

THE 24
CONFESSIO
OF FAITH,

Of those CHURCHES which are
commonly (though falsly) cal-
led ANABAPTISTS;

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

A C T S 4. 20.

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

I S A I. 8. 20.

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

2 C O R. I. 9, 10.

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

W. G. 16.

L O N D O N,

Printed in the yeare of our Lord, 1 6 4 4.



TO

ALL THAT DESIRE

The lifting up of the Name of the

LORD JESUS in sincerity, the poore despised Churches of God in London send greeting,

with prayers for their farther increase in the knowledge of CHRIST JESUS.



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

To all Christian Readers.

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

Subscribed in the Names of seven Churches in London.

<i>William Kiffen.</i>	<i>Thomas Skippard.</i>	<i>Thomas Killcop.</i>
<i>Thomas Patience.</i>	<i>Thomas Munday.</i>	<i>Paul Hobson.</i>
<i>John Spilsbery.</i>	<i>Thomas Gunne.</i>	<i>Thomas Coare.</i>
<i>George Tipping.</i>	<i>John Mabbatt.</i>	<i>Joseph Phelps.</i>
<i>Samuel Richardson.</i>	<i>John Webb.</i>	<i>Edward Heath.</i>



**THE
CONFESSION
Of FAITH, of those Churches**

which are commonly (though fallly) called ANABAPTISTS.

I.

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



II.

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

III.

^a 1 Tim. 6. 16.
^b 1 Tim. 2. 5.
Eph. 4. 4, 5, 6.
^c 1 Cor. 12. 4, 5, 6, 13.
Iohn. 14. chap. 6. 13.
^e 1 Tim. 6. 5.
13. 14.
Gal. 1. 8, 9.
2 Tim. 3. 15.
^a Esa. 44. 67.
& 43. 11.
& 46. 9.
^b Iohn. 4. 24.
^c Exod. 3. 14.
^d Rom. 11. 36.
Act. 17. 28.
^e 1 Cor. 8. 6.
^f Pro. 8. 22, 23.
Heb. 1. 3.
Iohn. 1. 18.
^g Ioh. 15. 26.
Gal. 4. 6.

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III.

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

IV.

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

^a Esa. 46. 10.

Rom. 11. 34.

35. 36.

Mar. 10. 29. 30

^b Eph. 1. 11.

^c Col. 2. 3.

^d Num. 23. 19.

20.

^e Jer. 10. 10.

Rom. 3. 4.

^f Esa. 44. 10.

^g Eph. 1. 3. 4. 5.

6. 7.

^h Tim. 1. 9.

Acts 13. 48.

Rom. 8. 29. 30

ⁱ Jude ver. 4.

8. 6.

Rom. 9. 11.

13. 13.

Prov. 16. 4.

ⁱ Gen. 1. chap.

Col. 1. 16.

Heb. 11. 3.

Esa. 45. 12.

^j Gen. 1. 26.

^k Cor. 15. 45.

46.

Eccles. 7. 31.

^l Psal. 49. 20.

^m Gen. 3. 1. 4. 5.

ⁿ Cor. 11. 3.

^o 2 Pet. 2. 4.

Jude ver. 6.

Joh. 8. 44.

^p Gen. 3. 1. 2. 6.

^q Tim. 2. 14.

Eccles. 7. 31.

Gal. 3. 22.

^r Rom. 5. 12.

18. 19.

^s 6. 23.

Eph. 2. 3.

Rom. 5. 12.

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

V.

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

VI.

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

VII.

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

VIII.

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

Touching

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IX.

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

X.

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

XI.

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

XII.

In this Call the Scripture holds forth two speciall things considerable; first, the call to the Office; secondly, he that is called of God, as was *Aaron*, so also Christ, it being an action especially of God the Father, whereby a speciall covenant being made, hee ordaines his Sonne to this office: which Covenant is, that ^b Christ should be made

^a Gen. 3. 15.

& 22. 18. &

49. 10.

Dan. 7. 13. &

9. 24. 35. 26.

^b Prov. 8. 33.

Joh. 1. 1. 3. 33.

Col. 1. 13. 15.

16. 17.

^c Gal. 4. 4.

^d Heb. 7. 14.

Rev. 5. 5. with

Gen. 49. 9. 10.

Rom. 1. 3. &

9. 5.

^e Mat. 1. 16. with

Luke 3. 23. 26.

Heb. 2. 16.

^f Eia. 53. 9. 45.

Psal. 2. 8.

