A

CONFESSION OF FAITH

OF SEVEN CONGREGATIONS OR CHURCHES OF CHRIST IN LONDON, WHICH ARE COMMONLY (BUT UNJUSTLY)

CALLED ANABAPTISTS.

PUBLISHED

FOR THE VINDICATION OF THE TRUTH, AND INFORMATION OF THE IGNORANT; LIKE WISE FOR THE TAKING OFF OF THOSE ASPERSIONS WHICH ARE FREQUENTLY BOTH IN PULPIT AND PRINT UNJUSTLY CAST UPON THEM.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of (the) dead both of the just and the unjust.

Acts 24: 14,15.

For we cannot but speak the things that we have seen and heard.

Acts 4: 20.

If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

John 18: 23.

THE SECOND IMPRESSION CORRECTED AND ENLARGED.

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TO THE RIGHT HONORABLE THE LORDS, KNIGHTS, CITIZENS

AND

BURGESSES IN PARLIAMENT ASSEMBLED.

Right Honorable and most Noble Patriots,

In as much as there hath been a Book (Doctor Featley's Book dedicated to the Parliament.) lately presented unto you, in whose Dedicatory Epistle there are many heinous accusations unjustly and falsely laid against us, we conceived it necessary to make some declaration of our innocency, and (to that end) humbly to present unto your view this our **Confession of Faith**. Here we unfainedly declare, what in our hearts we judge, and what we teach, and according to this Rule we desire and endeavour, through the grace of God, to lead our lives. This **Confession of our Faith** we send forth to speak the truth for us, and so to make our innocency to appeare; desiring that the same light may guide others also to the same way of truth and of obedience both to God and to the Magistrate, who is the Minister of God to us for good. We hope your Honours will permit us to speak with modesty in our just defence. And when any shall provoke you to lift up a hand against us, we desire you may seriously consider Gamaliel's counsel in Acts 5. We take no thought for ourselves, for the Lord our God is all-sufficient; but we desire and pray that you may do no thing against Christ, neither in His members, nor in His ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent, and protecting them according to the will of God, may for the same be famous unto all generations, and the memorial of your names may be precious among the Saints till the coming of King Jesus.

(PREFACE TO THE SECOND EDITION)

To the judicious and impartial Reader.

COURTEOUS READER;

It is no wonder if it seem strange to thee, that we should publish a confession of our faith, who are frequently termed to be heretics and schismatics, and what not, though unjustly; neither is it any discouragement unto us, though this sect (as they call the A**nabaptists)** is everywhere spoken against, Acts xxviii. 22; and in that we are charged (for Christ's name sake) with the same things our Lord Jesus Christ and His apostles were accused of. It is a mercy, an honor, and a comfort unto us, rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you. Matt. v. 11,12. The disciple is not above his master, nor the servant above his Lord; it is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 24,25. If the world hate you, ye know that it hated me before it hated you: if ye were of the world, the world would love her own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you. The servant is not greater than the Lord: if they have persecuted me, they will also persecute you, & c. All these things will they do unto you for my name's sake, because they know not him that sent me; yea, and all that will live godly in Christ Jesus shall suffer persecution: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. John xv. 18, 19, 20, 21; see Acts xxi. 28, 30, 31; and xiv. 22; 2 Tim. iii. 12; I Pet. iv. 13.

Our Lord Jesus was accused to be a seditious and mutinous fellow; Luke xxiii. 25. Paul was called a pestilent fellow, and a mover of sedition, and a ringleader of the sect of Nazarenes, Acts xxiv. 1,5,6,8; xviii. 13; saying, Away with such a fellow, for it is not fit he should live; saying, This fellow persuadeth men to worship God contrary to the law. And our Lord Jesus Christ was accused of perverting the people, and forbidding to give tribute to Ceaser; and that He and His disciples did teach novelties, and brake the traditions of the elders. Luke xxiii. 2,14; Matt. xv. 1-9. Christ was accused to have a devil, and to be mad; saying to the people, Why do ye hear him? John x. 20.

