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Synod of Dort (1618-1619)

The articles of the Synod of
Dort, and its rejection of

1831

THE
ARTICLES
OF THE
SYNOD OF DORT,
AND ITS
REJECTION OF ERRORS:
WITH THE
HISTORY OF EVENTS WHICH MADE WAY FOR THAT SYNOD,
AS PUBLISHED BY THE
AUTHORITY OF THE STATES-GENERAL;
AND THE
DOCUMENTS CONFIRMING ITS DECISIONS.

Translated from the Latin,
WITH NOTES, REMARKS, AND REFERENCES.

BY THOMAS SCOTT,
RECTOR OF ASTON SANDFORD, BUCKS.

“He that is first in his own cause seemeth just; but his neighbor cometh
and searcheth him.” Prov. xviii. 7.

“Judge not according to the appearance, but judge righteous judgment.”
John vii. 24.

Audi alteram partem.

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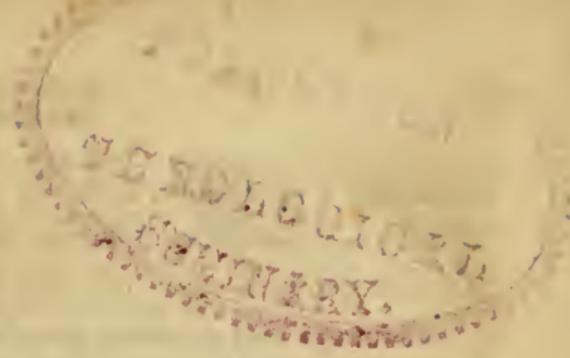
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P R E F A C E .

THE manner in which the author was brought to the determination of adding the present work to all his former publications, will appear more fully in the introduction to the articles of the Synod of Dordrecht, or Dort. In general, he had erroneously adopted and aided in circulating a gross misrepresentation of the Synod and its decisions, in his "Remarks on the Refutation of Calvinism;" and, having discovered his mistake previously to the publication of a second edition of that work, he was induced to do what he could, to counteract that misrepresentation, and to vindicate the Synod from the atrocious calumnies with which it has been wilfully or inadvertently traduced. But other motives concurred in disposing him to giving his attempt its present form and order.

1. A very interesting and important part of ecclesiastical history has been obscured and overwhelmed in unmerited disgrace, by the misrepresentations given of this Synod and its articles, especially in this nation; in which very few, even among studious men, know accurately the circumstances which led to the convening of this Synod, and the real nature and import of its decisions. To excite, therefore, others more conversant in these studies, and better qualified for the service, to examine this part of ecclesiastical history, and to do impartial justice to it, is one object which the author has in view.

2. He purposes to prove, that the doctrines commonly termed Calvinistic, whether they be or be not the doctrines of

scriptural Christianity, may yet be so stated and explained, without any skilful or labored efforts, as to coincide with the strictest practical views of our holy religion ; and so as greatly to encourage and promote genuine holiness, considered in its most expanded nature, and in its effects on all our tempers, affections, words, and actions, in relation to God and to all mankind.

3. In a day when these doctrines are not only proscribed in a most hostile manner on one side, but deplorably misunderstood and perverted by many on the other side ; the author desired to add one more testimony against these misapprehensions and perversions, by showing in what a holy, guarded, and reverential manner, the divines of this reprobated Synod stated and explained these doctrines ; compared with the superficial, incautious, and often unholy and presumptuous manner of too many in the present day. And if any individual, or a few individuals, should by this publication be induced to employ superior talents and advantages, in counteracting these unscriptural and pernicious statements, his labor will be amply compensated.

4. The author desired to make it manifest, that the deviations from the creeds of the reformed churches in those points which are more properly called Calvinistic, is seldom, for any length of time, kept separate from deviations in those doctrines, which are more generally allowed to be essential to vital Christianity. It must, indeed, appear from the history with which the work begins, that the progress is easy and almost unavoidable, from the controversial opposition to personal election, to the explaining away of original sin, regeneration by the Holy Spirit, justification by faith alone, and even of the atonement and deity of Christ : and that the opponents of the Synod of Dort, and the Remonstrants in general, were far more favorable to Pelagians, nay, to Socinians, than to Calvinists ; and were almost universally unsound, in what are commonly called orthodox doctrines, and many of them far

from conscientious in their conduct. Indeed, it will appear undeniable, that the opposition made to them by the Contra-Remonstrants, was much more decidedly on these grounds, than because they opposed the doctrine of personal election, and the final perseverance of true believers as connected with it.

5. The author purposed also, by means of this publication to leave behind him, in print, his deliberate judgment on several controverted points, which must otherwise have died with him, or have been published separately, for which he had no inclination. But he has here grafted them as notes or remarks on the several parts of this work ; and he trusts he has now done with all controversy.

It is doubtless vain to attempt any thing against many of those opponents, who succeed to each other, with sufficient variety, as to the grounds on which they take their stand, and from which they make the assault ; but in some respects nearly in the same course of misapprehension, or misrepresentation, as to the real sentiments of those whom they undertake to refute. It suffices to say of them, "neither can they prove the things of which they accuse us:" and to say to them, "thou shalt not bear false witness against thy neighbor." But indeed Calvinists seem to be no more considered as neighbors by many Anti Calvinists, than the Publicans, Samaritans, and Gentiles, were by the Scribes and Pharisees !

After all that has been published on these subjects, the groundless charges brought by many against the whole body, cannot be considered as excusable misapprehension. They must be either intentional misrepresentation, or the inexcusable presumption of writing on subjects which the writers have never studied, and against persons and description of persons of whose tenets, amidst most abundant means of information, they remain wilfully ignorant. A fair and impartial opponent is entitled to respect, but I can only *pity* such controversialists.

THOMAS SCOTT.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented and verified. The text continues to describe various methods for ensuring the integrity of the data, including regular audits and cross-checking of entries.

In the second section, the author details the specific procedures for handling discrepancies. It is noted that any inconsistencies should be immediately investigated and resolved. The document provides a step-by-step guide for identifying the source of an error and correcting it. This process is crucial for maintaining the trustworthiness of the records.

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THE
P R E F A C E .

TO THE REFORMED CHURCHES OF CHRIST,

IN WHICH THE RISE AND PROGRESS OF THOSE CONTROVERSIES IN BELGIUM, FOR THE REMOVAL OF WHICH THIS SYNOD WAS ESPECIALLY HELD, ARE BRIEFLY AND FAITHFULLY RELATED.

INTRODUCTION TO THIS PREFACE.

BY THE AUTHOR.

IN perusing this preface, and the history contained in it, the reader should especially recollect, that it was drawn up and published by the authority and with the sanction of the States General, and the Prince of Orange, as well as by that of the Synod itself; and that, in every part of it, the *acts*, or public records in which the events recorded were registered, are referred to, with the exact dates of each transaction. No history can therefore be attested as authentic, in a more satisfactory and unexceptionable manner: for, whatever degree of coloring prejudices or partiality may be supposed to have given to the narration; it can hardly be conceived, that collective bodies, and individuals filling up such conspicuous and exalted stations, would expressly attest any thing *directly false*; and then appeal to authorities, by which the falsehood of their statement might at any time be detected and exposed. It should also be remembered, that prejudices and partiality would be as likely to color the account given to the world, and transmitted to posterity by the opposite side; while the very circumstances, in which they were placed, would render it impracticable for them to substantiate the authenticity of their narrative in the same manner. Yet, contrary to all rules of a sober and unbiassed judgment, the unauthenticated histories of the Remonstrants* concerning the Synod of Dort have,

* So called from a Remonstrance presented by them to the States of Holland and West Friesland, against the doctrines of their opponents, or those of the Federated churches of Belgium.

almost exclusively, been noticed and credited by posterity, especially in this country, to the neglect of the authentic records.* In giving the translation of this history I would merely say, *Audi alteram partem*. "Do not read the authenticated narration with greater suspicions of unfairness than you do those, which are not so fully authenticated. Let not your approbation of what you suppose to have been the doctrine of the Remonstrants, or your aversion to that of the Contra-Remonstrants, bias your mind in this respect; but judge impartially." One of these histories was drawn up by a man, (Heylin,) who has been fully detected of misrepresenting the very articles of the Synod, in the grossest manner; and has thus misled great numbers to mistake entirely the real import and nature of the decisions made by it. I appeal to the abbreviation, as it is called, of the Articles of the Synod of Dort, as compared with the real articles themselves, in another part of this publication. So scandalous a misrepresentation, which has been too implicitly adopted by many others, should render the impartial reader cautious in giving implicit credit to other statements made by the same party, however celebrated the names of some of them may be.

When I first entered on this part of my undertaking, I purposed merely to give a short *abstract* of the history, just enough to render the subsequent part of the work intelligible to the less learned or studious reader; but, whether it were the result of partiality, or of unbiassed judgment, I found myself so deeply interested in the events recorded, (which were almost entirely new to me,) that my reluctance to translating and transcribing the whole was overcome: and, (with a few remarks on different parts,) I determined to give it entire, to the English reader. As far as I am competent to judge, it possesses every internal evidence of authenticity and fairness: and of *impartiality*, as far as even pious men, exactly circumstanced as the writers were, in the present imperfect state of human nature, can be expected to be impartial. It is, I

* Neither Mosheim, nor his translator Maclaine, mention this history, while they refer to a variety of authorities on both sides of the question, in their narrative of these transactions. So that it is even probable that they had never seen it. Whether the severe measures by which the decisions of this Synod were followed up; and especially the strict prohibition of printing or vending any other account, in Latin, Dutch, or French, in the Federated provinces, during seven years, without a special licence for that purpose; did not eventually conduce to this, may be a question. The measure, however, was impolitic, if not unjustifiable.

think, also drawn up, with a degree of calmness and moderation; far different from that fierce and fiery zeal, which is generally supposed to belong to all, who profess, or are suspected, of what many in a very vague and inappropriate manner call Calvinism. And though according to the *fashion* of those times, epithets are in some instances applied both to men and opinions, which modern courtesy, nay, perhaps Christian meekness, would have suppressed; yet, if I mistake not, they are more sparingly employed in this, than in any cotemporary controversial publication. Indeed the higher points of what is called Calvinism, are far less insisted on, and the opponents of those points far more moderately censured, than might have been expected; while the doctrines commonly called orthodox, as opposed by Pelagians, Arians, and Socinians, are strongly maintained, and the opposers of them strenuously, nay, severely condemned. Even Mosheim allows, that the triumph of the Synod was that of the Sublapsarians, not only over the Arminians, but over the Supralapsarians also.*

In order to the impartial reading of this history, it should be previously recollected, and well considered, that all the Belgic churches were, from the first, Presbyterian, in government and discipline; and constituted according to that plan, with classes, presbyteries, provincial Synods, and general Synods of all the Federated provinces; and with all those rules and methods for admission into the ministry, and to the pastoral charge in distinct congregations; as also to situations in universities and schools of learning, which form a constituent part of it; as well as of that strict discipline connected with it, implying not only excommunication of lay members, but the suspension, or silencing of pastors; and excluding from their office, academical teachers and professors on account of heresy in doctrine, and gross inconsistency of conduct, proved against them in their classes, or Synods. Through the whole history, it appears, that no other form of government was proposed even by the Remonstrants; nor any thing mentioned about *toleration* in that respect; though their measures evidently tended to subvert the whole system. All the funds likewise, reserved for religious purposes, were appropriated entirely in consistency with the Presbyterian model; and all academical honors and distinctions were conferred in that line.

* Mosheim's Ecclesiastical History, vol. v. p. 368.

This, beyond doubt, having been the case; and the principal persons concerned in the controversy against the Remonstrants, having been *zealously*, and (most of them at least) *conscientiously* attached to this system; so that it appeared to them, as if the very interest of vital religion was intimately, if not inseparably, connected with it: he must, I say, be a most unreasonable, and partial Anti Presbyterian, who can expect from men of this stamp, that they would permit their whole system, and all its operations, to be retarded, disturbed, nay, totally deranged and subverted, and the whole state of their churches thrown into confusion and anarchy, without vigorous struggles to prevent a catastrophe, in their view so deplorable and ruinous. Even in this age and land few persons, of supposed candor and liberality of mind, either among zealous Episcopalians, or Independents, seem inclined tamely to witness the subversion of their favorite system, without employing the most effectual means of preventing it, which are fairly within their reach. Indeed it is not in human nature, and cannot reasonably be expected. Nor, till men are convinced, that it is not the cause of God, nor essential to that of true religion, would it be right thus to yield it up to their opponents. But when measures of this nature are adopted, at first simply in self-defence, against aggressors, in order to preserve advantages already possessed by law and custom; it must also be expected, that, in the eagerness of a violent and protracted contest, even conscientious men, will, through remaining prejudices and evil passions, excited and irritated by what they judge injurious usage, be betrayed into some unjustifiable measures, of which their opponents will make great advantage, and which even impartial spectators cannot justify nor excuse. If then this should appear to have been the case in the Belgic contest, with the opposers of the Remonstrants, as well as with the Remonstrants themselves; it ought neither to excite our surprise, nor prejudice us so deeply against the whole company, as, on account of it, to involve them in one sweeping sentence of condemnation.

Again, it is well known, at least it is capable of the most complete proof, in respect of the doctrines controverted during this period in Belgium; that the Confession and Catechism of the Belgic churches, were entirely on the side of the Contra-Remonstrants. Their appeal is constantly made to those articles; not under the disadvantage, in which some of us in England appeal to the articles of our established church, while our opponents, with a degree of plausibility, interpret

them in a different meaning ; but, as to the very documents, to which the Remonstrants objected, nay, which they vehemently and openly opposed, both in their sermons and public writings. So that their concessions and requisitions, in this respect, put the matter beyond all denial or doubt, to him that has carefully examined the history. This will fully appear as we proceed. Now he must be a most unreasonable and unfair advocate for the Remonstrants, who would require decided and conscientious Contra-Remonstrants, holding responsible stations in the Belgic churches, universities, and schools, by virtue of their subscription to this Confession and Catechism, to suffer, without any effort to the contrary, those documents to be opposed, proscribed, and vilified ; and contrary doctrines promulgated, even by persons, who generally held their situations in the same manner ; while the opposers of the established doctrines indefatigably labored and employed all their influence with those in authority, to set them aside, and introduce the contrary doctrines ; and this by the authority of the civil governments alone, to the exclusion of that ecclesiastical power, by which they in great measure had been supported. Such a passive acquiescence would not, I apprehend, be found at this day, if eager opponents should put the matter to the trial, either among decided Episcopalians, or Lutherans, or any others, who are cordially attached to their own views of Christianity. How far the defenders of the Belgic Confession and Catechism used, exclusively, “ weapons of warfare not carnal, but mighty through God,” is another question. It can scarcely be doubted, but that there were faults on both sides, in this vehement contest ; but I cannot think in an equal degree. Let the candid inquirer read and judge for himself.

In translating this history, and the other documents which I now lay before the public, I make no pretensions to any thing beyond *fairness* and *exactness*, in giving the meaning of the original. Had I been disposed to aim at it, I do not think myself competent to the office of translating in such a manner, as to invest the Latin, fairly and fully, with the entire idiom of the English language : but I have even by design, confined myself more closely to *literal* translation, than I should have done, in an attempt less connected with controversy : and have often declined giving a more approved English word or expression, when I feared it might be suspected of not exactly conveying the sense of the original. Indeed, as far as it could be made consistent with perspicuity, I have rather *preserved* than

shunned the Latin idiom, where any doubt could remain as to the idea, which the writers intended to convey. And, when after all, I had any apprehension that I had not fully accomplished this, I have given in a parenthesis, the Latin word, that the reader may judge for himself. In other places, a parenthesis often contains a word not found in the Latin, but useful in elucidating the meaning. My sole desire has been, to render the whole clearly understood by the English reader : and to call the attention of pious and reflecting persons to a part of Ecclesiastical history, which I am confident has been generally less known, and more grossly misrepresented by some, and mistaken by others, than any other part whatever has been : but which, I am also persuaded, is peculiarly replete with important useful instruction ; especially to zealous Calvinists, who may here learn in what a guarded, and holy, and *practical* manner, these generally *reprobated* theologians, stated and defended their tenets ; and on what grounds, exclusively scriptural, they rested them.

THE HISTORY.

IN the course of the last summer, the decision of the venerable Synod, lately held at Dordrecht (or Dort) concerning some heads of doctrine, which had hitherto been disputed in the Belgic churches, with the greatest disturbance of the same, was published, having been comprised in certain distinct canons. And as this most celebrated Synod had been called together, by the Illustrious and most mighty the States General, the supreme magistracy of the Federated provinces, especially for the removal of the controversies, which had arisen in religion, the most of them judged that it would be sufficient, if merely the determination of the Synod, concerning these same controversies were published. But when it afterwards was evident, that there were very many, who greatly desired further to know, from the very acts of the Synod, what besides these things, had been done in the Synod, and by what method, especially with the Remonstrant pastors; and when it was not doubtful, but that they themselves, in order to veil their pertinacity, were about to publish some things concerning these matters, not with the best fidelity, it pleased the Illustrious and most mighty the States General, that the acts also of the same Synod, faithfully transcribed from the public registers (*tabulis*) should be published in print, for the satisfaction (*in gratiam*) and use of the churches. And as in these (records) many things every where occur, which pertain to the history of the things transacted in the Belgic churches, and which could less advantageously be understood or judged of, by readers who were ignorant of these things; for which cause even the national Synod, (as it may be seen in the different sessions,) sometimes enjoined, especially on the deputies of the South Holland churches, to write a brief narrative of the affairs transacted with the Remonstrants; it seemed good to prefix, in the place of a preface, from it, (that history) some things, which were publicly transacted; that the foreign churches especially, might for once know with

good fidelity, what was the rise and progress of these controversies; and on what occasion, and for what causes, the Illustrious and the most mighty the States General convened this most celebrated Synod, at a very great expense;* especially, when many things are related by the Remonstrants, in writings exhibited, and here inserted, which less accord with the truth of the things transacted.

In the Reformed churches of Federated Belgium, how great an agreement had, in the preceding age, flourished, on all the heads of orthodox doctrine, among the pastors and doctors of the Belgic churches; and moreover how great order and decorum (*εὐλαξία* and *εὐσχημοσύνη*) had always been preserved in the government of the same, is too well known to the Christian world, for it to be needful to set it forth in many words. This peace and harmony of the Belgic churches, lovely (in itself,) and most pleasing to God and all pious men, certain persons had attempted to disturb, with unbridled violence, but not with great success; (persons) who having deserted popery, but not being yet fully purified from its leaven, had passed over into our churches, and had been admitted into the ministry in the same, during that first scarcity of ministers: (namely) Caspius Coolhasius, of Leyda, Herman Herbertius, of Dordrecht, and Gouda, and Cornelius Wiggerus, of Horn. For in the same places, in which they had got some persons too little favoring the reformed religion, on whose patronage they relied; this their wicked audacity was maturely repressed, as well by the authority of the supreme magistracy, as by the prudence of the pastors, and the just censures of the church; that of Coolhasius, in the national Synod at Middleburg; that of Herbertius, in the Synods of North Holland; and that of Wiggerus, in the Synods of North Holland.

Afterwards James Arminius, pastor of the most celebrated church at Amsterdam, attempted the same thing, with great boldness and enterprize; a man indeed of a more vigorous

* "After long and tedious debates, which were frequently attended with popular tumults and civil broils, this intricate controversy was, by the counsels and authority of Maurice, prince of Orange, referred to the decision of the church, assembled in a general Synod at Dordrecht, in the year 1618." (*Mosheim.*)—"It was not by the authority of prince Maurice, but by that of the States General, that the national Synod was assembled at Dordrecht. The States were not indeed unanimous; three of the seven provinces protested against the holding of this Synod, viz: Holland, Utrecht, and Overysse." (*Maclaine.*) *Mosheim's Hist.* vol. v. p. 367.

genius, (*excitatoris*,) but whom nothing pleased except that which commended itself by some shew of novelty; so that he seemed to disdain most things received in the Reformed churches, even on that very account, that they had been received. He first paved the way for himself to this thing, by publicly and privately extenuating, and vehemently attacking (*sugillando*) the reputation and authority of the most illustrious doctors of the reformed church, Calvin, Zanchius, Beza, Martyr, and others; that by the ruin of their name, he might raise a step to glory for himself. Afterwards he began openly to propose and disseminate various heterodox opinions, nearly related to the errors of the ancient Pelagians, especially in an explanation of the epistle to the Romans: but by the vigilance and authority of the venerable presbytery of that church, his attempts were speedily opposed, lest he should be able to cause those disturbances in the church, which he seemed to project (*moliri*.) Yet he did not cease among his own friends, as well as among the pastors of other churches, John Utenbogardus, Adrian, Borrius, and others, whose friendship the same common studies had conciliated, to propagate his opinions, by whatever means he could; and to challenge Francis Junius, the most celebrated professor of sacred theology at Leyden, to a conference concerning the same.*

But when in the second year of this age, (Aug. 28, 1602,) that most renowned man D. Junius had been snatched away from the University of Leyden, with the greatest sorrow of the Belgic churches, Utenbogardus, who then favored the opinion of Arminius, with great earnestness commended him to the most noble and ample the Curators of the University of Leyden, that he indeed might be appointed in the place of D. Junius in the professorship of sacred theology in that University. When the deputies of the churches understood this, fearing lest the vocation of a man so very much suspected of heterodoxy, might sometime give cause of contentions and schisms in the churches; they intreated the most noble lords the Curators, that they would not expose the churches to those perils, but rather would think of appointing another proper person, who was free from this suspicion. And they also admonished Utenbogardus to desist from this recommen-

* "The lustre and authority of the college of Geneva began gradually to decline, from the time that the United Provinces, being formed into a free and independent republic, Universities were founded at Leyden, Franeker, and Utrecht." Mosheim, vol. v. p. 365.

dition; who, despising these admonitions, did not desist from urging his (Arminius') vocation, until at length he had attained the same.

His vocation having been thus appointed, the presbytery of Amsterdam refused to consent to his dismissal; especially for this reason, because the more prudent thought that a disposition so greatly luxuriant, and prone to innovation, would be statedly employed, with more evident danger in an university, at which youth consecrated to the ministry of the churches are educated, and where greater liberty of teaching uses to be taken, than in any particular church in which it may be restrained within bounds, by the vigilance and authority of the presbytery. His dismissal was notwithstanding obtained, by the frequent petitions of the lords the Curators, of Utenbogardus, and even of Arminius himself; yet upon this condition, that a conference having been first held with Dr. Francis Gomarus, concerning the principal heads of doctrine, he should remove from himself all suspicion of heterodoxy, by an explicit (*rotunda*) declaration of his opinion; when he had first promised, with a solemn attestation, that he would never disseminate his opinions, if perhaps he had any singular ones.* This conference was held before the lords the Curators, the deputies of the Synod also being present; in which, when he (Arminius) professed, that he unreservedly (*diserte*) condemned the principal dogmas of the Pelagians concerning natural grace; the powers of free will, original sin, the perfection of man in this life, predestination, and the others; that he approved all things, which Augustine and the other fathers had written against the Pelagians; and moreover, that he judged the Pelagian errors had been rightly refuted and condemned by the fathers; and at the same time promised, that he would teach nothing which differed from the *received doctrine* of the churches, he was admitted to the professorship of theology.†

May 6, 7. 1602.] In the beginning of this, he endeavored by every means to avert from himself every suspicion of

* How far he fulfilled this solemn promise and attestation, not only the following history, but even the histories of his most decided advocates, fully show. In fact, he fulfilled it in the very same manner, that the subscriptions and most solemn engagements of numbers in our church at their ordination are fulfilled.

† The *received doctrine of the churches* was contained in the Belgic Confession and Catechism. Let the reader carefully attend to this, and bear it in mind while he peruses the subsequent narrative.

heterodoxy; so that he defended by his support and patronage in public disputations, [October 28.] the doctrine of the reformed churches, concerning the satisfaction of Christ, justifying faith, justification by faith, the perseverance of those who truly believe, the certitude of salvation, the imperfection of man in this life, and the other heads of doctrine, which he afterwards contradicted, and which at this day are opposed by his disciples. (This he did) contrary to his own opinion, as John Arnoldi Corvinus, in a certain Dutch writing ingenuously confesses.

But when he had been now engaged in this employment as professor, a year or two, it was detected, that he publicly and privately attacked (*sugillare*) most of the dogmas received in the reformed churches, called them into doubt, and rendered them suspected to his scholars: and that he enervated the principal arguments, by which they used to be maintained from the word of God, by the same exceptions, which the Jesuits, the Socinians, and other enemies of the reformed church were accustomed to employ:* that he gave some of his own manuscript tracts privately to his scholars to be transcribed, in which he had comprised his own opinion: that he recommended in an especial manner to his scholars, the writings of Castalio, Cornhertius, Suerezius, and of men like them: and that he spake contemptuously of Calvin, Beza, Martyr, Zanchius, Ursinus, and of other eminent doctors of the reformed churches.† He moreover openly professed, that he had very many considerations or animadversions against the received doctrine, which he would lay open in his own time. Some pastors, who were intimately acquainted with him, gloried that they possessed an entirely new theology. His scholars, having returned home from the University, or having been removed to other universities, petulantly (*proterve*) insulted the reformed churches, by disputing, contradicting, and reviling their doctrine.

When the churches of Holland considered these and other things, being justly solicitous, lest the purity of the reformed

* The reformed church included, not only the church of Geneva, but the churches in Switzerland, France, Holland, England and Scotland, and others. The doctrines opposed were then not those of Calvin or of Geneva in particular, but common to all these churches.

† This is the only way, in which Calvin is ever mentioned in the whole of this history, as along with others, an eminent doctor of the reformed churches; for it was not then supposed, that there was any essential difference between the doctrine of the church at Geneva, and that of the other reformed churches.

doctrine having been weakened, (or *corrupted, labefactata,*) and the youth which was educated in this seminary, for the hope of the churches, imbued with depraved opinions, this matter should at length burst forth to the great mischief and disturbance of the churches; they judged that an inquiry should be thoroughly made into the whole transaction, by their own deputies, to whom the common care of the churches used be committed; so that in the next Synods it might be maturely looked to, that the church might not suffer any detriment. Concerning this cause the deputies of the churches, as well of South, as of North Holland, go to Arminius, and state to him, the rumors which were every where circulated concerning him and his doctrine, and how great solicitude possessed all the churches; and, in a friendly manner, they request him, that if perhaps he found a want of any thing in the received doctrine, he would sincerely (*sincere, ingenuously*) open it to his brethren; in order, either that satisfaction might be given by him a friendly conference, or the whole affair might be carried before a lawful Synod. To these (persons) he answered, That he himself had never given just cause for these rumors; neither did it appear prudent in him to institute any conference with the same persons, as deputies, who would make the report concerning the matter unto the Synod; but if they would lay aside this character, (*personam,*) he would not decline to confer with them, as with private pastors, concerning his doctrine; on this condition, that if perhaps they should too little agree among themselves, they would report nothing of this to the Synod. As the deputies judged this to be unjust, and as the solicitude could not be taken away from the churches by a conference of this kind, they departed from him without accomplishing their purpose (*re infecta.*) Nor did they yet the less understand, from the other professors of sacred theology, that various questions were eagerly agitated among the students of theology concerning predestination, free will, the perseverance of the saints, and other heads of doctrine, such as before the coming of Arminius had not been agitated among them.

July 26, 1605.] He was also admonished by the church of Leyden, of which he was a member, by the most ample and most celebrated men, Phædo Brouchovius, the consul of the city of Leyden, and Paulus Merula, professor of history, (*historiarum, histories, ancient and modern,*) elders of the same church, that he would hold a friendly conference with his colleagues, before the presbytery of the church of Leyden,

concerning those things which he disapproved in the received doctrine; from which it might be ascertained, whether, or in what dogmas, he agreed, or disagreed, with the rest of the pastors. To these (persons) he replied, That he could not do that without the leave of the Curators of the University; neither could he see what advantage would redound to the church from such a conference.

The time approached when the annual Synods of the churches in each Holland used to be held; and when, according to the custom, the grievances (*gravamina*) of the church were sent from each of the classes: and among the rest this also was transmitted by the Class of Dordrecht. "Inasmuch as rumors are heard, that certain controversies concerning the doctrine of the reformed churches, have arisen in the University and church of Leyden; the class hath judged it to be necessary, that the Synod should deliberate on the means, by which these controversies may most advantageously and speedily be settled; that all schisms, and stumbling-blocks, which might thence arise, may be removed in time, and the union of the reformed churches be preserved against the calumnies of the adversaries." Arminius bore this very grievously, (*ægerrime*,) and strove with all his power, that this grievance should be recalled; which when he could not obtain, by the assistance of the Curators of the University, he procured a testimonial from his colleagues, in which it is declared, "That indeed more things were disputed among the students, than it was agreeable to them; but that among the professors of sacred theology themselves, as far as it appeared to them, there was no dissension in fundamentals."

A short time after the Synod of the province of South Holland was convened, in the city of Rotterdam, which when it had understood from the Class of Dort, the many and weighty reasons, for which this grievance had been transmitted by the same, and at the same time also from the deputies of the Synod, how things really were in the University of Leyden, and what had been done by Arminius and the other professors of sacred theology; after mature deliberation it determined, that this spreading evil must be counteracted in time, neither ought the remedy of it to be procrastinated, under the uncertain hope of a national synod. And accordingly it enjoined on the deputies of the Synod, that they should most diligently inquire, concerning articles on which disputations were principally held among the students of theology in the University of Leyden; and should

petition the lords the Curators, that a mandate might be given to the professors of sacred theology, to declare openly and explicitly their opinion concerning the same; in order that by this means it might be ascertained respecting their agreement or disagreement; and the churches, if perhaps there was no dissension, or no grievous one, might be freed from solicitude: or, if some more weighty one should be detected, they might think maturely concerning a remedy of the same.

The Synod also commanded all the pastors, for the sake of testifying their consent in doctrine, that they should subscribe the Confession and Catechism of these churches; which, in many classes had been neglected, and by others refused.* The deputies of the Synod, having diligently examined the matter, exhibited to the lords the Curators nine questions, concerning which they had understood, that at this time disputations were principally maintained; and they requested, that it might be enjoined by their authority on the professors of sacred theology, to explain fully their opinion concerning the same. But they answered, That some hope now shone forth of obtaining a national Synod in a short time; and therefore they judged it more prudent (*consultius*) to reserve these questions to the same, than by any further inquisition respecting them to give a handle to dissension. The pastors also, who had embraced the opinion of Arminius, every where in the classes refused to obey the mandate of the Synod, concerning the subscription of the Confession and the Catechism.

This matter increased the solicitude of the churches, when they saw that these pastors, relying on the favor of certain persons, evidently despised the authority of the Synod, and

* "The opinions of Calvin, concerning *the decrees of God*, and divine grace, became daily more general, and were gradually introduced every where into the schools of learning. There was not, however, any public law, or *confession of faith*, that obliged the pastors of the reformed churches in any part of the world, to conform their sentiments to the theological doctrines that were adopted and taught at Geneva." Mo-sheim, vol. v. p. 366. This introduces the learned historian's account of the Synod of Dort: but the Confession and Catechism of the Belgic churches alone were appealed to in this contest, and they were certainly obligatory on all the pastors of those churches, and subscribed to by most by them. Again: "Arminius knew, that the Dutch divines, were neither obliged by their confession of faith, nor by any other public law, to adopt and propagate the opinions of Calvin." Vol. v. p. 41. Now Arminius was not accused, as the whole history shews, of deviating from the opinions of Calvin, but for openly opposing the Confession and Catechism of the Belgic churches.

more boldly (*audacius*) persisted in their attempt. Wherefore, as in that way a remedy could not be applied to this evil, they copiously explained to the most illustrious and mighty lords the States General, in how great a danger the church was placed; and petitioned, that in order to the taking away of these evils, a national Synod, which had now been for many years deferred, might be called together, by the authority of the same persons, at the earliest opportunity. These (the States General) declared, that the states of all the provinces had already agreed on the convocation of a national Synod; but that there were those among them, who, in the letters of consent, had added this condition, or, as they called it, *clause*: Namely, that in the same there should be a revision of the Confession and Catechism of these churches; and, consequently, the convocation of a national Synod could not be made, unless this clause were added, without the detriment (*præjudicio*) of the States of that province. But, as it was not obscurely evident, who for some years had counselled (*authores fuissent*) the Illustrious the States of Holland, that this clause should be added, and even pressed; and as it might be feared, if should be annexed to the calling of the Synod, that they who earnestly desired changes of doctrine, would abuse the same; and at the same time also, lest, (especially in this state of things,) it should afford no light cause of offence to the churches; as if the Illustrious States themselves, or our churches, doubted of the truth of the doctrine comprised in this Confession and Catechism; the deputies of the churches petitioned that the convocation of the Synod should be drawn up in general terms, as they call them, in the manner hitherto customary: especially, as this clause seemed the less necessary; seeing that in national Synods it had always been permitted, if any one thought that he had ought against any article of these writings, fairly and duly to propose it.

But the Illustrious lords the States General declared, that this clause was not so to be understood, as if they desired any thing to be changed by it, in the doctrine of these churches; for indeed a doctrine was not always changed by a revisal, (or recognition, *recognitione*,) but sometimes was even confirmed; yet it could not be omitted without the prejudice of that province, which had expressly added it. They therefore delivered the letters of consent, in which this also had been added, to the deputies of the churches, which they transmitted to the churches of each of the provinces; and with

them they also signified, what pains they had bestowed that it might be omitted.

March 15, 1606.] The Belgic churches, on the receipt of these letters, rejoiced indeed, that after the expectation of so many years, at length the power of holding a national Synod had been obtained; though they were not a little stumbled by this clause. Not because they were unwilling that the Confession and the Catechism should be recognized, after the accustomed and due manner, in the national Synod; but because they feared, lest they, who were laboring for a change of doctrine, should be rendered more daring, as if by this clause, a power was granted to them, by the public authority of the lords the States, of moving and innovating whatever any one pleased; and that these discords and controversies had arisen from them, not from the inordinate desire of innovating, but from an earnest endeavor of satisfying the decrees of the Illustrious the States. In the same letters, the Illustrious lords the States General gave information, that it had been determined by them, to call together some learned and peaceful theologians, from each of the provinces, that they might deliberate with the same, concerning the time, place, and manner of holding this national Synod.

August, 1606.] While these things were transacting, the Annual Synod of the churches of Holland was held at Gorinchem; in which, when the deputies of the churches had related what had been done by them in the cause of the National Synod, and what had been determined by the Illustrious lords the States General, it was judged proper to enjoin on the same (deputies) diligently to press the convocation of a National Synod; and, though the Synod thought, that the Confession and Catechism, would be recognized, in a way and manner, new and unaccustomed hitherto, in the national Synod, it purposed, that those persons, who should be called together by the States of Holland; out of South Holland, to the convention, in which (it was to be deliberated) concerning the time, place, and manner of holding the national Synod, should be admonished to petition from the States General, in the name of these churches; that the clause, of which it hath before been spoken, might be omitted in the letters of convocation, for the reasons before assigned; and that, in the place of it, other milder words, which might produce less offence, might be substituted.

It was also enjoined in the same Synod, to all the pastors of the churches of South Holland, and to all the professors

of sacred theology in the University of Leyden, that, at as early a time as could be, they should exhibit the considerations or animadversions, which they had, upon the doctrine contained in the Confession and Catechism ; (because Arminius and the pastors who were attached to him were often accustomed to glory, that they had very many ;) the pastors indeed in their own classes, but the professors to the deputies of the churches ; that the same might be lawfully carried unto the national Synod, if satisfaction could not be given to them in the classes. When this was demanded of the pastors attached to Arminius, they declined proposing them in the classes ; because, they said, they were not yet prepared ; but that they would propose them in their own time and manner. Arminius also, having been admonished concerning this thing by the deputies of the churches, answered, that it could not be done at that time with edification ; but that, in the national Synod, he would fully lay open the same.