^a 2 Tim. 1. 15.

Heb. 9. 15.

Joh. 14. 6.

^b Heb. 1. 2. & 3.

1. 2. & 7. 24.

Eia. 9. 6. 7.

Act. 5. 31.

^a Prov. 8. 22. 7.

Eia. 4. 6. &

49. 1. 5.

^b Eia. 1. 2. 3. 3.

4. 5. & 6. 1. 3.

3. with Luk. 4.

17. 22.

Joh. 1. 14. 16. 7.

& 3. 34.

^a Heb. 5. 4. 5. 6.

^b Eia. 53. 10.

11.

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

XIII.

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

XIV.

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

XV.

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

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to

^e Eia. 42. 17.

^d 1 Pet. 1. 10.

^e Joh. 3. 17. &

9. 27. & 10. 36

Eia. 51. 1.

^f Joh. 3. 16.

Rom. 8. 32.

1 Tim. 2. 5.

Heb. 7. 24.

Dan. 7. 14.

Act. 4. 12.

Luke 1. 33.

Joh. 14. 6.

^a Deut. 18. 15.

with Act. 3.

22. 23.

^b Psal. 110. 3.

Heb. 3. 1. & 4.

14. 15. & 5. 6.

& 0. 21.

^c Psal. 2. 6.

^d Act. 5. 6. 18.

Col. 1. 13.

^e Col. 1. 21. 1

Eph. 1. 12.

^f Cant. 1. 3.

Joh. 6. 44.

^a Joh. 1. 18. &

12. 49. 50. &

15. & 17. 8.

Deut. 18. 15. 7

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to know, believe, and obey; and therefore is called not onely a Prophet and^b a Doctor, and the^c Apottle of our profession, and the^d Angel of the Covenant; but also the very^e wisdome of God, and the treasures of wisdom and understanding.

^a Math. 23. 10.
^b Heb. 3. 1.
^c Mal. 3. 1.
^d 1 Cor. 1. 24.
^e Col. 2. 3.

XVI.

That he might be such a Prophet as thereby to be every way compleat, it was necessary that he should bee^a God, and withall also that he should be man; for unlesse hee had been God, he could never have perfectly understood the will of God,^b neither had he been able to reveale it throughout all ages; and unlesse hee had been man, hee could not fitly have unfolded it in his^c own person to man.

^a Aps. 2. 22. with Deut. 8. 15.
^b Heb. 1. 1.

XVII.

Touching his Priesthood, Christ^a being consecrated, hath appeared once to put away sinne by the offering and sacrifice of himself, and to this end hath fully performed and suffered all those things by which God, through the blood of that his Crosse in an acceptable sacrifice, might reconcile his elect onely,^b and having broken downe the partition wall, and therewith finished & removed all those Rites, Shadowes, and Ceremonies, is now entred within the Vaile, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where he for ever liveth and sitteth at the right hand of Majesty, appearing before the face of his Father to make intercession for such as come to the Throne of Grace by that new and living way; and not that onely, but^c makes his people a spiritual House; an holy Priesthood, to offer up spiritual sacrifice

^a Joh. 17. 19. & Heb. 9. 7. 8. 9. & 9. 26.
^b Rom 5. 19.
^c Ephes. 6. 16.
^d Col. 1. 20.

^e Eph. 2. 14. 15. 16.
^f Rom. 8. 34.

^g 1 Pet. 2. 5.
^h Joh. 4. 23. 24.

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is acceptable to God through him; neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

XVIII.

This Priesthood was not legall, or temporary, but according to the order^a of Melchisedec;^b not by a carnall commandment, but by the power of an endlesse life;^c not by an order that is weak and lame, but stable and perfect; not for a^d time, but for ever, admitting no successor, but perpetuall and proper to Christ, and of him that ever liveth. Christ himselfe was the Priest, Sacrifice and Altar: he was^e Priest, according to both natures, hee was a sacrifice most properly according to his humane nature; whence in the Scripture it is wont to be attributed to his body, to his blood; yet the chiefe force whereby this sacrifice was made effectuell, did depend upon his^f divine nature, namely, that the Sonne of God did offer himselfe for us: he was the^g Altar properly according to his divine nature, it belonging to the Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the Sacrifice it selfe.

^a Heb. 10. 10.
^b 1 Pet. 1. 18. 19.
^c Col. 1. 20. 23.
^d Ps. 51. 10.
^e Mathe. 20. 28.
^f Rom. 8. 3.
^g Heb. 9. 14. & 13. 10. 12. 15. Mathe. 23. 17. Joh. 17. 19.