Paul was esteemed to be mad: also they said, What will this babler say and that he taught a new doctrine, Acts xxvi. 24, 25; xvii.18,19. And Christ was accused to speak blasphemy, and they all condemned him to be guilty of death, Mark xiv. 64. So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ's and His apostles' practice to do so, whose example we are to follow. Christ taught upon a mountain, and in a ship. Paul preached from house to house. Also the church met together in an upper room, where Peter preached; and Paul preached, and converted Lydia by the river side; the disciples met together in the night in an upper room; Paul preached two years in an hired house, and received all that came unto him. Matt. v. 1,2; and xiii. 2; Acts xx.20; i.13,15,16; ii.2; xvi. 13, 14; xx. 7,8,9; xxviii. 30,31. If he had lived in these days and done so, it is to be feared some would have petitioned against him. So some accuse us to be disturbers of the peace of the commonwealth; yet all that know us can testify for us, that we meet together and depart in a peaceable manner. And from Acts xvii. 5,6,7, it will appear, what person they were that disturbed the public peace; it is fit such persons should be taken notice of and accordingly punished.

So we are blamed, because we frequent not their temples. We dare not trust in lying words, saying, The temple of the Lord, the temple of the Lord, are these. We know the Most High dwelleth not in temples made with hands; and that we are the temple of the living God; and that our bodies are the temples of the Holy Ghost; and that Christ's church is not built with dead stones. Acts vii. 48; xvii.24,25; I Cor. iii. 16; vi. 3, 19; I Pet. ii. 4,5; John iv.20, &c. And because there are but a few of us, some conceive we are in an error, and that the least number should yield to the greater; then it seems, if the number of the papists or atheists exceed the number of the protestants, they must forsake their religion. God in times past suffered all nations to walk in their own ways; and there was but one true prophet to four hundred false. Acts xiv. 16; Exod. xxiii.2; King xxii. 6,7, &c. After three years' preaching and working miracles by Christ, there was but a small number. Christ calls His, a little flock: the scripture declares the greatest number followed after the beast. Acts i. 14, 15; Luke xii. 32; Matt. vii. 13, 14; Rev. xiii. 7, 16, 17. Also those that preach amongst us are esteemed, as the apostles were, to be unlearned and ignorant men. Apollos was instructed more perfectly in the way of God by Aquila, a tradesman, and Priscilla his wife; Acts iv. 13; xviii. 1 ,2, 3, 26. But the scripture saith; As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. I Pet. iv.10, 11; see I Cor. xiv. 3, 26, 31. Also some say of us, that we be of several sects, and that we cannot agree among ourselves. Pilate and Herod agreed together to crucify Christ; we dare not agree as the Jews did, that if any did confess that Jesus was the Christ, he should be put out of the synagogue. Luke xxiii. 12; John ix. 22; see I Cor. i.10,11. The union Christ prayed for, we desire: for such an agreement as agreeth not with the truth, we may not agree unto; therefore we desire it not. John xvii. 21; Eph. iv.3-17. Yet the paedobaptists differ more among themselves than we do, and if this their reason have any strength in it, it is against themselves: the several sects of paedobaptists be papists, Arians, Nestorians, Pelagians, Donatists, Eutychians, Grecians, Lutherans, Arminians, Episcopalians, Nicolaites, Calvinists, Zuinglians, Hussites, and above twenty other several sects, which are all baptizers of infants: and notwithstanding, for other points, are all asunder, and have all rent one from another; therefore we send them to follow the counsel of Christ. Matt. vii. 3, 4, 5.