May 23, 1607.] And when not long after, the Illustrious the States General called together some theologians out of each of the provinces, with whom they might deliberate, respecting the time, place, and manner of the national Synod ; namely, John Leo, and John Fontanus, from Geldria ; Francis Gomarus, James Arminius, John Utenbogardus, and John Becius, out of South Holland ; Herman, Frankelius, and Henry Brandius, out of Zealand ; Everard Botius, and Henry Johannis, out of the province of Utrecht ; Sibrander Lubertus, and Jannes Bogermannus, out of Friesland ; Thomas Goswinius, out of Transisulania ; John Acronus, and John Nicasias, out of the city Groningen and Omlandii ; the questions, concerning which it should be deliberated in this convention, were proposed to them by the Illustrious the States General ; and it was declared, by their concurrent suffrages, that as to the time, it was necessary that the Synod should be called together as soon as might be, in the beginning of the ensuing summer. [A. D. 1608.] That, as to place, the city Utrecht would be the most convenient for holding the Synod ; as to the manner, 1. That the grievances to be discussed in the Synod, should be brought before the national Synod, from each of the provincial Synods : 2. That from each of the several Synods, and by the suffrages of the same, four pastors and two elders should be deputed ; in the place of which elders also, men of singular condition, and skill in matters of theology, and adorned by a testimony of piety, though they did not fill up any ecclesiastical office,

might be deputed: 3. That to these deputies, power should be given in all things, which should be treated of in the Synod, not of deliberating only, but also of determining and deciding: 4. That the rule of judgment, in all the controversies, relating to doctrine and morals, should be the written word of God, or the sacred scriptures, alone:* 5. That to the national Synod, should be called together, not only the churches which are in Federated Belgium, namely, of each language, the Dutch and French; but those also of the Belgic nation, which are dispersed without Belgium; whether they were collected under the cross, or otherwise: (*alibi*;) 6. That the Illustrious and most mighty, the States General, should be requested, that they would deign to send to the same their own delegates, professing the reformed religion, that, in their name, they might preside over the order of it: 7. That the professors also of sacred theology should be called to the same.

In these things indeed they were all agreed; as in some others they could not agree among themselves. For Arminius and Utenbogardus, and the two (deputies) from Utrecht, whom they had drawn over to their opinion, determined these three things: 1. That that was to be held as the decision of the Synod, not which had been determined by the votes of all the deputies to the Synod, but also by those who deputed them: for, under the name of the Synod, not the deputies alone, but those who deputed them also, ought to be understood: 2. That it should always be free to the deputies, as often as they might choose, and as they perceived that they were burdened in any thing, to retire to their own (friends or

* This rule completely excluded all human reasoning, authority, tradition, or new revelations, as opposed to the written word, "the sure testimony" of God; not only the authority of fathers and councils, with the traditions of the church of Rome; but the authority also of the church of Geneva, of Calvin, and of all other reformed teachers. How is it then, that ecclesiastical historians generally represent this contest, as an attempt to impose the doctrine of the church of Geneva on the Belgic churches? It might as reasonably be said, that the clergymen and others, who combined and used every effort, some years since, to procure the abolishment of subscription to the articles of the church of England, but could not succeed, had the doctrine of Calvin and Geneva imposed on them. Whatever similarity there might be, between the doctrine of Calvin or that of the church of Geneva, and the Confession and Catechism of the Belgic churches; the latter was exclusively appealed to by the other pastors, and avowedly opposed by Arminius and his followers; yet even these were to be revised according to the written word of God.

constituents) for the sake of taking counsel: 3. That the revision of the Belgic Confession and Catechism was altogether necessary: so that they saw no cause, for which the clause concerning the revision of those writings, should not be inserted in the letters of convocation.

The rest of the pastors and professors judged: 1. That that should be considered as the definite decision of the Synod, which had been determined either by the concurrent votes of the deputies to the Synod, or of the majority of them; but that, under the name of the Synod, those were to be accounted, who, as lawful deputies to the same, had met together with the power of judging: 2. That it might indeed be allowed them to retire to their friends for the sake of taking counsel; yet so, that under this pretext, the proceedings of the Synod should not be rashly disturbed; that when, and in what manner, and for what causes, they might thus recede, should not be left to the unrestricted will (*arbitrio*) of individuals, but to the judgment of the whole Synod: 3. That the Belgic Confession and Catechism might indeed be revised in the Synod; if, for adequate causes, the Synod should determine that this was necessary; and likewise that it should be free to all, who thought that they had any thing against those writings, to propose the same to the Synod in due manner, to be examined and decided on: but, because the clause concerning the revision, if it should be inserted in the letters of convocation, seemed likely to give to some cause of offence, and to others the licence of innovating; they thought that the Illustrious the States General should be petitioned, that this clause, for the sake of the tranquillity of the churches, might be omitted in the letters of convocation; and that, in the place of it, these, or similar words might be substituted; namely, That the Synod was convened, for the confirmation, agreement, and propagation of pure and orthodox doctrine; for preserving and establishing the peace and good order (*εὐλαξίαν*) of the church; and finally, for promoting true piety among the inhabitants of these regions. And most of them shewed, that they had this very thing in the mandates from their own churches, and also from the states themselves of their own provinces. This disagreement of counsels and judgments threw in a new delay to the national Synod: for they, who had hitherto resisted its convocation, eagerly seizing on this occasion, labored earnestly by all means, that the convocation of the Synod, though now promised, might be hindered.

In this convention Arminius was requested, with the

strongest obtestation, by the other professors and pastors, that the things which he had (to allege) against the doctrine expressed in the Confession and Catechism, those he would in a free and brotherly manner communicate to them, as his fellow ministers; the promise being added, that they would bestow pains fully to satisfy him; or that he, on honorable conditions, might be reconciled to his colleagues, and might thenceforth live peaceably with them; neither would they, a reconciliation having been effected, publish beyond the place of the convention, any of those things, which he should make manifest unto them. But he said, that neither was this thought prudent by him, nor was he bound to do it, as the convention was not appointed for this purpose. In the following summer, when the Annual Synod of the South Holland churches was held at Delph, Utenbogardus was admonished to explain to the Synod, the reasons, on account of which, in giving the counsels concerning the manner of holding the national Synod, he, with Arminius, had thought and advised differently from the rest of the pastors; that the same might be well considered and decided on by the Synod. He answered, That he was bound to render an account of this to the Illustrious the States alone, and not to the Synod. Being requested, that he would explain those things, which he had (to allege) against the doctrine that was contained in the Confession and Catechism of these churches, he replied, that neither did it appear to him prudent to do it in that assembly, nor was he prepared. It was in this Synod also inquired, whether, according to the decree of the former Synod, any considerations, or animadversions upon the Confession and Catechism had been exhibited to the classes: but it was answered by the delegates from each of the classes, That most of the pastors had professed in the classes, that they had no animadversions against the received doctrine; but that those who professed that they had some, were unwilling to explain them; either because they said, that they were not yet prepared, or because they did not think that this was advisable for them.* Wherefore the Synod judged, that it should again be enjoined on them, that, omitting all

* Nothing can be more evident than this fact, that the followers of Arminius aimed to subvert, or exceedingly to modify, the doctrine of the authorized writings of the Belgic churches; and that the others wanted no alteration to be made in that doctrine, as more favorable, either to the doctrine of the church of Geneva, or of Calvin, as many writers confidently assert.

evasions, subterfuges, (*tergiversationibus*,) and delays, they should explain, as early as might be, all the animadversions which they had against the received doctrine, each of them to his own class.

It was likewise shewn to the Synod, that every where in the churches, dissensions daily more and more increased; and that most of the young men coming forth from the University of Leyden, and the instruction of Arminius, being called to the ministry of the churches, in the examination indeed concealed their opinion by ambiguous methods of speaking; but when they had been set forth to the ministry, they immediately moved new disputations, contended earnestly for opinions, and gloried that they had various considerations against the received doctrine: That in the classes and presbyteries, sharp dissensions and altercations arose among the pastors, concerning most of the heads of doctrine; and that, among the people also, various disputings concerning doctrine were heard, with the great offence and disturbance of the churches: yea, moreover, that the beginnings of schisms were seen: that the pastors attached to Arminius instituted frequent meetings in which they might deliberate concerning the propagation of their doctrine; and that the people more and more went away into parties.*

As therefore the Synod judged that the remedy of this evil could no longer be deferred, and that the hope of obtaining a national Synod, because of this diversity of counsels and opinions, was altogether uncertain; it was determined by the Synod, from the counsel of the most ample the delegates, to petition of the Illustrious lords the States of Holland and West Friesland; that from the two Synods of South and North Holland, one provincial Synod might be called at the first opportunity, (as it had formerly been done in similar difficulties,) in order to quiet and remove these evils. When the deputies of each Synod had copiously explained to the Illus-

* The enlightened and decided friend to free inquiry, will see even in the causes of these complaints, (while the *immediate* effects may perhaps be deemed very unfavorable to truth and holiness,) the dawn of that more enlarged state of things, in which free investigation of both received, and exploded, and novel opinions, proves ultimately and highly beneficial to the cause of truth; and he will agree, that the arm of authority, secular or ecclesiastical, could not beneficially be exerted against it; except so far, as to require those, who voluntarily belong to, and minister in any church, to conform to the rules of that church, or to recede from it without further molestation. But this does not prevent the propriety of doing justice to the character of wise and pious men, to whom no views of this kind had as yet ever been presented.

trious lords the States these difficulties of the churches, as growing more and more heavy; and had petitioned, that for the removal of the same, the convocation of a provincial Synod might be appointed, at the most early time: though great hopes had been given them, by the most ample the lords the delegates, they were not as yet able to obtain it; because at that time [Sept. 14, 1607] a beginning had been made of settling the terms of a truce with the enemy: and the Illustrious States being themselves fully occupied with the most weighty affairs of the Republic, could not have leisure to attend to these ecclesiastical concerns.

April 30, 1608.] In the mean time Arminius, when he saw that the churches were urgent, that this cause should be determined by the legal ecclesiastical judgments; in order that he might decline that trial, (*forum*, meaning the decision of the ecclesiastical courts,) having exhibited a suppliant writing (*libellum*) to the Illustrious the States, obtained that cognizance should be taken of his cause, by the most ample the counsellors of the supreme court, being *political* men; (not *ecclesiastical*;) and Gomarus was commanded to hold a conference with Arminius before the same, the pastors being present, who had lately attended at the preparatory convention from South and North Holland. When the deputies of the churches had understood this, they again requested the Illustrious the States of Holland and West Friesland, that, instead of this conference instituted before the supreme court, a provincial Synod might be called; that in the same, cognizance might be taken and judgment given on this ecclesiastical cause, by ecclesiastical men, skilful in these matters, and lawfully delegated by the churches with the power of awarding judgment. The Illustrious the States answered, that the cognizance of the cause alone had been entrusted to the supreme court; but that the *decision* of it would afterwards be committed either to a provincial or to a national Synod.

In this conference, a long dispute occurred about the order of proceeding. Arminius contended, that Gomarus ought to undertake the part of an *agent*, (*actoris*, pleader, or prosecutor, or accuser,) but that he was only bound to defend himself; while Gomarus judged, that this method of proceeding was not less unjust than unusual, especially in an ecclesiastical cause, before political judges; that he indeed was prepared to bring proof before a lawful Synod; that Arminius had proposed dogmas which were at variance with the word of

God, and with the Confession and Catechism of the Belgic churches; but that it could not be done in this place, without prejudice to his cause; that he (Gomarus) thought this conference, in order to answer the intention of the Illustrious lords the States, might better be conducted in this manner; namely, that without these mutual accusations, each of them should clearly and perspicuously explain and set forth his own opinion, concerning every one of the heads of doctrine; for thence it might most advantageously be understood, in what things they agreed or disagreed. As to what belong to himself, he would not shrink from explaining his opinion concerning all the heads of doctrine fully and openly, as much so indeed as could be desired by any one; that Arminius also, if he were willing fully to perform the part of a faithful teacher, ought in the same manner to declare his own opinion, and not any longer in this business to use subterfuges of this kind. He, (Arminius,) nevertheless persisted in his purpose; so that he at length exclaimed, that he wondered, seeing various rumors of his heterodoxy had gone about through the churches; and the conflagration excited by him, was said to rise above the very roofs of the churches; that he yet found no one, who dared to lodge an accusation against him. Gomarus, in order to meet this boasting, undertook to prove that he had taught such an opinion concerning the first article of our faith, namely, concerning the justification of man before God, as was opposed to the word of God, and to the confession of the Belgic churches. For the proof of this thing, he produced his own very words, written out from the hand writing of the same Arminius, in which he asserts, that in the justification of man before God, the righteousness of Christ is not imputed for righteousness; but that faith itself, or the act of believing, (*τὸ credere,*) by the gracious acceptation (*acceptationem, acquittal*) was that our righteousness, by which we are justified before God. When Arminius saw himself thus fast bound, as he could not indeed deny this to be evidence of proof, (*evidentiam probationis, conclusive evidence,*) he began to consent to another method of proceeding; namely, that each should sign in a writing his own opinion, comprised in certain theses, concerning the principal articles, in which the difference was thought to consist; on which each afterwards in return marked his own animadversions.

This conference having been terminated, the counsellors of the supreme court reported to the Illustrious the States of Holland and West Friesland, that they, as far as they had

been able to perceive from the conference, judged ; that the controversies, which had arisen between these two professors, were not of so great importance, but regarded especially some more subtile disputes concerning predestination, which might either be omitted or connived at, (*dissimulari*.) by a mutual toleration. But Gomarus added, that the difference detected in the opinions were of so great moment, that he, with the opinion of Arminius, should not dare to appear before the judgment of God : and, unless a remedy were maturely applied, it was to be feared, lest in a short time, one province should be engaged in contest against another, church against church, state against state, and citizens against each other. But the Illustrious the States determined, that the writings sealed on each side in this conference, should be preserved in the supreme court, even unto a national Synod, neither should they be communicated in the mean while to any man (*cuiquam mortalium*.) Yet, neither did this conference deliver from anxiety the churches, but rather increased it; especially as the things which had been done at it were concealed from the churches. For not without reason they judged, (*haud temere*.) that this was done in favor of Arminius, lest his opinions should be made manifest. In the mean while the churches did not cease, by their deputies, strenuously to petition the Illustrious States, that this ecclesiastical cause, which, except with great danger of the church, could not be deferred, might be examined and decided on, as soon as possible, by the judgment either of a lawful provincial, or a national Synod. When Arminius understood this, he procured by Utenbogardus, whose authority at that time was great among most of the chief persons of the country, that the Illustrious States should command that the Annual Synods themselves, as well of South as of North Holland, the time of which was at hand, should be deferred. But as this could not be done without the greatest detriment of the churches, they again, having explained before the Illustrious the States their difficulties, petitioned, either that it might be allowed, to hold, according to custom, each of the annual Synods, as well that in South, as in North Holland ; or that out of each united together one provincial Synod should as soon as possible be called, as it had also before this been petitioned.

June 28, 1608.] To this petition, the Illustrious States declared, that they had determined, in the next October, to call together a provincial Synod for this purpose. When this had been made known to the churches, all the pastors attached

to Arminius were again admonished, that each of them would lay open to his class, his considerations, (or remarks, *considerationes*,) that the same might be lawfully carried to the approaching Synod. But they, as before, so now also each of them, declined this with one consent, with their accustomed evasions, (*tergiversationibus*.) And when the month of October approached, and the churches pressed the convocation of a provincial Synod, as promised, that was again deferred for two months : and it was again permitted to the churches, to hold the particular annual Synods, as well in South as in North Holland; yet on this condition, that the cause of Arminius should not be treated of in the same, which they willed to be reserved to the provincial Synod. In the Synod of the churches of South Holland, which was held at Dordrecht, (or Dort,) when it had been reported, that all the pastors attached to Arminius were hitherto unwilling to lay open their considerations, which they said they had against the received doctrine, to their fellow pastors, (*symmistis*,) but that they eluded by various evasions, the admonitions of the churches, and the decrees of the Synods; it was determined, that it should be gravely enjoined on them, to lay open these their considerations, within the space of the next month, after the admonition given, under the penalty of incurring the ecclesiastical censure against the contumacious. The same also was demanded from the professors of sacred theology in the University of Leyden, and from Peter Bertius, the ruler of the theological college. These pastors, when they saw that either their opinion must be laid open, or they must undergo the ecclesiastical censure; in order to evade each of these, they, by the aid of Utenbogardus, obtained letters from the Illustrious lords the States, in which it was enjoined on these pastors, that within the space of one month, they should transmit to the lords the States themselves, the considerations which they had sealed up, that they might be reserved by the same, to be exhibited to the provincial Synod. The professors, being asked by the deputies of the Synod, if they had any considerations of this kind, to open these before them, Gomarus answered; indeed, that he had observed nothing in the Confession and Catechism of the churches, which he thought in need of correction or alteration, as too little agreeing with the word of God; but Arminius, that he would answer by writing to this demand, in his own time. And when he saw himself thus urged by the churches to the declaration of his opinion, he explained in a prolix discourse to the lords

the States, in their stated convention, what he thought concerning divine predestination, the grace of God, and the free-will of man, the perseverance of the saints, the assurance of salvation, the perfection of man in this life, the Deity of the Son of God, the justification of man before God, and the other heads of doctrine. At the same time, he endeavored to persuade the Illustrious the States, that, in these reformed churches, a doctrine was delivered concerning the divine predestination, which was at variance (*pugnaret*) with the nature of God, with his wisdom, justice, and goodness; with the nature of man and his free-will; with the work of creation; with the nature of life and death eternal, and finally with that of sin; and which took away the divine grace, was inimical to the glory of God, and pernicious to the salvation of men; which made God the author of sin, hindered sorrow for sin, took away all pious solicitude, lessened the earnest desire of doing good things, extinguished the ardor of prayer, took away the "fear and trembling," with which we ought to "work out our own salvation," made way for desperation, subverted the Gospel, hindered the ministry of the word, and lastly, overturned the foundations, not only of the Christian religion, but also wholly of all religion.*

When Gomarus had heard these things, he deemed it a part of his duty, to give better information (*melius erudire*) to the Illustrious lords the States, lest perhaps by this method, their minds should be pre-occupied with unfavorable prejudices against the orthodox doctrine. Having therefore

* It is probable, that in all the volumes, which ever since that time, have been written by Arminians, or Anti Calvinists, in refutation of Calvinism, there is no objection of any plausibility, urged against the doctrines designated by that term, which is not here briefly, and fairly, and emphatically stated, as used by Arminius, before the States of Holland, in this history, written with the express purpose of sanctioning the decisions of the Synod of Dort; perhaps, no where else can so compendious a list of these objections be found. The compilers evidently did not consider them as unanswerable, or very formidable; nor were they afraid of having the whole cause fairly tried and determined according to **THE WORD OF GOD**; the objections being indeed, neither more nor less, than man's presumptuous reasonings against the express, sure, and authoritative testimony of God himself; the substance of the inquiry which the apostle answered, or silenced at once, "Thou wilt say to me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man," rejoins the apostle, "Who art thou that repliest against God?" It is evident from the whole narrative, that the Confession and Catechism of the Belgic churches, as well as the sermons and writings of the pastors, were involved in this heavy charge, and condemned most deeply by this sweeping sentence.

petitioned for permission to speak, he, in the same convention, copiously (*prolixè*) explained what was the genuine opinion of Arminius concerning the grace of God and the free-will of man, the justification of man before God, the perfection of man in this life, predestination, the origin of sin, and the perseverance of the saints ; and what just causes of suspicion, he (Arminius) had given, that he did not think aright, concerning the Holy Scripture, the sacred Trinity, the providence of God, the satisfaction of Jesus Christ, the church, faith, good works, and the other heads of doctrine. By what arts also he disseminated his own opinions ; namely, that when publicly asked and solemnly enjoined, he hath hitherto concealed his opinion from the churches ; but had diligently inculcated it privately on the pastors, whom he hoped he should be able to draw over into it, and on his own pupils, (or scholars ;) that he enervated the principal arguments of our party, (*nostrorum,*) with which the orthodox doctrine used to be fortified ; but confirmed those of the Jesuits, and of the other adversaries, with which they are accustomed to fight against the doctrine of the reformed churches ; that he suggested various doubts concerning the truth of the received doctrine, into the minds of the pupils ; and (taught them) to hold the same at first, as in an equilibrium with the heterodox doctrine, and at length altogether to reject it ; that hitherto he had not been willing to publish any declaration of sincerity and consent in doctrine, though very often lovingly, and in a brotherly manner, asked by the churches to do it ; that he had earnestly labored by all means, that he might not lay open to the churches his errors, which had been detected before the supreme court ; and that he had aimed at this one thing, by delaying the time, to have the opportunity of drawing over the more persons into his own opinion, and of every where occupying the churches ; that, having despised the decisions and decrees of Synods, classes, and presbyteries, he had in the first instance burst forth (*prosiliisse*) to the tribunal of the Supreme Magistrate, and had there proposed his complaints and accusations against the doctrine of the churches ; and by the arts of a courtier (*aulicus*) had industriously studied to conciliate favor to himself, but to bring hatred on the churches. Wherefore he (Gomarus) earnestly entreated the States, (seeing that the students of sacred theology in the University of Leyden, and every where the pastors, daily more and more revolted from the orthodox doctrine, discords and contentions spread abroad, the churches were disturbed,

and the citizens were drawn into parties,) that the promised national Synod might as early as possible be called; in which, the causes of these evils having been legally examined, a suitable remedy might at length be applied. The deputies of the churches also soon after petitioned for the same; but by the endeavors of Utenbogardus and others it was effected, that this calling of the Synod should always be deferred.

April 4, 1609.] They (the deputies of the churches) likewise several times admonished Arminius to send to them the considerations contained in the writing which he had promised; who at length answered by letter, that he did not deny that this had been promised by him, but, because he had understood that the Illustrious the States had ordered the pastors to send their considerations sealed up unto them, he had changed his mind, (*consilium*,) and that he would wait till the same also should be enjoined on him. Peter Bertius, the regent of the theological college, being admonished by the same deputies, that if he had any thing against the received doctrine of the churches, he would freely explain it, declared his own opinion concerning most of the heads of doctrine openly without any evasion; and shewed that, in the articles of the justification of man before God, of predestination, of the grace of God, of free-will, and finally, of the perseverance of true believers, (*vere fidelium*,) he thought differently from the doctrine of the Belgic churches.* This rendered the churches more and more anxious; seeing they understood that not only Arminius in the University, but Bertius also, in the seminary of the churches of Holland, set before the youth entrusted to his fidelity, and destined to the ministry of the churches, heterodox doctrine: and, having drawn them aside from the sincerity (or *purity*) of the doctrine, instilled into them (*imbuere*) new opinions. The churches saw these things, and grieved; yet they were not able to apply the lawful remedy to these evils, though it was that which they chiefly

* "There was not, however, any public law, or *confession of faith*, that obliged the pastors of the reformed churches in any part of the world, to conform their sentiments to the theological doctrines that were adopted and taught at Geneva." Mosheim, vol. v. p. 366. "Arminius knew that the Dutch divines and doctors, were not obliged by their confession of faith, nor by any public law, to adopt and propagate the principles of Calvin." Ibid. p. 441. It might be supposed from this, that the opposers of Arminius, and all concerned in procuring the Synod of Dort, wanted Arminius and his party to adhere to the Geneva Confession and the creed of Calvin, &c: whereas in fact, these are never mentioned in the history prefixed to that of the Synod, but the received doctrine of the Belgic churches alone.

wished and judged necessary; Utenbogardus, and others, whose authority was at that time great among certain chief persons of the country, hindering with all their power, by their means, all synodical conventions and ecclesiastical judgments.

Hence the pastors attached to Arminius were made more bold to propose their own heterodox opinions; and they began even publicly before the people, to defame the received doctrine with various calumnies, and to rage furiously (*debacchari*) against it, as horrid and detestable. Among these, a certain person, (called) Adolphus Venator, the pastor of the church of Alcmár in North Holland, was not the last; who, besides that he was of too little approved a life, (*vitæ minus probatæ*,) openly and by no means in a dissembling manner, scattered abroad Pelagian and Socinian errors, with incredible impudence, publicly and privately; for which cause, he was suspended from the office of teaching, by the legitimate judgment of the churches of North Holland. He (however) despising the judgment of the churches, persisted in the office of teaching, against the will of the churches. The orthodox pastors in the Class of Alcmár judged that this unholy man, (*impurum*,) having been lawfully suspended from the ministry, and a few other pastors whom he had drawn over into his opinion, and who pertinaciously refused to testify their consent to the doctrine of the reformed churches, by the subscription of the Confession, should not be admitted into their assembly. They, having complained of this matter to the Illustrious the States, by the aid of Utenbogardus, obtained a mandate, by which this admission for them was commanded; which when the orthodox could not do, because of their conscience; they submissively requested the Illustrious the States, that they might not be burdened by mandates of this kind, which they could not conscientiously obey. The deputies of the churches, when they saw that these dissensions and scandals were daily more and more increased, again earnestly entreated (or adjured, *obtestati sunt*) the Illustrious the States, in the name of the churches, that the promised provincial Synod might be called together at the earliest time, for the removal of these evils. But when Utenbogardus, and the rest of the pastors addicted to Arminius, observed the minds of the Illustrious lords the States to incline to this; in order that they might avoid the ecclesiastical decisions, they effected by certain individuals who seemed more attached to their cause, that, in the stead of the provincial Synod, a con-

ference, concerning the controverted articles between Gomarus and Arminius, should be held, in the convention itself of the Illustrious States ; in the which each might take to himself four pastors, whose counsels they might be allowed to use. Arminius had taken Jannes Utenbogardus, of Hague, Adrian Borrius of Leyden, Nicholas Grevinchovius of Rotterdam, and the before mentioned Adolphus Venator of the Alcmarian church. But Gomarus, (took) Ricardus Acronius of Scheidam, James Roland of Amsterdam, John Bogardus of Harlem, and Festus Hommius of Leyden, pastors of the church.

When they had come together, Gomarus and the pastors, who had joined themselves to him, requested these two things : 1. That this conference should be instituted in writing to be exhibited on each side ; by which means, vain rumors of whatever kind might be counteracted. 2. That these writings should afterwards be delivered to a national Synod, to be examined and judged, by which the judgment of an ecclesiastical cause, might be reserved entire to the churches.* The Illustrious the States, willed that the conference should be instituted, by word of mouth, (*viva voce*,) yet so that it might be allowed to use writing in aid of memory ; and they promised, having given public letters for confirmation of the matter, that this cause, when they had known concerning the same from this conference, should be reserved to the judgment of a provincial Synod ; and in order to this, that all things whatever, which should there be treated of by word of mouth, being afterwards sealed up in writing, those writings should be exhibited to the Synod.

The same persons also thought it a shameful thing, (*indignum*,) that Adolphus Venator who, on account of his doctrine and impure life, had been suspended from the ministry by the lawful censures of the churches, should be brought forward (or employed, *adhiberi*) in such a conference, to the great detriment of ecclesiastical censures. Wherefore they demanded, that another person should be taken in his place ;

* That this cause might be regularly condemned, it was judged "proper to bring it before an ecclesiastical assembly or Synod. This method of proceeding, was agreeable to the sentiments and principles of the Calvinists, who are of opinion, that all spiritual concerns and religious controversies ought to be judged and decided by an ecclesiastical assembly or council." *Mosheim*, vol. v. p. 450. "The Calvinists are not particular in this ; and indeed it is natural that debates, purely theological, should be discussed in an assembly of divines." *Note, Ibid. Maclaine.*

which, as Arminius vehemently struggled against it, they were not able to obtain. In the beginning also, a disputation occurred concerning the order of handling the articles. For Arminius seemed to place the great defence of his cause in this, that the beginning should be made with the article of predestination. Gomarus thought, that because the article which respected justification seemed more necessary, the beginnings should be made with it; which also pleased the Illustrious the States.*

Concerning this article, there was the same controversy, which had previously been agitated before the supreme court, namely, Whether faith, inasmuch as it is an *act* according to the gracious estimation of God, be that righteousness itself by which we are justified before God. In the second place, it was treated concerning the doctrine of divine predestination, which Arminius endeavored to render odious, by the same consequences, which he had lately brought forward in the convention of the Illustrious States. But Gomarus urged the principal point, namely, Whether faith were the *antecedent cause* or *condition* of election, or whether indeed the *fruit* or *effect* of the same. The third controversy was concerning the grace of God and free-will. Arminius professed that he acknowledged all the operations of divine grace, whatever could be assigned in the conversion of man; only that no grace should be assigned, which is *irresistible*. Gomarus shewed what ambiguity and what guile might be concealed under that word *irresistible*; namely, that indeed under the same might be hidden the doctrine of the Semi Pelagians, and the Synergists (Co-operators) which had been condemned of old; and he stated, that in the regeneration of man, that grace of the Holy Spirit was necessary; which works so efficaciously, that the resistance of the flesh being overcome, whosoever are made partakers of this grace, are certainly and infallibly converted to God by the same. Finally, they treated concerning the perseverance of the truly believing. Arminius declared, that he had never opposed the doctrine of the certain perseverance of the truly believing, nor thus far was he willing

* Arminius in this point, shewed his sound policy; for when declamations against predestination have prepared the way, a prejudice as to the other doctrines connected with it, or held by those who hold that offensive doctrine, will seldom be impartially considered. Some modern refuters of Calvinism either have not been so *politic*, or they have been *more fair*, in this respect than Arminius was.

to oppose it, because those testimonies of scripture stood for it (or were extant for it) to which he was not as yet able to answer; he should therefore only propose those topics, which in this article had excited scruple and hesitation in him.* When Gomarus had answered to these topics, he confirmed this doctrine from the word of God by many evident testimonies.

These things having been fully discussed, the collocutors were asked, whether there remained more articles, concerning which they differed from each other. Gomarus answered, that there were more; the articles for instance concerning original sin, the providence of God, the authority of the sacred scriptures, the assurance of salvation, the perfection of man in this life, and some others; concerning which, whether they should treat also in this place, he left to the prudence of the Illustrious the States; especially as they must a second time be discussed by them in the Synod. But when the state of Arminius' health did not seem such as could endure a longer conference, it pleased the Illustrious the States, that it should be broken off; after that they had promised, to the petition of Gomarus and the rest of the pastors who had joined themselves to him, that this entire cause should be more fully examined and decided on in a provincial Synod, to be called together as soon as might be; and had enjoined the collocutors, that each of them should exhibit to them his opinion, with the arguments and refutations of the contrary opinion, contained in a writing, within the space of fourteen days; in order that these writings might be preserved by them, even to the provincial Synod. Gomarus within the prescribed time transmitted his writings, which were afterwards published in Dutch, (*Belgice.*)

As the difficulties of the church were rather increased than taken away by this conference, the deputies of the churches submissively again petitioned the Illustrious the States, that the provincial Synod, so often before, and in the conference itself, promised, should be called, and also

* It is remarkable, that Arminius himself in this his last public conference, and just before his death, should express himself so undecided on this grand point of decided and unqualified opposition to modern Arminians; and should make the concession, that he was not yet able to answer the scriptures, which seemed to favor the doctrine of the final perseverance in all true believers. It is worthy the serious consideration of his disciples. He died October 19, in this same year.

at the earliest time. Answer was returned to them, though there were certain persons who strove against it, that the convocation of it would then be appointed, when the pastors of the Alcmernian Class had obeyed the mandate of the Illustrious the States, admitting to their assembly Adolphus Venator, and the pastors attached to him. But, lest that affair should delay the provincial Synod, the deputies of the churches going to Alcmarn, treated with the pastors of that class concerning this admission, and so far prevailed on them, that they were ready to admit the pastors attached to Venator, on honorable conditions, (or equitable, *honestis*;) but they laid before the deputies so many and weighty reasons why they could not admit Venator himself, that they themselves judged, that in this respect, they ought not to be urged. When this had been reported to the Illustrious the States, not even yet could the calling of a Synod be obtained. For indeed the pastors attached to Arminius effected this, that it should be again enjoined to the Class of Alcmarn, unreservedly to admit these pastors without any condition; which when they could not do, the calling (*of the Synod*) was again hindered.*

Arminius in the mean while excused himself to the Illustrious States by letters; that by reason of bodily weakness he was not able to prepare the writing enjoined him; which weakness so increased upon him by degrees, that a short time after he departed this life. [Oct. 19, 1609.] Thus these contests and dissensions exercised the University and the churches of Batavia while Arminius was living; but when he was taken away from among the living, though every good man hoped, that a great part of these evils would be taken away and buried along with him, seeing that he had

* "These measures confirmed, instead of removing the apprehensions of the Calvinists; from day to day they were still more firmly persuaded that the Arminians aimed at nothing less, than the ruin of all religion; and hence they censured their magistrates with great warmth and freedom, for interposing their authority to promote peace and union with such adversaries. And those, who are well informed and impartial, must candidly acknowledge, that the Arminians were far from being sufficiently cautious in avoiding connexions with persons of loose principles; and by frequenting the company of those whose sentiments were entirely different from the received doctrines of the reformed church, they furnished their enemies with a pretext for suspecting their own principles, and representing their theological system in the worst colors." (Mosheim, vol, v. p. 445.) It seems evident that they *patronized* men not only of loose principles, but of licentious character. The word *Calvinists* is not used in the historical preface of the Synod of Dort.

been the leader and author of all these contentions ; yet, as many pastors, every where in the churches of Holland, had consented to his opinion, and would not cease from propagating it, the deputies of the churches thought, that nevertheless the convocation of a provincial Synod should be urged ; to whom it was again answered, that the Illustrious the States would then consider about calling some ecclesiastical convention, when the Class of Alcmár had obeyed their mandates.

In the mean time the pastors attached to Arminius, when they saw the affair brought into such a situation, that, the calling of a Synod having been hindered, little seemed to be feared by them from ecclesiastical judgments and censures ; as if with loosened reins of boldness and impudence, they began to inveigh and rage furiously, both in public and private, against the orthodox doctrine of the reformed churches, concerning election, the perseverance of the saints, the assurance of salvation, and other articles, with the most bitter and contumelious revilings, with the greatest offence of the pious, and the congratulation of adversaries, and disturbance of the churches ; and to render the doctrine of the churches by all means suspected by the people, and to embitter the minds, especially of the nobles (*magnatum*) against it, and the faithful teachers of the same. Neither was it sufficient for them, by private whisperings, and public and official sermons (*tribunitiis*) to excite the minds, as well of the common people as of the rulers ; but by public writings also, which in great number, and not with less scandal, were daily every where dispersed among the people, they so defamed (*proscindebant*, cut up) the doctrine of the reformed churches, that the sworn adversaries of the same had scarcely been able to do it with greater virulence and evil speaking. And, that they might the better conciliate to themselves the favor of the magistrates, and render their minds more and more bitter against the rest of the pastors, by Utenbogardus, at first in a speech made in the convention of the Illustrious the States, and then publicly in writing, they endeavored to persuade the magistrates, that the rest of the pastors diminished and undermined the authority of the magistrate, and affected and arrogated to themselves a power collateral, or equal to their power.

Wherefore the deputies of the churches judged, that the Illustrious the States should be again approached, and intreated, that they would deign at length to apply a legal

remedy to these evils, which seemed now to have come to the height, by calling together a provincial Synod. And when the Illustrious the States seemed easily about to consent, because of the extreme necessity of the matter, the pastors attached to the opinions of Arminius suggested to them a new counsel, by which they thought that this calling (of a Synod) might either be entirely hindered, or be so instituted, that their cause might be in safety; namely, if the persons, from among whom the Synod was to be called, should not be delegated by the churches, (as was equitable, and had been hitherto the custom,) but be called forth by the States themselves; for they would easily afterwards obtain that those only should be selected, who either were attached to their cause, or too little averse from it. This innovation, though they had already persuaded some of the chief persons of the country, the more prudent could not approve; who judged that this convocation (of a Synod) should be instituted after the accustomed manner. They affected, nevertheless, that, while a disputation was excited among the Illustrious the States, concerning the manner of calling the Synod, that the convocation itself, (which in the first place these pastors regarded,) not only of the provincial Synod, but of the annual Synods, and those which before were ordinarily held, should by this means be entirely hindered. For, as often as they who wished, that these evils should be taken away from the churches by this lawful remedy, made mention concerning the convocation of any Synod; so often they who favored Arminius and his cause, renewed the contentions concerning the manner of calling it. Wherefore the pastors also, who were attached to the opinions of the same, (Arminius,) when they discerned that matters were now brought to that situation, that the fear of all ecclesiastical judgment and censure seemed to be taken away, being rendered more daring, their own churches not having been consulted, or aware of it, and without the authority of the supreme magistrate, they privately met together in a great number; and there, having entered into confederacy or conspiracy, by the subscription of names, they formed a *body*, as they called it, separate from the body of the rest of their fellow pastors, and instituted a manifest schism in the reformed churches. At this time they exhibited a suppliant writing, (*libellum*,) or, as they called it, the Remonstrance, to the Illustrious the States of Holland and West Friesland; from which they were afterwards called *Remonstrants*. In this they placed

before them the doctrine of the reformed churches, concerning the divine predestination, and the perseverance of the saints, unfaithfully, (*mala fide*;) and not without open and atrocious slanders,* that by this means they might render it odious to the Illustrious orders; at the same time they added that declaration of their own opinion concerning the same articles, which they under the ambiguous coverings of words concealed, that so it might appear to the more unskilful not much distant from the truth. And moreover they petitioned from the Illustrious the States, to be received under their patronage and protection, against all the censures of the churches.