XIX.

Touching his Kingdome, Christ being risen from the dead, ascended into heaven, sat on the right hand of God the Father, having all power in heaven and earth, given unto him, he doth spiritually govern his Church, exercising his power^a over all Angels and Men, good and bad, to the preservation and salvation of the elect, to the overruling and destruction of his enemies, which are the R^bprobates;

^a 1 Cor. 15. 47.
^b Heb. 1. 3. 12.
^c Mathe. 28. 19.
^d Luke 24. 31.
^e Aps. 1. 11. & 5. 30. 31.
^f Joh. 19. 36.
^g Rom. 14. 17.
^h Mark 1. 27.
ⁱ Heb. 1. 14.
^j Joh. 16. 7. 15.

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

XX.

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

That

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XXI.

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

XXII.

That Faith is the ^a gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to see, know, and believe the truth of ^b the Scriptures, & not onely so, but the excellencie of them above all other writings and things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power of the fulnesse of the Spirit in its workings and operations; and thereupon are enabled to cast the weight of their soules upon this truth thus beleevd.

XXIII.

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

B 3

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

XXIV.

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

XXV.

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

XXVI.

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

XXVII.

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

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

^a Joh. 3. 14. 15
& 1. 12.
Eph. 5. 1.
Loh. 7. 37.
^b 1 Tim. 1. 15.
Rom. 4. 5.
& 5. 8.
^c Act. 5. 30. 31
& 2. 36.
1 Cor. 1. 23.
23. 34.

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

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

XXVIII.

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

XXIX.

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

XXX.

All beleevers through the knowledge of ^a that Justification

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

^a 1 Cor. 1. 1.
1 Pet. 2. 9.
^b Eph. 1. 4.
^c 1 Joh. 4. 16.
^d Eph. 4. 24.

^e Phil. 3. 15.

^f Mat. 28. 20.

Rom. 5. 1.
& 3. 25. 30.

^a Gal. 3. 26.
^b Joh. 17. 24.
Heb. 10. 14.
& 9. 26.

^a 1 Joh. 1. 7.
Heb. 10. 14.
& 9. 26.

^a 1 Joh. 1. 7.
Rom. 3. 23.
^b Act. 13. 38.
39.

Rom. 5. 1.
& 3. 25. 30.

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fication of life given by the Father, and brought forth by the blood of Christ, have this as their great privilege of that new ^b Covenant, peace with God, and reconciliation, whereby they that were as farre off, were brought nigh by ^c that blood, and have (as the Scripture speaks) peace ^d passing all understanding, yea, joy in God, through our Lord Jesus Christ, by ^e whom wee have received the Atonement.

XXXI.

That all beleevers in the time of this life, are in a continual warfare, combat, and opposition against sinne, selfe, the world, and the Devill, and liable to all manner of afflictions, tribulations, and persecutions, and so shall continue untill Christ comes in his Kingdome, being predestinated and appointed thereunto; and whatsoever the Saints, any of them doe possesse or enjoy of God in this life, is onely by faith.

XXXII.

That the onely strength by which the Saints are enabled to encounter with all opposition, and to overcome all afflictions, temptations, persecutions, and tryalls, is onely by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who hath engaged his strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by his power to his everlasting Kingdome.

XXXIII.

That Christ hath here on earth a spirituall Kingdome, which

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which is the Church, which he hath purchased and redeemed to himselfe, as a peculiar inheritance: which Church, as it is visible to us, is a company of visible ^a Saints, ^b called & separated from the world, by the word and ^c Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joynt to the Lord, and each other, by mutuall agreement, in the practical enjoyment of the ^d Ordinances, commanded by Christ their head and King.

XXXIV.

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

XXXV.

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

C

XXXVI.

^a Eph. 1. 4, 10.
& 2. 6, 12.

^b Eph. 2. 13, 14

^c Phil. 4. 7.

^d Rom. 5. 10, 11.

Eph. 6. 10, 11, 12, 13.

² Cor. 10. 3.

Rev. 2. 9, 10

Joh. 16. 33.

Heb. 2. 9, 10.

Joh. 15. 5.

^a 1 Cor. 1. 1.
^b Eph. 1. 1.

^c Rom. 1. 7.
^d A. 8. 16, 18.

^e 1 The. 1. 9.

^f 2 Cor. 6. 17.

^g Rev. 18. 18.