As the watchman dealt with the spouse of Christ, in her seeking her beloved, so they deal with us. Song iii. 2, 5; v.7. They finding us out of that common and broad way themselves walk in, they smite us, and take away our veil, and veil us with reproaches and odious names: to incense all, both good and bad, against us, that we may appear vile in the eyes and ears of all that behold us, or shall hear of us, Acts xvi. 19. Which they endeavor to do, both in pulpit and print, not fearing to charge us with holding free-will, falling from grace, denying election, original sin, children's salvation, the Old Testament, and men's property in their estates, and censuring all to be damned that are not of our judgment and practice; all which we disclaim, because they are untrue. And as for the other things where of we areaccused, we refer those who desire further satisfaction to the answers of them. (In a small treatise, entitled, Briefe Considerations on Dr. Featley's Book, entitled, **The Dipper Dipt**, by Samuel Richardson. (4 to. London, 1645.) Yet by reason

of the many accusations that are cast upon us, although they cannot prove the things where of we are accused, yet the generality of the people are incensed against us, and are encouraged, and set on by such, to seek out the peace of our meetings, which are the more private, not because they are private, but because we have not any more public places; but if any shall please to procure us more larger places to meet in, we are willing to embrace them with thankfulness and joy, although no man should speak for us to those in authority, from whom one word were enough to protect us from the violence we should be subject unto. But as it was then, Acts xvii. 5,6.7, so it is now; yet must we bear all the blame. But our God will in His time clear our innocency, although now many stand looking upon us as a people (holding such things) not worthy to live, and are in danger by the rude multitude gathering together to stone us. And had it been against our persons only, we would have held our peace, and committed our cause to God; but considering it is the truth that we profess that suffers, we may not, nor dare not be neuters in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore, to free ourselves and the truth we profess from such unjust aspersions, that it may be at liberty, though we be in bonds, we have published a brief confession of our faith (which we conceive most void of contention in these sad and troublesome times). The thoughts of our hearts as in the presence of God we here declare, that it may appear to the consciences of them that fear God, what wrong we suffer from some who have ability to cast mists, and dark clouds, which overshadow the glory of the truth, and them that profess it. Jude, 14, 15. And although they acknowledge with us that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they do well in so doing. But God will by His truth show their error, and exalt Jesus Christ, the chief cornerstone, which the builders so much reject. And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of seven congregations or churches in London, with the names of some of each of them subscribed in the behalf of the whole. And although we be distinct in our meetings, for convenience; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our head and lawgiver, under whose rule and government we desire to walk, and to follow the Lamb wheresoever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honor of the gospel, the saints' comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 8.

Subscribed by us in the behalf of seven congregations or churches of Christ in London. And also by a French congregation of the same judgment.

THOMAS GUNNE, THOMAS MUNDEN,
JOHN MABBIT, GEORGE TIPPING,

JOHN SPILSBERY, WILLIAM KIFFEN,
SAMUEL RICHARDSON, THOMAS PATIENT,

PAUL HOBSON, HANSERD KNOLLYS,
THOMAS GOARE, THOMAS HOLMS,

BENJAMIN COCKES, DENIS LE BARBIER,
THOMAS KILIKOP, CHRISTOPH LE DURET.

A

CONFESSION

OF FAITH

.1.

The Lord our God is but one God, whose subsistence is in Himself; Whose essence cannot be comprehended by any but Himself; Who only hath immortality dwelling in the light which no man can approach unto; Who is in Himself most holy, every way infinite, in greatness, wisdom, power, love; merciful and gracious, long-suffering and abundant in goodness and truth, Who giveth being, moving, and preservation to all creatures.

I Cor. 12:6; Isa. 44:6, chap. 46:9.Exod. 3:14. I Tim. 6:16. Isa. 43:15. Psal. 147:5. Deut.32: 3. Job 36:5. Jer. 10: 12. Exod. 34: 6,7.Acts 17: 28. Rom. 11:36.

.2.

In this divine and infinite Being, there is the Father, the Word, and the Holy Spirit, each having the whole divine essence, yet the essence undivided; all infinite, without any beginning, therefore but one God, Who is not to be divided in nature and being, but distinguished by several peculiar relative properties.

I Cor. 1:3. John 1:1. Chap. 15:26. Exod. 3:14. I Cor. 8:6.