This matter vehemently affected all the Belgic churches with amazement and grief, (*perculit*;) as they saw that these controversies had now burst forth into an open schism; and they used every endeavor that they might be able to procure a copy of this *remonstrance*, by which means an answer might be returned to the calumnies of these persons. But, by the favor of him who was used to keep these things, they (the Remonstrants) easily obtained, that not one copy could come into the hands of the rest of the pastors. Another thing was added to this calamity of the churches, which above measure increased their anxiety and their difficulties. For when a successor was sought to J. Arminius in the professorship of theology, the deputies of the churches strenuously requested and adjured the most Ample the Directors of the University of Leyden, in the public name of the churches, that they would substitute in that place a man clear from all suspicion of heterodoxy; in order that by this means the controversies in the University of Leyden might gradually cease, and their peace be restored to the churches; at the same time they commended certain eminent theologians, as well foreign as Belgic, to the directors; but without success, (*irrito successu*.) For the Remonstrants, who seem to have pre-occupied the minds of certain persons, effected by their commendations, that Conradus Vorstius, a professor of Steinfurt, a man for many years justly suspected by the reformed churches of Socinianism, should be called to the professorship of theology in the place of Arminius, and for that cause that Utenbogardus should be sent away to Steinfurt; which thing when the deputies of the churches had understood, they thought it to

* It seems a sort of *right by prescription* to Anti Calvinists, to misrepresent and bear false witness against the Calvinistic doctrines, and those who hold them; I would that no Calvinist had ever imitated them in this respect.

belong to their duty, to admonish the Illustrious the States, that a man of this kind might not rashly be admitted to this vocation, who might be as a nail or claw in an ulcer, especially in so disturbed a state of the churches. Moreover, that this might be done by them with the greater fruit, they petitioned by letters from the venerable the theological faculty of the University of Heidelberg, to whom this Vorstius had been intimately known, that it would sincerely declare, whether it thought that this Vorstius, in the present state of things, could with profit, and the peace and edification of the churches, be placed over the education of youth in the University of Leyden. It was also answered (by this theological faculty) that a certain book of his had lately been published concerning God and the divine attributes, in which he refuted (*concelleret*) the doctrine both of ancient and modern theologians; and taught, that God was as to essence, great, finite, composed of essence and accident, changeable in his will, and obnoxious to passive power, (*passivæ potentia*;) with other similar portents. And that he had been sent ten years since to Heidelberg, that he might clear himself before the theological faculty, D. Pezelius also being present, from (*the charge*) of Socinianism, of which had been accused by the churches. And indeed that he had so cleared himself, a writing (*syngrapha*) having been left: but that this clearing of himself (*purgationem*) had not been made valid; but, on the contrary, too often and by various means he had rendered himself more suspected; because he carried in his head a nest of monstrous fancies, (*portentorum*;) with which he had hitherto polluted the school and the youth at Steinfurt: but if a man of so suspected a faith should be called to the most illustrious University of Leyden, this would be nothing other than to extinguish a conflagration with oil.

When not only the deputies of the churches, but also the most ample the magistrates of the principal cities of Holland, of Dort for instance, and Amsterdam, had signified these things to the lords the curators, and to the Illustrious the States themselves; and intreated that they would not exasperate the difficulties of the churches, and expose them to the danger of new and greater (evils) by this calling of that man; the Remonstrants labored with all their powers that they would not desist from this purposed calling (of him;) for they persuaded them that this would be joined with the loss of their own authority. In the mean time, Vorstius came into Holland; who, after he had been heard in the convention of the

Illustrious the States, Utenbogardus alone of the pastors being present, returned to Steinfurt.

About this time, when certain students of sacred theology, having been called to the ministry of the word in the divers classes, were about to be subjected to examination, the Remonstrants procured it to be enjoined to these classes, by the counsellors of the Illustrious the States, that no further declaration should be demanded from any one, in the examination, concerning the article of predestination, and the heads annexed to it, than what had been expressed in five articles of the Remonstrants, which were sent along with (this injunction;) and at the same time, it was strictly forbidden, that any should be driven away from the ministry of those, who professed that they thought in the before mentioned articles with the Remonstrants.* When the pastors, on many accounts,

* The five articles of the Contra-Remonstrants so often mentioned in this history, do not occur separately and all together in the authenticated documents, of which I make use, but comparing the detached accounts of them, and the arguments used in the Synod of Dort, concerning them, with the following statement from Mosheim, (vol. v. p. 444, 445,) the latter appears sufficiently accurate for our present purpose.

1. "That God, from all eternity, determined to bestow salvation on those who, as he foresaw, would persevere unto the end in their faith in Christ Jesus, and to inflict everlasting punishment on those who should continue in their unbelief, and resist, to the end of life, his divine succours.

2. "That Jesus Christ, by his death and sufferings, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of that divine benefit.

3. "That *true faith* cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation that he be *regenerated* and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ.

4. "That this *divine grace*, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection every thing that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace: that, nevertheless, this grace does not *force* the man to act against his inclination, but may be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner.

5. "That they who are united to Christ by faith are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seductions of Satan, and the allurements of sin and temptation; but that the question, *Whether such may fall from their faith, and forfeit finally this state of grace?* has not been yet resolved with sufficient perspicuity, and must therefore, be yet more carefully exami-

were very reluctant (*gravarentur*) to consent to this, the deputies of the churches having been asked by them, laid open their grievances, in the next election of the Illustrious the States of Holland and West Friezland; and at the same time declared, that they were prepared to prove in a lawful Synod, that those articles of the Remonstrants were contrary to the word of God, and the Confession and Catechism of the Belgic churches: and they entreated the Illustrious the States, not to suffer these heterodox articles, having never been duly examined in a lawful assembly of the churches, to be obtruded in this manner on the churches; but rather, that they would call together the provincial Synod so often petitioned for, nay, now for a long time earnestly sought, in which these articles might be first examined according to the rule of the divine word. They shewed also, with how great scandal and detriment of the churches, it would be joined, if the appointed calling of Vorstius should proceed. And further they request, that this should be hindered by the authority of the Illustrious the States.

A consultation having been held concerning these things, it was determined, that a conference should be appointed, at the next Comitia of the count of Hague, in the convention itself of the Illustrious the States, on these five articles of the Remonstrants, between six pastors, to be chosen by each party. The Remonstrants had chosen for themselves, by the deputies of the several classes, John Utenbogardus, of the Hague; Adrian Borrius, and John Arnoldi Corvin of Leyden; Nicolas Grevinchovius of Rotterdam; Edward Poppius of Goudan, and Simon Episcopius, pastors of the church of Bleswick. But the rest of the pastors had chosen, by the deputies of each of the classes, Peter Plancinus of Amsterdam; Libertus Frascinus of Brilan; Ruardus Acronius of Schiedam; John Beccius of Dort; John Bogardus of Harlem; and Festus Hommius of Leyden, pastors of the church.

March 11, 1611.] When they had met together, the Remonstrants refused to institute the conference with the other six pastors, as with the deputies of the classes of Holland and West Friezland, such as they shewed themselves

ned by an attentive study of what the holy Scriptures have declared in relation to this important point."

"It is to be observed, that this last article was afterwards changed by the Arminians, who, in process of time, declared their sentiments with less caution, and positively affirmed, that *the saints might fall from a state of grace.*" Mosheim, vol. v. p. 445.

to be by letters of commission (*fidei*,) lest they should seem to be the adversaries of the churches ; moreover they protested that they would depart, the matter being left unfinished, (*re infecta*,) unless these would lay aside that character. When there had been for a long time much disputation, the rest of the pastors chose rather to yield to their importunity, than to contend any longer concerning that matter. And they who had been deputed by the classes, before they went in to the conference, besought the Illustrious lords the States, that the promise which had been made to the churches more than two years before, in the conference held between Arminius and Gomarus, (namely, that the conference being ended, the judgment of this cause might be permitted and reserved to a provincial, or national Synod,) might here also be renewed.

It was agreed upon that this order of proceeding should be observed by them ; that each party should comprise in writing the arguments of its own opinion ; concerning which a conference should then be instituted by word of mouth. Before they came to the examination of the articles, the pastors, whom we before said had been deputed by the classes, exhibited an answer to the suppliant writing (*libellum*) of the Remonstrants, a copy of which they had procured a little before the conference ; in which they shewed that the Remonstrants had most unfaithfully (*pessima fide*) set forth the opinion of the reformed churches, and had feigned in addition to it (*adfixisse*) many things as a calumny ; and that they had not openly avowed their own (opinion,) or set forth all the articles concerning which there was a controversy. And, seeing there were more controverted heads, besides those which were explained in these five articles, they humbly prayed, that, by the authority of the Illustrious the States, it might be enjoined on the Remonstrants, that they should likewise roundly and openly declare themselves concerning all the rest. Therefore, when the first article of the Remonstrants was about to be discussed, (or canvassed, *excutiendus*,) in which it is stated, “that God had from eternity decreed to save persevering believers,” which no Christian denies ; and this article was so placed by them, as that which contained the doctrine concerning God’s eternal election ; the Remonstrants were asked, that (in addition) to the declaration of their opinion, as expressed in this article, they would explain these two things. First, Whether they would maintain that this article contained the whole decree of predestination ; secondly, Whether they thought that this faith and perseve-

rance in the faith were *causes* and *conditions* which *preceded* election unto salvation; or *fruits* which *spring from* election, and follow after it. After they had shifted about for some time, they answered at length, to the first indeed, that they acknowledged no other predestination to salvation, than that which had been expressed by them in the first article; but to the second, that faith in the consideration and view of God was prior to election to salvation; and that it did not follow in the manner of any fruit. They then proposed in return seven other questions, as well concerning election, as reprobation, to which they desired an answer to be given by the pastors deputed from the classes. These, as they did not belong to the state of the controversy concerning the first article, and moreover were most of them mutilated and intricate, were proposed by them, that by this method they might draw them from the principal state of the controversy, and the right manner of treating it into doubtful disputations, (*ambages*.)* The pastors, having shewn by a libel (*libellum*) to the Illustrious the States this unjust way of proceeding, did not indeed entreat that they might not manifest their own opinion concerning reprobation; as the Remonstrants had too often iniquitously (*improbe*) objected to the same persons; but declared expressly their opinion, as far as they thought might suffice for the peace and edification of the churches, not only by word of mouth, but also in writing: That indeed when they state the eternal decree concerning the election of individual persons, they at the same time state the eternal decree concerning the reprobation or rejection of certain individual persons; because it could not be, that there should be election, but moreover there must be, at the same time, a certain reprobation or dereliction. Yet to rashly canvass all these difficult questions concerning this article, was nothing else, but to fill the church with useless disputations and contentions not profitable, and to disturb its peace. That this their declaration suppliantly expressed in this libel, ought to suffice all men of moderate dispositions and lovers of peace: namely, that it was indeed believed and taught by them, that God condemned no one; yea, neither had he decreed to condemn any one, unless justly for his own proper sins.†

* A common method among many controversialists, expressively called, "throwing dust in men's eyes."

† "That God, by an absolute decree had elected to salvation a very small number of men, without any regard to their faith and obedience whatever; and secluded from saving grace all the rest of mankind, and

It therefore pleased the Illustrious the States, that, leaving these thorny questions, they should come to the discussion of the articles. The pastors deputed by the churches, proposed in writing their reasons, on account of which, they disapproved of each of these articles. The Remonstrants also, on the other side, exhibited in writing their own arguments, by which they thought that each of them might be confirmed. About these reasons and arguments, disputations were held by speaking, in the full convention of the Illustrious the States. The parts of the collocutor, in the name of those deputed by the churches, were sustained by Festus Hommius; but in the name of the Remonstrants, at first by Adrian Borrius, and then by Nicolas Grevinchovius, John Arnoldi, and Simon Episcopius, succeeding each other by turns.

While the pastors were occupied in this conference, Conr. Vorstius had returned out of Westphalia into Holland, whom the Illustrious the States appointed to be heard in a full convention, all the collocutors being present. When they were come together, he made a prolix oration, in which he endeavored to clear himself from the errors objected to him. Then the collocutors were asked, whether they had any considerations, on account of which they judged that the calling of Vorstius, to the professorship of theology in the University of Leyden, should be hindered. The Remonstrants expressly declared that they had nothing against Vorstius; neither had they detected any thing in his writings, which was repugnant to truth and piety.* The other pastors exhibited in writing their reasons, for which they judged that this vocation would be vehemently mischievous and disgraceful to the churches of Holland; and they shewed from a book of Socinus, concerning the authority of the sacred Scriptures, edited by Vorstius himself, and interpolated; and also from that, which Vorstius himself had very lately written and published concerning God and the divine attributes, his principal errors, concerning which there was held during some days a conference between him and Festus Hommius, in the convention of the Illustrious the States, in the presence of the collocutors.

appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency." Heylin's 1st Article of the Synod of Dort.

* "Among the persecuted ecclesiastics was the famous Vorstus, who by his religious sentiments, which differed but little from the Socinian system, had rendered the Arminians particularly odious." Mosheim, vol. v. p. 455.

This having been finished, the pastors on each side were again asked by the Illustrious the States, that they would sincerely, and without any passions (*affectibus*) declare, whether Vorstius by his answers seemed to have satisfied them. The Remonstrants answered, that full satisfaction had been given to them by Vorstius; and they moreover judged that it would be very useful to the churches and to the University, if his vocation proceeded. The rest of the pastors declared in writing, that the answers of Vorstius were so far from having moved them from their former opinion, that by them they were the more confirmed in that opinion; and that his vocation could not be forwarded, except by the extreme detriment of the churches and of the University, and the manifest danger of still greater disturbance; to which, that they might not rashly expose the churches by this vocation, they submissively adjured (or *obtested*) the Illustrious the States, that, dismissing Vorstius, they might return to the conference concerning the five articles of the Remonstrants; and when this, having been continued during some days, was at length brought to a conclusion, the Illustrious the States commanded the collocutors on each side, that those things which had been spoken, *viva voce*, and whatever they might judge necessary to a more full answer, being on each side comprised in writing, should by Utenbogardus and Festus be exhibited to the Illustrious the States. And in the mean time, that the pastors might not glory among themselves concerning the victory which they had gained one over the other, but that they teach moderately with edification concerning the controverted articles, and live among themselves in peace and charity; they determined that these articles should be left in the same state in which they had been before the conference.

In the cause of Vorstius nothing was at that time decided; but when a little time afterwards, the most ample the magistrates of the city of Dort, by their delegates, most ample men, D. Hugo Musius, ab Holii the Prætor (or Mayor,) James Wittius, Adrian Repelarius, John Berkus, the Syndich, requested the Illustrious the States, seeing rumors concerning the errors and heresies of Vorstius, became daily more and more frequent, that his vocation might be broken off, or at least deferred; the Illustrious the States commanded the curators in the University, to proceed no further in his vocation. And when the report of his vocation had come to James the First himself, the most Serene and powerful king of Great Britain, the Defender of the Faith, who out of his admirable

skill in theological matters, especially in a king, and for his singular zeal towards the reformed religion, when he had himself carefully read the tract of Vorstius concerning God, and had noted the principal errors with his own hand, judged that the Illustrious the High Mightinesses the States General, his neighbors and allies, were to be admonished, as well by letters, (the catalogue of his errors being also transmitted,) as by his own ambassador, an Illustrious person, D. Rodolphus Winwood, not to admit a man infamous by so many and so great errors and blasphemies, to the public office of teaching in the University; but rather to banish him from their borders; lest if the youth should be imbued by him with these wicked and execrable errors, the state should by little and little go to decay; seeing that by the purity of the reformed doctrine, in which the Belgic churches had hitherto cultivated an amicable agreement with the English, and in the preservation of it, the safety of the republic itself was concerned.* When this was delayed, the Remonstrants earnestly striving against it, and especially Vorstius, by various explanations, apologies, prologues, (*prodromis*,) and answers, as well modest, as more fully excusing and strengthening (*incrustante*) his own errors; yet his most Serene Royal Majesty did not desist to urge his dismissal, sometimes repeating his admonitions, and even adding a serious protestation.†

While these things were doing, certain students of sacred theology who likewise had come forth from the instruction and the house of Vorstius, in the University of Franekar, which they had now been sedulously employed in infecting with Socinian errors, published in print a certain little book of Faustus Socinus, concerning the duty of a Christian man; in which persuasions are given, that all who would consult the salvation of their own souls, having deserted the dogmas

* This at least shews the general judgment of theologians concerning Vorstius, whom the Remonstrants so zealously supported; and even still more strongly, on the supposition that James and his select divines, were not at that time favorable to Calvinism.

† This shews what the generally received *doctrine* of the church of England was then supposed to be; viz. for substance the same as that of the Belgic church. The eulogium on James I. reminds us of the words of Cowper, "Grant me discernment, I allow it you;" yet the English divines have spoken still more decidedly on the subject. (Preface to Translation of the Bible.) It may be supposed that the Belgic divines, who adhered to the Synod of Dort, would retract or qualify this eulogium, when they learned the change which soon after took place in England under the patronage of the same James.

and assemblies of the reformed churches, should embrace the opinion of the Phothinians and the Ebionites; adding a preface, in which they diligently commend this book unto the churches.* The Illustrious the States of Friezland, having been assured of this, and having at the same time procured certain familiar letters of these students, in which they declared, by what arts the common cause of Socinianism, (which they not obscurely intimated was also carried on by Vorstius and by Utenbogardus and others in Holland,) might be occultly and safely propagated; having taken care that the most of these copies of this book should be destroyed by the avenging flames, and having expelled the students from their confines; they, at first indeed by letters admonished the magistrates of the principal cities of Holland; and then by the most noble person Kempson a Donia, the Illustrious lords the States themselves; and they requested, inasmuch as the orthodox consent in the reformed doctrine was the principal bond and foundation of union, among the confederated provinces, that they would not admit, by the vocation of one man, thus suspected of manifest heresies, this agreement to be enfeebled; nor suffer themselves to be led about by artifices and frauds of this kind, by which it was evident, that these men secretly attempted this. But the pastors of Leoward having made public the above mentioned letters of the students, with necessary annotations, solemnly warned all the churches, to take heed to themselves against artifices of this kind, and especially the deceitful machinations of the heretics, and in the first place of Vorstius. The Illustrious dukedom of Gueldria and county of Lutphan also warned the Illustrious the States of Holland, concerning the same thing, who answered, that nothing would be more their hearty desire and care, than that they might retain, in the common business of religion, this consent with the rest of the federated provinces inviolate. Concerning which their constant purpose, they peculiarly requested, that their federated neighbors would be assured. In the mean time, that they themselves would have regard to this admonition. And they command Vorstius, to remove his place of abode from the city of

* "Photinus' opinions concerning the Deity, were equally repugnant to the Orthodox and Arian systems." See Mosheim, vol. i. pp. 425, 426. "Though the Ebionites believed the celestial mission of Christ and his participation of a divine nature, yet they regarded him as a man born of Joseph and Mary, according to the ordinary course of nature." Ibid. vol. i. pp. 214, 215.

Leyden to Gouda, and there to vindicate himself from the errors objected to him by public writings, as much as he could.

Then the same, the lords the States, decreed, that they who held the conference at the Hague, should on each side exhibit in writing the state of the controversy concerning the five articles of the Remonstrants; and should at the same time add their counsels, by what method they thought that these controversies might be most advantageously composed to the peace of the church and the good of the republic. The Remonstrants judged, that no more certain method of concord could be entered on, than a mutual toleration, by which each party might be permitted, freely to teach and contend for his own opinion concerning these articles.* The other pastors declared that they could not show a more advantageous way, than that as soon as possible, and on the first opportunity, a national Synod should be called together by the authority of the Illustrious the High Mightinesses the States General; in which, these and all other controversies having been clearly explained and examined, it might be determined which opinion agreed with the word of God, and the common judgment of the reformed churches, and on that account ought to be publicly taught; lest, by the agitating of discordant opinions, truth should be injured, or the peace of the churches disturbed.

On these counsels the opinions of the Illustrious the States were various; some approving the counsel of the Remonstrants, and others that of the rest of the pastors, which was the cause, that nothing was determined in this matter, by which an end might be put to these controversies.

Dec. 3, 1611.] But when the Illustrious the States had understood that, besides these five articles, concerning many other things controversies of no small importance were mov-

* Such a toleration amounted to an entire abolition of the Belgic Confession and Catechism, without any previous interference of those Synods, classes, and presbyteries, which were essential to their form of church government. As if, under the name of toleration here in England, the whole establishment of the church, without any reference to the authority which established it, should be disannulled by one royal or senatorial mandate; and all preferments in the church and universities thrown open to men of every creed and character. James the Second attempted a little in this way in order to bring in popery, but the dissenters in general opposed this his dispensing power; and few if any of modern dissenters, who make the highest claims of something above toleration, mean such a complete abolition of the present state of things, by the same despotic authority as this implied.

ed ; in order that they might meet the innovations maturely, they appointed, that the doctrine of the holy Gospel of our Lord Jesus Christ, should be most purely set forth, as well in the churches as in the public schools of these regions ; and to this end, in the churches and in the public schools of Holland and West Friezland ; that, concerning the perfect satisfaction of our Saviour Jesus Christ for our sins, concerning the justification of man before God, concerning saving faith and original sin, the certitude of salvation, and the perfection of man in this life, nothing should be taught otherwise, than as it is every where delivered in the reformed churches, and hath been hitherto delivered in these provinces. In the mean while, every where in the churches, discords, scandals, disturbances, and confusions increased in a deplorable manner. For the Remonstrants labored assiduously with all their powers, that the pastors who especially resisted their attempts, (the magistrates having been excited against them by false accusations,) should not only be cast out of their ministerial stations, but out of the cities themselves ; and that on all the churches which were deprived of pastors, even when reluctant and struggling against it, those should be obtruded, who were addicted to their own opinions ; all others being excluded wherever they were able, though excellently furnished with learning, piety, and necessary endowments, and lawfully sought out and called by the church.* And this was the cause, that the orthodox churches could not consider, as their lawful pastors, pastors of this kind ; who had either oppressed and cast out their innocent colleagues, contrary to all law and justice, or who had been obtruded on them against their will, and who had reviled the doctrine of the reformed churches, in the most virulent sermons, daily and in a horrid manner ; that they could not hear their sermons, or partake of the Lord's supper along with the same ; but that they chose rather to go to the sermons of orthodox pastors in the adjacent places ; though they were exposed to many reproaches, disgraces, and injuries on that account. And these were the beginnings and occasions of the separation from the Remonstrants.†

* The toleration which these men pleaded for, was precisely like that which papists demand as emancipation ; that is, power and full liberty to draw over others to their party by every artful means ; till they become strong enough to refuse toleration to all other men.

† Here was a schism begun, as several others have been : but did all the blame lie on those who separated from the rest ? On the other

The church at Alcmarr was the first among all, which was compelled to institute a separation of this kind. For Adolphus Venator, the pastor of that church, having been suspended from the office of teaching, as well for his too impure life, as for his most impure doctrine, by the churches of North Holland, despising the censures of the churches, nevertheless persisted in the office of teaching. And now that the magistracy having been changed, as it was used to be done every year, such persons had been lawfully chosen as seemed least to favor his party, and on whose patronage he could no longer depend; having excited the people against the lawful magistracy, he effected that they (the common people) having seized arms by sedition, would not be appeased, before the lawful magistracy, having abdicated themselves, certain others were substituted to the same, men estranged from the reformed religion, and addicted to the party of Venator. These men, as soon as they had been established in the government of the city, at Venator's instigation, at first commanded the elders and deacons to go out of their office; and then they also deprived of their ministerial stations two pastors because they had opposed themselves against the errors of Venator; of whom the one, Peter Cornelii, for almost fifty years had presided over that church with the greatest edification, the other Cornelius Hillenius, a man of the most upright faith and life, and a very earnest (*accerrimum*) defender of the orthodox doctrine they most unworthily cast forth as driven out of the city. This separation (at Alcmarr) the church at Rotterdam was compelled to imitate: for Nicolas Grevinchovius, when he saw his colleague Cornelius Gezelius, most acceptable to the church at Rotterdam, on account of his singular piety, modesty, and sincerity, and that by his endeavors, he vehemently resisted the introduction of the doctrine of the Remonstrants; procured, that by the magistracy of that place, he should first be deprived of his ministry, and then driven out of the city by the public beadles (*lictiores*.)^{*} The pastors also of the Class of Rotterdam, attached to the purity of doctrine, declined holding the

hand, Would such a toleration as is here described, meet the wishes and claims of the advocates for toleration, who in this transaction, as in many others, are imposed upon by a favorite term, however misapplied?

* The names both of the persecuted and persecuting pastors are given in this history; but the names of the magistrates who concurred in the persecution are withheld, in honor as it may seem of the magistracy. This greatly accords to the narrative in the Acts of the Apostles.

meetings of the Class with this Grevinchovius, and others who had been drawn over by him to the opinion of the Remonstrants, when the magistracy of Rotterdam by authority had obtruded Simon Episcopius, to whom the church of Amsterdam in which he had lived, had refused to give a testimonial of doctrine and life, on the unwilling church of Bleyswick, contrary to the preferable (*potiora*) suffrages of the pastors. Many churches also in the villages, on which either Remonstrants had been obtruded against their will, or whose pastors had revolted to the Remonstrants, because they could not hear without the greatest offence, and sorrow, and perturbation of mind, those horrid railings against the orthodox doctrine, which were daily heard in their sermons, having left their temples they either went to the sermons of the neighboring orthodox pastors; or where these could not be had at their own villages, they were instructed by other pastors, or by orthodox candidates for the ministry, in separated assemblies; which when the Remonstrants had in vain attempted to hinder by the edicts of their magistrates, they excited no small persecution against these churches.*

In the mean time, the lords the curators of the University of Leyden, by the counsel of the Remonstrants called M. Simon Episcopius to the professorship of theology, that very renowned man Dr. John Polyander, who had been called to the same professorship in the place of F. Gomarus, being unwilling and struggling against it. This augmented not a little the grief and anxiety of the churches; when from this it appeared, that it was determined by them (the curators) to cherish contentions in that university, and to establish the doctrine of the Remonstrants. But as these evils now could scarcely any longer be contained within the limits of the churches of Holland; this contagion at length pervaded, in the first place, the neighboring churches of Gueldria, the province of Utrecht and Transisulania. In the diocese of Utrecht, by the negligence of the pastors, the ecclesiastical order seemed fallen down. And under the pretext of restoring it, Utenbogardus introduced into that church some Remonstrant pastors, and among them, one James Taurinus, a fierce and turbulent man. These (pastors) from that time

* This was their *toleration*! Certainly, according to this history, the persecution *began* on the part of the Remonstrants; nor does the contrary appear that I can learn from other histories. The Contra-Remonstrants appealed to existing laws and to legal Synods; the Remonstrants used the illegal aid of penal edicts and secular magistrates.

gave diligence, not only in this city, but in the whole province, by ejecting every where the orthodox pastors, and substituting Remonstrants in their places; that the doctrine of the Remonstrants alone should publicly prevail. But in order to establish their cause in the same province, they devised a new formular of ecclesiastical government, which at first had been approved by the Synod, in which Utenbogardus the pastor of the Hague presided, and then through the endeavor of the same person, by the Illustrious the States of that province likewise. In the fourth and fifth article of the second chapter, the toleration of the opinion of the Remonstrants, which in Holland they so greatly urged, was established; where also the doctrine of the reformed churches is obliquely and odiously traduced. Finally very many new things in the government of the churches occur every where in this formular (*formula.*) So that from the same it might appear, that nothing other was proposed by these men, than that they might make all things new, not only in doctrine, but in the external government of the church by rites (*gubernatione ritibus ecclesiæ.*)

And now also in Gueldria, the Remonstrants had drawn over to their party, the pastors of Neomagen, Bommelien, and Tilan; who from that time placed over the ministerial charges of the neighboring churches, only men of their own opinion. And that they might do this with the more freedom and safety, Utenbogardus, Borrius, and Taurinus, going into Gueldria, when the comitia of the Illustrious the States were celebrated in the same place, with the other Remonstrants effected this, that in the province also, the ordinary and annual meeting of the Synods should be prevented. In Transisulania also, some pastors, especially in the church of Campen and Daventer, by the endeavor and artifices of certain persons, had been drawn over to the opinion of the Remonstrants; who in those places thenceforth disturbed peaceable churches with new contentions.

Sept. 27, 1612.] When the Belgic churches saw that this evil, thus crept also into the other provinces, was spread abroad in them; as they judged it to be most highly necessary that it should be met as soon as possible, neither that the remedy should be any longer deferred, having communicated counsels one with another, they sent away two delegates from each of the provinces, to the Illustrious the High Mightinesses the States General: namely, from Gueldria, John Fontanus and William Baudartius; from

Holland, Libertus Fraxinus and Festus Hommius; from Zeland, Herman Frankelius and William Telingius; (those of Utrecht refused to send theirs;) from Friezland, Gellius Acronius and Godofrid Sopingius; from Transisulania, John Gosmannus and John Languis; finally, from the state of Groningen and Omlandia, Cornelius Hillenius and Wolfgang Agricola, who, together with the deputies of the church of Amsterdam, which was synodal, Peter Plancius and John Hallius, having set forth copiously the difficulties and dangers of the churches, as well in the name of the churches themselves, as also most of them in the name of the Illustrious the States of their own provinces, (whose letters also they set before them,) most strenuously requested and adjured the Illustrious their High Mightinesses the States General, that, pitying the most afflicted state of the churches, they would at length seriously think concerning a remedy of these evils; and for that purpose, at the earliest time call together a national Synod, (which had been) first promised many years before. Though most persons among the States General judged, that the convocation (of a Synod) was not to be deferred any longer, and even themselves urged it: yet because the delegates of the province of Utrecht were absent, and those of Holland and West Friezland said, that they had not been furnished with mandates sufficiently clear as to that business, by those who delegated them; the matter was put off, until the delegates of all the provinces had agreed to it by their common suffrages, which was thenceforth hindered from being done, by the endeavor of the Remonstrants in Holland and Utrecht.

In the mean time, the Remonstrants did not desist from strenuously promoting their own cause, (or cease) to court (*aucupari*) the favor of the great men, to occupy the minds of the magistrates, to render suspected to the politicians and impede all synodical meetings, to seize on the vacant churches, to propagate their own opinion by sermons and public writings, to rail at the orthodox doctrine with horrid calumnies, to draw over the people to their party, and to alienate them more and more from the doctrine of the reformed churches. For this purpose they earnestly scattered pamphlets (*libellos*) in great number, among the common people, written in the vulgar tongue, under the titles of 'The Bells of a Conflagration,' (*campanes incendiariæ*) 'A more compressed Declaration,' 'A more direct Way,' and others; in which they not only fought in defence of their own

doctrine, but both excused Vorstius, and most atrociously, with a canine eloquence, canvassed the received doctrine of the Belgic churches, by most impudent calumnies, and most absurd consequences deduced wickedly and unjustly against the same. Hence bitter disputes and altercations were excited among the people, which sounded throughout all places: and the minds also of those who were most nearly related, (or connected, *conjunctissimorum*) having been embittered among themselves; (with the great wound of charity, and the disturbance of the churches and of the public peace; and with the immense grief and offence of the pious,) were torn asunder in the most miserable manner. And, as in most of the cities they had the magistracy more favorable to them, and could do every thing, through J. Utenbogardus, with the advocate of Holland, they insolently exulted over the churches, and their fellow ministers.

In the mean while, all pious men, and lovers of their country and of religion, bewailed and wept over this most wretched calamity of the churches: and when they could not in their mind perceive, whither at length these tumults were about to grow, unless a remedy should be maturely applied; because this had not hitherto been practicable by public authority; they began seriously to think, whether by some other way this evil might at least be stopped, if it could not be taken away. In the first place the most Illustrious the count of Nassau, William Lewis the governor of Friezland, according to his extraordinary affection toward the churches and the republic, privately admonished as well Utenbogardus on the one side, as Festus Hommius on the other; that, seeing the state of the republic itself grievously assaulted by these ecclesiastical contentions, they should look well to it, in a friendly and brotherly manner between themselves, to see whether some honorable way might not be found out, of composing this most deplorable dissension, and of coming to an agreement. Festus declared, that if the Remonstrants differed from the rest of the pastors, in no other articles, than in those five concerning predestination, and the heads annexed to it, he thought that a way might be found out, in which some peace might be established between the parties, until the whole controversy should be settled by a national Synod. But because there were weighty reasons, on account of which the churches believed, that most of the Remonstrants dissented from the doctrine of the Belgic churches in more articles, and those of greater importance: neither could it be done, (*feri*) that

under the pretext of these five articles, they should permit or suffer the most grievous errors to be brought into the same (churches;) there did not seem any hope of entering into agreement with the Remonstrants, unless they would sincerely (or unreservedly, *sincere*) declare, that except these five articles, they thought with the reformed Belgic churches in all the heads of doctrine.* Utenbogardus being interrogated as to these things, answered, that as far as he himself was concerned, he had nothing, beyond these five articles, in which he dissented; and that he would be always ready to declare sincerely his own opinion; nor did he doubt, but that the most of the Remonstrants would do the same; and that he did not wish for any thing more than that, for this cause, a conference might be instituted among some pastors of a more moderate disposition. And when he had repeated the same declaration privately to Festus at Leyda, it was agreed between them, that each of them should procure among his own friends, three pastors to be deputed on each side, who might in a friendly manner confer together, and seriously consider among themselves concerning a convenient way of peace, which afterwards might be communicated to the churches, and approved by them.