^h A. 8. 2, 37.

ⁱ with A. 8. 10.

^j 37.
^k Rom. 10. 19.

^l A. 8. 20, 21.

^m Mat. 18. 19.

ⁿ 20.

^o A. 8. 2. 42.

^p 1 Pet. 2. 5.

^q Mat. 28. 18.

^r 19, 20.

^s 2 Cor. 6. 14.

^t 6. 16.

^u 1 Tim. 3. 15.

^v & 4. 14.

^w & 6. 3. 5.

^x A. 8. 2. 41, 47.

^y Song. 4. 12.

^z Gal. 6. 10.

^{aa} Eph. 2. 19.

^{bb} 1 Cor. 12. 6, 7.

^{cc} 12. 18.

^{dd} Rom. 12. 4, 5, 6.

^{ee} 1 Pet. 4. 10.

^{ff} Eph. 4. 16.

^{gg} Col. 2. 5. 6. 19.

^{hh} 1 Cor. 12. 20, 21.

ⁱⁱ to the end.

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XXXVI.

^a Acts 1. 2. That being thus joyned, every Church has a power given them from Christ for their better well-being, to choose to themselves meet persons into the office of ^b Rom. 12. 7, 8 Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none other have power to impose them, either these or any other.

XXXVII.

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

XXXVIII.

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

XXXIX.

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

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

X L.

The way and manner of the dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water: it being a signe, must answer the thing signified, which are these: first, the washing the whole soule in the blood of Christ: Secondly, that interest the Saints have in the death, buriall, and resurrection; thirdly, together with a confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reigne with Christ.

X L I.

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

X L I I.

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

C 2

And

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X L I I I.

Mat. 18. 16, 17, 18. And every particular member of each Church, how excellent, great, or learned soever, ought to be subject to A. & 11. 2, 3. this censure and judgement of Christ; and the Church 1 Tim. 5. 19, 20, 21. ought with great care and tendernesse, with due advice to proceed against her members.

X L I V.

4 A. & 20. 27, 28. And as Christ for the keeping of this Church in holy Heb. 13. 17, 24. and orderly Communion, placeth some speciall men Mat. 24. 25. over the Church, who by their office are to governe, o- 1 Thes. 5. 14. versee, visit, watch; so likewise for the better keeping 6 Mark. 13. thereof in all places, by the members, he hath given au- Gal. 6. 1. thoritie, and laid dutie upon all, to watch over one ano- 1 Thes. 5. 11. ther.

X L V.

1 Cor. 14. cha. That also such to whom God hath given gifts, being Rom 12. 6. tryed in the Church, may and ought by the appointment 1 Pet. 4. 10, 11. of the Congregation, to prophesie, according to the pro- 1 Cor. 12. 7. portion of faith, and so to teach publickly the Word of 1 Thes. 5. 17, 18, 19. God, for the edification, exhortation, and comfort of the Church.

X L V I.

Rev. 2. & 3. Chapters. Thus being rightly gathered, established, and still pro- A. & 15. 24. ceeding in Christian communion, and obedience of the 1 Cor. 1. 10. Gospel of Christ, none ought to separate for faults and 1 Ephes. 2. 16. corruptions, which may, and as long as the Church con- & 3. 15. 16. sists of men subject to failings, will fall out and arise a- Heb. 70. 25. mongst them, even in true constituted Churches, untill Jude vers. 21. they have in due order sought redresse thereof.

And

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X L V I I.

1 Cor. 4. 17, & 14. 3, 13, 16, & 16. 13. And although the particular Congregations be distinct and severall Bodies, every one as a compact and knit Ci- tie in it selfe; yet are they all to walk by one and the same Rule, and by all meanes convenient to have the counsell and help one of another in all needfull affaires of the Church, as members of one body in the common faith under Christ their onely head.

X L V I I I.

Rom. 13. 1, 3, 3, 4, 5. 1 Pet. 2. 13, 14. 1 Tim. 2. 2. That a civill Magistracie is an ordinance of God set up by God for the punishment of evil doers, and for the praise of them that doe well; and that in all lawfull things commanded by them, subjection ought to be given by us in the Lord: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godlines and honesty.

X L I X.

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

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

L.

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

L I.