.3.

God hath decreed in Himself before the world was, concerning all things, whether necessary, accidental, or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of His own will, to His glory: (yet without being the author of sin, or having fellowship with any therein) in which appears His wisdom in disposing all things, unchangeableness, power and faithfulness in accomplishing His decree: and God hath before the foundation of the world foreordained some men to eternal life, through Jesus Christ, to the praise and glory of His grace; leaving the rest in their sin to their just condemnation, to the praise of His justice.

Isa. 46.10; Ephes. 1:11; Rom. 11.33. Psa.115:3; and 135:6. Psa. 33:15; I Sam. 10: 9,26; Prov.21:1; Exod. 21:13; Pro. 16:33. Psa. 144; Isa. 45:7; Jer.14:22; Matt. 6:28-30; Col. 1:16,17; Num. 23:19, 10; Rom. 3:4; Jer. 10:10; Eph. 1:4,5; Jude 4,6; Pro. 16:4.

.4.

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 honor, 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.

Gen. 1:1; Col. 1:16; Isa. 45:12. I Cor. 15:45,46. (d) Eccles. 7: 29; Gen. 3:1,4,5. 2 Cor. 11:3. ITim. 2:14; Gal. 3:22. Rom. 5:12,18,19; chap. 6:2; Eph. 2:3.

.5.

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

Job 37:10-13. Isa. 56:10,11; Eccles. 3:14. Matt. 10:29-32; Exod. 21:13; Prov. 16:33. Rom. 8:28.

.6.

All the elect being loved of God with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works, lest 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 rejoices might rejoice in the Lord.

Jer. 31:3. Ephes. 1:3-7; Ephes. 2:8,9; I Thess. 5:9. Acts 13:38; 2 Cor. 5:21; Jer. 9:23,24. I Cor. 1:30,31; Jer. 23:6.

.7.

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 will render vengeance in flaming fire, to them that know not God, and obey not the Gospel of Jesus Christ.

John 17:3; Heb. 5:9. 2 Thess. 1:8; John 3:36.

.8.

The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions, but) only the Word of God contained in the holy Scriptures, in which is plainly recorded whatsoever is needful for us to know, believe, and practice, which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed.

Col. 2:23; Matt. 15:9,6. John 5:39; 2 Tim.3:15,16,17; Isa. 8:20; Gal. 1:8,9; Acts 3:22,23.

.9.

The Lord Jesus Christ, of whom Moses and the prophets wrote, the apostles preached, He is the Son of God, the brightness of His glory, &c., by whom He made the world, Who upholdeth and governeth all things that He hath made; who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the Most High overshadowing her; and He was also tempted as we are, yet without sin.

Gen. 3:15; chap. 22:18, and 49:10; Dan. 7:13, and 9:24,25,26. Pro. 8:23, John 1:1,2,3; Heb. 1:8. Gal.4:4.Heb. 7:14; Rev. 5:5, with Gen. 49:9,10; Rom. 1:3,and 9:5; Matt. 1:16, with Luke 3:23-26; Heb. 2:16; Isa.53:3,4,5; Heb. 4:15

. **.10.**

Jesus Christ is made the Mediator of the new and everlasting covenant of grace between God and man, ever to be perfectly and fully the Prophet, Priest, and King of the church of God for evermore.

I Tim. 2:5; Heb. 9:15; John 14:6. Isa. 9:6,7.

.11.

Unto this office He was appointed by God from everlasting, and in respect of His manhood from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him.

Prov. 8:23; Isa. 42:6, and 49:1, 6. Isa. ll:2, 3, 4, 5, and 61:1, 2, with Luke 4:17, 22; John 1:14, 16, and 3:34.

.12.

Concerning His Mediatorship, the Scripture holds forth Christ's 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 special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin, that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand, all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.

Heb. 5:4,5,6. Isa. 53:10, 11. John 3:16; Rom. 8:32.

.13.