Feb. 27, A. D. 1513.] When the Illustrious the States of Holland understood that these counsels were privately agitated, they approved this their earnest endeavor, and commanded in the public name, that this conference should be held as soon as it could be done. Soon after, there met together, for this cause, in the city of Delph, on the part of the Remonstrants, John Utenbogardus, Adrian Borrius, and Nicolas Grevinchovius; on the part of the rest of the pastors, John Beccius, John Bogardus, and Festus Hommius. After that the Illustrious the States had, by their delegates, exhorted them seriously, that laying aside all resentments and evil affections, they would bend the whole energy of their capacity, that some way of peace among themselves might be

* As predestination, and the doctrines immediately and evidently connected with it, are more readily rendered odious in the view of mankind in general, than the other peculiar doctrines of Christianity: at that time, as well as at present, it was the policy of those whose real and declared views were opposed to others of these doctrines; to hold out to the public, and to rulers especially, that the whole dispute, or difference, was about election and reprobation: while in refuting these articles they take in a much wider compass. But an obnoxious word will do a great deal of execution, on those who have not time or heart to examine the matter deeply.

found ; and had declared that this would be at the same time acceptable to God, and to the churches and all pious men, and in the first place to themselves the Illustrious the States ; and when each of these pastors had testified that they came together with a mind most earnestly desirous of peace, and that they would bring thither all things which could proceed from them, in order to conciliate peace, an amicable conference was held by them. In this the Remonstrants declared, that they were not able to shew any other way of peace, except a mutual toleration, as they called it : namely, that it should be freely permitted to each party, to teach publicly his own opinion, concerning those five articles ; and they asked of the rest of the pastors, to declare whether they thought their opinion, expressed in these five articles, to be tolerable or not. If they thought that it was not tolerable, (or to be tolerated,) it was not necessary, that any further deliberation should be had, concerning the way of peace ; as truly in their judgment no method then would remain of entering into peace. The rest of the pastors answered, that this appeared to them the safest and most advantageous way of peace ; that seeing, they were, each of them, pastors of the Reformed Belgic churches, and were desirous of being considered as such, each party should submit its own cause to the lawful decision of the Belgic churches ; and that it should for that end and purpose, seriously and sincerely labor, that a national Synod of the reformed churches should be called together, as speedily as might be, even, if it could be done, in the next summer, by the authority of the Illustrious and High Mightinesses the States General ; in which the whole cause having been lawfully examined and discussed, it might either be determined which doctrine, as agreeable to the word of God, ought thenceforth to be taught in the churches ; or that the plan of a toleration might be entered into, by the suffrages of all the churches, of that kind which might appear proper to be instituted from the word of God. That they were ready to subject themselves to the judgment of the Synod ; if the Remonstrants were willing to do the same, thus peace might be accomplished : but that a toleration, such as they had hitherto used, and such as they seemed to request, being circumscribed by no laws, could not promote the peace of the churches ; but if they would suffer it to be circumscribed with fair (or *honorable*) conditions, they were ready to confer with them concerning the same (conditions ;) provided they would assure the churches, by a sincere and open declaration, that

they thought differently from these reformed churches, in no other heads of doctrine except these five articles.* But since the Illustrious the States, two years before, [Dec. 3, 1611.] had by name expressed six heads of doctrine, concerning which they forbade to be taught, otherwise than it had been hitherto delivered to the Belgic churches: namely, concerning the perfect satisfaction of our Lord Jesus Christ for our sins, the justification of man before God, saving faith, original sin, the assurance (or certitude) of salvation, and concerning the perfection of man in this life; they in the first place demanded, that they would declare concerning these articles, that they embraced the opinion expressed in the Confession and Catechism of these churches, which they the other pastors had comprised from the same in certain written theses; and that they rejected the contrary opinion proposed in certain antitheses, from the writings of Arminius, Bertius, Vorstius, Venator, and others. The Remonstrants replied (*regesserunt*) to this, that they could not see in what manner these controversies could be quieted (*sopiri*) by a national Synod; and truly in the present state of things, that they neither approved nor demanded its convocation: that this cause could not be helped by synodal decisions; nor did they think that Holland, in the concern of religion, would ever submit itself to the decisions of the other provinces. As to the declaration which was demanded, they would communicate with the other Remonstrants concerning the same: and when, on each side, they had comprised briefly in writing their own opinion, they departed, the business being left unfinished.† Afterwards the Illustrious the States called Utenbogardus and Festus to them, that they might know from them what had been done

* "The demands of the Arminians were moderate; they required no more than a bare toleration of their religious sentiments; and some of the first men in the republic, such as Olden Barneveldt, Grotius, Hoogerberts, and several others, looked upon this demand as just and reasonable." Mosheim, vol. v. p. 442. "This toleration was offered to them in the conference holden at the Hague in 1611, provided they would renounce the errors of Socinianism." Note by Maclaine.

† The event was what might previously have been expected; indeed nothing else could come of such a conference, between parties whose sentiments were so entirely discordant, (2. Cor. vi. 16-18.) The toleration demanded by the Remonstrants was in direct opposition to the existing laws, grounded on private or partial authority at best; like King James' claim of the dispensing power over acts of parliament in matters of religion, and indeed it amounted to a private repeal of those laws. The others were willing to consent to a legal and limited toleration. It is also evident, that their firm decision and opposition was not mainly about predestination and reprobation.

in this conference at Delph, and what hopes shone forth of concord being entered on. Festus sincerely and without disguise (*nudeque*) related what had been done, and declared, that hope of peace shone forth, only provided the Remonstrants would openly declare their opinion on the articles delivered to them. Utenbogardus, by courtly craftiness, had procured that he should be heard alone, Festus being absent; that he might the more freely propose the things which he thought would serve his own purpose. And when he had odiously traduced the proceedings of the rest of the pastors, as the persons who, by the demand of a declaration, (which yet before the conference he himself had promised,) endeavored to bring a new inquisition into the churches, and one by no means to be endured, obtained, that the same persons should be forbidden any more to demand this declaration from the Remonstrants: and moreover, that it should at the same time be enjoined on them, to explain more at large in writing, their counsel on the best way of peace, and concerning the conditions, by which they thought that a toleration should be circumscribed. When this had been done by them, and it had also been shewn, that the proposed *theses* concerning which a declaration had been demanded, were extant, in so many words, in the Confession and Catechism of the Belgic churches; and the *antithesis* themselves had been delivered in public writings, by many persons, with whom the Remonstrants had much communication, in these regions:* when this their writing had been publicly read, they (the Remonstrants) by their advocate, effected that it should be severely forbidden, to be communicated to any of the human race, either in printing, or as written by the hand of any one. And because they saw, that the deputies of the churches, or of the Synods, to whom the common cause of these concerns used to be committed, greatly withstood them, (as the nature of their office demanded,) they caused also, that, as before all the annual Synods had been hindered, so that it should likewise be forbidden to the same persons, henceforth to use the name, or perform the office, of a *deputy* of the churches or of a Synod. That, by this means, all care respecting the

* Mosheim and many (indeed *most*) other writers on the subject, represent the Contra-Remonstrants, as aiming to impose the creed of Geneva, or of Calvin, on the Remonstrants in Belgium. Let the impartial reader judge whether this was the real case. There might be, and indeed was some coincidence between this and the Confession and Catechism of the Belgic churches, but the latter exclusively are mentioned in the whole contest.

safety and peace of the churches being taken away, they (the Remonstrants) might so much the more freely make progress among them.*

By this method of acting, the Remonstrants rendered themselves more and more suspected by the churches; while all the more prudent men judged that, unless they dissented in these articles (the six stated above, page 55,) from the doctrine of the churches, they would have had no reason, why they should covertly flee from this declaration; especially when they might have (thus) promoted (*consuli posset*) the peace of the churches and their own credit. But that they might the more easily obtain that toleration by public authority which they always pressed; by the benefit of which they indeed hoped to be able by little and little, to introduce their own doctrine in the churches, they employed this artifice; they sent over into England, by Hugo Grotius, a certain writing, in which the true state of the controversy was dissembled, a copy of a letter being also annexed; and they requested that he would petition from the most Serene James, King of Great Britain, seeing this cause could not be settled by any other method than by a toleration, that his most Serene royal Majesty would deign to give letters according to the form of the annexed copy, to the Illustrious the High Mightinesses the States General; which he, (Grotius) having seized on an opportunity, surreptitiously obtained and transmitted them to the Illustrious the States General.†

On this occasion, the Remonstrants exulted after a wonderful manner, and, hoping that they might now become possessed of their wish, they labored by their advocate, that a certain

* These decrees were made by the States of Holland alone, or nearly; and they directly tended to disannul the code of laws of the federated provinces, promulgated by the States General of these provinces, and thus to dissolve their political, as well as religious union. Now what motives could the Remonstrants or their patrons have, in such circumstances, for so carefully concealing the statements and avowed sentiments of the other pastors? Impartial love of the truth could not possibly suggest such precautions and injunctions. They cannot but call to our recollection, the conduct of the Jewish priests and rulers respecting the apostles of Christ: "But that it spread no further among the people, let us straitly threaten them, that they speak to no man in this name." Acts iv. 16, 17.

† It should be noted, that this narrative was published several years before the death of James; who therefore, it must be presumed, was willing to have it thought that these letters were surreptitiously obtained by Grotius; and indeed he seems to have been inveigled into a measure, by no means consistent with the part which he afterwards sustained in the controversy.

formular of a toleration, (the same indeed which is contained in the fourth and fifth articles of the second chapter of the ecclesiastical government of Utrecht,) should be confirmed by the authority of the Illustrious the States, and commanded to the churches. Though the minds of many, in the convention of the States were inclined to this, yet the more prudent strenuously opposed it; thinking it to be unjust, to command (authoritatively) on the churches, a toleration, as to articles of faith, which had never been duly examined in a lawful ecclesiastical convention, and which drew with them a manifest change in doctrine; neither could the peace of the churches be obtained by this, when it was to be feared, if it were permitted, that opinions so discordant, should be proposed from the same pulpit to the same congregations, that the churches should be more and more disturbed, as experience had hitherto taught.* Yet the Remonstrants went on to press this their toleration by every means, and to commend it privately and publicly in their writings and sermons; especially by this argument, that the articles concerning which the controversy was maintained, they said, were of so small importance, that they did not relate to the ground of the fundamental points of salvation; but in articles of this kind, toleration might and ought to be established.

July 25, 1614.] And thus they at length effected, that a decree concerning this toleration, some of the principal and powerful cities of Holland and West Friezland being unwilling and striving against it, should be published in print, confirmed with certain testimonies of scripture and of the fathers (among whom they had also brought forward Faustus Regiensensis,

* Let it be recollected, that all the parties were *professedly*, and many of them, *in judgment and conscience*, strict presbyterians as to church government. The toleration here described, is entirely different from any thing known in Britain, or indeed at present thought of. The general sentiment even of those who claim not only the fullest toleration, but something beyond toleration, as their indisputable right, is, at least, "Separate places of worship for those of discordant opinions." The ground of the toleration here stated likewise, is widely different from that which is at present insisted on; namely, that in matters of conscience towards God, no human authority has a right to interfere, provided nothing be avowed or done, which threatens or disturbs the peace of the community; and that human authority can make only hypocrites, not willing and conscientious conformists. This is simple, intelligible, and evidently reasonable; but to tolerate *exclusively* opinions, which do not relate to the *fundamentals of salvation*, or militate against them, must make way for intricate and endless disputes and difficulties, about what are and what are not the fundamentals of salvation; what is tolerated, and what is not tolerated.

the leader of the Semi-Pelagians.) Against which things, when James Triglandius, a pastor of the church at Amsterdam, had answered in a public writing, Utenbogardus also prolixly attempted a defence of this decree. In this he, by unworthy methods, traduced and reviled, as well the doctrine of the reformed churches, as especially the lights of the same. Calvin, Beza, Zanchius, and others. To this writing, Triglandius opposed an accurate answer, in defence of the honor, both of the doctrine and the doctors of the reformed churches. And when they (the Remonstrants) saw, that the authority of this writing, to which they had given the name of a decree of the States, was not so great, as that by it they could attain to what they aimed at, they indicated that the same things must be attempted in another way; and for that purpose, a certain other formular of toleration having been devised in deceitful phrases, they, by the hands of certain persons, who secretly favored their party and opinions, but were not considered as Remonstrants, solicited from the pastors, subscription to this formular, every where throughout Holland, both privately and in their convention.

But when even in this way the business did not go on according to the purpose of their own mind; they judged, that those persons must be compelled (*cogendos*) by the authority of the superiors, whom they were not able to persuade to this, and that at length sometime it must be broken through, and this business evidently accomplished. To this end they likewise obtained, that in the name of the Illustrious the States, the decree concerning mutual toleration, which had been published in the former year, should be sent to each of the classes, and at the same time it should be enjoined on the pastors to obey the same without any contradiction. And that they might the more easily prefer those who were attached to their party, to the ministries of the churches, others having been excluded; they effected moreover that another (decree) should be joined to it, by which it was permitted, that in the vocation of pastors and elders, it should be allowable to use that order, which in the year 1591 had been framed, but not approved; from the prescribed rule, of which the election was appointed to be by four of the magistracy, and four others to be deputed from the presbytery. When these decrees had been transmitted to the classes, the most of them sent away their deputies to the Illustrious the States, that they might publicly explain their difficulties or grievances, which they had as to those things that were contained in the

writing; and might deprecate the introduction of the same. When on this account they had come to the Hague, and had now learned from the delegates of the principal cities, that those decrees, though they had already been transmitted, had not as yet been confirmed by the customary (*solemi*) approbation of all the States; and therefore could not as yet obtain the force of a law; they judged, that they must desist from the design till they should be further pressed. But this last decree gave occasion to new contentions and disturbances in many places, especially in the church at Harlem. For when some magistrates determined, that ministers should be called, according to this new form, and (thus) called them, but the churches did not approve it; it came to pass, that they refused to acknowledge those who had been thus called as their lawful pastors, and to have any ecclesiastical communion with them. It was also effected by these decrees, that certain classes in Holland, which had hitherto preserved unity, in the government of the churches, with the Remonstrants for the sake of peace, were now torn away from them (*divellerentur*) because the most of the pastors could not approve these things: yet as the Remonstrants purposed that the churches should be governed according to the prescript and law of these decrees, but were not able to extort this from their fellow ministers by authority, they introduced into the conventions of the classes certain political persons, mostly alienated from the reformed religion, and attached to their party, and brought dominion into the churches. For the orthodox pastors, tired out by the contentions which from these causes daily arose with the Remonstrants, judged it to be better, to meet together apart without them, and to take care of their own churches in peace, than to be wearied with their perpetual contentions.

In the mean time Utenbogardus procured, that it should be enjoined on his colleagues, by the authority of the superiors, to obey these decrees also; which when his colleague Henry Rosæus said that he could not promise with a good conscience; he was suspended from his office of teaching by the authority of the same persons, and by the sinister instigation of Utenbogardus.* Thence the members of the church at the Hague, who loved the purity (*sinceritatem*) of the reformed doctrine, continued the exercise of their religion; at first indeed in the neighboring village of Risverch, but, when

* Whatever pretensions were made to toleration by the Remonstrants, it is from this most evident, that they paid no due regard to the *rights of conscience*, the proper ground of all toleration.

the pastors had obtained it by loan from the other churches at the Hague, in a separate place of worship (*templo*) to which afterwards some of the chief persons out of the States themselves, and the counsellors of the courts, and the other colleagues, and the most Illustrious the Prince of Orange himself, and the most Generous Count William Ludovicus, leaving the assemblies of the Remonstrants, resorted, that they might testify their consent to the orthodox doctrine, and their strong attachment to the same. The Remonstrants odiously traduced this separation under the title of SCHISM,* and endeavored by all methods to hinder or to punish it: laboring in the mean while, that these decrees should be authoritatively put in execution in every place, where they knew that the magistrate favored them. On which account, when many pious men were punished by fines, prisons, and banishments, they appealed to the supreme tribunal of justice, and implored assistance against force; and when now the most ample the Senators of the Supreme Court attempted to succor the oppressed, they (the Remonstrants) obtained by the advocate of Holland, that an interdict should be laid on the same court, from protecting them.†

March, A. D. 1616.] But when many also and principal cities of Holland, and in the first place among them the most powerful city of Amsterdam, opposed the execution of these decrees, it was effected that Hugo Grotius with certain persons should be sent to Amsterdam, in order that by his eloquence he might persuade the most ample the Senate of that city to approve the same decrees. When he had attempted this with a prolix oration, it was answered by the most ample the Senate; That they could by no means approve that, passing by the lawful synodical conventions, it should be deliberated in a convention of the States, concerning ecclesiastical affairs, that decrees should be made, and the execution of those decrees enjoined by authority: That it was purposed by them, that the true Christian religion, the exercise of which had flourished during fifty years in these regions, should be preserved; they judged also that even the least

* It commenced nearly as most other schisms have done; but all the blame did not rest on those stigmatized as *schismatics*, nor even the greatest measure of it.

† What must the modern advocates for toleration, and more than toleration, think of that toleration which these men pleaded for, while thus employed in persecution; and who have rendered their opponents odious even to this day, as enemies to toleration, for rejecting their illegal measures!

change would be pernicious to the republic, unless it had been first maturely examined by a lawful Synod; and further, they could not assent to the different propositions and acts made from the year 1611, even to the eighteenth of March of this year 1616, nor to this last proposition; neither were they willing, that under the name of the city of Amsterdam, (when it was no feeble member of that convention of the States,) any decrees should be established, much less authoritatively carried into execution, or any thing decreed against those who professed the reformed religion, unless controversies, and changes in religion, and in ecclesiastical affairs, had been first examined and discussed in lawful Synods, by the authority of the Illustrious the States. But neither were they willing, that pastors who were attached to the opinion of the reformed religion, defended by the Contra-Remonstrants, should in the mean time on that account, either be suspended or removed from their ministerial offices; because they declared that they could not conscientiously cultivate ecclesiastical unity with the Remonstrants: neither that the churches which followed the same opinion should, under the pretext of *schism*, or because according to conscience, they were reluctant to attend on the sermons of the Remonstrants, be hindered in the exercise of divine worship. And all these things they determined, until by the authority of the Illustrious the States, a lawful Synod should be convened, in which these controversies might be duly examined and discussed. Thus the labor and endeavor of the Remonstrants, and of those who favored them, were in vain; especially because the magistrates of the most ample city of Dort, of Enchuse, of Edamen, and of Purmerend, publicly approved this determination of the Senate of Amsterdam.*

About this time, the pastors of Camp in Transisulania, having embraced the opinion of the Remonstrants, by the assistance of the magistracy, cast out of the ministry their most learned colleague, and most tenacious of sound doctrine, William Stephanus, because he opposed their attempts; and by pamphlets published, and by public sermons full of calumnies, they endeavored to bring the reformed religion into the hatred of the common people.

* As no intimation is here given of molesting the Remonstrants, either pastors or churches, but merely of preventing the Contra-Remonstrants from being molested, till a Synod was held; this decision of the Senate of Amsterdam, contains more of the spirit of toleration than any thing which we have yet met with.

March, A. D. 1617.] When, on account of these innovations in doctrine, and the disturbances of the churches, and of the state which followed, they saw that they were rendered more and more odious; they presented a second Remonstrance to the Illustrious the States, in which, with incredible impudence, they endeavor to remove from themselves the crime of innovation, and to fasten the same on those pastors, who most constantly remained in the received doctrine of these churches.* And the rest of the pastors presented likewise to the Illustrious the States a copious and solid answer to it. But, whereas these long continued controversies had already brought not into the churches only, but the republic likewise, so great a mass of difficulties, perturbations, and confusions, that all who loved the safety of the federated provinces, or of the reformed churches which are in them, or who favored the same, understood, that the remedy of these evils could no longer be deferred without the manifest danger of the state and of the churches; and yet the Illustrious the States had not been able hitherto to agree as to the kind of remedy: James I. the most powerful and Serene king of Great Britain, out of his singular and sincere affection towards these regions and churches, thought, that the Illustrious and most powerful the States General should be admonished by letters, no longer to suffer this gangrene to feed upon the body of the republic: but that they should, as soon as possible, proceed to meet these unhappy contentions, divisions, schisms, and factions, which threatened manifest danger to the state. And at the same time he obtestated them, that they would restore to its original purity, all errors having been extirpated, the true and ancient reformed doctrine, which they had always professed, which had been confirmed by the common consent of all the reformed churches, and which had been always the foundation and bond of that most strict friendship and conjunction, which had so long flourished between his kingdoms and these provinces; and which he judged, might be done, of all means the most advantageously, by a national Synod, to be called together by their authority. For indeed this was the ordinary, legitimate, and most efficacious remedy, which had been had recourse to in every age,

* Either this whole narrative is false throughout, or this attempt was made with consummate effrontery: not indeed *incredible*, because other innovators, both ancient and modern, have endeavored, and with success, to fasten the charge of innovation on those, who most steadily abode by the doctrine of articles, &c. subscribed by all parties. But nothing is *incredible*, of which several undeniable instances may be adduced.

in evils of this kind among Christians. But moreover the most Illustrious Maurice, prince of Orange, the governor of federated Belgium, as often before this, so now did not desist daily, in a most solemn and weighty manner, to obtest, as well the Illustrious and most powerful the States General, and also the Illustrious the States of Holland and West Friezland, that in proportion as the safety of the republic and the churches was dear to them, so they would give diligent endeavors, that a remedy as soon as possible might be applied to these most grievous evils. For this purpose he also commanded, and pressed upon them, the convocation of a national Synod, as the most ordinary and the safest remedy.

The Illustrious the States of Zeland also, by the most noble and ample men, D. Malderæus, Brouwerus, Potterus, and Bonifacius Junius, solemnly warned and entreated the Illustrious the orders of Holland and West Friezland, in their convention, that, seeing the contentions and dissensions grew more and more grievous every day, with the greatest danger of the republic; and many remedies had hitherto been tried in vain; that they would agree to the convoking of a national Synod, as the ordinary remedy, proposed by the Holy Spirit for evils of this kind, and always had recourse to by Christians.* Then likewise the Illustrious the States of Gueldria, Friezland, Groningen, and Omlandia, requested the like thing by their deputies of the same the Illustrious the States (General.)

But when the Remonstrants saw, that the convoking of a national Synod was recommended with so great earnestness by kings and princes, and the neighboring and federated republics, yea, and also by the principal cities of Holland and West Friezland; and when they feared lest the States

* It has, I believe, been generally supposed, that the Synod of Dort was convened by a faction or party, and for party ends and purposes; but it seems undeniable, that it became the general and almost universal opinion of the different States in the confederated provinces, that such a national Synod, as the Contra-Remonstrants always had urgently requested, was become absolutely and indispensably needful; and that the Remonstrants and their party could no longer resist this generally prevailing sentiment. Indeed nothing can be more clear, than that all parties, except the zealous Remonstrants, regarded a national Synod as the proper and only effectual way of terminating the controversial disturbances; and not only sanctioned by the example of Christians in every age, but enjoined by God himself. How far they were warranted in this sentiment, constitutes a distinct question. The Synod of Dort, however, should not be judged by our modern opinions, but by the general opinion of that age. The reasons why the Remonstrants dissented from that opinion are very evident.

of Holland and West Friezland, of whom many of their own accord inclined to it, and promoted this business diligently, should at length be moved to this consent; and so, that at some time, an account must be rendered of their doctrine and actions before the ecclesiastical tribunals; in order to avoid this, they at first proposed a new way of settling the controversies: namely, that a few persons, both political and ecclesiastical, of a certain and equal number, should be chosen by the Illustrious the States of Holland and West Friezland, who, having communicated counsels with each other, might devise some method of peace and concord, which, having been approved by the Illustrious the States, might then be prescribed to the churches. But when this did not succeed, (because the more prudent easily foresaw, from whom, and of what kind of persons, this convention would be instituted, and what was to be expected from it; and besides, that it was unprecedented in the churches, and very little suited for taking away ecclesiastical controversies in things pertaining to doctrine,) they thought that the most extreme measures must be tried, rather than be reduced to this necessity; and accordingly recourse was had to the most desperate counsels. For some of the chief persons (or nobles, *proceribus*) were persuaded by them, that the calling of a national Synod, which was then pleaded for, was adverse to the majesty and liberty of the provinces: for that each province possessed the supreme right of determining about religion, as it should seem good to it: that it was an unworthy thing to subject this their liberty to the judgment of other provinces; (and) that this right of majesty was to be defended by all means, even by arms. By these and similar arguments, the minds of the more imprudent were so stirred up, that the rulers of some cities, having made a conspiracy, decreed to levy soldiers, who should be bound by oath, neither to the most powerful the States General, nor to the Illustrious the Prince of Orange, the Commander in chief of the army, but to themselves alone, for the defence of the cause of the Remonstrants, and of their own authority; which for the sake of the same (cause) they had exposed to danger. This was done at Utrecht, in which city the most powerful the States General had a garrison sufficiently strong against tumults and seditious; at Harlem, Leyda, Rotterdam, as also Gouda, Schookhove, Horn, and other places; the Remonstrants instigating the magistrates of the cities to this, as may be clearly proved by divers of their letters, which afterwards

came into (the) hands (of the States.) And thus the dissensions of the Remonstrants would have brought these flourishing provinces into the danger of a civil war, if this madness had not been early repressed, by the singular prudence of the most powerful the States General, and by the vigilance and fortitude of mind, never to be sufficiently celebrated (*depredicanda*) of the Illustrious the Prince of Orange.*

The most powerful the States General, when they saw, that by this method, the provinces were brought into extreme danger, judged, that the calling of a national Synod must no longer be delayed, but be hastened at the earliest opportunity; especially when that most illustrious man, Dudley Carleton, the ambassador of the most Serene King of Great Britain, by a very weighty and prudent speech, had earnestly stirred up their Illustrious Highnesses to the same. This oration the Remonstrants afterwards were not afraid publicly to revile, in a most impudent and most calumniating pamphlet, to which they gave the title of *Bilancis*; sparing with a slanderous tongue no order of men, not the most powerful the States, not the Prince of Orange, yea, not even the most Serene the King of Great Britain. This pamphlet, the most powerful the States General condemned by a public edict as scandalous and seditious; having offered a most ample reward, if anyone could point out the author. Afterwards Jo. Casimirus Junius, the son of the most celebrated Francis Junius, not unlike his father, (*haud degener,*) copiously refuted the same. Therefore the Illustrious and most powerful the States, decreed the convoking of a national Synod, at length in the name of the Lord, to be held on the first day of May in the following year; and at the same time, they enacted some laws, according to which they willed as well that the convocation should be instituted, as the Synod itself held. But because the Remonstrants did not appear greatly to regard the judgment of the Belgic churches, and had always endeavored to persuade the people, that they did not dissent from the opinion of the

* How far the subsequent proceedings against the Remonstrants are to be considered simply as religious persecution, may well be questioned, when such seditious if not treasonable practices, were proved against them by their own letters. It seems evident from this history, that recourse to arms, in the first instance at least, was had by the party of the Remonstrants, and in opposition to existing laws. This is not generally understood. The rights of conscience, and the toleration arising from the recognition of it, seem to have been equally unthought of by both parties.

reformed churches; it seemed good also, to their Illustrious Mightinesses, to invite, from all the reformed churches of the neighboring kingdoms, principalities, and republics, some theologians, distinguished for piety, learning, and prudence, that they might support by their judgments and counsels the deputies of the Belgic churches; and that so these controversies, having been examined and thoroughly discussed, as it were by the common judgment of all the reformed churches, might be composed so much the more certainly, happily, safely, and with the greater benefit.

Dec. 11, 1617.] This decree having been made, the Remonstrants began in a wonderful manner to make disturbances, and proposed various other projects (*conceptibus*) by those who were attached to their cause, in endeavoring to overturn it and render it of no effect; in Holland indeed, they themselves, by their favorers, demanded a provincial Synod, against which a little while ago they had entertained so strong an aversion, (*tantopere abhorruerant.*) And because measures had been devised for calling foreign theologians to the national Synod, they thought that to this provincial Synod, if so it seemed good, some foreign theologians might be (invited.) But it was answered, that indeed a provincial Synod had formerly been demanded by the churches of Holland, when no hope appeared of obtaining a national Synod, and when the controversies were confined within the boundaries of the churches of Holland alone; but now, because the calling of a national Synod had been decreed, and the evil had diffused itself through all the provinces, so that it could not be taken away by the Synod of one province, it was at this time altogether unreasonable to think of a provincial Synod, for the composing of these controversies. Because, in like manner, as it behoved particular Synods, in each of the provinces, to precede the national Synod; so in Holland also, both North and South (Holland) particular Synods would precede. Yet the Remonstrants, by their favorers, pressed eagerly and urged such a Synod; either, because they thought, that it would less obstruct their cause, as they had in Holland so many great men and even pastors favoring them; or that they might by this tergiversation absolutely hinder the calling of the national Synod. But when they themselves saw, that this demand was too unjust for them easily to persuade (the granting of) it; they fled to a new exception, and desired (or proposed) that this case should be deferred, (or reserved) to a general council (*œcumenicam.*) But it was answered them,

That it was most uncertain, whether or when a general council could be called; yet that these evils required a present remedy, and that this national (Synod) about to be called by the Illustrious and most powerful the States General, would be as it were an œcumenical and general (council;) when deputies from almost all the reformed churches would be present at the same. If they should account themselves aggrieved by the judgment of such a Synod, it would always be entire and lawful to them to appeal from this national to a general council; provided only, that in the mean time they obeyed the judgment of the national Synod. By these evasions and subterfuges they effected, that the letters of convocation were for some little time delayed; and it was necessary that the day appointed for the meeting should be changed and deferred.*

In the mean while that most Illustrious person, Dudley Carleton, in the convention of the Illustrious and most powerful the States General, publicly complained, that the honor of his master, the most Serene the King of Great Britain, had been very unworthily and impudently reviled, in the infamous libel (or pamphlet) *Bilancis*, which the Remonstrants, even after the edict of their Highnesses, had taken care should be printed again, having been translated into the French language; and having briefly and solidly refuted most of the objections of the Remonstrants, he explained to the Illustrious and most powerful the States General, what method the most powerful King of Great Britain was accustomed to employ, in settling controversies concerning religion or doctrine; which, because it agreed with the decree of the Illustrious the States General, it more and more confirmed their Illustrious Highnesses in this holy determination. The most ample also the Magistracy of the city of Amsterdam, having communicated counsel previously with the pastors of that church, and others called together for this cause, propounded in writing many and very weighty reasons, in the convention of the Illustrious the States of Holland and West Friesland, in which it was most evidently demonstrated, that these controversies could not be determined at this season by any other method, than by a national Synod; at the same time they most solidly answered

* The conduct of the Remonstrants on this occasion, evidently resembled that of an accused person, who, instead of demanding a fair trial, objects to the authority of the court, challenges the jurymen, and endeavors to find out flaws in the indictment, and adopts every evasion to escape the trial, which can be suggested by his solicitor or counsel.

all the objections of the Remonstrants, and all their projects, concerning a provincial Synod, and also concerning a general council. Soon after likewise the most ample the Magistracy of the city of Enchusen, having exhibited many reasons, in writing also, approved the same. These reasons were afterwards made public; that it might be evident to all men, how unjustly the Remonstrants and their favorers acted, because they obstinately resisted the calling of a national Synod, by these new projects, and eluded (*subterfugerent*) its decision.

The illustrious the States General, as they judged that this thing so entirely necessary, and for the most just and weighty causes already decreed, was not to be any longer delayed, on account of projects and shiftings of this kind; again decreed, that the convocation of a national Synod, without any delay or adjournment, should be immediately instituted; and they determine, that the city Dordrecht (or Dort) should be the place of its meeting; the day, the first of the next November. When some persons among the States of Holland and West Friezland, favoring the cause of the Remonstrants, opposed themselves to this decree, in the convention of the Illustrious and most powerful the States General, who complained, that an injury was done to the majesty, the right, and finally, the liberty of that province; the Illustrious and most powerful the States General, declared by public letters, that they did not purpose, by this convocation of a national Synod, that any thing should be taken away from, or lessened in the majesty, right, or liberty, of any province; but that this was the sincere intention of their Highnesses, that without any prejudice of any province, and even of the union and confederation, by the ordinary decision of a national Synod, the ecclesiastical controversies alone that had arisen concerning doctrine, which pertained to all the reformed Belgic churches, should lawfully be determined to the glory of God, and the peace of the republic and of the churches. They then addressed letters to the States of each of the provinces, in which they declared, that it had been determined by them, to call together, in the name of the Lord, from all the churches of these provinces a national Synod, on the first of November ensuing; that by this method the controversies which had arisen in the same churches, might be lawfully examined and settled in a beneficial manner, (truth being always preserved.) At the same time they admonished them, that as soon as they could, they would call a provincial Synod in their own provinces, after the accustomed manner; from which six pious and learned

men, and greatly loving peace ; namely, three or four pastors, with two or three other proper persons, professing the reformed religion, might be deputed, who in the aforementioned national Synod, according to the laws constituted by them, (a copy of which they transmitted,) might examine those controversies and take them away, truth being preserved, (or safe, *salva veritate*.) To the Gallo-Belgic churches also (of French Flanders,) which used to constitute a peculiar Synod among themselves, seeing they had been dispersed through all these provinces, they addressed letters of the same kind. These letters having been received, the Illustrious the States of each of the provinces, called together the provincial or particular Synods of their own churches ; in which the grievances might be proposed which were to be carried to the national Synod, the persons to be sent out to the same be deputed, and the commands with which these were to be furnished, framed by the common suffrages of the churches. These things were transacted in each of the provinces, in the manner hitherto in use in these reformed churches ; except that in Holland and in the province of Utrecht, because of the very great number of the Remonstrants, the customary method could not in all things be observed. For when in Holland separations had been made in some of the classes, so that the Remonstrants held their own class-meetings apart, and the other pastors their's also ; it seemed proper to the most Illustrious the States of that province, that of the classes, in which a separation of this kind had not been made, four should be deputed by the majority of votes, in the manner hitherto customary, who with the ordinary power might be sent forth to the particular Synod ; but in the other classes, for the sake of avoiding confusion, the Remonstrants should appoint two, and the other pastors in like manner two, who might be sent with equal power to the particular Synod. In the province of Utrecht, the churches had not been distributed into certain classes ; wherefore it pleased the most Illustrious the States of that province, that all the Remonstrants should meet together apart in one Synod ; but the rest of the pastors, who did not follow the opinion of the Remonstrants, of whom there still remained no small number, in another (Synod ;) and that from each Synod and party, three should be sent forth to the national Synod with the power of judging. But the church of Utrecht, as it had been torn asunder into parties, of which the one followed the opinion of the Remonstrants, but the other disapproved of it ; and this (party) recently set

at liberty from the oppression of the Remonstrants, had not made provision for stated pastors, but used at that time the ministry of John Dipetzius, a pastor of Dort; it so happened that he was lawfully deputed by another Synod, in the name of the churches of Utrecht, which did not follow the opinion of the Remonstrants. But when the Synod of the churches of Gueldria and Zutphan, had been assembled at Arnhem, the Remonstrant deputies from the class of Bommellien refused to sit along with the rest, unless previously certain conditions had been performed to them, which the Synod judged to be opposed to the decree of the Illustrious the States. And when ten articles had before this been offered by the Remonstrants of the class of Neomage, Bommelli, and Tiel, to the Illustrious the States of Gueldria, and to the counsellors of the same, which they intimated to be taught by the rest of the pastors; it had been enjoined on them, that they should publicly name those pastors who taught these things, in order that they might be cited before the Synod, that it might in a legal manner be examined, whether the matter were so indeed. For it was evident (*constabat*) that those articles had been framed by the Remonstrants in a calumniating manner, in order to excite odium (*ad conflandam invidiam*) against the rest of the pastors, before the Supreme magistracy. But they were not able to name any one in the whole province, except the pastor of Hattemis, who had abundantly cleared himself to the class; and when the Synod nevertheless was willing to cite him, that he might be heard before them, the Remonstrants no further pressed it. Certainly Henry Arnoldi, a pastor of Delph, who was present in the name of the churches of South Holland, declared that there was no one in South Holland who approved or taught these things.* Therefore the Synod severely reproved them for these atrocious calumnies; and at the same time declared, that the churches of Gueldria did not embrace or approve the doctrine contained in these articles, as it was set forth by them; though there were in them some sentences, which, taken apart, and in an accommodating sense, could not be disap-

* In like manner it is at this day confidently asserted by writers, who, on one account or another, are regarded as worthy of credit; and thus it is generally believed, that there are a numerous set of men in Britain, called Calvinists, or Methodists, or evangelical preachers, who preach doctrines, defined and stated by the writers, and justly deemed absurd and pernicious; who, if they were thus authoritatively called on to prove their assertions, would scarcely be able to substantiate the charge on one individual of the whole company.

proved. Then at length, having confessed the crime of a calumny into which they had been driven (*impactæ calumniæ,*) they requested forgiveness of it (*eam deprecati sunt.*) There was then drawn up in the same Synod, a state of the controversy between the Remonstrants and the rest of the pastors, which afterwards was exhibited to the national Synod. And as there were many pastors in that province, of whom some had been suspected of various other errors besides the five articles of the Remonstrants, others had illegally intruded into the ministry, and finally others were of profligate life; some of them having been cited before the Synod, for these causes were suspended from the ministry; but by no means because of the opinion contained in the five articles of the Remonstrants, which were reserved to the national Synod. The cause of the rest, having been left in the name of the Synod, was referred to some persons deputed by it, to whom the Illustrious the States likewise joined their own delegates. These causes, having been fully examined in their classes, they suspended certain of them from their ministry, and others they entirely removed.