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

Acts 2. 40, 41.
 & 4. 19, & 5. 28.
 29, 41. & 20. 23.
 1 Thel. 3. 3.
 Phil. 1. 27, 28, & 29.
 Dan. 3. 16, 17, &
 6. 7, 10, 20, 23.
 b. Math. 23. 11, 19, 20.
 1 Tim. 6. 13, 14, 15.
 Rom. 12. 1, 8.
 2 Cor. 14. 37.
 2 Tim. 4. 7, 8.
 Rev. 2. 10.
 Gal. 2. 4, 5.

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

L II.

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

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

L II.

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

Math. 22. 21.
 Acts 21. 14, 15.
 16.
 1. Tim. 5. 28.
 2 Cor. 4. 17.
 1 Tim. 6. 3, 4, 5.
 1 Cor. 5. 18, 19.

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

I COR. I. 24.

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

F I N I S .

Conclusion of 1646 edition of the confession

The Conclusion.

THus we desire to give into Christ that which is his, and into all full Anihovity 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 doe unto every man (of what judgement, sexer) as we would they should doe unto us, what as our practice is, so it may prove us to be a conscientious, quiet, and blamelesse people, (no wayes dangerous or troublesome to humane Society) and to labour and work with our hands that we may not be chargeable to any, but to give to him that needeth both friends and enemies, according to more excellent to give then to receive: Also we confess that we desire but to be just, and that we are ignorant of many things which we desire and seek to know: and if any man shall have cause to be thankfull to God and them. But if any man shall impute upon us any thing that we see not to be commended by our Lord Jesus Christ, we should in best strength rather embrace all reproaches and torments of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call us at we have said Heresies, we do not wish the Appostle rebuked, ledge, that after the way they call heresie, yett slip by the God of our Fathers, disclaiming all Heresies (rightly so called) because they are against Christ, do to be steadfast and unmoveable, alwayes abounding in obeying to Christ, and knowing our labour shall not be in vain in the Lord.

P S A L. 74. 21, 22.

Arise, O God, plead thine own cause; Remember how the foolish man blasphemeth thee daily. O let not the oppressed returne ashamed, but let thy people and needy praise thy Name.

Come Lord Jesus, come quickly,

F I N I S .

CONFESSIO

OF FAITH

Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniuſly) called Anabaptiſts.

PUBLISHED

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

But this I confesse unto thee, that it is the way which they call heresie, 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 dead both of the just and unjust. Acts 24. 14, 15.

For we cannot but speak the things that we have seen and heard, Acts 4. 20. If I have spoken euill, hear witnesse of the euill; but if well, why smitest thou me? John 18. 23.

Blessed are ye when men reuile you, and say all manner of euill against you falsely for my sake. Iejays. Ecc. Matth. 11. 12. & 19. 29.

The second Impression corrected and enlarged.

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London printed by *Matt. Simons*, and are to be sold by *John Hancock* in Popes-head Alley. 1646.



TO THE RIGHT HONORABLE the Lords, Knights, Citizens and Burgeses in Parliament assembled.

Right Honorable and most Noble Patriots,



NAS much as there hath been a Book lately presented unto you in whose Dedicatory Epistle there are many hainous accusations unjustly and falsely laid against us, we conceived it necessary to make

some declaration of our innocency, and (to the end) humbly to present unto your view this our Confession of Faith: Here wee unfainedly declare, what in our hearts wee judge, and what wee teach, and according to this Rule wee desire and 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

*Doffor Feare
leys Book di-
abrated to the
Parliament.*

THE EPISTLE DEDICATORIE.

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, wee desire you may seriously consider *Gamaliels* counsel in *Acts* 5. We take no thought for our selves, for the Lord our God is al-sufficient; but wee desire and pray that you may doe nothing against Christ, neither in his members, nor in his ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent and protecting them according to the wil of God, may for the same be famous unto all generations, and the memoriall of your names may be precious among the Saints till the coming of King Iesus.



To the judicious and impartiall READER.

COURT EYES READER;

IT is no wonder if it seeme strange to thee, that wee should publish a confession of our faults, who are frequently termed to be Heretiques and Schismaticques, and what not, though unjustly; neither is it any discouragement unto us, though this sect (as they call the Anabaptists) is every where spoken against, and in that we are charged for Christs Name sake) with the same things our Lord Iesus Christ, and his Apostles were accused of; it's a mercy, an honour, and a comfort unto us, when we remember what our Lord hath said unto us, Blessed are ye when men shall revile you, and persecute you, and say all manner of evil fallly, for my sake; Rejoyce and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets that were before you. The Disciple is not above his Master, nor the servant above his Lord; it's enough for the Disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Belzebub, how much more shall they call them of his household? If the world hate you, yee know that it hated me before it hated you: if yee were of the world, the world would love her owne, but because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater then the Lord; if they have persecuted me, they will also persecute you, &c. All these things will they doe unto you for my Names sake, because they know not him that sent me; Yea, and all that will live godly in Christ Iesus shall suffer persecution; but rejoyce in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, yee may be clad also with exceeding joy.