This office to be Mediator, that is, to be Prophet, Priest, and King, of the church of God, is so proper to Christ, that neither in whole, nor any part thereof, can it be transferred from Him to any other.

I Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Luke 1:33; John 14:6.

.14.

This office to which Christ is called, is threefold, as a Prophet, Priest, and King: this number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetical office. And in respect of our great alienation from God, we need His priestly office to reconcile us: and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold, and preserve us to His heavenly Kingdom.

Deut. 18:15, with Acts 3:22,23. Heb. 3:1, and 4:14,15. Psal. 2:6. 2 Cor. 5:20; Acts 26:18. Col. 1:21. John 16:8. Psal. 110:3. Cant. 1:4; John 6:44. Phil. 4:13. 2 Tim. 4:18.

.15.

Concerning the prophecy of Christ, it is that where by He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a Prophet and Doctor, and the Apostle of our profession, and the Angel of the covenant, but also the very Wisdom of God, in Whom are hid all the treasures of wisdom and knowledge, Who for ever continueth revealing the same truth of the gospel to His people.

John 1:18, and 12:49,50, and 17:8; Deut. 18:15. (b) Matt. 23:10. Heb. 3:1. Mal. 3:1. I Cor. 1:24; Col. 2:3.

.16.

That He might be a Prophet every way complete, it was necessary He should be God, and also that He should be man: for unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men.

John 1:18; Acts 3:22, with Deut. 18:15; Heb. 1:1,2.

.17.

Concerning His Priesthood, Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself, a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows. &c. And is now entered within the veil into the Holy of Holies, which is the presence of God. Also He makes His people a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, or Christ offer to the Father, any other worship or worshippers.

John 17:19; Heb. 5: 7,8,9; 10:12; Rom. 5:19; Eph.5:2; Col. 1:20; Eph. 2:14, 15, 16; Rom. 8:34; Heb. 9:24, and 8:1; I Pet. 2:5; John 4:23,24.

.18.

This priesthood was not legal or temporary, but according to the order of Melchisedec, and is stable and perfect, not for a time, but for ever, which is suitable to Jesus Christ, as to Him that ever liveth; Christ was the Priest, sacrifice, and altar; He was a Priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: yet the effectualness of this sacrifice did depend upon His divine nature, therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.

Heb. 5:6; 7:17. Heb. 7:16, 18, 20, 21, 24, 25. Heb. 10:10. I Pet. 1:18, 19; Col. 1:20,22. Heb. 9:13; Acts 20:28. Heb. 9: 14, and 13:10, 12,15; Matt. 23: 19; John 17:19.

John 1:18; Acts 3:22 with Deut. 18:15; Heb. 1:1; That Jesus Christ is God is wonderful clearly expressed in the Scriptures: He is called, The mighty God; Isa. 9:6; That Word was God, John 1:1; Christ Who is God over all, Rom. 9:5; God manifested in the flesh, I Tim. 3:16; The same is very God, I John 5:20; He is the first, Rev. 1:8; He gives being to all things, and without Him was nothing made, John 1:3; He forgives sins, Matt. 9:6; He is before Abraham, John 8:58; He was, and is, and ever will be the same, Heb. 13:8; He is always with His to the end of the world, Matt. 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 only perfectly God, but perfect Man, made of a woman, Gal. 4:4; made of the seed of David, Rom. 1:3; Coming out of the loins of David, Acts 2:30, of Jesse and Judah, Acts 13:23; in that the Children were partakers of flesh and blood, He Himself likewise took part with them, Heb.2:14; He took not on Him the nature of Angels, but the seed of Abraham, verse 16. So that we are bone of His bone, and flesh of His flesh, Eph. 5:30; So that He that sanctifieth, and they that are sanctified, are all of one, Heb. 2:11; See Acts 3:22; Deut. 18:15; Heb. 1:1.

.19.

Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all angels, and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of His enemies. By this kingly power, He applies the benefits, virtues, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: by this His mighty power He ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to His infinite wisdom.