In the mean while the Illustrious the States General, when they had several times commanded those of Utrecht especially, to dismiss the new soldiers, and those who, it appeared, had been levied for this purpose also, that the execution of the decrees of the future national Synod, if perhaps the Remonstrants could not approve of them, might be hindered by an armed force; determined that all these soldiers, of which there were now some thousands, should, as soon as possible, be disbanded and discharged by their authority. And when this measure had been carried into effect by the most Illustrious the Prince of Orange, with incredible fortitude of soul, prudence, dexterity, and promptitude, without any effusion of blood; and their principal officers, who had endeavored by force to resist this disbanding of them, had been committed to custody; John Utenbogardus, James Taurinus, and Adolphus Venator, conscious in themselves of criminality, (*male sibi consci,*) having deserted their churches, fled out of federated Belgium; as likewise did a short time after Nicolas Grevinchovius, having been cited by the court of Holland to plead his own cause. And when a particular Synod in South Holland had been called at Delph, most of the Remonstrants, despising the before mentioned decree of the Illustrious the States, refused to depute any person to the Synod; and, having presented a little suppliant book (*libello supplicæ*) to the

Illustrious the States of Holland and West Friezland, they petitioned that, instead of the national Synod now proclaimed, another convention instituted according to the same twelve conditions, which those who were cited afterwards laid before the national Synod, might be called. The Illustrious the States, having heard the judgment of the Synod of Delph concerning this demand, (which also was inserted in these acts,) commanded them to obey the constituted order, and the mandates of the Illustrious the States; and moreover, fully to state their opinion comprised in writing, concerning the articles proposed in the conference at Delph, in the year 1613; and to add all their considerations, which they had respecting the Confession and Catechism of these churches. They exhibited the declaration of their opinion on the before mentioned articles, which afterwards, having been translated into Latin by the delegates of this Synod, was communicated to the national Synod: but, in the place of considerations, they sent some things gathered out of the writings of certain learned men, as if opposite to the Confession and the Catechism.

Before this Synod, John Utenbogardus, and Nicolas Grevinchovius were cited: and when the former, as a fugitive (*profugus*), dared not to appear, but the latter contumaciously refused, the accusations produced against them having been examined, each of them was, by the judgment of this Synod, removed from the ecclesiastical ministry. But when in South Holland, besides these two, there were many others, of whom the most, in these dissensions, had been obtruded on unwilling churches, without a lawful vocation; and others, who besides these five articles, had moreover scattered many Socinian errors, others had grievously offended the churches by wicked and turbulent actions, and others finally led a profane life; it was judged necessary, in order that the churches should be purified from these scandals, and the discipline of the clergy as it is called, which had fallen into decay, should at length be restored, that all these disorderly (*αλακτες*) pastors should be cited, that they might render before the Synod, an account, as well of their vocation, as of their doctrine, and also of their life; which seemed proper to be done, even for this cause also, before the national Synod, that if perhaps any should deem themselves aggrieved by the sentence of the Synod, or its deputies, they might appeal to the judgment (of the national Synod.) Certain of these appeared, whose causes having been duly examined, some of them were suspended from

their office, and other wholly set aside. But as to those, who because of the shortness of the time, having been cited, could not be heard, and those, who, having been cited, had not appeared; five pastors were deputed, to whom the Illustrious the States joined also three deputies, who might take cognizance of their cause, and give sentence upon it in the name of the Synod. But it was expressly enjoined to these deputies, not to fix any censure on any one, because of the opinion expressed in the five articles of the Remonstrants; forasmuch as the judgment concerning the same had been reserved entire to the national Synod. But they, though they every where, on the afore mentioned most weighty causes, even during the national Synod, suspended many, partly from the office of teaching, and partly entirely set them aside; yet marked no one with any censure because of the opinion of the five articles, as it may be evidently shewn from their very acts.* In North Holland, matters were conducted after the same method, in the Synod of Horn, in which the pastors of Horn, John Valesius, John Rodingenus, and Isaac Welsingius, having been suspended from the office of teaching, appealed to the national Synod. And when the deputies of this Synod, along with the delegates of the Illustrious the States, examined, in the Class of Alcmár, the cause of John Geustran, a pastor of Alcmár, and of Peter Geustran, his brother, a pastor of Egmond; it was detected, that they had been evidently addicted to the blasphemous and execrable errors of Socinus, as it appears from their own confession; which, because it was publicly read in the national Synod, with the horror of all men, is likewise inserted in these acts. In the Synod of the Transisulanian churches, some of the Remonstrants were commanded to render an account of their doctrine and actions; and when among them four pastors of the church of Campe, Thomas Goswin, Assuerus Matthisius, John Scotlerus, and above all Everard Vosculius, had been accused of many errors, and of various turbulent actions; the cause having been examined, it seemed good to reserve it for the national Synod; even as it was afterwards brought before the same. In the other provinces, because no manifest Remonstrants were found, the Synods there held, duly prepared all things with less labor, after the accustomed manner, for the national Synod.

* The appeal is thus made to the registered acts of these deputies, evidently because they had been, or were likely to be misrepresented by the favorers of the Remonstrants; as, beyond doubt, they generally have been to this very day.

In the mean time, the most Illustrious and powerful the States General had addressed letters to the most Serene and powerful James I. King of Great Britain, to the deputies of the reformed churches of the kingdom of France, to the most Serene the Elector Palatine, and the Elector of Brandenburg; to the most Illustrious the Landgrave of Hesse; to the four reformed republics of Helvetia, (Switzerland,) the Tigurine, Bernessian, Basilian, and Schaphusian; to the Illustrious and generous the counts of Correspondentia and Wedevarica; to the republics of Geneva, Bremen, and Emden, in which they requested, that they would deign to send from them to this Synod, some of their own theologians, excelling in learning, piety, and prudence, who might earnestly labor by their counsels and decisions, along with the rest of the deputies of the Belgic churches, to settle those controversies, which had arisen in these Belgic churches, and to restore peace to the same.

All these things having been duly prepared and completed, when at the appointed time as well the deputies of the Belgic churches, as also the foreign theologians, a few excepted, had met together at Dordrecht, (or Dort,) that national Synod was begun in the name of the Lord, on the 13th day of November (1618.) But in this Synod, what now was actually done, the prudent reader may copiously (*prolixè*) know from the acts of the same, which now are published for the favor (satisfaction, *gratiam*) and use of the reformed churches. It hath seemed good also, that to these acts should be joined, besides other writings exhibited to this Synod, the judgments also of the theologians, concerning the five articles of the Remonstrants as they were proposed in the Synod; by which they may more fully know, by the same, on what passages of Scripture, and on what arguments, the canons of the reformed church do rest. It is not to be doubted, but that the prudent reader will discover in these judgments, the highest and most admirable agreement. If perhaps in less matters a certain diversity appear; even this will be an argument, that a due liberty of prophesying and judging flourished, in this venerable convention; but that all, notwithstanding, by concurring opinions, agreed in the doctrine expressed in the canons of this Synod; of whom all and every one, (not one indeed excepted, or declining to do it,) subscribed to testify this consent.

But all the reformed churches are requested, willingly to embrace, preserve, and propagate this orthodox doctrine, so

solemnly in this Synod, explained and confirmed from the word of God; and transmit it to all posterity, to the glory of divine grace, and the consolation and salvation of souls. And at the same time also favorably to receive the pious, and never sufficiently to be celebrated zeal and earnest endeavor of the most Illustrious and mighty the States General of federated Belgium, for preserving the purity (*sinceritate*) of the reformed religion; and also to follow up with their favor, the diligence and piety, in maintaining the same, of so many doctors, of distinguished churches, who were present at this Synod; and, above all things it is requested, that they would earnestly entreat the most high and gracious God (*optimum maximum*) that he would indeed benignly preserve the Belgic churches, and, in like manner, all others professing with them the same orthodox doctrine, in the unity of the faith, in peace and tranquillity; and that he would inspire a better mind into the Remonstrants themselves, and all others who are involved in error;* and by the grace of his own Spirit, would at length, some time lead them to the knowledge of the truth, to the glory of his own divine name, the edification of the churches, and the salvation of us all; through our Lord and Saviour Jesus Christ; to whom with the Father, and the Holy Spirit, the one, true and immortal God, be praise, and honour, and glory, for ever and ever. Amen.†

* "That it may please thee to bring into the way of truth, all such as have erred and are deceived." Litany. The Calvinism of the Synod did not, it seems, prevent their prayers for those who, as they supposed, were in error. It did not lead them to treat their most eager opponents, as *reprobates*, and give up as necessarily consigned to destruction; as many ignorantly suppose, or confidently assert, that decided Calvinists do, even with malignity and malignant satisfaction. So greatly are they calumniated!

† "Accordingly a Synod was convoked at Dordrecht in the year 1618, by the counsels and influence of prince Maurice, &c." Mosheim, vol. v. p. 450. "Our author always forgets to mention the order issued by the States General, for the convocation of this famous Synod; and by his manner of expressing himself, and particularly by the phrase, (*Mauritio auctore*,) would seem to insinuate, that it was by this prince, that the assembly was called together. The legitimacy of the manner of convoking this Synod was questioned by Olden-Barneveldt, who maintained that the States General had no sort of authority in matters of religion; affirming that this was an act of sovereignty, that belonged to each province separately, and respectively." Maclaine, *Ibid.*

It was by means of these disputes, about the ecclesiastical authority, (which all parties supposed to be possessed by some of them,) that the union of the confederated States was endangered in this controversy.

"Dr. Mosheim, however impartial, seems to have consulted more the

authors of one side than of the other, probably because they were more numerous, and more generally known. When he published this history, the world had not been favored with *The Letters, Memoirs and Negotiations* of Sir Dudley Carleton, which Lord Royston (afterwards Earl of Hardwicke) drew from his inestimable treasure of historical manuscripts, and presented to the public, or rather at first to a select number of persons, to whom he distributed a small number of copies, printed at his own expense. They were soon translated both into Dutch and French: and, though it cannot be affirmed, that the spirit of party is no where discoverable in them; yet they contain anecdotes with respect both to Olden-Barneveldt and Grotius, that the Arminians, and the other patrons of these two great men, have been studious to conceal. These anecdotes, though they may not be sufficient to justify the severities exercised against these eminent men, would, however, have prevented Dr. Mosheim from saying, that he knew not on what pretext they were arrested." Mosheim, vol. v. p. 449, 450. Note by Maclaine.

In a political contest for authority, between prince Maurice and his opponents, in the States General, the Remonstrants favored his opponents, and the Contra-Remonstrants were attached to him. The prince's party at length prevailed, and, "the men who sat at the helm of government, were cast into prison. Olden-Barneveldt, a man of wisdom and gravity, whose hairs were grown grey in the service of his country, lost his life on the public scaffold, while Grotius and Hoogerberts were condemned to perpetual imprisonment; under what pretext, or in consequence of what accusations or crimes, is unknown to us." Mosheim, vol. v. p. 448, 449.

THE JUDGMENT

OF THE

NATIONAL SYNOD OF THE REFORMED BELGIC CHURCHES,

Held at Dort, in the years of our Lord, 1618, 1619 ;

AT WHICH VERY MANY THEOLOGIANS OF THE REFORMED CHURCHES OF GREAT BRITAIN, GERMANY, AND FRANCE, WERE PRESENT ; CONCERNING THE FIVE HEADS OF DOCTRINE CONTROVERTED IN THE BELGIC CHURCHES.

(Published on the fifth of May, A. D. 1619.)

PREFACE.

In the name of our Lord and Saviour Jesus Christ. Amen.

Among very many comforts, which our Lord and Saviour Jesus Christ hath given to his own church militant, in this calamitous pilgrimage ; that which he left unto it, when about to go away to his Father, into the heavenly sanctuary, saying, "I am with you at all times, even unto the end of the world," is deservedly celebrated. The truth of this delightful promise shines forth in the church of all ages, which, whilst it has been besieged from the beginning, not only by the open violence of enemies, but also by the secret craftiness of seducers, truly if at any time the Lord had deprived it of the salutary guard of his own promised presence, had long since been either crushed by the power of tyrants, or seduced into destruction by the fraud of impostors.

But that good Shepherd, who most constantly loveth his flock, for which he laid down his life, hath always, most seasonably, and often by his own right hand stretched forth, most miraculously repressed the rage of persecutors ; and hath also detected and dissipated the crooked ways of seducers, and

their fraudulent counsels; by both demonstrating himself to be most effectually present (*presentissimum*) in his church. Of this thing, an illustrious instruction (*documentum*) exists in the history of the pious emperors, kings, and princes, whom the Son of God hath excited so often for the assistance of his church, hath fired with the holy zeal of his house, and by their help, hath not only repressed the furious rage (*furores*) of tyrants; but also hath procured to his church when conflicting with false teachers, in various ways adulterating religion, the remedies of holy Synods; in which the faithful servants of Christ, by united prayers, counsels, and labors, have valiantly stood for the church, and for the truth of God; have intrepidly opposed themselves against the "ministers of Satan, though transforming themselves into angels of light;" have taken away the seeds of errors and discords; have preserved the church in the concord of pure religion; and have transmitted the genuine (*sincerum*) worship of God, uncorrupted, to posterity. With a similar benefit, our faithful Saviour hath, at this time, testified his own gracious presence with the Belgic church, by one means or other (*aliquam*) very much afflicted for many years. For this church, rescued by the powerful hand of God from the tyranny of the Roman antichrist, and the horrible idolatry of popery, (or the popedom, *papatus*;) and many times most miraculously preserved in the dangers of a long continued war; and flourishing in the concord of true doctrine and discipline, to the praise of her God, to an admirable increase of the republic, and the joy of the whole reformed world, James (*Jacobus*) Arminius and his followers, holding out the name of Remonstrants, by various errors, old as well as new; at first covertly, and then openly assaulted, (*tentarunt*;) and while it was pertinaciously disturbed with scandalous dissensions and schisms, they had brought it into such extreme danger, that, unless the mercy of our Saviour had most opportunely interposed in behalf of his most flourishing church, they had at length consumed it with the horrible conflagration of discords and schisms.

But, blessed be the Lord for ever, who, after he had hid his face for a moment from us, (who by many ways had provoked his wrath and indignation,) hath made it attested to the whole world, that he doth not forget his covenant, nor contemn the sighs of his own people. For when scarcely any hope of a remedy, humanly speaking (*humanitus*) appeared; he inspired this mind into the most Illustrious and very powerful

the States General of confederated Belgium,* that, with the counsel and direction of the most Illustrious and valiant the Prince of Orange, they determined to go forth to meet these raging evils, by those legitimate means, which have been sanctioned by the examples of the apostles themselves, and of the Christian church that followed them, during a long course of years, and which have before this been had recourse to (*usurpatæ*) in the Belgic church, with much fruit; and they called a Synod at Dordrecht by their own authority, out of all the provinces which they governed; having sought out towards it both the favor of the most Serene and powerful James, king of Great Britain, and of Illustrious Princes, Counts, and Republics, and having obtained also very many most grave theologians; that, by common judgment of so many divines of the reformed church, those dogmas of Arminius and of his followers might be decided on accurately, and by the word of God alone; that the true doctrine might be confirmed, and the false rejected; and that concord, peace, and tranquillity might, by the divine blessing, be restored to the Belgic churches. This is that benefit of God, in which the Belgic churches exult; and they humbly acknowledge and thankfully proclaim, the compassions of their faithful Saviour. Therefore this venerable Synod, (after a previous appointment and observance of prayers and fasting, by the authority of the Supreme Magistracy, in all the Belgic churches, to deprecate the wrath of God, and to implore his gracious assistance) being met together in the name of the Lord at Dordrecht, fired with the love of God (*divini numinis*) and for the salvation of the church; and, after having invoked the name of God, having bound itself by a sacred oath, that it would take the Holy Scriptures alone as the rule of judgment, and engage in the examination (*cognitione*) and decision of this cause, with a good and upright conscience, they attempted diligently, with great patience, to induce the principal patrons of those dogmas, being cited before them, to explain more fully their opinion, concerning the known five heads of doctrine, and the grounds (or reasons) of that opinion.

But when they rejected the decision of the Synod, and refused to answer to their interrogatories, in that manner which was equitable, and when neither the admonitions of the Synod, nor the mandates of the most honorable and ample the

* See Ezra vii. 27, 28.

delegates of the States General; nor yet even the commands of the most Illustrious and very powerful lords the States General, availed any thing with them, (the Synod) was compelled, by the command of the same lords, to enter on another way; according to the custom received of old, in ancient Synods; and from writings, confessions, and declarations, partly before published, and partly even exhibited to this Synod, an examination of those five dogmas, (or points of doctrine,) was instituted. Which when it was now completed, by the singular grace of God, with the greatest diligence, fidelity, and conscience, (or conscientiousness,) with the consent of all and every one; this Synod, for the glory of God, and that it might take counsel for the entireness (*integritate*) of the saving truth, and for the tranquillity of consciences, and for the peace and safety of the Belgic church, determined that the following judgment, by which both the true opinion, agreeing with the word of God, concerning the aforesaid five heads of doctrine is explained, and the false opinion, and that discordant with the word of God is rejected, should be promulgated.

On this preface, I would make a few remarks:

1. If the expectations, which the persons constituting this Synod, and of those who were concerned in convening it, as to the useful tendency and beneficial effects of such assemblies, were indeed ill grounded, and of course the measure improper; the fault was not exclusively theirs, but that of the age in which they lived, and indeed of almost all preceding ages. Not one of the reformers, or of the princes who favored the reformation, can be named, who did not judge, either a general council, or national councils or Synods of some kind, proper measures for promoting the cause of truth and holiness, and counteracting the progress of schism, heresy, and false doctrine: and in every place, where the reformation was established, assemblies of the rulers and teachers of the church, under one form or other, were employed, either in framing, or sanctioning, the articles of faith, adopted in each church, and in regulating the several particulars respecting the doctrine to be preached, the worship to be performed by those who constituted each church, and the terms of officiating as ministers, in their respective societies. The sys-

tem of independency, and *individuality*, so to speak, either of separate congregations, or ministers, or Christians, without any such common bond of union or concert, had not then been thought of, at least in modern times. And at this day, while numbers suppose that they steer their course at a distance from the rocks which endangered the first reformers, as well as the whole church in former ages, it may well be questioned whether they do not run into the opposite extreme. Solomon says, or God himself by him, "In the multitude of counsellors there is safety;" yet who does not know, that through the evil dispositions, and selfish conduct of those, who constitute the counsellors, and senates, and parliaments of different nations, such abuses often occur in them, as form a manifest exception to this general maxim? Yet who does not also see, that parliaments, and counsellors, and laws, are in themselves very desirable; and far preferable to every thing being settled by the sole will or caprice of every one, who by any means obtains authority? or, that every man should do that which is right in his own eyes, as when there was no king in Israel? The abuse alone is the evil, and to be guarded against: the thing is allowedly beneficial.

The apostles themselves, when consulted by Paul and Barnabas, did not settle the question proposed to them by their own direct authority: but "the apostles and elders came together for to consider of this matter." (Acts xv. 6.) It is evident that some, even in "that first *general council*," as it is very improperly called, had strong prejudices against the measure which was finally decided on: yet its decrees proved a blessing of no small magnitude to the churches of Christ, whether constituted of Jewish or Gentile converts. Now, a measure thus sanctioned, cannot be *evil in itself*: though general councils and Synods should have in *many or most* instances, been productive of far greater evil than good. The fault lay in the motives, the corrupt passions, and wrong state of mind and heart of those who convened, and of those who constituted them, (that is, in the abuse of the thing,) not in the thing itself.

The apostles by their own authority might have decreed the same things, and have said, "It seemed good to the Holy Ghost and to us, &c.:" but they were not led by the Spirit of inspiration, to adopt this method: they did nothing by absolute authority; it does not appear that any thing directly miraculous, or of immediate revelation, concurred in their decision. It was the result of arguments drawn from facts,

and from the holy Scriptures, under the teaching of the Holy Spirit, not materially differing from what uninspired men, of the same character and heavenly "wisdom, without partiality and without hypocrisy" might have formed, under the mere ordinary teaching and superintendence of the same Spirit. Now, it is not impossible for God to raise up elders and teachers, bearing this holy character, and endued with this heavenly wisdom, in other ages and nations, who, coming together to consider of those things which corrupt the doctrine, worship, and purity, or disturb the peace of the church, may form and promulgate decisions, so evidently grounded on a fair interpretation of the sacred oracles, and so powerfully enforced by the character and influence of those concerned, as, by the divine blessing, may produce the most extensively beneficial effects.

General councils, so called, convened by the concurring authority of many princes and rulers, over rival nations, are not likely to come to any such scriptural decisions; and the history of general councils is certainly suited exceedingly to damp our expectations from them. But the history of the reformation, both on the continent and in this land, produces many instances of conventions, under one name or other, in which the rulers and teachers of the church, under the countenance of princes who favored the cause of truth and holiness; came to such decisions, in the most important matters, as proved very extensive and permanent benefits to mankind, and which could not have been expected without united deliberations and determinations of this kind. The ministers and members of the establishment, in this land, at least, must be allowed to think that this was the case, in the framing of our articles, liturgy, and homilies.

It is true that afterwards, *convocations* became useless, or even worse than useless, and so sunk into disuse: but this was not until the spirit of wisdom and piety, which actuated our first reformers, had most grievously declined, and made way for a political and party spirit, in the persons concerned. Thus the *abuse* of the measure, not the measure itself, must bear the blame.

2. I observe from this preface, that the members of the Synod of Dort, in the most solemn manner, and in the language at least of genuine piety, declare the awful obligations under which they brought themselves, to decide the controverted questions according to the Holy Scriptures alone, and their full consciousness that they had discharged this obli-

gation in an upright manner. The names annexed to their decisions certainly include among them a great proportion of the most able protestant and reformed theologians in Europe: and who can doubt the sincerity of these professions, when coming from such men as Bishops Davenant and Ward, and those with whom they thus cordially united?—Prejudices, mistakes, and faults of many kinds may be supposed in them; but the candid and pious mind recoils from the idea, that the whole was *direct and intended hypocrisy*.

In fact, I must give it as my opinion at least, that they did fulfil their solemn engagement; and must confess, *that fewer things appear to me unscriptural, in these articles, than in almost any human composition which I have read upon the subject*. Of course I expect that Anti Calvinists will judge otherwise, and even many Calvinists; yet surely every candid man will allow, that they honestly meant thus to decide, and thought that they had thus decided.

It may also be seen in the course of this work, that their doctrine accorded with the Belgic articles before in force among them, to which the Contra-Remonstrants had all along appealed.

3. I would observe, that they seem to have aimed at too much in their deliberations and decisions; not too much for an *ordinary controversial* publication, but too much for an *authoritative standard*, to be entirely received and adhered to by all the ministers of religion and teachers of youth in the Belgic churches. I should indeed say, *far too much*. And here, I again avow my conviction of the superior wisdom bestowed on the compilers of our articles, on the several points under consideration; in which, while nothing essential is omitted or feebly stated, a generality of language is observed, far more suitable to the design, than the decrees of this Synod, and tending to preserve peace and harmony among all truly humble Christians, who do not in all respects see eye to eye, yet may “receive one another, but not to doubtful disputations:” whereas the very exactness, and particularity, into which, what I must judge, scriptural doctrine is branched out, and errors reprobated, powerfully counteracted the intended effect, and probably more than any thing else, or all other things combined, has brought on this Synod such decided but unmerited odium and reproach.

4. I would observe, that using the arm of the magistrate, and inflicting penalties on those who stood out against the decisions of the Synod, not being mentioned in the preface,

will more properly be considered, in another stage of our progress. But had the decrees been promulgated, and compliance with them demanded, from all who acted as ministers of religion, or teachers of youth in the established seminaries of the Belgic church; with simply the *exclusion* from such stations, of those, who declined compliance, or violated their engagements to comply; while a toleration was granted, as at present in Britain, either to preach, or teach in other places or schools; the terms might indeed have been considered as too strict, and requiring more than could reasonably be expected; but, in other respects, it does not appear, that the conduct of the Synod would have been blameable. For, every body or company of professed Christians, down from established national churches, to independent dissenting congregations, prescribe terms of communion, or of officiating as ministers on those, who desire *voluntarily* to join them, and exclude such as decline compliance.

How far the revenues, in the Belgic churches could, with any propriety, have been shared, and any portion of them allotted, to what we might call the dissenting teachers, I am not prepared to say. But, as toleration (in this sense at least) was no part of the system at the reformation in any country; the ancient revenues for religious purposes, as far as they were preserved for those uses, of course were allotted to the established ministers in the different churches. Neither *dissenters*, nor *provision* for dissenters, were thought of; and it would afterwards have been expecting too much in general, to suppose that they who found themselves in possession of these revenues, would voluntarily share them with the dissenters, or that rulers would venture to compel them. Yet, if to a full toleration, something had publicly been allotted towards the support of *peaceful* and *conscientious* dissenting teachers; it would, as it appears to me at least, have had a most powerful effect in diminishing acrimony, silencing objections, and promoting peace and love.

ARTICLES OF THE SYNOD OF DORT.

“The Articles of the Synod of Dort, Heylin introduces in this manner:—‘Because particular men may sometimes be mistaken in a public doctrine, and that the judgment of such men, being collected by the hands of their enemies, may be unfaithfully related; we will next look on the conclusions of the Synod of Dort, which is to be conceived to have delivered the genuine sense of all the parties, as being a representative of all the Calvinian churches of Europe, (except those of France,) some few Divines of England being added to them. Of the calling and proceedings of this Synod we shall have occasion to speak further in the following chapter. At this time I shall only lay down the results thereof in the five controverted points (as I find them abbreviated by Dan. Tilenus) according to the heads before mentioned in summing up the doctrine of the Council of Trent.’”*

A few things may here be noted. Is it very probable that such decided Anti Calvinists as Heylin or Collier should be impartial, in their account of this celebrated Synod? Is it to be supposed, that there was no difference of sentiment among the persons of whom it was composed? Were four divines an adequate representation of all the Calvinists in England? Did not one, or more, of all these four, dissent from the decisions of this Synod? Were other protestant countries represented in any great degree more adequately? Were not the leading men greatly embittered with personal enmities, and the spirit of persecution and resentment? Did not political interests, and the spirit of party, still more embitter the spirits, or sway the deliberations and conclusions of the Synod? And therefore are all the Calvinists who lived at that time, or who now live, or whoever shall live, to be judged according to the proceedings of the Synod of Dort? It would be no difficult undertaking, by such a procedure, to fix very heavy charges

* Refutation of Calvinism, p. 566.

on the whole body of Anti Calvinists in Europe and in the world: but attempts of this kind prove nothing; except a disposition to act the part of a special pleader in the controversy, rather than that of an impartial judge. As I, however, had met with the same abstract of the articles of this Synod, in other publications more favorable to Calvinism, I had no suspicion that these were not the real articles of the Synod, but an abbreviation, (yet with several clauses also *added*,) an abbreviation by avowed opponents. But the Christian Observer first excited a suspicion that these were not the real articles of the Synod; and led me to inquire after a copy of those articles, which are indeed immensely more discordant with the abbreviations, than I could have previously imagined. But let the attentive reader judge from the following literal translation of these articles, &c. as contained in the *Sylloge Confessionum*, Oxford, 1804.

CHAPTER I.

OF THE DOCTRINE OF DIVINE PREDESTINATION.

ART. 1. As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, "All the world is become guilty before God." Rom. iii. 19. "All have sinned, and come short of the glory of God." 23. And "The wages of sin is death." Rom. vi. 23.*

2. But "in this is the love of God manifested, that he sent his only begotten Son into the world, that every one who believeth in him should not perish, but have everlasting life." 1 John, iv. 9. John iii. 16.

3. But that men may be brought to faith, God mercifully sends heralds of this most joyful message, to whom he willeth, and when he willeth, by whose ministry men are called to repentance, and faith in Christ crucified. For "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14, 15.

4. They who believe not the gospel, on them the wrath of

* Gal. iii. 10. 22. "In every person born into the world, it (original sin,) deserveth God's wrath and damnation." Art. ix.

God remaineth: but those who receive it, and embrace the Saviour Jesus with a true and living faith, are, through him, delivered from the wrath of God, and receive the gift of everlasting life (*ac vita eterna donantur.*)*

5. The cause or fault of this unbelief, as also of all other sins, is by no means in God, but in man. But faith in Jesus Christ, and salvation by him, is the free gift of God: "By grace are ye saved, through faith, and that not of yourselves, *it is the gift of God.*" Eph. ii. 8. In like manner, "It is given you to believe in Christ." Phil. i. 29.†

6. That some, *in time*, have faith given them by God, and others have it not given, proceeds from his *eternal* decree: For, "known unto God are all his works, from the beginning of the world." Acts xv. 18. Eph. i. 11.‡ According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe: but the non-elect he leaves, in just judgment, to their own perversity and hardness.§ And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of *election* and *reprobation* which is revealed in the word of God. Which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.||

* Rom vi. 23. † See Art. x.

‡ Eph. i. 4, 5. iii. 11. 2 Thess. ii. 13, 14. 2 Tim. 1. 9, 10. Tit. i. 2. 1 Pet. i. 2. 20. Rev. xiii. 8. xvii. 8.

§ "Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which are endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: they through grace obey the calling; they be justified freely, &c." Art. xvii.

|| "As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love to God; so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation." Art. xvii. Whatever method of interpretation be adopted, as to the different parts of this our article; they, who cordially approve it, cannot consistently object to this article of the Synod of Dort, which is entirely coincident with it; and at least not more decided and explicit.

7. But election is the immutable purpose of God, by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and Head of all the elect, and the foundation of salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his own word and Spirit; or he decreed himself to give unto them true faith,* to justify, to sanctify, and at length powerfully to glorify them, having been kept in the communion of his Son; to the demonstration of his mercy, and the praise of the riches of his glorious grace, as it is written: "God hath chosen us in Christ before the foundations of the world were laid, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath freely made us accepted to himself in that Beloved One." Eph. i. 4—6. And in another place, "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

8. This election is not multiform, but one and the same of all that shall be saved, in the Old and New Testament, seeing that the Scripture declares the good pleasure, purpose, and counsel of the will of God, by which he has, from eternity, chosen us to grace and glory: both to salvation and the way of salvation, which he hath "before prepared that we should walk in it.†"

9. This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite cause* or condition in the man who should be elected, but *unto* faith, and *unto* the obedience of faith, holiness, &c. And, therefore, (or truly, *proinde*) election is the fountain of every saving benefit; whence faith, holiness, and the other salutary gifts, and finally, eternal life itself, flow

* "We believe that the Holy Spirit dwelling in our hearts, imparts to us true faith, that we may obtain the knowledge of so great a mystery." Belgic Confession.

† 2 Thess. ii. 13, 14. 1 Pet. i. 2.

as its fruit and effect, according to that word of the apostle : “He hath chosen us” (not because we *were*, but) “that we *might* be holy, and without blame before him in love.” Eph. i. 4.

10. Now the cause of this gratuitous election, is the sole good pleasure of God :* not consisting in this, that he elected into the condition of salvation certain qualities or human actions, from all that were possible ; but in that, out of the common multitude of sinners, he took to himself certain persons as his peculiar property, according to the Scripture : “For the *children* being not yet born, neither having done any good or evil, &c. it is said,” (that is, to Rebecca,) “The elder shall serve the younger : even as it is written, Jacob have I loved, but Esau have I hated.” (Rom. ix. 11—13.) And, “As many as were ordained (*ordinati*) to eternal life, believed.” Acts. xiii. 48.

11. And as God himself is most wise, immutable, omniscient, and omnipotent ; so, election made by him can neither be interrupted, changed, recalled, nor broken off ; nor can the elect be cast away, nor the number of them be diminished.

12. Of this, his eternal and immutable election to salvation, the elect, though by various steps, and in an unequal measure, are rendered certain (or assured ;) not indeed by curiously scrutinizing the deep and mysterious things of God ; but by observing in themselves, with spiritual delight and holy pleasure, the infallible fruits of election described in God’s word ; such as true faith in Christ, filial fear of God, sorrow for sin, according unto God (*λυπη κατα Θεον*—“Godly sorrow,” †) hungering and thirsting after righteousness, &c. †

13. From the sense and assurance (*certitudine*) of this election, the children of God daily find greater cause of humbling themselves before God, of adoring the abyss of his mercies, of purifying themselves, and of more ardently loving him reciprocally, who had before so loved them : so far are they from being rendered, by this doctrine of election, and the meditation of it, more slothful in observing the divine commands, or carnally secure. § Wherefore, by the just judg-

* Matt. xi. 26. Eph. i. 5. 1 Tim. i. 9. Jam. i. 18.

† 2. Cor. vii. 10. Gr.

‡ How different is this from the generally circulated opinion, that they who believe election, in the Calvinistic sense, are taught to assume it a certainty, that they are the elect without further evidence ! In this the vehement opposers, and the perverters of the doctrine, seem to coincide ; but no more with the Synod of Dort, than with St. Peter’s exhortation. 2 Pet. i. 5—10.

§ 1 Cor. xv. 58. Col. iii. 13, 14. 1 John, iii. 2, 3.

ment of God, it is wont to happen to those who either are rashly presuming, or idly and frowardly *prating* (*fabulantes*) about the grace of election, that they are not willing to walk in the ways of the elect.

14. But as this doctrine of divine election, in the most wise counsel of God was predicated by the prophets, by Christ himself and by the apostles, under the Old, as well as under the New Testament, and then committed to the monuments of the sacred Scriptures; so it is to be declared at this day by the church of God, to whom it is peculiarly destined, with a spirit of discrimination, in a holy and religious manner, in its own place and time, all curious scrutinizing the ways of the Most High being laid aside: and this to the glory of the most holy divine name, and for the lively solace of his people.*

15. Moreover, Holy Scripture doth illustrate and commend to us, this eternal and free grace of our election, in this more especially, that, it doth also testify all men not to be elected, but that some are non-elect, or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves, and not to bestow on them living faith, and the grace of conversion; but, having been left in their own ways, and under just judgment, at length not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them to the manifestation of his own justice. † And this is

* Election, as a part of divine revelation, and of the "whole counsel of God," must be preached: we must "not shun to declare it;" for in doing so, what do we, but presume ourselves wiser than he who revealed it as a part of his counsel; and decide that it ought not to have been revealed? But this declaration must be made, with "discrimination, in a holy and religious manner, &c." Thus declared in its proper connection, application, and *proportion*, as in the sacred scriptures, it will greatly conduce to improve the true believer's character, his humility, gratitude, admiring love of God, meekness, compassion, and good will to man, as well as his comfort and joy of hope. It will also exhibit the gospel of most free and rich grace, in its unclouded glory, cast a clearer light on every other part of divine truth; and secure to the Lord alone, the whole honor of man's salvation. Yet the same doctrine, rashly, indiscriminately, and disproportionately preached; and not properly stated and improved, does immense mischief.

† "He" (God) "secluded from saving grace all the rest of mankind (*except a very small number*) and appointed them by the same decree to eternal damnation, *without any regard to their infidelity and impenitency.*" Heylin's Abbreviation. Is not this a direct violation of the command, "Thou shalt not bear false witness against thy neighbor?" Or are not

the decree of *reprobation*, which determines that God is in no wise the author of sin, (which to be thought of is blasphemy,) but a tremendous, irreprehensible, just judge and avenger.

16. Those who do not as yet feel efficaciously in themselves a lively faith in Christ, or an assured confidence of heart, peace of conscience, earnest desire (*studium*) of filial obedience, glorying in God through Christ, yet nevertheless use the means by which God has promised to work these things in us, ought not to be alarmed by the mention of *reprobation*, nor reckon themselves to be reprobate; but to use diligently the means of grace, and ardently to desire, and reverently and humbly to expect the period of more abounding (or fructifying, *uberius*) grace. And much less should those persons be terrified by the doctrine of reprobation, who, when seriously converted to God, simply desire to please him, and to be delivered from the body of death, yet cannot attain to what they wish in the path of faith and piety; because the merciful God hath promised that he will not “quench the smoking flax, nor break the bruised reed.”* But this doctrine is justly for a terror to those who, forgetful of God and the Saviour Jesus Christ, have delivered themselves wholly to the cares and carnal pleasures of the world, so long as they are not in earnest (*serio*) converted unto God.

17. Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents: pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life.†

18. Against those who murmur at this grace of *gratuitous* election, and the severity of *just* reprobation, we oppose this

Calvinists to be considered as *neighbors* by Anti Calvinists? And do not they who retail the false accusation, *intentionally*, or *heedlessly* share a measure of the criminality? Is this the *moral practice*, which is contended for by Anti Calvinists?