Our Lord Iesus was accused to be a seditious and mutinous fellow: *Luk. 23. 25.* Paul was called a pestilent fellow, and a mover of sedition, and a ring-leader of the sect of the Nazarenes; *Acts 24. 1. 5. 6.* *Acts 18. 13.* for

Acts 28. 21.

Mat. 5. 11. 12.

Mat. 10. 24. 25.

Joh. 15. 18. 19.

20. 21.

Sec. Acts 21.

28. 30. 31.

&c. 14. 22.

1 Tim. 3. 12.

1 Pet. 4. 12.

To the Reader.

for it is not fit he should live; *Saying*, This fellow perfwadeth men to worship God contrary to the Law: *and our Lord Jesus Christ was accused of perverting the people*, and forbidding to give tribute to Cæsar; *and that he and his Disciples did teach novelties*, and brake the traditions of the Elders. *Christ was accused to have a Devil*, and to be mad, *saying to the people*, Why doe yee heare him? *Paul was esteemed to be mad*: also they said, What will this babler say? *And that he taught new doctrine*: and *Christ was accused to speake blasphemy*, and they all condemned him to be guilty of death. *So some are offended as we for meeting in houses to preach*, and would have us punished for it; notwithstanding, it was *Christ and his Apostles practice to doe so*, whose example we are to follow. *Christ taught upon a mountaine*, and in a ship. *Paul preached from house to house*; also the Church met together in an upper roome, where *Peter preached*; and *Paul preached*, and converted *Lydia* by the River side; the Disciples met together in the night in an upper roome; *Paul preached two years in an hired house*, and received all that came unto him. *If he had lived in these dayes 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 Common-wealth*; yet all that know us can testifie for us, that we meet together and depart in a peaceable manner: *And from Acts 17. 5, 6, 7. it will appeare*, what persons they were that disturbed the publick peace; it 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 wee 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*. And because there are but a few of us, some conceive we are in an error, and that the least number should yeeld to the greater; then it seemes, if the number of the *Papists or Atheists* exceed the number of the *Protestants*, they must forsake their Religion. God in times past suffered all Nations to walke in their own wayes; there was but one true Prophet to 400 false. After three yeeres preaching and working miracles by *Christ*, there was but a small number: *Christ calls him a little flocke*: the Scripture declares the greatest number followed after the beast. Also those that preach amongst us, are esteemed as the *Apostles* were, to be unlearned and ignorant men. *Apollo* was instructed more perfectly in the way of God by *Aquila*, a tradesman, and *Priscilla* his wife:

but the Scripture saith; As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. Also some say of us, that wee be of severall sects, and that we cannot agree among our selves. *Pilate and Herod agreed together to crucifie Christ*; wee dare not agree as the Jewes did, that if any did confesse that *Jesus was the Christ*, he should be put out of the Synagogue. The union *Christ prayed for*, we desire, and for such an agreement as agreeth not with the truth, we may not agree unto, therefore we desire it not; for the *Pædobaptists differ more among themselves* then we doe, and if this be their reason have any strength in it, it is against themselves: the severall sects of *Pædobaptists*, be *Papists*, *Arrians*, *Nestorians*, *Pelagians*, *Donatists*, *Eutyrians*, *Grecians*, *Lutherans*, *Arminians*, *Episcopans*, *Nicolaïtes*, *Calvinists*, *Zuinglians*, *Huffites*, and above seventy other severall sects, which are all baptizers of infants, and notwithstanding for other points, are all asunder, and have all rent one from another, therefore we send them to follow the counsell of *Christ*.