I Cor. 15:4; I Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:2, and 5:30,31; John 20:17; Rom. 14:9; John 5:26, 27; Rom. 5:6, 7, 8, 14, 17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job. 1:8; 2:6; Rom. 9:21,17,18; Eph. 4:7,8; 2 Pet. 2:9.

.20.

This His kingly power shall be more fully manifest when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members.

I Cor. 15:24,28; Heb. 9:28: 2 Thess. 1:9,10; I Thess. 4:15,16,17; John 17:21, 26.

.21.

Jesus Christ by his death did purchase salvation for the elect that God gave unto him: these only have interest in him, and fellowship with him, for whom He makes intercession to His father in the behalf of, and unto them alone doth God by his Spirit apply this redemption, as also the free gift of eternal life is given to them, and none else.

Eph. 1:14; Heb. 5:9; Matt. 1:21; John 17:6; Heb. 7:25; I Cor. 2:12; Rom. 8:29,30; I John 5:12; John 15:13; John 3:16.

.22.

Faith is the gift of God wrought in the hearts of the elect by the Spirit of God: by which faith they come to know and believe the truth of the Scriptures, and the excellence of them above all other writings, and all things in the world, as they hold forth the glory of God in all His attributes, the excellency of Christ in His nature and offices, and of the power and fulness of the Spirit in its workings and operations, and so are enabled to cast their souls upon this truth thus believed.

Eph. 2:8; John 6:29; and 4:10; Phil.1:29; Gal. 5:22; John 17:17; Heb. 4:11,12; John 6:63.

.23.

All those that have this precious faith wrought in them by the Spirit, can never finally nor totaly 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 into immortality; and though many storms and floods arise, and yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; not withstanding, though 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.

Matt. 7:24, 25; John 13:10; John 10:28, 29; I Pet. 1:4,5, 6; Isa. 49:13-16.

.24.

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

Rom 10:17; I Cor. 1:21; Rom. 9:16; Ezek. 16:6; Rom. 3:12; Rom. 1: 16; Eph. 1:19,20; Col. 2:12.

.25.

The preaching of the gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law; but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead, and buried, and risen again, who is made a Prince and a Saviour for such sinners as through the gospel shall be brought to believe on Him.

John 3:14, 15; and 1:12; Isa. 55:1; John 7: 37; I Tim. 1: 15; Rom. 4:5, and 5:8; Acts 5:30, 31, and 2:36; I Cor. 1:22, 24.

.26.

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

I Pet. 1:5; 2 Cor. 12:9; I Cor. 15:10; Phil. 2:12,13; John 15:5; Gal. 2:19,20.

.27.

All believers are by Christ united to God, by which union God is one with them, and they are one with him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come.

1 Thess. 1:1; John 17:21; and 20:17; Heb. 2:11; I John 4:16; Gal. 2:19,20.

.28.

Those that have union with Christ, are justified from all their sins by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins. And this applied through faith.

I John 1:7; Heb. 10:14; and 9:26; 2 Cor. 5:19: Rom.3:24; Acts 13:38, 39; Rom. 5:1, and 3:25,30.

.29.

All believers are a holy and sanctified people, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, where by the believer presseth after a heavenly and evangelical obedience to all the commands which Christ, as Head and King in His new covenant, hath prescribed to them.

1 Cor. 1:2; I Pet. 2:9; Eph. 1:4; I John 4:16; Matt. 28:20.

.30.

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

2 Cor. 5:19; Rom. 5:1,9,10; Isa. 54:10, and 26:12; Eph. 2:12,13; Phil. 4:7; Rom. 5:10,11.

.31.

All believers in the time of this life are in a continual warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations, and persecutions, being predestinated and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfuly enjoyed by a civil right by them who have no faith.

Rom. 7:23,24; Eph. 6:10,11,12,13; Heb. 2: 9,10; 2 Tim. 3:12; Rom. 8:29; I Thess. 3:3; Gal. 2:19,20; 2 Cor. 5:7; Deut. 2:5.