* “Furthermore, we must receive God’s promises, in such wise, as they be generally set forth to us in holy scripture, and that will of God is to be followed, which we have expressly declared to us in the word of God.” Art. xvii. Church of England. John vi. 37—40.

† The salvation of the offspring of believers, dying in infancy, is here scripturally stated, and not limited to such as are baptized. Nothing is said of the children of unbelievers dying in infancy; and the scripture says nothing. But why might not these Calvinists have as favorable a hope of all infants dying before actual sin, as Anti Calvinists can have?

word of the apostle: "O man, who art thou that repliest against God?" Rom. ix. 20. And that of our Saviour: "Is it not lawful for me to do what I will with mine own?" Matt. xx. 15. We indeed, piously adoring these mysteries, exclaim with the apostle "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor! Or who hath first given to him, and it shall be recompensed to him again! For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."*

These eighteen articles concerning predestination are *abbreviated* by Dan. Tilenus, and reported by Heylin, in the following single article.

OF DIVINE PREDESTINATION.

"That God, by an absolute decree, hath elected to salvation, *a very small number* of men without any regard to their faith and obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity and impenitency."

I have long been aware, that there is "no new thing under the sun;"† and that "speaking all manner of evil falsely," of the disciples of Christ, is no exception to this rule; and that misrepresenting and slandering men called Calvinists, has been very general, ever since the term was invented: but I own, I never before met with so gross, so barefaced, and inexcusable a misrepresentation as this, in all my studies of modern controversy. It can only be equalled by the false testimony borne against Jesus and his apostles, as recorded in holy writ. But is that cause likely to be in itself *good*, and of God, which needs to be supported by so unhallowed weapons?

* A more appropriate and scriptural conclusion of these articles, cannot even be imagined.

† Ecc. i. 9, 10.

REJECTION OF ERRORS BY WHICH THE BELGIC CHURCHES HAVE
FOR SOME TIME BEEN DISTURBED.

The orthodox doctrine of election and reprobation, having been stated, the Synod rejects the errors of those,

1. Who teach that "the will of God, concerning the saving of those who shall believe, and persevere in faith and the obedience of faith, is the whole and entire decree of election unto salvation; and that there is nothing else whatever concerning this decree revealed in the word of God." For these persons impose upon the more simple, and manifestly contradict the sacred scripture, which testifies, not only that God will save those who shall believe, but also that he hath chosen certain persons from eternity to whom, in preference to others, (*præ aliis*) he may, in time, give faith and perseverance: as it is written: "I have made known thy name unto the men whom thou hast given me." John xvii. 6. Also, "As many as were ordained unto eternal life believed." Acts xii. 48. And, "He hath chosen us before the foundation of the world, that we should be holy, &c." Eph. i. 4.

2. Who teach that "the election of God to eternal life is of different kinds (*multiplicem*): one, general and indefinite; another, singular and definite: And again, this either incomplete, revocable, not peremptory, or conditional; or else complete, irrevocable, peremptory, or absolute." In like manner, "that one election is to faith, another to salvation: so that there may be an election to justifying faith, without a peremptory election to salvation." This is indeed a comment excogitated by the human brain without the scriptures, corrupting the doctrine of election, and dissolving this golden chain of salvation: "Whom he predestinated, them he also called; whom he called, those he also justified; and whom he justified, those he also glorified." Rom. viii. 30.*

3. Who teach, "that the good pleasure and purpose of God which the scripture mentions in the doctrine of election does not consist in this, that God before selected certain men above the rest (*præ aliis*;) but in this, that God chose, that

* "They be called according to God's purpose by his spirit working in due season; they through grace obey the calling, they be justified freely, they be made the children of God by adoption, they be made like the image of the only begotten Son Jesus Christ, they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity." Art. xvii.

from among all possible conditions, (among which are also the works of the law,) or from the order of all things, the act of faith, ignoble in itself, and the imperfect obedience of faith, should be the condition of salvation; and willed (*voluerit*) graciously to account this instead of perfect obedience, and to judge it of the reward of eternal life. For by this pernicious error, the good pleasure of God and the merit of Christ are enervated, and men are called away by unprofitable disputations, from the truth of gratuitous justification and the simplicity of the Scriptures; and that of the apostle is accused of falsehood: "God hath called us with a holy calling; not of works, but of his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. 1. 9.*

4. Who teach that "in election to faith this condition is pre-required, that man should rightly use the light of nature, that he should be honest, lowly, humble, and disposed for eternal life, as if, upon these things, in some measure, may election depend." For they savour of Pelagius, and by no means obscurely accuse the apostle of falsehood in writing, "Among whom we also had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath made us alive together with Christ, (by grace ye are saved.) And hath raised us up together in heavenly places in Christ Jesus, that in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. ii. 3—9.†

5. Who teach that "election of individuals to salvation,

* "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." Art. xi. "Faith is the only hand which putteth on Christ unto justification; and Christ the only garment which, being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God; before whom otherwise, the weakness of our faith were cause sufficient to make us culpable: yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter." Hooker. The error refuted in this article, is as contrary to the doctrine of our church, as to that of the Synod of Dort.

† This error requires from unregenerate man, and ascribes to nature, that which is the effect of regeneration and grace. Prov. xvi. 1. James i. 15—17. Second Collect, Evening Service.

incomplete and not peremptory, is made from foreseen faith, repentance, and sanctity and piety begun, and for some time persevered in : but that complete and peremptory election is from the foreseen final perseverance of faith, repentance, holiness and piety : and that this is the gracious and evangelical worthiness, on account of which, he who is elected, is more deserving than he who is not elected : and therefore, faith, the obedience of faith, holiness, piety, and perseverance, are not the fruits or effects of immutable election to glory, but the conditions and causes required beforehand, and foreseen as if they were performed in the persons to be elected, without which there cannot be complete election." This is what opposes the whole scripture, which every where assails (*ingerit*) our ears and hearts with these and other sayings: " Election is not of works, but of him that calleth." Rom. ix. 11. " As many as were ordained to eternal life, believed." Acts xiii. 48. " He chose us to himself, that we might be holy." Eph. i. 4. " Ye have not chosen me, but I have chosen you." John xv. 16. " If it is of grace, it is not of works." Rom. xi. 6. " Herein is love : not that we loved God, but that he loved us, and sent his own Son." 1 John iv. 10.*

6. Who teach that, " not all election to salvation is immutable, but that some elect persons, no decree of God preventing (*obstante*,) may perish, and do perish eternally." By which gross error, they make God mutable, subvert the consolation of the godly concerning the stability of their election, and contradict the sacred scriptures, whereby we are taught that the elect cannot be deceived : Matt. xxiv. 4. that " Christ loses not those who were given to him by the Father." John vi. 39. That " those whom he (God) hath predestinated, called, and justified, them he also glorifies." Rom. viii. 30.†

7. Who teach that " in this life there is no fruit, no sense, no certainty of immutable election to glory, except from a mutable and contingent condition." But, besides that it is absurd to mention an uncertain certainty, (*ponere incertam certitudinem*,) these things are opposite to the experience of the saints, who, with the apostle, exult in the consciousness of their election, and celebrate this benefit of God ; who rejoice with the disciples, according to Christ's admonition,

* Some of the texts here adduced seem not decidedly conclusive, but may be otherwise explained ; but others might easily be substituted, Eph. ii. 4, 5, 9, 10. 2 Tim. i. 9. James i. 17, 18. 1 Pet. 1, 2.

† John x. 27—30. 2 Thess. ii. 13, 14. 1 Pet. i. 5. 23—25. 1 John iii. 9. v. 18.

“that their names are writtten in heaven.” Luke x. 20. Who finally oppose the feeling of election to the fiery darts of diabolical temptations, inquiring, “Who shall lay any thing to the charge of God’s elect.” Rom. viii. 33.*

8. Who teach that “God has not decreed from his own mere just will, to leave any in the fall of Adam, and in the common state of sin and damnation, or to pass them by in the communication of grace necessary to faith and conversion.” For that passage stands firm, “He hath mercy on whom he will have mercy, and whom he will, he hardeneth.” Rom. ix. 18. Also, “I glorify thee, O Father, Lord of heaven and earth, for that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it hath pleased thee.” Matt. xi. 25, 26.

9. Who teach that “the reason why God sends the gospel to one nation rather than another, is not the mere and sole good pleasure of God; but because this nation is better and more deserving than that to which the gospel is not communicated.” Yet Moses recalls the people of Israel from this, saying, “Behold the heavens, and the heaven of heavens is the Lord thy God’s; the earth also, with all that therein is: only the Lord had a delight in thy fathers to love them; and he chose their seed after them, even you above all people, as it is this day.” Deut. x. 14, 15. And Christ: “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works that are done in thee, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” Matt. xi. 21.†

“That we thus think and judge, we testify by the subscription of our hands.”

Then follows a list of the names of all those who subscribed and attested these articles, and refutations, among whom are found, George, bishop of Landaff, John Davenant, presbyter, doctor, and public professor of sacred theology in the

* See article xii. on Predestination. “The godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons; and such as *feel in themselves* the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God.” Art. xvii. of the Church of England.

† This shews that the election of nations is really as opposite to the Anti Calvinists’ ideas of divine justice as the election of individuals.

University of Cambridge, and at the same time president (*præses*) of King's College. Samuel Ward, presbyter, Archdeacon *Fauntonnensis*, doctor of sacred theology, and head of Sidney College of the University of Cambridge. Thomas Goad, presbyter, doctor of sacred theology, and preceptor of the cathedral church of St. Paul, London. Walter Balcanqual (*Scoto-Brittanus*,) a Scotchman, presbyter, bachelor of sacred theology, with very many others from various parts of the continent of Europe, amounting to above eighty. These were deputed by churches, differing from each other in various respects, episcopalians, presbyterians, and those in some of the regions which are generally accounted Lutheran, and men that occupied the most important stations in the church and universities of their several countries; yet they all subscribed these articles of the Synod, agreeing in this respect though not in others. For it cannot be supposed, that they who opposed, or were much dissatisfied with any of the conclusions, would thus *voluntarily and solemnly attest and subscribe* the same decisions. This consideration should, in all reason, at least induce us to give these articles a candid and attentive examination, comparing them carefully with the scriptures of truth, and praying for the teaching of the Holy Spirit, that we may not be so left "to lean to our own understanding," as to *reject* and even to *revile* that, which perhaps may, in great part at least, accord with the "sure testimony of God."

CHAPTER II.

ON THE DOCTRINE OF THE DEATH OF CHRIST, AND THROUGH IT THE REDEMPTION OF MEN.

1. God is not only supremely merciful, but also supremely just. And his justice requires (according as he hath revealed himself in the word) that our sins committed against his infinite majesty, should be punished, not only with tempèral, but also with eternal sufferings,—of soul as well as of body; which punishment we cannot escape, unless the justice of God be satisfied.*

2. But as we cannot satisfy it, and deliver ourselves from the wrath of God, God of infinite mercy gave to us his only begotten Son as a Surety, who, that he might make satisfaction for us, was made sin and a curse on the cross for us, or in our stead.†

3. This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world.‡

4. But this death is of so much value and price, on this account; because the person who endured it is not only, truly and perfectly, a holy Man, but also, the only begotten Son of God, of the same eternal and infinite essence with God the Father and the Holy Spirit, such as it behoved our Saviour to be. Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved.

5. Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. Which promise ought to be announced and proposed, promiscuously and indiscriminately, to all nations

* Isa. xlv. 21. Rom. iii. 25, 26.

† Isa. liii. 4—6. 10, 11. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. iii. 18.

‡ John i. 29. 1 John ii. 2. Prayer of consecration. Communion Service. Catechism, second instruction from the articles of the creed.

and men, to whom God in his good pleasure hath sent the gospel, with the command to repent and believe.

6. But because many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from defect or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault.*

7. But to as many as truly believe, and through the death of Christ are delivered and saved from sin and condemnation, this benefit comes from the sole grace of God, which he owes to no man, given them in Christ from eternity.†

8. For this was the most free counsel, and gracious will and intention of God the Father, that the life-giving and saving efficacy of the most precious death of his own Son, should exert itself in all the elect, in order to give them alone justifying faith, and thereby to lead them to eternal life: that is, God willed that Christ, through the blood of the cross, (by which he confirmed the new covenant) should, out of every people, tribe, nation, and language, *efficaciously* redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith; (which, as well as other saving gifts of the Holy Spirit, he obtained by his death;) that he should cleanse them by his own blood from all sins, both original and actual, committed after, as well as before faith; that he should preserve them faithfully to the end; and at length present them glorious before himself, without any spot and blemish.‡

9. This counsel, having proceeded from eternal love to the elect, from the beginning of the world to this present time, the gates of hell in vain striving against it, has been mightily fulfilled, and will henceforth also be fulfilled: so that indeed the elect may in their time be gathered together in one, and that there may always be some church of believ-

* John iii. 19, 20. v. 44. Heb. iii. 5.

† John i. 12. 1 Cor. xv. 10. Phil. i. 29. 2 Thess. ii. 11—14. "We believe, that God, (after that the whole race of Adam had been thus precipitated into perdition and destruction, by the fault of the first man) demonstrated himself to be such as he is in reality, and to have acted as such, (*præstitisse*) namely, both merciful and just; MERCIFUL indeed in delivering and saving from damnation and death (*interritu*) those, whom in his eternal counsel, according to his gratuitous goodness by Jesus Christ our Lord, he elected, without any respect to their works: but JUST, in leaving others in that their own fall and perdition, into which they had cast themselves headlong." Belgic Confession, Article xvi.

‡ John vi. 37—40, 44, 65. Eph. v. 25—27. 1 Pet. i. 2—5. Rev. v. 9, 10.

ers founded in the blood of Christ, who may constantly love the Saviour, who for her, as a Bridegroom for his bride, gave up his soul upon the cross; and perseveringly worship and celebrate him, here and to all eternity.

These nine articles are thus *abbreviated* by Tilenus and Heylin.

ART. II. OF THE MERIT AND EFFECT OF CHRIST'S DEATH.

“That Jesus Christ hath not suffered death, but for those elect only; having neither any intent nor commandment from the Father, to make satisfaction for the sins of the whole world.”*

REJECTION OF ERRORS ON THE SECOND CHAPTER.

The orthodox doctrine having been explained, the Synod rejects the errors of those,

1. Who teach, “That God the Father destined his own Son unto the death of the cross, without a certain and definite counsel of saving any one by name, (*nominatio*)† so that its own necessity, utility, and meritoriousness, (*dignitas*) might be established unimpaired (*sarta tecta*) to the benefit obtained (*impetrationi*) by the death of Christ, and be perfect in its measures, (*numeris*) and complete and entire, even if the obtained redemption had not, in fact, been applied to any individual.” For this assertion is contumelious to the wisdom of God and the merit of Jesus Christ, and is contrary to scripture; as the Saviour says: “I lay down my life for the sheep, and I know them.” John x. 15. 27. And the prophet Isaiah concerning the Saviour: “When he shall give himself a sacrifice for sin, he shall see his seed, he shall prolong his days, and the will of JEHOVAH shall prosper in his hand.” Isa. liii. 10. And finally, it overturns the article of faith by which we “believe the church.”‡

2. Who teach “That this was not the end of the death of Christ, that he might, in very deed, confirm the new cove-

* See Articles iv. v.

† Rev. xiii. 8. xvii. 8. xx. 15.

‡ For in this case there might possibly have been no “church of God which he hath purchased with his own blood.” Acts xx. 28.

nant of grace through his blood ; but only that he might acquire a bare right to the Father of entering again into some covenant with men, either of grace or of works." For this contradicts the scripture, which teaches, that " Christ is become the Surety and Mediator of a better covenant." Heb. vii. 22. And a testament is at length ratified in those that are dead. Heb. ix. 15. 17.*

3. Who teach that " Christ, by his satisfaction did not with certainty (*certo*) merit that very salvation and faith, by which this satisfaction of Christ may by effectually applied unto salvation ; but only that he acquired to the Father, power, and a plenary will, of acting anew with men, and of prescribing whatever new conditions he willed, the performance of which might depend on the free will of man ; and therefore it might so happen either that none or that all might fulfil them." Now these think far too meanly of the death of Christ ; they in no wise acknowledge the principal fruit, or benefit obtained by it, and recall from hell the Pelagian heresy.†

4. Who teach that " That new covenant of grace, which God the Father, through the intervention of the death of Christ, hath ratified with men, does not consist in this, that by faith, so far as it apprehends the merit of Christ, we are justified before God and saved ; but in this, that God, having abrogated the exaction of perfect legal obedience, imputes (*reputet*) faith itself, and the imperfect obedience of faith, for the perfect obedience of the law, and graciously reckons it as deserving of the reward of eternal life." For these contradict the scripture : " They are justified freely by his grace, through the redemption made in Jesus Christ, whom God hath set forth as a propitiation, through faith in his blood." Rom. iii. 24, 25.‡

* Isa. xlii. 6. xlix. 8. Dan. ix. 27. Matt. xxvi. 28. Mark xiv. 24. Gr. Heb. ix. 13—23. xiii. 20.

† That so large a body of learned theologians, collected from various churches, should unanimously, and without hesitation, and in so strong language, declare the error here rejected, to be the revival of the Pelagian heresy, may indeed astonish and disgust numbers in our age and land, who oppose something, at least exceedingly like this, against the doctrines called evangelical ; but it should lead them to reflect on the subject, and to pray over it. Are they not, in opposing Calvinism, reviving and propagating the heresy of Pelagius ?

‡ "We of good reason and right, say with divine Paul, That ' we are justified by faith alone,' or ' by faith without the works of the law.' But, properly speaking, we by no means understand, that faith *by itself*, or *of itself*, justifies us ; seeing it is that which becomes indeed as an instrument, by which we apprehend Christ our Righteousness. Christ therefore himself is our Righteousness, who imputes unto us all his own merits ; but faith

5. Who teach that "All men are taken into a state of reconciliation and the grace of the covenant; so that no one on account of original sin is liable to damnation, or to be damned; but that all are exempt from the condemnation of this sin." For this opinion opposes the scripture, affirming, that "By nature we are the children of wrath."*

6. Who usurp the distinction of impetration and application, that they may instil this opinion into the unwary and inexperienced; that God, as far as pertained to him, had willed to confer equally upon all men the benefits which were acquired by the death of Christ: and that some rather than others (*præ aliis*) should be partakers of the remission of sins and eternal life, this discrimination depended on their free will, applying to themselves of the grace indifferently offered; not from an especial gift of mercy operating effectually in them, that they, rather than others, should apply to themselves this grace. For these, while they pretend to propose to themselves this distinction in a wholesome sense, endeavor to give the people a taste of the pernicious poison of Pelagianism.†

is an instrument, by which we are joined to him in the society or communion of all his goods, and are retained in it: insomuch that all these having been made our's, are more than sufficient for us for our absolution from sins." Belgic Confession, Art. xxii.

* See on the third article of the Rejection of Errors, concerning divine predestination. "Original sin, the fault and corruption of every man that is naturally engendered of the offspring of Adam, in every person born into this world, deserveth God's wrath and damnation. And although there is no condemnation for them that believe, and are baptized; yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin." Art. ix. Church of England.

"We believe, that the disobedience of Adam's sin, which they call original, (*originis*) hath been spread abroad, and poured out upon the whole human race. But original sin is the corruption of the whole nature, and hereditary vice, by which even infants themselves, in the mothers' womb are polluted: and which, as a certain noxious root, shoots forth (*progerminat*) every kind of sin in man; and is so base and execrable before God, that it suffices for the condemnation of the whole human race. Neither is it to be believed, that it is entirely extinguished or pulled up by the roots in baptism; seeing that from it, as from a corrupt fountain, perpetual streams and rivulets continually rise and flow forth; though it does not fall out to condemnation, and is not imputed, to the children of God: but is remitted to *them* by the pure grace and mercy of God; not that they should fall asleep confiding in this remission; but that it should excite the more frequent groans (*gemitus*) in the faithful; and that they should more ardently desire to be freed from this body of death. Hence we condemn the error of the Pelagians, who assert, that original sin is nothing but imitation." Phil. ii. 13. John xv. 5. Psalm li. 7. Rom. iii. 10. Gen. vi. 3. John iii. 6. Rom. v. 14. Eph. ii. 5. Rom. vii. 18—24. Belgic Confession.

† 1 Cor. xv. 10. Eph. ii. 3—6. Tit. iii. 4—6. Art. x. of Church of England, on Free will. "We believe, that the Holy Spirit dwelling

7. Who teach that "Christ neither could nor ought to die, neither did he die, for those whom God especially (*summe*) loved and chose to eternal life, when to such there was no need of the death of Christ." For they contradict the apostle, saying, "Christ loved me, and gave himself for me." Gal. ii. 20. Also, "Who can lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ who died:" Rom. viii. 32, 34, doubtless, for them. And the Saviour who declared, "I lay down my life for my sheep." John x. 15. And, "This is my command, that ye love one another, as I have loved you; greater love hath no man than this, that he lay down his life for his friends." John xv. 12, 13.

in our hearts, imparts unto us true faith, that we may attain to the true knowledge of this so great a mystery; which faith embraces Jesus Christ, with all his merits, and claims it to itself, as its proper effect, and seeks thenceforth nothing beyond him." Belgic Confession, Art. xxii.

CHAPTERS III. & IV.

OF THE DOCTRINE OF MAN'S CORRUPTION, AND OF THE METHOD OF HIS CONVERSION TO GOD.

1. Man, from the beginning was created in the image of God, adorned in his mind, with the true and saving knowledge of his Creator and of spiritual things, with righteousness in his will and heart, and purity in all his affections, and thus was altogether holy; but, by the instigation of the devil and his own free will (*libera sua voluntate*,) revolting from God, he bereaved himself of these inestimable gifts; and, on the contrary, in their place, contracted in himself blindness, horrible darkness, and perversity of judgment in the mind; malice, rebellion, hardness, in the will and heart; and finally, impurity in all his affections.

2. And such as man was after the fall, such children also he begat: namely, being corrupted, corrupt ones; corruption having been derived from Adam to all his posterity, (Christ only excepted,) not by imitation, as the Pelagians formerly would have it, but by the propagation of a vicious nature, through the just judgment of God.*

3. Therefore, all men are conceived in sin, and born the children of wrath, indisposed (*inepti*) to all saving good, propense to evil, dead in sins, and the slaves of sin; and, without the grace of the regenerating Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it.†

* "Hence we condemn the error of the Pelagians, who assert that this original sin (*peccatum originis*) is no other thing than imitation." Belgic Confession, Art. xv.

† "Original sin standeth not in the following of Adam (*in imitatione Adami*) as the Pelagians do vainly talk (*fabulantur*); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone (*quam longissime distet*) from original righteousness, and is of his own nature inclined to evil, &c. Art. ix. Church of England.

† See on Rejection of Errors, chap. ii. Art. 6.

4. There is indeed remaining in man, since the fall, some light of nature, by the help of which, he retains certain notions concerning God and natural things ; concerning the difference of things honorable and shameful, and manifests some desire after virtue and external discipline : but, so far from his being able, by this light of nature, to attain to the saving knowledge of God, or to turn himself to him, he does not use it rightly in natural and civil things : nay, indeed, whatever thing it may at length be, he contaminates it all in various ways, and holds it in unrighteousness, which, when he does, he is rendered inexcusable before God.*

5. The reason (or purport or purpose, *ratio*,) of the decalogue, particularly delivered from God, by Moses, to the Jews, is the same as that of the light of nature ; for when indeed it exposes the magnitude of sin, and more and more convicts man of guilt ; yet it neither discloses a remedy, nor confers the power of emerging from misery ; so that, being rendered weak through the transgression of the flesh, it leaves him under the curse, and man cannot through it obtain saving grace.†

6. What, therefore, neither the light of nature nor the law could do, *that* God performs by the power of the Holy Spirit, through the word, or the ministry of reconciliation ; which is the gospel concerning the Messiah, by which it hath pleased God to save believers, as well under the Old, as under the New Testament.‡

7. God revealed this mystery of his own will to fewer persons under the Old Testament ; but now, the distinction of people being taken away, he manifests it to more. The cause of which dispensation is not to be ascribed to the dignity (or worthiness) of one nation above another, or to the better use of the light of nature ; but to the most free good pleasure and gratuitous love of God. Therefore they to

* Man, by the fall “ entirely withdrew himself from God, (his true life,) and alienated himself, his nature having been wholly vitiated and corrupted by his sin ; by which it came to pass, that he rendered himself obnoxious, as well to corporeal, as to spiritual death. Therefore having become wicked and perverse, and in all his ways and pursuits (*studiis*) corrupt, he lost all those excellent gifts, with which he (God) had adorned him ; so that only small sparks and slender remains (*vestigia*) of them are left to him, which yet suffice to render men inexcusable ; because whatever there is in us of light, hath been turned into blind darkness.”* Belgic Confession, Art. xiv.

* Rom. i. 18, 20. ii. 1, 12, 16. Eph. iv. 17—19.

† Rom. iii. 20. v. 20. viii. 3. 2 Cor. iii. 7, 9. Gal. iii. 10, 22.

‡ Rom. viii. 3. Gal. iii. 22. Heb. iv. 1, 2. xi. 7. “ Both in the Old and

whom, beyond and contrary to all merit, such grace is given (*fit*) ought to acknowledge it with a humble and thankful heart: in respect of the rest to whom this grace is not given, to adore with the apostle the severity and justice of the judgments of God, but by no means to scrutinize them curiously.*

8. But as many as are invited by the gospel, are invited sincerely (or in earnest, *serio*.) For sincerely and most truly God shews in his word, what is pleasing to him; namely, that they who are called should come to him. And he sincerely promises to all who come to him, and believe, the peace of their souls and eternal life.†

9. That many, who are called by the ministry of the gospel, do not come, and are not converted; the fault of this is not in the gospel, nor in Christ offered by the gospel, nor in God inviting by the gospel, and conferring various gifts on them; but in the persons themselves who are invited: some of whom being regardless, (or unconcerned, *securi*,) do not admit the word of eternal life: others indeed admit it, (*admittunt*,) but do not receive (*immittunt*) it into their heart, so that they turn back after an evanescent joy of temporary faith; and others choke the seed of the word with the thorns of the cares and pleasures of the world, and bring forth no fruit; as our Saviour teaches us in the parable of the sower. Matt. xiii.‡

10. And that others, who are called by the ministry of the gospel, do come and are converted, this is not to be ascribed to man, as if distinguishing himself by free will (*libero arbitrio*) from others, furnished with equal or sufficient grace for faith and conversion, (which the proud heresy of Pelagius states,) but to God, who, as he chose his own people in Christ from eternity, so he also effectually calls them in time; gives them repentance and faith; and, having been rescued (*erutos*) from the power of darkness, translates them into the kingdom of his Son, that they may declare his energies (*virtutes*) who called them out of darkness into this marvellous light; and glory, not in themselves but in God: the apostolic scripture every where testifying this.§

New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man." Art. vii. Church of England.

* See Rejection of Errors on first chapter, Art. ix.

† Matt. xxii. 4—10. John vi. 37—40. Rev. xxi. 6. xxii. 17.

‡ Luke vii. 12—15. John iii. 19—21. Heb. iii. 12. Gr. iv. 2.

§ "Whatever things are delivered to us concerning the free will (*libero arbitrio*) of man, these we deservedly reject; because he is the slave of sin; and man can do nothing of himself, unless it hath been given to him from

11. But, when God performs his good pleasure in his elect, or works in them true conversion, he not only provides that the gospel should be outwardly preached to them, and that their mind should be powerfully illuminated by the Holy Spirit, that they may rightly understand, and judge what are the things of the Spirit of God; but he also, by the efficacy of the same regenerating Spirit, penetrates into the innermost recesses of man, opens his closed heart, softens his obdurate heart, circumcises his uncircumcised heart, infuses new qualities into his will, makes that which had been dead alive, that which was evil good, that which had been unwilling willing, and from being refractory, obedient; and leads and strengthens it, that, as a good tree, it may be able to bring forth the fruit of good works.*

12. And this is that regeneration, which is so much declared in the scriptures, a new creation, a resurrection from the dead, a giving of life, (*vivificatio*,) which God *without us* (that is, without our concurrence,) worketh *in us*. And this is by no means effected by the doctrine alone sounding *without*, by moral suasion, or by such a mode of working, that after the operation of God (as far as he is concerned) it should remain in the power of man, to be regenerated or not regenerated, converted, or not converted; but it is manifestly an operation supernatural, at the same time most powerful, and most sweet, wonderful, secret, and ineffable in its power, according to the scripture (which is inspired by the Author of this operation) not less than, or inferior to, creation, or the resurrection of the dead: so that all those, in whose hearts God works in this

heaven. For who will dare to boast that he can perform whatsoever things he shall will; when Christ himself saith, 'No one can come unto me, except the Father who sent me, shall draw him?' Who will boast his own will, who hears, that 'the affections of the flesh are enmities against God?' Who will glory in his understanding, who knows that the animal man is not capable of those things which are of the Spirit of God? In fine, who will bring forward (*proferat in medium*) any thought of his own, who understands, that 'we are not sufficient of ourselves to think any thing as of ourselves,' but that we are sufficient, all this is of God? That which the apostle hath said ought to remain certain and firm:—'It is God who worketh in us, both that we may be willing, and that we may effect (*it*) of his own most gratuitous benevolence.' Phil. ii. 13. For no mind, no will acquiesces in the will of God, in which Christ himself hath not first worked; which he also teacheth, saying, 'Without me ye are able to do nothing.'" John xv. 5. Belgic Confession, Art. xiv.

* Deut. xxx. 6. Ps. cx. 3. Bible translation. Jer. xxxi. 33. xxxii. 39. Ez. xi. 19. xxxvi. 25, 26. Zech. xii. 10. Matt. xi. 25, 26. John i. 12. iii. 3—6. vi. 44, 45, 65. Eph. ii. 4, 5. Phil. i. 13. Col. i. 13. 1 Thess. ii. 13, 14. Tit. iii. 4—6. 1 Pet. i. 3. ii. 9, 10.

admirable manner, are, certainly, infallibly and efficaciously regenerated, and in fact (*actu*) believe.* And thus their will, being now renewed, is not only influenced and moved by God, but being acted on by God, itself acts and moves. Wherefore, the man himself, through this grace received, is rightly said to believe and repent.†

13. Believers cannot in this life, fully comprehend the manner of this operation: in the mean time, they acquiesce in it; because, by this grace of God, they know and feel, that they believe in their heart, and love their Saviour.

14. Thus, therefore, faith is the gift of God; not in that it is offered to the will of man by God, but that the thing itself is conferred on him, inspired, infused into him. Not even that God only confers the power of believing, but from thence expects the consent, or the act of believing: but that he, who worketh both to will and to do, worketh in man both to will to believe, and to believe itself, (*et velle credere et ipsum credere*,) and thus he worketh all things in all.‡

15. This grace God owes to no one. For what can he owe to him, who is able to give nothing first, that he may be recompensed?§ Nay, what can he owe to him, who has nothing of his own but sin and a lie? He, therefore, who receives this grace, owes and renders everlasting thanks to God: he who receives it not, either does not care for those spiritual things, and rests satisfied within himself; or, being secure, he vainly glories that he possesses what he has not. Moreover, concerning those who outwardly profess faith, and amend their lives, it is best to judge and speak after the example of the apostles: for the inmost recesses (*penetralia*) of the heart, are to us impenetrable. As for those who have not yet been called, it behoves us to pray to God, who calls the things which are not, as though they were: but in no wise are we to act proudly against them (*adversus superbiendum eos est*) as if we had made ourselves to differ.||

16. But in like manner, as by the fall man does not cease to be man, endowed with intellect and will, neither hath sin, which has pervaded the whole human race, taken away the

* John v. 21, 24, 25. Rom. vi. 4—6. viii. 2. 2 Cor. v. 17, 18. Gal. vi. 15. Eph. i. 19, 20. ii. 6, 10. Col. ii. 12, 13. iii. 1.

† Jer. xxxi. 18, 19. Acts iii. 19. v. 31. Rom. viii. 13. 2 Tim. ii. 25, 26. 1 Pet. i. 22.

‡ "We believe that the Holy Spirit dwelling in our hearts doth impart to us true faith." Belgic Confession, Art. xxii.

§ Rom. xi. 35.

|| Rom. xi. 18—20. 1 Cor. iv. 6, 7.

nature of the human species, but it hath depraved and spiritually stained it; so even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the proprieties (or properties, *proprietas*) of his will, or violently compel it while unwilling; but it spiritually quickens, (or vivifies,) heals, corrects, and sweetly, and at the same time, powerfully inclines it: so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now, prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will and our liberty truly consist. In which manner, (or for which reason,) unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall, by that *free will*, by which when standing, he fell into ruin.*

17. But in the same manner as the omnipotent operation of God, whereby he produces and supports our natural life, doth not exclude, but require the use of means, by which God, in his infinite wisdom and goodness sees fit to exercise this his power: so this fore-mentioned supernatural power of God by which he regenerates us, in no wise excludes, or sets aside the use of the gospel, which the most wise God hath ordained as the seed of regeneration and the food of the soul. Wherefore, as the apostles, and those teachers who followed them, have piously instructed the people concerning this grace of God, in order to his glory and to the keeping down of all pride; in the mean time neither have they neglected (being admonished by the holy gospel) to keep them under the exercise of the word, the sacraments, and discipline: so then, be it far from us, that teachers or learners in the church should presume to tempt God, by separating those things, which God, of his own good pleasure, would have most closely united together. For grace is conferred through admonitions, and the more promptly we do our duty, the more illustrious the benefit of God, who worketh in us, is wont to be, and the most rightly doth his work proceed. To whom alone, all the glory, both of the means and their beneficial fruits and efficacy, is due for everlasting. Amen.†

These seventeen articles are abbreviated, as above stated, in these two that follow.

* A more lucid and scriptural exposition of the efficacious influence, by which the regenerating, life-giving, illuminating grace of the Holy Spirit, draws, teaches, and inclines the heart, to willing and sweet submission, and obedience, can hardly be produced from any writer. 2 Cor. x. 5.

† Can any statement be more rational, unexceptionable, and scriptural than this is?

ART. III. OF MAN'S WILL IN A STATE OF NATURE.

“That by Adam's fall his posterity lost their free will, being put to an unavoidable necessity to do, or not to do, whatsoever they do or do not, whether it be good or evil ; being thereunto predestinated by the eternal and effectual secret decree of God.”

ART. IV. OF THE MANNER OF CONVERSION.

“That God, to save his elect from the corrupt mass, doth beget faith in them, by a power equal to that whereby he created the world and raised up the dead: insomuch, that such unto whom he gives grace cannot reject, and the rest, being reprobate, cannot accept it.*

REJECTION OF ERRORS ON THE THIRD AND FOURTH CHAPTERS.

The orthodox doctrine having been set forth, the Synod rejects the errors of those,

1. Who teach that “It cannot properly be said, that original sin (*peccatum originis*) suffices of itself for the condemnation of the whole human race, or the desert of temporal and eternal punishments:” For they contradict the apostle, who says, Rom. v. 12. “By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.” And verse 16. “By one man the offence entered unto condemnation.” Also, Rom. vi. 23. “The wages of sin is death.”†

2. Who teach that “Spiritual gifts, or good habits and

* Let the candid reader compare carefully the seventeen articles above given, with these two abbreviated articles, and then judge for himself, whether such a reporter deserves even the least credit or confidence.

† “Original sin is so base and execrable, that it suffices to the condemnation of the whole human race.” Belgic Confession, Art. xv. “God saw that man had so cast himself into the condemnation of death, both corporeal and spiritual, and was made altogether miserable and accursed.” Ibid. Art. xvii. “In every person born into the world, it deserveth God's wrath and damnation.” Art. ix. Church of England,

virtues, such as kindness, sanctity, and justice, could have no place in the will of man when he was first created, and therefore, neither in the fall, could they be separated from it." For this opposes (*pugnat eum*) the description of the image of God, which the apostle states in Eph. iv. 24, where he describes it (as consisting) "in righteousness and holiness," which have a place in the will altogether.