As the *Watchmen* dealt with the Spouse of *Christ*, in her seeking her beloved, so they dealt with us, they finding us out of that common and broad way themselves walke in, they smite us, and take away our wales, and waile with reproaches, and odious names; to incense all, both good and bad, against us; that we may appeare vile in the eyes and hearing of all that behold us, or shall heare of us, which they endeavour to doe, both in *Pulpit* and print, us fearing to charge us, with holding free-will, falling from grace, denying election, originall sin, childrens salvation, the old Testament, and mens profane in their estates, and censuring all to be damned that are not of our judgement and practice; all which wee disclaime, because they are untrue. And as for the other things, whereof we are accused, wee referre those who desire further satisfaction to the answers of them: yet by reason of the many accusations that are cast upon us, although they cannot prove the things whereof we are accused, yet the generalitie of the people are incensed against us, and are encouraged, and set on by such, to seek out the place of our meetings, which are the more private, not because they are private, but because we have not any more publicke places; but if any shall please to procure us more larger places to meet in, wee are willing to embrace them with thankes, humbly and joy, although no man should speak for us to those in authorities, from whom our word were enough to protect us, from the violence we should be subject unto; but as it was then, *Acts 17. 5, 6, 7. so it is now*, yet must we beare all the blame; but our God will in his time cleare our innocency, although now many stand looking upon us as a people (holding such things) not worthy

1 Pet. 4. 10, 11.
See 1 Cor. 14. 31.
26. 11.
Luke 23. 12.
Joh. 9. 22.
See 1 Cor. 1. 10.
11.

John 17. 21.

Eph. 4. 3. to 17.

Mar. 7. 3. 4. 5.

Song 3. 2. 5.
with 5. 6. 7.

Act. 16. 19.

* In a small Treatise, intitled, Brief Considerations on Dr Featly's Book, intitled, The discipline of the Church, by Samuel Richardson.

Act. 17. 5-6-7.

Luk. 23. 2. 14.
Mat. 15. 1. 10. 9

Joh. 10. 20.
A. G. 26. 24. 25
A. G. 17. 18. 19.
Mark. 14. 64.

Mat. 5. 1. 2.
& 13. 2.

Act. 20. 20.

A. G. 1. 13. 15. 16
& 2. 2.

A. G. 16. 13. 14.

Act. 20. 7. 8. 9.
A. G. 28. 30. 31.

A. G. 7. 48.

A. G. 17. 24. 35.
1 Cor. 3. 16.

1 Cor. 6. 3. 19.

1 Pet. 2. 4. 5.
Joh. 4. 20. &c.

Act. 14. 16.

Exod. 23. 2.

1 King. 22. 6. 7.
&c.

Act. 1. 14. 15.

Luk. 12. 32.

Mat. 7. 13. 14.

Rev. 7. 3. 7. 16.
17.

Act. 4. 13.
Act. 13. 1. 3. 26

To the Reader.

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 silent in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore to free our selves, and the truth we profess, from such unjust assertions, 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 itself, sad and trouble some 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 mist, and dark clouds, which overshadow the glory of the truth, and them that profess it. And although they acknowledge with us, that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they do well in so doing. But God will by his truth show their error, and exalt Jesus-Christ the chief corner-stone, which the builders so much reject. And lest this should be thought to be the judgement of some particular persons, this is done by the consent and appointment of some particular Churches in London, with the names of some of each of them subscribed in the behalfe of the whole. And although we be distinct in our meetings, for conveniency, yet are we one in faith, fellowship, and communion, holding Jesus-Christ for our Head & Law-giver, under whose Rule and government we desire to walke, and to follow the Lamb where so ever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Masters joy. Until which time we desire to spend these few dayes we have here to remain, to the glory of God, the honour of the Gospel, the Saints comfort, and our Countries good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Subscribed by us in the behalfe of seven Congregations or Churches of Christ in London. As also by a French Congregation of the same judgement.

Thomas Gunne.	John Spilsbery,	Paul Hoblion.	Benjamin Cockes.
John Mabbit.	Samuel Richardson	Thomas Goare.	Thomas Kilkop.
Thomas Munden.	William Kiffen.	Janferd Knolly.	Denis le Barbier.
George Tipping.	Thomas Patient.	Thomas Holms.	Christophe Duret.

To



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

A N A B A P T I S T S.



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

I I.

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 severall peculiar relative properties.

I I I.

God hath decreed in himselfe before the world was concerning all things, whether necessary, accidental or voluntary, with all the circumstances of them, to worke, dispose, and bring about all things according to the

^a 1 Cor. 8. 6.
^b Esay 44. 6.
^c Chap. 46. 9.
^d Exod. 3. 14.
^e 1 Tim. 6. 16.
^f Esay 43. 15.
^g Psal. 147. 5.
^h Deut. 32. 3.
ⁱ Job 36. 5.
^k Jer. 10. 15.
^l Exod. 34. 6. 7.
^m A Gs 17. 28.
ⁿ Rom. 11. 36.
^o 1 Cor. 1. 33.
^p John 1. 1.
^q Chap. 15. 26.
^r Exod. 3. 14.
^s 1 Cor. 8. 6.
^t Esa. 46. 10.
^u Ephes. 1. 11.
^v Rom. 11. 33.
^w Psal. 115. 3. & 135. 6.
^x Psal. 33. 15.
^y 1 Sam. 10. 9. 26.