.32.

The only strength by which the saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ, Who is the Captain of their salvation, being made perfect through sufferings, Who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom.

John 16:33; John 15:5; Phil. 4:11; Heb. 2:9,10; 2 Tim. 4:18.

.33.

Jesus Christ hath here on earth a spiritual kingdom, which is His church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King.

Matt. 11:11; 2 Thess. 1:1, and I Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8,9; and 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37, with 10:37; Rom. 10:10; Matt. 28: 19, 20; Acts 2:42; Acts 9:26; I Pet. 2:5.

.34.

To this church He hath made His promises, and given the signs of His covenant, presence, acceptation, love, blessings, and protection. Here are the fountains and springs of his heavenly graces flowing forth to refresh and strengthen them.

Matt. 28:18,19,20; I Cor. 11:24, and 3:21; 2 Cor. 6:18; Rom. 9:4-8; Gal. 3:8,9; Rom. 8:35-39; Ezek. 47:2.

.35.

And all His servants of all estates, are to acknowledge Him to be their Prophet, Priest, and King; and called thither, to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government; to lead their lives in this walled sheepfold, and watered garden; to have communion here with His saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each other's wants, inward and outward; (and although each person hath a property in his own estate, yet they are to supply each other's wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any of the church); and also being come, they are here, by Himself, to be bestowed in their several order, due place, peculiar use, being fitly compacted and knit together according to the effectual working of every part, to the edifying of itself in love.

Acts 2:41,47; Isa. 4:3; Isa. 40:9; Rom. 12:1; I Cor. 12:6,7,12,18; Ezek. 20:40,37; Can. 4:12; Eph. 2:19: Rom. 12:4, 4, 6; Col. 1:12, and 2:5,6,19; Acts 20:32; Acts 4:4; Acts 2:44, 45, and 4:34, 35. (Rom. 12:13; I John 3:17); Eph. 4:16.

.36.

Being thus joined, every church hath power given them from Christ, for their well-being, to choose among themselves meet persons for Elders and Deacons, being qualified according to the word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of His church, and that none have any power to impose on them either these or any other.

Acts 6:3, with 15:22, 25; Rom. 12:7, 8; I Tim. 3:2, 6, 7, 8; I Cor. 12:8, 28; Heb. 13:7, 17; I Pet. 5:1, 2, 3; I Pet. 4:15.

.37.

That the ministers lawfully called, as aforesaid, ought to continue in their calling and place, according to God's 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; I Pet. 5:1, 2, 3.

.38.

The ministers of Christ ought to have whatsoever they shall need supplied freely by the church; according to Christ's ordinance, that they that preach the gospel, should live of the gospel, by the law of Christ.

I Cor. 9:7,14; Gal. 6:6; Phil. 4:15,16.

.39.

Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples: who, upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper.

Matt. 28:18,19; John 4:1; Mark 16:15,16; Acts 2:37,38; and 8:36,37,38, and 16.

.40.

That the way and manner of dispensing this ordinance, is dipping or plunging the body under water; it, being a sign, must answer the thing signified, which is, that interest the saints have in the death, burial, and resurrection of Christ. And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of resurrection, to reign with Christ.

Matt. 3:6,16; Mark 1:9, reads (into Jordan) in Greek; John 3:23; Acts 8:38; Rev. 1:5; and 7:14, with Heb. 10:22; Rom. 6:3, 4 ,5, 6; I Cor. 15:28, 29.

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

.41.

The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent; the commission enjoying the administration, being given to them considered as disciples, being men able to preach the gospel.

Matt. 28:19; (Mark 16:15,16); John 4:2; (Acts 8:4, 5, 12, 38; Acts 10:48; 16:3, 15,29,33, and 18:1, 5, 8, compared with I Cor. 1:16,17).

. 42.

Christ hath likewise given power to his church to receive in and cast out any member that deserves it; and this power is given to every congregation, and not to one particular person, neither member or officer, but in relation to the whole body, in reference to their faith and fellowship.