3. Who teach that "Spiritual gifts are not separated from the will of man in spiritual death, as it (the will) never was corrupted in itself, but only impeded by the darkness of the mind, and the irregularity of the affections; which impediments being removed, it may be able to exert the free power planted (*insitam*) in it; that is, it might of itself will or choose, or not will or choose, whatever good was proposed to it." This is new and erroneous; even so far as it causes the power of free will to be exalted, against the words of the prophet, Jeremiah xvii. 9. "The heart is deceitful above all things and perverse:" and the apostle, Eph. ii. 3. "Among whom (contumacious men) we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the thoughts."*

4. Who teach that "Man unregenerate is neither properly nor totally dead in sins, or destitute of all power for what is spiritually good; but that he can hunger and thirst after righteousness or life, and offer the sacrifice of a broken and contrite spirit, which is accepted by God:" For these things are contrary to the open testimonies of scripture, Eph. ii. 14. "Ye were dead in trespasses and sins." And Gen. vi. 5. and viii. 21. "The imagination of the thoughts of man's heart is only evil continually." Moreover, to hunger and thirst after deliverance from misery, and for life—and to offer unto God, the sacrifice of a contrite spirit, is the part of the regenerate, and of those who are said to be blessed. Ps. li. 19. 1 Chron. xxix. 14. Matt. v. 6.

5. Who teach that "Man, corrupt, animal, (*ψυχικος*) can so rightly use common grace, which in them is the light of nature, and the gifts remaining after the fall, that by this good use he may obtain greater grace, for instance, evangelical or

* "The apostle says, that "it is God, who worketh in us, both that we should will, and that we should do, of his own free benevolence; for no mind, no will, acquiesces in the will of God, in which Christ himself hath not first operated." Belgic Confession, Art. xiv. "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will; and working with us, when we have that good will." Art. x. Church of England.

saving, and gradually may obtain salvation itself: And on this account God hath shewed himself ready, on his part, to reveal Christ to all, seeing that he administers to all, sufficiently and efficaciously, the necessary means to the revelation of Christ, faith and repentance." For, besides the experience of all ages, this is testified to be false by the scripture: Ps. cxlvii. 19, 20. "He sheweth his words unto Jacob, his statutes and laws unto Israel: he hath not done so unto any other people, neither have they known his laws." Acts xvi. 16. "God permitted in past ages all the nations to walk in their own ways." Acts xvi. 6, 7. They were forbidden (Paul and his companions) by the Holy Ghost to preach the word of God in Asia." And, "When they were come into Mysia, they endeavored to go towards Bithynia, but the Spirit suffered them not."*

6. Who teach that "In the true conversion of man, there cannot be new qualities, habits, or gifts, infused by God into his will: and so faith, by which we are first converted, and from which we are called the faithful, is not a quality or gift infused by God; but only an act of man, nor can it be otherwise called a gift, than with respect to the power of attaining it." For these contradict the holy scriptures, which testify that God doth infuse new qualities of faith, obedience, and a sense of his love into our hearts. Jer. xxxi. 33. "I will

* The matter of fact, that all those who enjoy the means of grace in the greatest abundance do not profit by them, is as undeniable as that all nations are not favored with the means of grace: but to speak of those things as *sufficient* and *efficacious*, which, in the case of a vast majority prove *insufficient* and *inefficacious*, must surely be unreasonable; especially as to them the gospel itself proves "a savor of death unto death." That "Paul may plant, and Apollos may water," but that God alone can give "the increase," is most manifest to those who have the deepest experience, and have made the most accurate and long-continued observation, on the event of the wisest, most loving, and most scriptural instructions. 1 Cor. iii. 6, 7. Enough has been quoted from the Belgic Confession to shew that this error was as contrary to that document, as to any article of the Synod of Dort. "The condition of man after the fall of Adam is such, that he cannot turn or prepare himself, by his own natural strength and good works, to faith and calling upon God." "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." Art. x. xiii. Church of England. He who is well versed in this controversy, is aware, that the doctrine here condemned comprises the very hinge on which the whole turns: if *false*, Calvinists (in the modern use of the word) are right; if *true*, Anti Calvinists are right.

put my law into their mind, and will write it in their heart." Isa. xlv. 3. "I will pour water on him that is athirst, and rivers upon the dry ground; I will pour out my Spirit on thy seed." Rom. v. 5. "The love of God which is shed abroad in our hearts by the Holy Spirit which is given to us." They also contradict the constant practice of the church, according to the prophet, praying—"Convert thou me, and I shall be converted." Jer. xxxi. 18, 19. (Ez. xi. 19, 20. xxxvi. 25—27. Eph. i. 19, 20. ii. 8—10.)

7. Who teach, "That the grace, by which we are converted to God, is nothing else than gentle suasion; or (as others explain it) the most noble method of acting in the conversion of man, and the most suitable (*convenientissimum*) to human nature, is, that which is done by suasions, and that nothing hinders that moral grace alone should render animal (*natural*, ψυχικόν) men spiritual; indeed God produces the consent of the will no otherwise than by moral reason; and the efficacy of divine grace, by which he overcomes the operation of Satan, consists in this, that God promises eternal benefits, and Satan temporal ones." For this is altogether Pelagian, and contrary to the whole scripture, which, besides this, acknowledges also another, and far more effectual and divine mode of acting of the Holy Spirit in man's conversion. Ezek. xxxvi. 26. "I will give you a new heart, and I will put a new spirit within you; and I will take away the heart of stone, and give you a heart of flesh," &c. "Except a man be born again, he cannot see the kingdom of God." John iii. 3—6. "The natural man (ψυχικός) receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

8. Who teach that "God does not apply those powers of his own omnipotence in the regeneration of man, by which he mightily and infallibly bends his will to faith and conversion; but all the operations of grace having been employed (*positis*) which God makes use of in man's conversion, man nevertheless can so resist God and the Spirit, intending his regeneration and willing to regenerate him, and in very deed (*ipso actu*) often doth so resist, as entirely to hinder his own regeneration, and thus it remains in his own power, whether he will be regenerated or not." For this is no other than taking away all the efficacy of God's grace in our conversion, and subjecting the act of Almighty God to the will of man, and contradicts the apostles, who teach that "We believe through the efficacy of the mighty power of God." Eph. i. 19,

and that "God fills up in us the good pleasure of his goodness, and the work of faith with power." 2 Thess. i. 11. Also, that "His divine power hath given us all things which pertain to life and godliness." 2 Pet. i. 3. "Thy people shall be willing in the day of thy power." "It is God that worketh in us both to will and to do." The want of the willing mind is the grand thing wanting, and until this is wrought in us, we "do always resist the Holy Ghost." Ps. cx. 4. Phil. i. 13.

9. Who teach that "Grace and free will are partial causes concurring at the same time, to the beginning of conversion; nor doth grace, in the order of causality, precede the efficacy of the will: that is, God does not effectually help the will of man to conversion, before the will of man moves and determines itself." For this dogma the ancient church long ago condemned in Pelagians, from the apostle, Rom. ix. 16. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And 1 Cor. iv. 7. "Who maketh thee to differ? And what hast thou that thou didst not receive?" Also, Phil. ii. 13. "It is God who worketh in you this very thing, to will and to do of his good pleasure."*

* "Almighty God, we humbly beseech thee, that, as by thy *special grace preventing us*, thou dost put into our minds good desires, so," &c. (Collect East. Sund. Ch. Eng.)

CHAPTER V. OF DOCTRINE.

CONCERNING THE PERSEVERANCE OF THE SAINTS.

1. Those whom God, according to his purpose, calleth to the fellowship of his Son our Lord Jesus Christ, and regenerates by the Holy Spirit, he indeed sets free from the dominion and slavery of sin, but not entirely in this life from the flesh and the body of sin.*

2. Hence daily sins of infirmity arise, and blemishes (*navi*) cleave to the best works even of the saints; which furnish to them continual cause (*materiam*) of humbling themselves before God, of fleeing to Christ crucified, of mortifying the flesh more and more by the spirit of prayers, and the holy exercises of piety, and of panting after the goal of perfection (*ad perfectionis metam suspirandi*) until the time when, delivered from this body of death, they shall reign with the Lamb of God in the heavens.†

3. Because of these remains of in-dwelling sin, and moreover also, the temptations of the world and of Satan, the converted could not continue (*perstare*) in this grace, if they were left to their own strength. But God is faithful, who

* They who constitute the true church; "such a mark of them is the faith, by which Christ, or their only Saviour, being apprehended, they flee from sin and follow after righteousness; at the same time, they love the true God and their neighbors, neither turning aside to the right hand nor to the left: they crucify the flesh with its affections; but by no means this indeed, as if there were not in them any longer infirmity: but that they fight against it through the whole time of their life, by the energy (*virtutem*) of the Holy Spirit; and in the mean time they flee to the blood, the death, and the sufferings and obedience of our Lord Christ, as to their most safe protection." Belgic Confession, Art. xxix. Rom. vii. 21—25. viii. 1, 2. Gal. v. 16, 17, 24. See Art. ix. Church of England. The Remonstrants or Arminians of those days held, it seems, the doctrine of sinless perfection in this life more generally than Anti Calvinists do at present.

† "Not that they should slumber, trusting in this remission, but that the feeling of this corruption may excite in the faithful more frequent groans; and that they may wish more ardently to be freed from this body of death. Rom. vii. 18, 24." Belgic Confession, Art. xv.

confirms them in the grace once mercifully conferred on them, and powerfully preserves them in the same even unto the end.*

4. But though that power of God, confirming the truly faithful (*vere fideles*) in grace, and preserving them, is greater than what can be overcome by the flesh; yet the converted are not always so influenced and moved by God, that they cannot depart, in certain particular actions, from the leading of grace, and be seduced by the desires (*concupiscentiis*) of the flesh, and obey them. Wherefore, they must continually watch and pray, lest they should be led into temptations. Which when they do not, they may be not only violently carried away by the flesh, and the world, and Satan, unto grievous and atrocious sins; but they are sometimes even thus violently carried away, by the righteous permission of God; which the mournful falls of David and Peter, and of other saints recorded in scripture, demonstrate.†

5. But by such enormous sins they exceedingly offend God: they incur the guilt of death, they grieve the Holy Spirit, they interrupt the exercise of faith, they most grievously wound conscience, and they sometimes lose, for a time, the perception of grace; until by serious repentance, returning into the way, the paternal countenance of God again shines upon them.‡

6. For God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to glide down, (*prolabi*), that they should fall from the grace of adoption and the state of justification, or commit the sin unto death, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction.§

7. In the first place, he preserves in them, in these falls, that immortal seed, by which they are regenerated, (*or begotten again, regeneriti*), lest it should perish, or be shaken out.|| Then, by his own word and Spirit, he assuredly and efficaciously renews them to repentance; that from the soul they may mourn according to God, for the sins committed; may seek remission in the blood of the Mediator by faith with a contrite heart, and obtain it; that they may feel the favor of

* Prov. xxviii. 26. Jer. xvii. 9. Luke xxii. 31, 32. 1 Pet. i. 5.

† Ps. cxix. 116, 117. Matt. xxvi. 40, 41, 69—75. 1 Pet. v. 8. Jude 20, 21, 24.

‡ Ps. li. 11, 12.

§ Luke xxii. 32. John iv. 14. 1 John v. 16—18.

|| 1 Pet. i. 23. 1 John iii. 9.

God again reconciled ; may adore his mercies by faith ; and finally work out their salvation more earnestly with fear and trembling.*

8. So that, not by their own merits or strength, but by the gratuitous mercy of God they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish. Which, as to themselves, (*quoad ipsos*) not only might easily be done, but would without doubt be done ; yet, in respect of God, it cannot at all be done, (*or take place, fieri,*) as, neither can his counsel be changed, his promise fall, their vocation according to his purpose be recalled, the merit, intercession, and guardianship of Christ be rendered void, nor the sealing of the Holy Spirit become vain, or be blotted out. †

9. Of this guarding of the elect to salvation, and the perseverance in the faith of the truly faithful, (*vere fidelium,*) the faithful themselves may become certain, (*assured*) and are, according to the measure of their faith ; by which they certainly believe themselves to be, and that they shall perpetually remain, true and living members of the church, have remission of sins, and eternal life. †

10. And indeed, (*truly, proinde,*) this certainly is not from any peculiar revelation, made beyond, or without, the word of God ; but from the belief of the promises, which God hath most copiously revealed in his own word, for our comfort ; by the testimony “ of the Holy Spirit witnessing with our spirit, that we are the sons and heirs of God.” (Rom. viii. 16.) Finally, from the earnest (*or serious, serio*) and holy desire (*or pursuit, studio*) of a good conscience and good works. § And of this substantial consolation of the victory to be obtained, and the infallible earnest of eternal glory, if the elect of God could be deprived “ in this world, they would of all men be the most miserable.”

11. In the mean while, the scripture testifies, that the faith-

* Can any thing be guarded in a more wise, holy, and scripural manner, than this statement of the means, by which God preserves and restores his offending children? Ps. lxxxix. 30—34. Jer. xxxii. 40. 1 Cor. xi. 32. Matt. xxvi. 75. John xxi. 17. 1 Pet. iv. 7, v. 8.

† John x. 27—30. xiii. 36, xiv. 19, xvii. 24. Rom. v. 9, 10, viii. 16, 17, 28—39. 2 Cor. i. 2. Eph. i. 13, 14, v. 30.

‡ *May become certain*, not, are *all of them*, or *at all times, certain*. Heb. vi. 10, 11. 2 Pet. i. 10, 11. 1 John v. 11—13, 19, 20.

§ Surely this has the stamp of holiness deeply impressed upon it! It is evangelical truth, in that part of it, which is most vehemently accused as tending to laxity of practice, and most frequently misstated by the injudicious, and perverted by enthusiasts and hypocrites, set forth in its genuine and inseparable connection with good works. 1 Cor. xv. 58.

ful in this life, are assaulted (*conflictari*) with various doubtings of the flesh, and, being placed in heavy temptations, do not always feel this full assurance of faith and certainty of perseverance. But God, "the Father of all consolation," does not suffer them to be tempted above their strength, but with the temptation makes some way of escape," (*præstat evasionem, ποιήσει—εξελασι.*) And, by the Holy Spirit, he excites again in the same persons the certainty of perseverance.

12. But so far is this certainty of perseverance from rendering the truly faithful proud and carnally secure, that, on the contrary, it is the true root of humility, of filial reverential fear, of true piety, of patience in every conflict, of ardent prayers, of constancy in the cross, and in the confession of the truth, and of solid joy in God: and the consideration of this benefit is the spur (*stimulus*) to the serious and continual exercise of gratitude and good works; as it appears by the testimonies of the scriptures, and the examples of the saints.

13. Neither even in those, who are reinstated after a fall, doth the renewed confidence of perseverance produce licentiousness, or neglect (*incuriam*) of piety, but much greater care of solicitously being guarded (or kept) in the ways of God, which are prepared, that by walking in them they may retain the certainty of their own perseverance: lest, on account of the abuse of his paternal benignity, the face of the merciful God, (the contemplation of which is to the pious sweeter than life, and the withdrawing of it more bitter than death,) should again be turned away from them, and so they should fall into heavier torments of the soul.*

14. But, as it hath pleased God to begin this work in us by the preaching of the gospel; so, by the hearing, reading, meditation of the same, by exhortations, threatenings, promises, and moreover by the use of the sacraments, he preserves, continues, and perfects it.†

15. This doctrine, concerning the perseverance of the truly believing and saints, and of its certainty, which God hath abundantly revealed in his word, to the glory of his own

* Ps. lxxxv. 8.

† Is not this a full confutation of those who accuse such as hold this doctrine, with rendering all means of grace needless, and all exhortations nugatory? The means to be used by the persons themselves, and by others for them, in whatever form they are employed, constitute a part of that counsel and plan, by which God preserves his people, and causes them "to walk religiously in good works, and at length by his mercy they attain to everlasting felicity." Art. xvii. Church of England. Compare Acts xxvii. 22--24, with 31. and Jude 20, 21, with 24.

name and to the comfort of pious souls, and hath impressed on the hearts of the faithful, the flesh indeed doth not receive, Satan hates, the world derides, the inexperienced (*imperiti*) and hypocrite violently hurry away (*rapiunt*,) into abuse, and the spirits of error oppose. But the spouse of Christ hath always most tenderly loved it, as a treasure of inestimable value, and hath constantly defended it (*propugnavit*,) which indeed that she may do, God will take care (*procurabit*,) against whom neither counsel can avail, nor any strength succeed. To whom, the only God, Father, Son, and Holy Spirit, be honor and glory for ever and ever. Amen.

These fifteen articles are abbreviated, as has been above stated, in the following article.

ART. V. OF THE CERTAINTY OF PERSEVERANCE.

“That such as have once received that grace by faith, can never fall from it, finally or totally, notwithstanding the most enormous sins they can commit.

To which is added, “This is the shortest, and withal the most favorable summary, which I have hitherto met with of the conclusions of this Synod: that which was drawn up by the Remonstrants in their antidotum, being much more large, and comprehending many things by way of inference, which are not positively expressed in the words themselves.”

I am not able to annex the *Antidotum* of the Remonstrants: yet, I cannot but be disposed to think, that it does not contain a more unfavorable statement of the conclusions made by the Synod of Dort, than that abbreviated in these five articles, though doubtless it is more prolix. But would not the very articles published by the Synod itself, being produced or commented on, have been far more like a *fair* and equitable conduct towards it, than any *abbreviation*, or *antidotum*, drawn up by its avowed opponents? I trust such would have been the conduct of most Calvinists, in recording the proceedings of an Anti Calvinistic Synod: but, it seems, Calvinists are exceptions to all rules, and have no right to expect fair and equitable treatment from other men.

REJECTION OF ERRORS ON THE FIFTH CHAPTER, CONCERNING
THE DOCTRINE OF THE PERSEVERANCE OF THE SAINTS.

The orthodox doctrine having been set forth, the Synod rejects the errors of those,

1. Who teach that, "The perseverance of the truly faithful is not the effect of election, or the gift of God obtained by the death of Christ, but a condition of the new covenant, to be performed by man, of free-will, antecedent to his *peremptory* election and justification, as they themselves speak." For, the sacred scripture testifies, that it follows election, and that it is given to the elect, through the power of the death, resurrection, and intercession of Christ. Rom. xi. 7. "The election have obtained; the rest were hardened." *επαρωδηνσαν* Also, Rom. viii. 32. "He who spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ who died; yea, rather who is risen again, who also sitteth at the right hand of God, who likewise intercedeth for us: Who shall separate us from the love of Christ?"*

2. Who teach that "God indeed provides the believer with powers sufficient for persevering, and is ready to preserve them in him if he performs his duty: all things, however, being furnished which are necessary to persevering in faith, and which God willeth to supply for the preservation of faith, it always depends upon the freedom of the will whether he will persevere, or not persevere:" For this opinion contains manifest Pelagianism; and, while it willeth to make men *free* makes them sacrilegious, contrary to the perpetual agreement of the evangelical doctrine, which deprives men of all ground (*materiam*) for glorying, and ascribes to divine grace alone the praise of this benefit; and it is opposite to the apostle, who declares, that "It is God who will confirm us even to the end blameless, in the day of our Lord Jesus Christ." 1 Cor. i. S. †

* Luke xxii. 32. 1 Peter i. 5. "Because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful." Col. xv. after Trinity, Church of England.

† "Being confident of this, that he who hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6. If it depend absolutely on the freedom of man's will, whether he will persevere or not, his reliance must and ought to be placed on that on which the whole event depends; and is not this to trust our own hearts?

3. Who teach that "True believers and regenerate persons may not only fall from justifying faith, and in like manner from grace and salvation, totally and finally, but likewise that in fact (*re ipsa*) they not seldom do fall from it, and perish eternally;" For this opinion renders vain the grace itself of justification and regeneration, and the perpetual guardian care (*custodiam*) of Christ, contrary to the expressive words of the apostle Paul, Rom. v. 8, 9. "If Christ died for us while we were yet sinners, much more therefore, being now justified through his blood, we shall be saved from wrath by him." And, contrary to the apostle John, 1 John iii. 9. "Every one that is born of God doth not commit sin, because his seed remaineth in him: neither can he sin, because he is born of God." Also, contrary to the words of Jesus Christ, John x. 28, 29. "I give eternal life to my sheep, and they shall never perish, neither shall any one tear them violently out of my hand: my Father who gave them me is greater than all, neither can any one tear them violently out of my Father's hand."

4. Who teach that "True believers and the regenerate may sin the sin unto death, or against the Holy Spirit." But the same apostle, John, chap. v. after, in the 16th and 17th verses, he has mentioned those who sin unto death, and forbidden to pray for them, immediately, ver. 18, adds, "We know, that whosoever is born of God, sinneth not," (namely, in that kind of sin) "but he that is born of God, keepeth himself, and that wicked one toucheth him not."

5. Who teach that "No certainty of future perseverance can be had in this life, without special revelation." For, by this doctrine, solid consolation is taken away from true believers in this life, and the doubting of the papists (*pontificorum*) brought back into the church. But the holy scripture every where requires this certainty, not from special and extraordinary revelation, but from the peculiar marks of the children of God, and the most constant promises of God. In the first place, the apostle Paul, Rom. viii. 39. "No created thing can separate us from the love of God, which is in Christ Jesus our Lord," and 1 John iii. 24. "Whoso keepeth his commandment remaineth in him, and he in him; and hereby we know that we remain in him by the Spirit which he hath given us."*

* 1 John ii. 3, 4. iii. 14, 18, 19. Not a single instance can be adduced from the scripture, in which any prophet or apostle ascribes his own assurance of salvation to special revelation, or to any thing different from what

6. Who teach that "The doctrine of perseverance and the assurance of salvation, from its nature and tendency, (*indole*,) is a pillow for the flesh, and injurious to piety, good conduct, prayers, and other holy exercises; but that on the contrary to doubt concerning it is laudable:" For these persons shew themselves to be ignorant of the efficacy of divine grace, and of the operation of the indwelling Holy Spirit: and they contradict the apostle John, affirming in express words, 1 John iii. 2, 3. "Beloved, now are we the sons of God; but it doth not yet appear what we shall be: we know, however, that when he shall be revealed, we shall be like him, because we shall see him as he is. And whoso hath this hope in him, purifieth himself, even as he is pure." They are moreover, confuted by the examples of the saints in the Old as well as in the New Testament, who, though they were certain of their own perseverance and salvation, were nevertheless assiduous in prayers, and other pious exercises.

7. Who teach that "The faith of temporary believers doth not differ from justifying and saving faith, except in duration alone:" For Christ himself, Matt. xiii. 20. and Luke viii. 13, &c. besides this, manifestly constituted a threefold distinction between temporary, and true believers, as he says, *those* received the seed in stony ground; *these* in good ground, or "an honest heart:" *those* are without root; *these* have a firm root: *those* are destitute of fruit; *these* bring forth their fruit in divers measure, constantly or perseveringly.*

8. Who teach that "It is not absurd, that the first regeneration being extinct, man should be again, yea, more often regenerated:"† For by this doctrine they deny the incorruptibility of the seed of God, by which we are born again; contrary to the testimony of the apostle, 1 Pet. i. 23. "Being born again, not of corruptible seed, but of incorruptible."

9. Who teach that "Christ doth in no wise pray for the infallible perseverance in faith of believers:" For they contradict Christ himself, who says, Luke xxii. 32. "I have prayed for thee (Peter) that thy faith fail not," and John the

he exhorts others to, in order to obtain and retain the same assurance. This concludes at least as strongly against those, who ground their assurance on dreams, visions, and impressions, of whatever kind; as those who say, it can only be enjoyed by immediate revelation.

* "The foolish virgins took their lamps but *no oil* with them. The wise, took *oil* in their vessels, with their lamps." Matt. xxv. 4, 5. 1 John ii. 19.

† This is a ground, that modern opposers of the doctrine not only disclaim, but charge it erroneously as an error, which the Calvinists maintain.

Evangelist, testifying, John xvii. 20. that Christ prayed, not only for the apostles, but likewise for all who shall believe through their words : ver. 11. “ Holy Father, keep them thro’ thy name :” and ver. 15. “ I pray not that thou mayest take them out of the world, but that thou shouldest keep them from evil.”

CONCLUSION.

And this is a perspicuous, simple, and ingenuous declaration of the orthodox doctrine concerning the five controverted articles in Belgium, and a rejection of the errors by which the Belgic churches have for some time been disturbed, which the Synod, having taken from the word of God, judges to be agreeable to the confessions of the reformed churches. Whence it clearly appears, that they, whom it by no means became, purposed to inculcate on the people, those (articles) which are contrary to all truth, equity, and charity.

(Namely,) That the doctrine of the reformed churches, “ concerning predestination, and the heads connected with it, (*anexis ei*) by its own proper nature (*genio*) and impulse, draws away the minds of men from all piety and religion ;* that is the pillow of the flesh and of the devil, the citadel of Satan, from which he lies in ambush (*insidiatur*) for all, wounds very many, and fatally pierces through many, as well with javelins of desperation as of security : That the same doctrine makes God the author of sin, unjust, a tyrant, a hypocrite ; nor is it any other than interpolated Stoicism, Manicheism, Libertinism, and Turcism (*Turcismum* : † That it renders

* Two things clearly appear from this passage, 1. The Remonstrants assumed it as undoubted, that the predestination which they opposed with its connected heads of doctrine, was generally held by the reformed churches, including the church of England. And 2. They injuriously charged it with involving those very consequences, which they who contend that the church of England is not Calvinistic, charge on the doctrine of those whom they call Calvinists.

† The chapter in the “Refutation of Calvinism,” shewing “that the earliest heretics maintained opinions greatly resembling the peculiar tenets of Calvinism ;” comes far short it seems of the charges brought by the Remonstrants against the doctrine of predestination, as held by the reformed churches including that of England among the rest. That doctrine, as held in these churches, was not only Manicheism, but heathen Stoicism, infidel Libertinism, and Mohammedism. But it is far more easy to bring accusations against any tenet or body of men, than satisfactorily to prove

men secure, as being persuaded that it does not hinder the salvation of the elect, in what manner soever they live; and they can with safety perpetrate the most atrocious crimes: That it does not profit the reprobate, as to salvation, if they should truly do all the works of the saints: That by the same (doctrine) it is taught, that God by the bare and mere determination (*nudo puroque arbitrio*) of his will, without any respect, views (*intuitu*) of the sin of any man, predestinated and created the greatest part of the world to eternal damnation: That in the same manner as election is the fountain and cause of faith and good works, reprobation is the cause of infidelity and impiety: That many unoffending (*innocentæ*) infants of believers are violently torn away from the breasts of their mothers, and tyrannically precipitated into hell; so that neither baptism, nor the prayers of the church at their baptism, profit them.”*

Also those very many other things that are of the same kind, which the reformed churches not only do not acknowledge, but which they detest with their whole soul (*pectore*.) Wherefore, this Synod of Dordrecht, obtests by the name of the Lord, all as many as piously call on the name of our Saviour Jesus Christ, that they would judge concerning the faith of the reformed churches, not from the calumnies heaped together from this and the other quarter (*hinc inde*,) nor even from the private sayings of certain individuals, as well ancient as modern doctors, quoted often, either unfaithfully, or wrested (*detortis*) into a foreign meaning; but from the public confessions of those churches, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all, and every one of, the members of this whole Synod. It then (*deinde*) seriously admonishes the calumniators themselves, to consider how heavy a judgment of God they may be about to suffer, who, against so many churches, against so many confessions of churches, bear false witness, disturb the consciences of the weak, and diligently employ themselves (*satagunt*) to render the society of true believers suspected.†

them. The Synod of Dort did not at all shrink from proclaiming, that such charges had been brought; and they were satisfied, and on good ground, that they had fully demonstrated them to be unfounded.

* The language of these accusations is so horridly irreverend, that if it had not been actually used by the Remonstrants, it could hardly have been thus brought forward; and nothing but to shew the real spirit of these controversialists, could excuse the repeating of it, either by the Synod, or in this publication.

† This solemn warning is quite as seasonable in Britain at present, as it was in Belgium in the seventeenth century.

Lastly, this Synod exhorts all their fellow ministers in the gospel of Christ, that in the treating (*pertractione*) of this doctrine, they would walk piously and religiously in the schools and in the churches; and apply it, whether by tongue or pen, to the glory of the divine name, to holiness of life, and to the consolation of alarmed souls, that they may not only think, but speak, with the scripture, according to the analogy of faith: finally, that they would abstain from all those phrases which exceed the prescribed limits of the genuine sense of the holy scriptures, and that might afford a just handle to perverse sophists of reviling, or even calumniating the reformed churches. May Jesus Christ, the Son of God, who, sitting at the right hand of the Father, bestows gifts on men, sanctify us in truth; lead those to the truth who err; shut the mouths of those who calumniate the holy doctrine; and endow the faithful ministers of his word, with a spirit of wisdom and discretion, that all their eloquence may tend to the glory of God and the edification of the hearers. Amen.*

THE DECISION OF THE SYNOD CONCERNING THE REMONSTRANTS.

The truth, having been, by the grace of God, thus far explained and asserted, errors rejected and condemned, and iniquitous calumnies refuted: this Synod of Dort, (according to the duty which is farther incumbent upon it,) seriously, earnestly, and by the authority, which, according to the word of God, it possesses over all the members of its churches, in the name of Christ, beseeches, exhorts, admonishes, and enjoins all and every one, of the pastors of the churches in confederated Belgium; the doctors and rectors of the academies and schools; and the magistrates, and indeed all universally, to whom, either the care of souls, or the discipline of youth is committed, that, casting away the five known articles of the Remonstrants, which are erroneous, and mere hiding places of errors, they will preserve this wholesome doctrine of saving truth, drawn from the most pure fountain of

* Can any thing be more wise, pious, and scriptural, than this concluding counsel and prayer? Who can deny, that many called Calvinists, by neglecting the counsel here exhibited, have given much *occasion* of misapprehension, prejudice, and slander to opposers, which might have been avoided? Who can object to this counsel? What pious mind will refuse to add his hearty Amen, to the closing prayer?

the divine word, sincere and inviolate; according to their ability and office, propound and explain it faithfully to the people and youth; and diligently declare its most sweet and beneficial use in life, as well as in death: that they instruct those of different sentiments, those who wander from the flock, and are led away by the novelty of opinions, meekly by the evidence of the truth, "if peradventure God will give them repentance to the acknowledgment of the truth:" that, restored to a sound mind, they may with one spirit, one mouth, one faith and charity, return to the church of God and the communion of the saints: and that at length, the wound of the church may be closed, and all her members be of one heart and mind in the Lord.

But moreover, because some persons having gone out from among us, under the title of Remonstrants, (which name of Remonstrants, as also of Contra-Remonstrants, the Synod thinks should be blotted out by a perpetual oblivion;) and the discipline and order of the church having been violated, by their endeavors and private counsels in unlawful ways; and the admonitions and judgments of their brethren having been despised; they have grievously, and altogether dangerously disturbed the Belgic churches, before most flourishing, and most united in faith and love, and in these heads of doctrine: have recalled ancient and pernicious errors, and framed new ones: and publicly and privately, both by word and by writings, have scattered them among the common people, and have most vehemently contended for them: have made neither measure nor end, of enveighing against the doctrine hitherto received in the churches, by enormous calumnies and reproaches: have filled all things every where, with scandals, dissensions, scruples of consciences, and inventions (*excogitationibus*;) to which great crimes certainly against faith, against love, and good morals, and the unity and peace of the churches, as they could not justly be endured in any man, ought necessarily to be animadverted on, in pastors, with that most severe censure, which hath in every age (*ab omni ævo*) been adopted by the church: the Synod having invoked the holy name of God, and honestly conscious of its authority from the word of God; treading in the footsteps as well of ancient as of recent Synods, and fortified by the authority of the most Illustrious the States General, declares and judges, that those pastors, who have yielded themselves leaders of parties in the church, and teachers of errors, and of a corrupt religion, and of the rended unity of the church, and of most grievous scandals,

and moreover, having been summoned before this Synod, of intolerable obstinacy against the decrees of the supreme authority made known by this Synod, and also against the venerable Synod itself, be accounted convicted and guilty persons.

For which causes, in the first place, the Synod interdicts the before cited persons from every ecclesiastical service, and abdicates them from their offices, and judges them even to be unworthy of academical functions, until by earnest repentance, abundantly proved by words and deeds, and contrary exertions, they satisfy the church, and be truly and fully reconciled with the same, and received to her communion; which for their own good, and for the joy of the whole church, we peculiarly (*unice*) desire in Christ our Lord. But the rest, of whom the knowledge hath not come to this national Synod, the Synod commits to the Provincials, the Classes, and the Presbyteries, after the received order; that they may take care that the church at present receive no detriment, nor fear it hereafter. Let them discriminate with the spirit of prudence, the followers of these errors; Let them abdicate the refractory, the clamorous, the factious, the disturbers, as soon as possible, from ecclesiastical offices, and those of the schools which belong to their knowledge and care: and let them be admonished that, without any interposed delay, after the reception of the decision of this national Synod, having obtained the authority of the magistrate, in order to it, they assemble (for this purpose) lest the evil should increase and be strengthened by delay. Let them, with all lenity, by the duties of love, by patience, excite those who have fallen or been carried away, by infirmity and the fault of the times, and perhaps hesitate in lighter matters, or are even dissentient, but quiet, of blameless life, tractable, to true and perfect concord with the church: yet so, that they may diligently take care that they do not admit any to the sacred ministry, who refuse to subscribe these synodical constitutions of the declared doctrine, and to teach it: that they even retain no one, by whose manifest dissention the doctrine approved with such agreement in this Synod may be violated, and the tranquillity of the churches again disturbed.

Moreover, this venerable Synod seriously admonishes all ecclesiastical assemblies, most diligently to watch over the flocks committed to them, and maturely to go and meet all innovations privily springing up in the church, and pull them up, as it were tares, out of the field of the Lord: that they attend

to the schools, and the conductors (*moderatoribus*) of schools, lest any things, from private sentiments and depraved opinions, having been instilled into the youth, destruction should afterwards be produced to the church and the republic.

Finally, thanks having been reverently given to the most Illustrious and very powerful the States General of Belgium, because they in so necessary and seasonable a time, clemently gave succour to the afflicted and declining interests of the church, by the remedy of the Synod; that they received the upright and faithful servants of God under their protection, and willed that the pledge of every blessing and the divine presence, the truth of his word should be, in a holy and religious manner, preserved in their dominions; that they spared no labor or expense, to promote and complete such a work; for which extraordinary benefits, the Synod, with its whole heart, prays for the most abundant recompense on them from the Lord, both publicly and privately, both spiritual and temporal. And the Synod indeed most strenuously and humbly asketh the same most clement lords, to will and command that this salutary doctrine, most faithfully expressed according to the word of God, and the consent of the reformed churches, be alone, and publicly heard in these regions; to drive away all privily springing up heresies and errors, and repress unquiet and turbulent spirits, that they would go to approve themselves the true and benign nursing fathers and tutors of the church; that they would determine that the sentence, according to the ecclesiastical authority confirmed by the laws of the country, be valid against the persons before spoken of; and that they would render the Synodical constitutions immoveable and perpetual, by the addition of their own decision (*calculo*.)

On this conclusion a few remarks may be useful.

Conceding, that there were things unjustifiable in the decisions made, and the measures adopted by the Synod, I would inquire, whether all the blame in the whole of that lamentable contest, was on one side? Whether the conduct of the Remonstrants were not as remote at least from a conciliatory spirit, as the members of the Synod? And whether, in case the Remonstrants had been victorious, they would have made a more Christian use of their victory and authority than the Synod did? I never yet knew or read of an eager and pertinacious contest, in which both parties were not greatly culpable; and in many instances, it is not easy for an impartial observer to determine on which side the greatest degree of criminality rests: only where other motives or prejudices do not counter-

act, the suffering party is generally favored and excused; and still more, when the motives, sentiments, or prejudices of the persons concerned are on his side. The Remonstrants, and all who ever since have favored them, throw the whole blame of the contest, both of the management, result, and consequences of it, on the Synod; and as the Remonstrants were, in the first instance at least, the chief sufferers, and as their tenets are generally more favored than those of the Synod, the public mind has greatly favored the cause of the suffering party. Yet the Synod and its supporters seem very confident, that the Remonstrants exclusively were in fault, and consider their conduct as intolerably haughty and pertinacious. But will not an impartial judge, would not one, who had no sympathy with either party, no partiality or prejudice, as to the five points of doctrine, on either side, (if such a man can be found on earth,) would he not fairly divide the criminality? At least would he not allot nearly one half of it to the one, and one half to the other? Nay, might he not allot the greater part to the Remonstrants? Thus, in all other contests, which have terminated in incurable separations, the charge of schism has been brought with the utmost confidence (if not bitterness) by each party against its opponent; and, except in one solitary instance, nearly with equal justice. I say, one instance excepted; for beyond all doubt, on the broad ground of scripture, in the separation of protestants from the Roman church, all the guilt of schism rested with that corrupt body, which excluded from its communion all those, who would not worship creatures, or conform to Anti Christian observances; and, in many ways, made it the duty, the absolute duty, of all the true worshippers of God through Christ Jesus, to come forth and be separate. But perhaps this is the only exception.