Thomas Helwys (ca. 1575- ca. 1616)

A SHORT DECLARATION

of the mystery of iniquity.

Isa. 51. 6.

Piece out of the midst of Babel, and deliver every man his soule, be not destroyed in his iniquity, for this is the time of the lords vengeance, he will render vnto him that recogniseth.

Hosea 10. 12.

Sow to your selues in right conuices, reape after the measure of mercie, breake vp your fallow ground, for it is time to seek the lord, till he come & raise righteousnes vpon you.



Annus 1612.

For are o King 1 and dispise not v countell of y^e poore, and let their complaints come vnto mee.

The King is a mortall man, not God therefore hath no power over y^e immortall soules of his subiects, to make lawes & ordinances for them, and to set spiritual lordes over them.

If the King haue authority to make spirituall lordes & lawes, then he is an immortall God, and not a mortall man.

A King be not seduced by deceivers to fight against God whom thou oughtest to obey, nor against thy poore subiects who ought and will obey thee in all things with body life and goods, or els let their liues be taken from y^e earth.



God Save y^e King

Spittleried
in care London.

Thos. Helwys

OBJECTIONS:

Answered by way of Dialogue, wherein is proved

25p the Law of Gods
25p the Law of our Lands
That no man ought to be persecuted for his religion, so he resteth in the peace by the Oath, appointed by Law.

24. He shal iudge amonge the Nations, & reuenge many people: they shal breake their swords into mattocks, & their speares into sitches. Nation shall not lift vp a sword against Nation, neither shall they learne to fight any more.

25. Then shall none hurt nor destroy in all my holy mountaine.
26. For the weapons of our warfare are not carnall, but mighty through God to cast downe holdes.



Printed 1615.



A SHORT AND PLAINE
prooffe by the word / and toothes
off God / that Gods bettye is not the
cause off any mans sinne of
condemnatton.

That all men are reborned
by Christ.

As also.
That no Infants are
gouerned.

Coloss. 2. 8.
Beware lest there be anye man that (spoke
vpon througgh Philosophie / and banne
deceit.

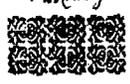
Pal. 119. 113.
I hate banne inbentionist: but the y^e alls doob
is to be.



Printed 1611.
H. 2. 4.

THE BLOODY TENENT, OF PARSONAGE, for cause of CONSCIENCE, discussed in a Conference betwene TRUTH and PEACE.

IN all tender Affection, present to the High
Court of Parliament, (as the Rest of
their Discourse) due, (amongst other
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Printed in the Year 1644.

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CHRISTIAN LIBERTY.
OR,
The true Resolution of a present Con-
science concerning Liberty of
conscience.
Here you haue the Question Rased, the middle
way betwix Popish Tyrannie and Schismaticizing
Liberty approved, and also confirmed from
Scripture, and the testimonies of Diuines,
yea of whole Churches:
The chiefe Arguments and Exceptions used in The
Bloody Tenent, The Compensatory Satisfaction,
M. S. in A. S. &c. examined.
Eight Distinctions added for qualifying and
clearing the whole matter.
And in conclusion Paraphrased to the five Apo-
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The great Questions of this present time are
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ought to be given to those that truly feare God? And how farre
restricted to seditious and papistick persons, that not on-
ly by the foundation of Gospel, but also the Call
Place where they live? Also how farre the Magistrate may pro-
ceed in the duties of the first Table? And that all Magistrates
ought to study the word and will of God, that they may frame
their Government according to it.

DISCUSSED.
As they are alleged from diuers Scriptures; out of
the Old and New Testament. Wherein also the practice of An-
Prince is debated, together with the Judgment of Au-
thoritaries added & Reply to Mr. WILLIAMS
Answers, to Mr. COTTONS Letters.

By JOHN COTTON Bachelor in Divinity, and
Teacher of the Church of Christ at Boston in New-England.
LONDON
Printed by Matthew Symons for Henrich Allen, at the Crowne in
St. Dunstons Church-yard. 1647.

Roger Williams (ca. 1603-83)