(Acts 9:26; 18:27); Rom. 16:2; (Rom. 14:1; 2 Cor. 7:2; 3 John 9,10); Matt. 18:17; I Cor. 5:4, 11, 12, 13, with 6:2, 3; 2 Cor. 2:6,7; (2 Thess. 3:6; I Pet. 5:3; 2 John 10).

.43.

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

Matt. 18:16,17,18; Acts 11:2,3; I Tim. 5:19; Col. 4:17; Acts 15:1,2,3.

.44.

Christ for the keeping of this church in holy and orderly communion, placeth some special men over the church, who by their office, are to govern, 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.

Acts 20:17, 28; Heb. 13:17, 24; Matt. 24:45; I Thess. 5:12-14; Jude 3, 20; Heb. 10:34, 35, and 12:15.

.45.

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

I Cor. 14:3, &c.; Rom. 12:6; I Pet. 4:10,11; I Cor. 12:7; I Thess. 5:19,20.

.46.

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

Rev. 2 and 3 chap.; Acts 15:1, 2; I Cor. 1:10; Heb. 10:25; Jude 19; Rev. 2:20, 21, 27; Rom. 14:1, and 15:1, 2, 3.

.47.

And although the particular congregations be distinct and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

I Cor. 4:17; 14:33, 36; 16:1. Psa. 122:3; Eph. 2:12, 19, with Rev. 21; I Tim. 3:15; I Cor. 4:17. Acts 15:2, 3; Song of Sol. 8:8,9; 2 Cor. 8:1, 4, 13, 14.

.48.

A Civil magistracy is an ordinance of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that, in all lawful things, commanded by them, subjection

ought to be given by us in the Lord, not only for wrath, but for conscience's 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 godliness and honesty.

Rom. 13: 1-7; I Pet. 2:13,14; I Tim. 2:1, 2, 3.

.49.

But in case we find not the magistrate to favour us herein; yet we dare not suspend our practice, because we believe we ought to go 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 C**onfession of Faith** a part of them, and that we are to witness to the truth of the Old and 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 own lives, dear unto us, so we may finish our course with joy, remembering always that we ought to obey God rather than men, who will, when we have finished our course, and kept the faith, give us the crown of righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same.

Acts 2:23, 40, and 4:19; 5:28, 29, and 20:23; I Thess. 3:3; Phil. 1:28, 29; Dan. 3:16, 17, and 6: 7, 10, 22, 23. I Tim. 6:13, 14, 15. Rev. 2:10; 2 Tim. 4:6, 7, 8. Rom. 14: 10, 12; 2 Cor. 5: 10; Psa. 49:7; Psa. 50:22.

.50.

It is lawful for a Christian to be a magistrate, or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vain oaths the Lord is provoked, and this land mourns.

Acts 8:27-38, and 10:1, 2, 35, 44; Rom. 16:23;) Deut. 6:13; Rom. 1:9; 2 Cor. 1:23; 11:31; Jer. 4:2; Heb. 6:16; Matt. 5:34-37; Jam. 5:12.

.51.

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

I Thess. 4:6; Rom. 13:5, 6, 7; Matt. 22: 21; I Pet. 2:15, 17, and 5:5; Eph. 5: 21, 23, and 6: 1-9; Tit. 3: 1, 2, 3.

.52.

There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Acts 24: 15; 2 Cor. 5:10; Rom. 14:12.

THE CONCLUSION.

Thus we desire to give unto Christ that which is His, and unto all lawful authority that which is their due, and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavouring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to be a conscionable, quiet, and harmless people (no ways dangerous or troublesome to human society), and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any shall do us that friendly part to show us from the word of

God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be stedfast and immoveable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

Arise, O God, plead thine own cause. Remember how the foolish man blasphemeth thee daily.

O let not the oppressed return, but let the poor and needy praise thy name.

Psalm 74:21, 22.

Come, Lord Jesus, come quickly.