Cor. 3. 10. just and unjust, and every one shall give an account of himselfe to
 God, that every one may receive the things done in his body, accord-
 ing to that he hath done, whether it be good or bad.

The Conclusion.

THus wee desire to give unto Christ, that which is his, and unto all law-
 full Authority that whic^h is there due, and to owe nothing to any
 man but love, to live quietly and peaceably, as it becommeth Saints, endea-
 vouring in all things to keep a good conscience, and to doe unto every man
 (of what judgement soever) as we would they should doe unto us, that as our
 practise is, so it may prove us to be a conscionable, quiet, and harmlesse peo-
 ple) no wayes dangerous or troublesome to humane societie) and to labour
 and work with our hands, that we may not be chargeable to any, but to give
 to him that needeth both friends and enemies, accounting it more excellent
 to give then to receive. Also we confesse that we know but in part, and wee
 are ignorant of many things which wee desire and seeke to know, and if a-
 ny shall doe us that friendly part to shew us from the word of God that wee
 see not, wee shall have cause to be thank full to God and them. But if any
 man shall impose upon us any thing, that wee see not commanded by our
 Lord Iesus Christ, we should in his strength rather embrace all reproaches
 and tortures of men, to be stript of all outward comforts, and if it were pos-
 sible, to die a thousand deaths, rather then to doe any thing against the least
 tittle of the truth of God, or against the light of our owne consciences. And if
 any shall cal what we have said Heresie, then do we with the Apostle acknow-
 ledge, that after the way they call Heresie, worship we the God of our Fa-
 thers, disclaiming all Heresies, (rightly so called) because they are against
 Christ, and to be stedfast and immoveable, alwayes abounding in obedience to
 Christ, as knowing our labour shall not be in vaine in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine owne cause; Remember how the foo-
 lish man blasphemeth thee dayly.

O let not the oppressed returne ashamed, but let the poore and nec-
 dy praise thy name.

Come Lord Iesus, come quickly.

To



To all the Churches of God sanctified

in CHRIST JESUS, called to be Saints,
with all that in every place profess the name of
Jesus Christ our Lord, both theirs and ours.

Beloved Brethren,



Having these many yeares, through the grace and free mercy of our God, been kept in the profession of the name of Christ, contained in the Holy Scriptures of the Prophets, and Apostles; and finding the exceeding benefit and comfort of walking with God in some measure suitable to what he hath made knowne unto us; and well knowing that wee are called to live in the last Ages of the world, wherein iniquitie abounds, and the love of many waxeth cold; as likewise considering those peculiar times spoken of in the 2. of *Tim. 3. 1, &c.* are come upon us, wherein men who sometimes have made large profession of God and godlinesse, are turned aside to commit all manner of uncleannes with greedinesse, having turned the grace of our Lord Jesus into lasciviousnesse, calling darkenesse light, and light darknesse, by meanes of whom the way of truth is evill spoken of; and many poore souls through temptations ready to quit their professions, and to be taken with their snares; we thought it our duty to declare our utter dislike, abhorring, and detestation of all such evill persons, and wayes, who shall under any pretence whatsoever plead for, or practise any way of ungodlinesse.

And having been through the goodnesse of our God, inabled to discern the secret, and subtile designes, and snares of Satan, which he hath laid to entrap poore souls in, by carrying them from step

Heart bleedings for Professors abominations.

to step, untill they have been wholly captivated in his snares, and fitted by him to doe him service.

We could do no less, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to Caution all that professes the fear of the Lord, to watch over their owne hearts, and wayes, and to take heed least they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, taketh to bring souls unto himselfe by, *viz.* the presenting unto men his great love, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan that old Serpent through his instruments under the specious presence of beating men off from all false rests, endeavours with all his strength to oppose and make void; perswading the Sons and daughters of men, that what is declared concerning the death of Christ at *Jerusalem*, and his bearing our iniquities in his own Body upon the Cross, is but a meer hystory & shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshly formes, thereby labouring to beget in the peoples mindes, a contempt, and slight esteeme of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tels them of a God within, and a Christ within, and a Word within: and that God, and Christ, and they are one, without any true distinct knowledg of the true meaning of that which is expressed; whereby poore soules with great and swelling words of vanity, triumph in a great mysterie of meer nothing, but emptiness, and confusion, speaking things whereof they know not; and many poor souls knowing such expressions to be Scripture Phrases, doe greedily embrace them, without a true, distinct, and cleer understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spirituall Christians; whereas indeed although the words spoken by them, are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us, and that God and Christ, and the Saints are one; Yet are we to understand this union to be only in a way of relation through participation of the same spirit, & this dwelling to be only in respect of grace, and powerfull operation and influence