I would by no means exclude schism from the vocabulary of sins, of great and grievous sins, as many seem disposed to do. Pride, ambition, obstinacy, and self-will, and other very corrupt passions, powerfully influence both those, who by spiritual tyranny, would lord it over other men's consciences, and impose things not *scriptural*, if not directly *anti-scriptural*, as terms of communion, or even of exemption from pains and penalties; and also on those, who on slight grounds refuse compliance, where the requirement is not evidently wrong; and then magnify by a perverse ingenuity, into a most grievous evil, some harmless posture, or garb, or ceremony. If the one party would, humbly and meekly, without desiring to arrogate a power not belonging to man, desist from peremptorily

requiring such things as are doubtful, and liable to be misunderstood, and so scrupled by upright, peaceable, and conscientious persons : and if the other party would determine to comply, as far as on much previous examination of the scripture, with prayer, and teachableness, they conscientiously could do it; the schism might be prevented, and all the very bad effects of the church of Christ being thus rent and split into parties prevented. For these several parties are generally more eager in disputing with each other, than “contending for the faith once delivered to the saints;” in making proselytes, than in seeking the conversion of sinners; and in rendering their opponents odious and ridiculous, than in exhibiting our holy religion as lovely and attractive to all around them. In these things, their zeal spends itself to no good purpose.

As to the existing divisions, it appears to me, on long and patient investigation, that they originated from very great criminality on both sides; nor am I prepared to say, on which side it was the greater; and that there is criminality on both sides, in the continuance of them, and still more in the increase of them; in which the heaviest lies on those who hastily, and on very doubtful or inadequate grounds, make new separations. Yet as to the general division of the Christians in England, into churchmen and dissenters, it appears to me, that in present circumstances neither individuals, nor public bodies, can do any thing to terminate it; nor till some unforeseen event make way for a termination, by means, and in a manner, of which little conception can previously be formed. In the mean while, it seems very desirable to abate acrimony and severity, and to differ, where we must differ, in a loving spirit; and to unite with each other in every good work, as far as we can conscientiously. It is in my view in this case, precisely the same as it was with the Synod of Dort and the Remonstrants; each party throws the whole blame on the other; but impartiality would, I think, nearly allot half to the one, and half to the other. True Christians of every description, live, surrounded with ungodly men, nay, such as are profane, and immoral, and contentious, yet they generally are enabled to live peaceably with them all. How is it then, that they cannot, on the same principles, bear with each other, when differences in merely the circumstances of religion are the only ground of disputations, bickerings, and contests? “Whence come fightings among them?”

2. A large proportion of that, which at present would be disapproved, if not reprobated, in the concluding decision of

the Synod of Dort, and in its effects, must be considered, by every impartial and well informed person, as pertaining to that age, and those which had preceded it. The authority of such conventions to determine points of theology, to enforce their decisions by ecclesiastical censures, interdicts, and mandates, such as this conclusion contains, had not been called in question, at least in any great degree, by any of the reformers or reformed churches. It was the general opinion, that princes and states ought to convene councils or assemblies, when needed; and, as far as hope was given of such councils being convened, they generally acted on this principle. They considered the ruling powers as invested with the right of authorising these conventions, to cite before them the persons whose tenets and conduct gave occasion of convening them; and of animadverting on them as contumacious, if they refused to appear, or to submit to the decisions of the majority. And they regarded it as a great advantage, when the secular power would concur in carrying into effect, their censures, exclusions, or requirements. These points had been almost unanimously assumed as indisputable, from the dawn of the reformation, to the time of this Synod, both on the continent, and in Britain; and little had been advanced, in direct opposition to the justice of proceeding still further to punish the refractory with pains and penalties. The vanquished party indeed generally complained, and remonstrated with sufficient acrimony, yet, when the tables were turned, and they acquired a victory, they used their superiority in the same manner, and sometimes even with still greater severity. How far all this was criminal, unscriptural, unreasonable, or not, is by no means the present question; but how far the Synod of Dort went beyond the precedents of former times, and of other countries.

3. Thus far as it seems to me at least, the case is clear, and to an impartial mind not difficult: but how far the whole of this procedure, either in this Synod or in other similar cases, on the continent and in our land, was wrong, *in toto* or *in parte*: whether the whole must be reprobated together, or only some part of it; or where the line should be drawn, are questions of greater difficulty, on which men in general will decide according to the prevailing sentiments of the day, and those of that part of the visible church to which they belong. Yet, I would venture, with a kind of trepidation, and with much diffidence, to drop a few hints on the subject: the result of very much reflection, during a long course of years, with what other aid I could procure, in addition to the grand standard of truth and duty, of principle and practice, to men of all ranks,

individually, or in corporate bodies, the Oracles of God.”

It must, as it appears to me, be incontrovertible, that penal means, of whatever kind, are wholly inadmissible, in matters purely religious; and in which the persons concerned would act peaceably, if not irritated by opposition and persecution; for “oppression in this case often maketh a wise man mad;” and his mad conduct is ascribed to his religious peculiarities, when it originates from other causes, and is excited by oppression. Punishments can have no tendency to enlighten the understanding, inform the mind, or regulate the judgment; and they infallibly increase prejudice, and tempt to resentment. They may indeed make hypocrites, but not believers; formalists, but not spiritual worshippers; and in a word, they are no “means of grace” of God’s appointment, and on which his blessing may be expected and supplicated. “The weapons of this warfare are carnal, not mighty through God.” The judicial law of Moses, as a part of the theocracy, punished with death nothing but idolatry and blasphemy, and this to prevent the contagion, “that men might hear, and fear, and do no more such wickedness;” not to produce conviction or conformity: and no penalty in other things was appointed, where the public peace was not interrupted, and God’s appointed rulers opposed. In the New Testament, not a word occurs on the subject; except as our Lord blamed the apostles when they forbid one to cast out devils because he followed not with them.

Whatever company, in any nation, can give proper security that they will act as peaceful citizens and good subjects, has, I apprehend, a right to the protection of the state, whatever its religious opinions or observances may be; provided nothing grossly immoral, and contrary to the general laws of the country, be practised under the pretence of the religion. Yet the murders, human sacrifices, and other abominations in the East Indies, can have no right to toleration, nor can the toleration be by any means excused. Again, whatever may be urged in favor of allowing papists full liberty, as to their superstitious and idolatrous worship, (for so it doubtless is,) this should be done in their case with peculiar circumspection. But to grant them what they claim, and many claim for them, as *emancipation*, and which means nothing else, than *admission to power and authority*; seems irreconcilable to wisdom either human or divine. It is an essential principle of popery, however disguised by some, and lost sight of by others, to *tolerate none who are not of that church*: and the grant of

power to them till this principle be disavowed by bishops, vicars-general, legates, cardinals, and popes, as well as others, in the most full and unequivocal language, is to liberate lions, because they have been harmless when not at liberty : and the event, should this *emancipation* be fully conceded, will be, that the power thus obtained, will be used in persecution, of those who gave it, as soon as it has acquired a proper measure of consolidation. If the advocates for this measure in our land, should they prove successful, do not themselves live to feel this, their posterity, I can have no doubt, will know it by deplorable experience. Avowed atheists seem also inadmissible to full toleration ; as incapable of being bound by any obligation of an oath, or of an affirmation, as in the sight of God, which is equivalent to an oath. How far some kinds of blasphemers should be also exempted, may be a question ; but every species of profaneness, or impiety, is not direct blasphemy. Yet if men outrage, or expose to ridicule or odium, the most sacred services of the religion of the country, or if public instructors inculcate immoral principles ; they may, as far as I can see, be restrained, so that the mischief may be prevented ; though perhaps without further punishment, except for actual violation of the peace. Every collective body, however, has an indisputable right to prescribe the terms, on which men shall be admitted into it, either as members of the company, or in an official capacity ; and if it have funds at its disposal, the terms on which men shall be allowed to receive a share of them : provided that they who join them, do it *voluntarily*, and that others may, without molestation, be permitted to decline these terms, or to withdraw, if they, after having joined them, can no longer conscientiously comply. I say, a *right* indisputable by man, yet a *right*, for the use of which they are responsible to God ; and the abuse of which has been and is the source of most deplorable consequences.

If, however, the Synod of Dort had only proceeded to exclude from *office*, public teachers, whether of congregations or schools, belonging to the church or churches established in Belgium, who would not comply with the terms agreed on in the Synod ; the *terms* alone would have been the proper subject of our judgment, and not this *exclusion*, provided no further punishment had been inflicted. But this exclusion (*ex officio*) would of course be also (*ex beneficio*) or from the emolument of the office. And how far this would have been justifiable, I am not prepared to say : and, indeed, much depended on the nature of their funds, and the tenure on which they were

obtained or held. But one thing is clear, that if some reasonable proportion of the emolument had been reserved to those who were excluded from office, so long as they conducted themselves peaceably, it would have been a very conciliatory measure, and suited to give a convincing testimony, that the glory of God, the peace of the church, the cause of truth, and the salvation of souls had been their motives and object; and not secular and party interests.

In respect of those revenues which, having been appropriated to religious purposes in former ages, fell into the hands of those, who conducted the reformation and formed establishments, it cannot reasonably be expected, that the bodies thus in possession, should voluntarily agree to share them with dissentients: but in revenues raised by taxes, on the present generation for the purposes of supporting religion, and other things connected with it; equity seems to require that a proportion should be awarded to peaceful dissentients, of whatever description, according to the sum which that whole body may be required to pay towards such a tax: for they who contribute, and are good subjects, and can give a pledge to the government of good behavior, ought, in all reason, to share the benefit in proportion.*

When the teachers of congregations and of schools, supported by the revenues of the churches in Belgium, had been excluded or suspended from their office, and its emolument, all that was done in accession, seems to have been unjustifiable. The excluded party, in reason, and according to the scripture, (though not according to the general sentiments of that age,) were entitled to full toleration, to worship God, and instruct others either as preachers or teachers of schools, not supported by the establishment, provided they did this peaceably. At most, only very general restrictions should have been required. But such teachers of separate congregations, and of schools, were not then known, or at least not recognized: nearly all places of worship and schools, were in the hands of the established authorities, and every thing attempted must be done secretly, and then, on that very ground, condemned as a *conventicle* or seditious meeting.

* It may worthy of consideration, how far a grant from Parliament, for building churches or chapels exclusively for the establishment; while the public at large must advance the money from the general tax, or taxes, is thus consistent with strict equity. The design is excellent and most desirable; but whether it would not be more unexceptionable, if a proportionable sum were granted to peaceable dissenters, for the building or repairing their places of worship, may be matter of inquiry to impartial legislators.

Excommunication, according to scripture, is nothing more than simple exclusion from the communion of the church, "Let him be as an heathen man, and a publican:" except when God *miraculously* by his apostles, who could, in that respect "do nothing against the truth, but for the truth," inflicted salutary chastisements, "for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus;" or that "others might learn not to blaspheme." But when, in addition to such an exclusion, many heavy consequences followed, even to fines, banishment, imprisonment, exclusion from the common benefits of society, and even death, the very word *excommunication* became dreadful and hateful; and the relaxation of all discipline, nay, almost its annihilation, has been the consequence. Restore the matter to its original use; let the communicants become such of their own *voluntary* choice, admitted on a simple and credible profession of those things in which Christianity consists; and let them, if they act inconsistently, be excluded from communion, and left, in their former state, till they give proof of repentance; considered as equally entitled to good will and good offices in temporal things, as our other neighbors; admitted to any means of grace, which may aid their recovery; conversed with in every way, which does not sanction their misconduct; and "restored," if it may be, in "the spirit of meekness." On this plan, I apprehend discipline might again be established, and great benefit arise from it. But they, who cannot inflict miraculous judgments, surely are not authorized to attempt other punishment of excommunicated persons, which have a thousand times oftener been exercised against the truth, than for the truth.

The distinctions, among the different offenders, and the mandates given to the different subordinate classes, and presbyteries, appear in no other way exceptionable, than as the presbyterian plan will of course be objected to, both by episcopalians and independents. But the Synod, as it has been seen, attempted far too much; and, forgetful of our Lord's prohibition, were so eager to root up the tares, that they greatly endangered the wheat also.

THE APPROBATION OF THE MOST ILLUSTRIOUS AND VERY
POWERFUL LORDS THE STATES GENERAL.

The States General of Federated Belgium, to all, who shall see and read this, health (or salvation, *salutem.*) We make it known (that) when, in order to take away those lamentable and pernicious controversies, which a few years since, with great detriment to the republic, and disturbance of the peace of the churches, arose concerning the known five heads of Christian doctrine, and those things which depend on them; it seemed proper to us, according to the order in the church of God, and thus also in the Belgic church, to convene at Dordrecht a national Synod of all Federated Belgium; and that this might be celebrated (*celebrari*) with the greatest fruit and advantage of the republic, not without much inconvenience (*molestia*) and great expenses, we sought for and obtained, unto the same, very many, the most excellent, learned, and celebrated foreign theologians of the reformed church; as it may be seen from the subscription of the decrees of the aforesaid Synod, after each of the heads of doctrine. Moreover, our delegates, being also commissioned (*deputatis*) from each of the provinces, who from the beginning to the end being present, should take care, that all things might there be handled in the fear of God, and in right order, from the word of God alone, in agreement to our sincere intention. And when this aforesaid Synod, by the singular blessing of God, hath now judged with so great a consent of all and every one, as well of foreigners, as of Belgians, concerning the aforementioned five heads of doctrine, and the teachers of them: and we, having been consulted and consenting, published, on the sixth of May last past, the decrees and determination affixed to these presents; we, that the much wished for fruits from this great and holy work (such a one as the reformed churches have never before this time seen) might be abundant to the churches of these countries; seeing that nothing is to us equally desired and cared for as the glory of the most holy name of God, and the preservation and propagation of the true reformed Christian religion, (which is the foundation of prosperity and bond of union of *Federated Belgium*,) as the concord, the tranquillity, and the peace of the churches, and in like manner the preservation of the concord and communion of the churches in these regions with all foreign reformed churches, from

which we never ought, nor are able to separate ourselves ; having seen, and known, and maturely examined and weighed the aforementioned judgment and decision of the Synod, we have fully in all things approved them, confirmed and ratified them, and by these presents we do approve and ratify them ; willing and enacting, (*statuentes,*) that no other doctrine concerning the aforesaid five heads of doctrine, be taught or propagated in the churches of these regions, besides that which is conformable and agreeable to the aforesaid judgment : enjoining and commanding with authority, to all the ecclesiastical assemblies, the ministers of the churches, the professors and doctors of sacred theology, the rulers of colleges, and to all in general, and to every one without exception, (*in universon,*) whom these things can in any way concern or reach unto, that, in the exercise of their ministerial offices and functions, they should in all things follow them faithfully, and sincerely conduct themselves consistently with them. And that this our good intention may every where be fully and in all things satisfied, (or complied with,) we charge and command the orders, governors, the deputies of the orders, the counsellors, and deputed orders of the provinces of Gueldria, and the county of Lutphan, of Holland, West Friezland, Zeland, Utrecht, Frisia, Transisulania, and of the state of Groningen, and the Omlandias, and all their officiarics, judges, and justiciaries that they should promote and defend the observation of the aforesaid synodical judgment, and of those things which depend on it ; so that they should not either themselves make any change in these things, or permit it by any means to be done by others ; because we judge, that it ought to be so done, to promote the glory of God, the security and safety of the state of these regions, and the tranquillity and peace of the church. Given (*actum*) under our seal, and it hath been sealed by the sealing of the president, and the subscription of our secretary, the count of Hague, the second of July, in the year 1619.

A. PLOOS.

As also beneath, By the mandate of the aforesaid High Mightinesses the States General.

Subscribed. C. AERSEN.

And in that space, the aforesaid seal was impressed on red wax.

On this document it must be again observed, that the measure adopted by the rulers of Belgium, in respect of the decisions

of the Synod of Dort, ought not to be judged according to the generally prevailing sentiments of modern times. An immense revolution in opinion, on these subjects, has taken place, within the last two centuries : and to render these rulers and this Synod, amenable to what we may call *statutes long after enacted*, as if whatever there was wrong in the conduct, was *exclusively* their fault, would be palpably unjust. “ Are ye not partial in yourselves, and are become judges of evil thoughts.” Jam. ii. 4. “ But the wisdom from above is without *partiality*.” Jam. iii. 18. The general *principle* of inducing, by coercive measures, conformity in doctrine and worship, to the decisions of either councils, convocations, synods, or parliaments, was almost universally admitted and acted upon to a later period, than that of this Synod ; and though not long afterwards it was questioned, and in some instances relinquished ; yet it retained a very general prevalency, for at least half a century after ; nor is it without its advocates, even in the reformed churches, at this present day. Had the opponents of the Synod possessed the same authority, they would have acted in like manner, and so would the rulers of the other countries in Europe. The *exclusive* charge therefore against the measures under consideration, must be laid in those things, which were *peculiar* in their proceedings.

As authority and compulsion can never produce conviction, or any regulation of the mind and judgment ; the word *sincerely*, in this state-paper, is very improperly used. It could not indeed reasonably be expected, that even external conformity to so exact and extensive a doctrinal standard, could be generally or durably accomplished : but to suppose that any thing beyond this would be the result, except what argument and explanation, and appeals to the scriptures, in the articles of the Synod itself could effect, was evidently most irrational ; yet it was the notion of the times, and does not still appear absurd to all men, even in protestant countries.

And the rulers of Belgium adopted and ratified the decisions of the Synod, as approving and recommending them to all the persons concerned ; and giving countenance in some measure to those who voluntarily avowed the purpose of adhering to them, and leaving others, entirely at liberty, to decline these terms, whether as authorized teachers of congregations or of schools, but no further molesting them, or interfering with their pursuits or instructions ; their conduct might have been advocated, especially, if, as it was said before, some fair portion of their former incomes had been reserved to those, who

relinquished their situations, rather than promise to conform, but who otherwise behaved as peaceful members of the community. But by absolute authority to demand of all entire conformity, whether voluntary or involuntary; and to follow up this demand by the secular arm, and by heavy punishments, was altogether unjustifiable. Yet, except the strictness of the rule itself, what country almost was there in Europe at that time, or which almost of either the rulers or teachers of the reformed churches, that did not in great measure attempt to do the same? So that while authority, in many instances repeatedly shifted sides, which ever part was uppermost, its religious decisions were enforced by similar measures.

“The reformers dissented from almost every principle of the church of Rome, but this, the right of persecution; and though Luther and some others thought it rather too much to *burn* heretics, all agreed that they should be restrained and punished, and in short, that it was better to burn them than to tolerate them. The church of England has burnt protestants for heresy, and papists for treason. The church of Scotland, and the London ministers in the interregnum declared their utter detestation and abhorrence of the evil of *toleration*, patronizing and promoting all other errors, heresies, and blasphemies whatever, under the abused name of liberty of conscience.” (*Williams on Religious Liberty, Eclectic Review.*)

The main point in this quotation is indisputable; but in respect of Luther especially, it is erroneous. It would, probably be difficult, to produce an instance, in which this great man even so much sanctioned the punishment of the wild enthusiasts and deceivers of his day, except where the peace of society rendered the interposition of the magistrate indispensable. “At the same time, he (Luther) took occasion to reprobate the cruel sufferings inflicted on the poor wretches by the persecutions of the ecclesiastical rulers; insisting with the utmost precision on that grand distinction of which this reformer never lost sight; that errors in articles of faith were not to be suppressed by fire and sword, but confuted by the word of God; and that recourse was never to be had to capital penalties, except in cases of actual sedition and tumult.” (*Milner’s Eccl. Hist. vol. iv. p. 1098.*)

“His worthy friend Lineus, probably in a state of irritation, had asked him, Whether he conceived a magistrate to be justified in putting to death teachers of false religion? A question,

then little understood, and not generally agreed upon till long afterwards. I am backward, replied Luther, to pass a sentence of death, let the demerit be ever so apparent; For I am alarmed, when I reflect on the conduct of the papists, who have so often abused the statutes of capital punishments, against heresy, to the effusion of innocent blood. Among the protestants, in process of time I foresee a great probability of a similar abuse, if they should now arm the magistrate with the same powers, and there should be left on record a single instance of a person having suffered legally for the propagation of false doctrine. On this ground, I am decidedly against capital punishment in such cases; and think it *quite sufficient* that mischievous teachers of religion be removed from their situations." Milner's Eccl. Hist. vol. v. p. 1100.

But, whatever were the opinions or practice of those times in this respect, or whatever the sentiments of any in our times may be, it seems to me incontrovertible, that every church, or associated company of Christians, whether as a national establishment, or in any other form, has a right (for the use of which they are responsible to God alone) to appoint the terms on which such as *voluntarily* desire it, shall be admitted to communion with them, or to teach as pastors, and as tutors in their schools and academies; to refuse admission to such as do not agree to these terms, and to exclude those who afterwards act contrary to them. And if they have funds, which are properly *their own*, they have a right to employ these funds, to the exclusive support of such as voluntarily concur with them; *volenti non sit injuria*: and it is absurd to deem those *compelled*, or their liberty infringed, who *of their own voluntary will* choose to conform, whether under an establishment or elsewhere. The Eclectic Review on 'Gisborne on the Colossians,' says, "Was it possible for the author of these discourses to put down a sentiment so just, and so weighty as this, without the perception of its censure bearing against the rites and ceremonies of his own church? Is there nothing of will-worship in that communion? What are sponsors, and the sign of the cross in baptism, the *compulsion* to kneel at the Lord's supper, but new commands and prohibitions added to those which are established in the Bible?" Eclectic Review, May 1817, p. 481.

My concern at present, is only with the word *compulsion*. Can it be conceived, that they who voluntarily come to the Lord's supper in the church of England, consider *kneeling* as *compulsion*? And, who is at present *compelled* to receive the

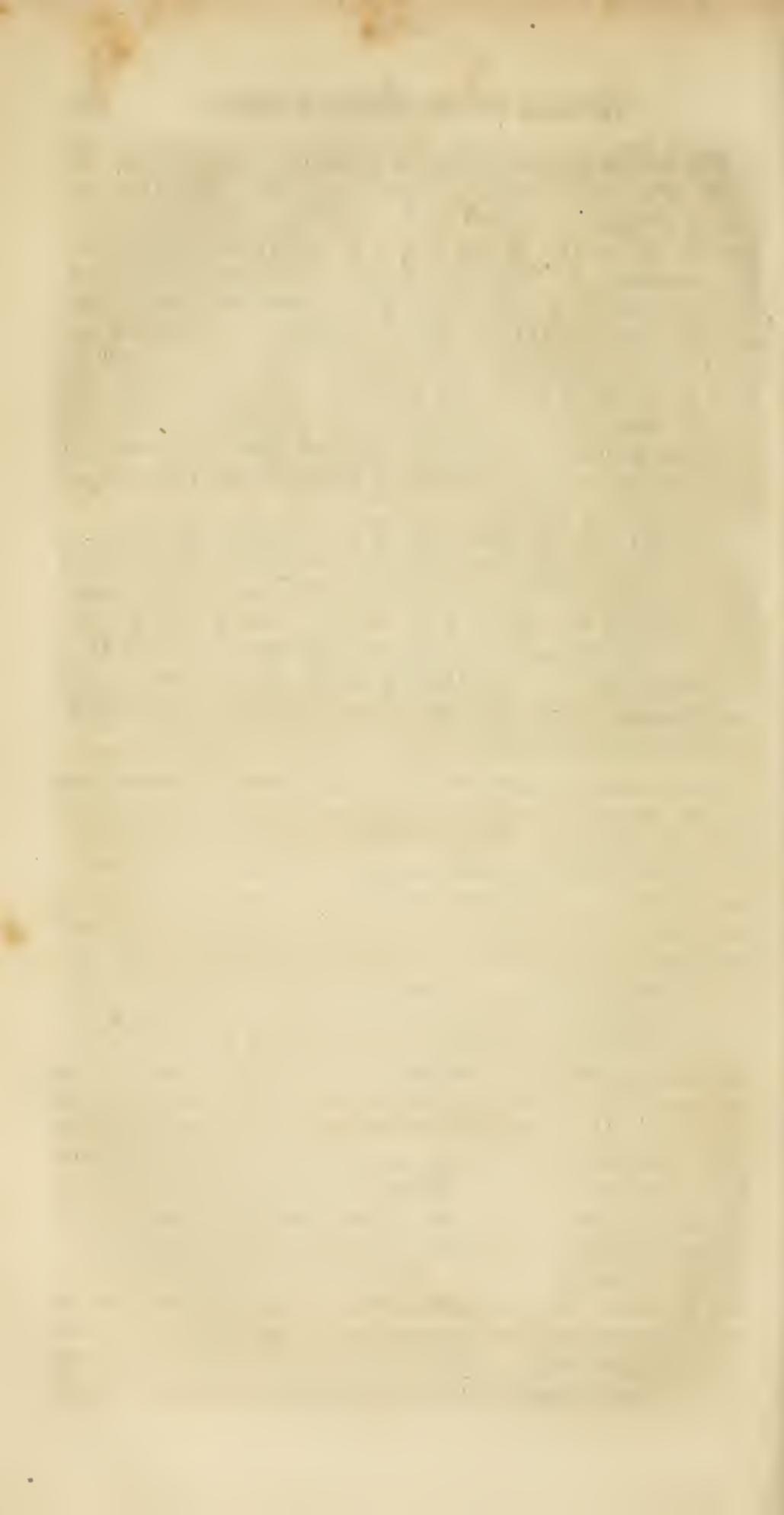
Lord's supper in that church? Some indeed, are *tempted*, too strongly tempted; but none are *compelled*. Again, would it not excite at least as much surprise and perplexity in a dissenting congregation, both to minister and communicants, if one or more of the company should kneel down to receive the bread and wine, and refuse to receive them in any other posture; as it would in a church, if one or more should sit down, or stand, or refuse to kneel, at the time of receiving? Should the custom of receiving in a sitting posture, be considered as *compulsion*, and as a command, or prohibition added to those which are established in the Bible? By no means. Each company has its usage, whether established by law, or by the appointment of an independent church. That usage is known; it is seldom seen, that a communicant expresses the least objection to it. He is *voluntary*, or he need not come. Whether kneeling, as uniting solemn prayer with receiving; or sitting, as among presbyterians and independents; or standing, or reclining on couches, (the posture no doubt of the apostles, at its institution,) if it be *voluntary* in each person, there is no infringement of *liberty*, whatever else may be controverted respecting the posture.

But to return to Belgium and the Synod of Dort. There toleration of dissentients was not thought of; and the effort was made, to enforce conformity on the whole mass of the population, especially on public teachers; and this, not only by exclusions, but by very severe disqualifications and other punishments. And probably the change of sentiment and practice in Belgium in this particular, which soon afterwards took place, and the toleration granted there, before it had any legal ground in Britain, combined in augmenting the general odium against the measures connected with this Synod.

However I do, in my private judgment, consider the articles of the Synod of Dort as very *scriptural*: yet, when made the terms of conformity, or of officiating as public teachers, even with full toleration and exemption from anything beyond simple exclusion, I must regard them as peculiarly *improper*. The terms of communion, even where none are molested who decline them, and of being public teachers, should by no means be carried into all the *minutiæ* of doctrine, which perhaps the ablest theologians are convinced to be scriptural. They should include only the grand principles, in which all the humble disciples and pious ministers of Christ agree; and not those in which they are left to differ. "Him that is weak in the faith, receive ye, but not to doubtful disputations."

The apostles never attempted to enforce by authority, the whole of what they *infallibly knew* to be true. And who then should attempt to enforce their *fallible* opinions on others? Besides, by aiming at too much, the very end is defeated: the numbers, who from ignorance or indolence, and corrupt motives conform in such cases; and of those, who teach other doctrines, than what they have consented to; becomes too great for any discipline to be exercised over them. Many also, of the most pious and laborious teachers who, in one way or other, manage to explain the established articles in their own favor, or at least as not against them, add greatly to the difficulty and evil: and so all discipline is neglected, as facts deplorably prove.

Probably, this has been, and is in a measure the case, in most or all of the churches; but the proceedings of the Synod of Dort, and the rulers of Belgium at that season, were more exceptionable than those of any other, at least as far as I can judge. And this appears to me the chief blame to which they are justly exposed; but which is almost, if not wholly overlooked, in the torrent of indiscriminate invective in which they, and these transactions, have been long overwhelmed.



AN
H A R M O N Y
OF THE
C O N F E S S I O N S O F F A I T H
OF
THE PRINCIPAL CHRISTIAN CHURCHES
In Europe and America,
ON THE FUNDAMENTAL OVERTURES OF THE GOSPEL.

Utica :
WILLIAM WILLIAMS, 60 GENESEE STREET.
1831.

Y. Y. N. D. S. T. H.

Entered according to act of Congress, on the twenty-seventh day of October, in the year of our Lord one thousand eight hundred and thirty-one; by William Williams, as proprietor, in the Clerk's office of the District Court of the Northern District of New York.

P R E F A C E .

“THE Harmony of Confessions of Faith of the Christian and Reformed Churches, was addressed by the reformed churches of France and Belgia, to all the churches of Christ.” It was first published in Latin at Geneva in the year 1581, and was republished at London in the English language, in the year 1643. The design of republishing those parts of it which appertain to the doctrines of grace, is to let the American churches understand what are the doctrines of the reformation, as taught by the reformers themselves, and received and professed by the churches of Christ at that time. The Harmony is composed of the following confessions—The Augsburg, *Sueveland*, *Basil*, the former and latter Helvetic, the *Saxony*, *Wertemberg*, French, English, Belgic, Bohemia or Waldenses, and that of Scotland. We have omitted entirely making any extracts from that of *Sueveland*, *Basil*, the former Helvetic, the *Saxony*, and *Wirtemberg*; because these were drawn up by some individual cities to be presented at the Diet of Augsburg and the council of Trent; and were never generally received and adopted by any considerable body of churches; and because the latter Helvetic is only enlarged and improved from the former. To this Harmony we have added parts of the following confessions—That of the established Church of England, the Westminster, the Savoy, Moravian, the Mennonists, the London Baptists, and the Welch Calvinistic Methodists, which we give in their own language.

I. THE AUGSBURG.

“This confession was drawn up, at the suggestion of the protestant princes, by Melancton, under the direction of Luther; and was presented to the Emperor Charles V. at the Diet of Augsburg, in the year 1530. In the same year it was translated into the Latin language, corrected in some articles, and published with a preface at Wirtemberg. This has been

generally received and adopted as the confession of faith of all the Lutheran churches in Europe and America. It has also been received and acknowledged by the Moravian churches." It consists of 21 articles.

II. THE SECOND HELVETIC.

"The first Helvetic confession was framed at the requisition of the rulers and senate of Basil, by the delegates of the Helvetic States, which had embraced the evangelical doctrine, in the year 1536, and was sent and presented to the assembly of Divines at Wirtemberg, by Bucer and Capito. In 1537, it was presented by Bucer at Smalcald, and approved by that whole assembly of protestant princes, as appears from Luther's letter to the Helvetians. It was drawn up by Mycomius, Grynæus, Bullinger, Capito, and Bucer. But when the first confession was too short, it was written over and enlarged in 1566, by the pastors of Zurich, and was approved and subscribed unto not only by the Tigurines, (i. e. the Canton of Zurich,) but by their confederates of Bern, and Schaffhausen; and Sangallia, Rhetia, Myllhausia, and Bienna, of the Grison league; and by the churches of Geneva, of Savoy, of Polonie, of Hungary, and of Scotland. This was only two years after Calvin's death, but after a residence at Geneva of twenty-eight years. If we consider his influence over the churches, not only of Geneva, but over the whole adjacent country, there can be no doubt had he lived, it would have received his entire sanction and approbation." It consists of 30 articles.

III. THE FRENCH.

"This confession was drawn up and adopted by a Synod held in Paris in 1559, and presented to Francis II. King of France, in behalf of all his protestant subjects." It contains 40 articles.

IV. THE ENGLISH:

"The English confession was inserted in the general apology, written in the year 1562, in behalf of the English church." It contains 21 articles.

V. THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

“These were agreed upon by the arch-bishops, bishops and clergy, of England and Ireland, in the convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent, touching true religion. These 39 articles were also established by a convocation of the bishops, clergy, and laity, as the articles of faith of the *Protestant Episcopal church in the U. States*, in the year 1801.” *The Methodist Episcopal Society*, have adopted 24 of the 39 articles, by substituting the word justification for baptism in the sixteenth article, and omitting about one half of the eleventh article, on Original Sin. They omit the whole of articles 5, 3, 8, 13, 15, 17, 18, 20, 21, 23, 26, 29, 33, 35, 36, and 37, for which last they substituted an entire different article.” Their confession now contains 25 articles.

VI. THE BELGIC.

“This confession was first published in the French language in the year 1563, in the name of all the churches of Belgia; and was confirmed and adopted by the Synod of their churches in 1579, and translated and published in the Dutch language. The confession and catechism of the Belgic churches, and the canons of the Synod of Dort, have been adopted as the confession of faith of the reformed churches of the Netherlands. And these again have been received and adopted by a convention of ministers and elders of the Dutch churches in the provinces of New York and New Jersey, convened in the city of New York, 1771, as the confession of faith of the American ‘*Reformed Protestant Dutch church.*’” This confession contains 37 articles.

VII. THE BOHEMIAN, OR WALDENSES.

“This was drawn up in the year 1573, and was highly approved by Luther Melancton, and the whole university of Wirtemberg.”

VIII. THE WESTMINSTER.

“This confession was drawn up by an assembly of divines convened by an act of parliament, 1643. It was examined and approved by the General Assembly of the church of Scotland, and ratified by an act of parliament in the year 1645. It was also examined and acknowledged as the confession of faith of the New England churches, by the Synod of Cambridge, in Massachusetts, 1648.” It has also been adopted as the confession of faith of the General Assembly, the Burgher, Anti Burgher, Covenanter, and Associate Reformed Presbyterian churches in the United States. This contains 33 chapters.

IX. THE SAVOY.

“This confession is a declaration of the faith and order, owned and practised in the congregational churches in England, agreed upon and consented unto by the elders and messengers in their meeting at the Savoy, (London,) in the year 1658. It was examined and approved by a Synod, at Boston, 1680, of the elders and messengers of the congregational churches, of Massachusetts. It was also owned and consented unto by the elders and messengers of the churches in the colony of Connecticut, assembled at Saybrook in the year 1708.” It contains 32 chapters.

X. THE MENNONISTS.

This is the confession of the German Baptists, “transacted and concluded in the city of Dordrecht, 1632;” and is also the confession of the people sometimes called Tunkers, in the United States. This contains 18 articles.

XI. THE BAPTIST.

This is the confession of faith drawn up and published by the seven Baptist churches of London, in the year 1646. This contains 52 articles.

These confessions contain the professed articles of faith of

all the Reformed, Lutheran, Waldensean, German, and Dutch Baptist churches of the continent of Europe, and the Episcopal, Presbyterian, Congregational or Independent, Particular Baptists, and Calvinistic Methodist churches, of England, Scotland and Ireland; the Puritan Pilgrims of New England, as expressed in the Cambridge and Saybrook Platforms; the General Assembly, Associate Reformed, Burghers, Anti Burghers, Covenanter Presbyterians; the German and Dutch Reformed; the Lutheran, Episcopalian, the Wesleyan Methodist, (as far as they have adopted the articles of the Episcopal Church;) the Welch Calvinistic Methodist; the Particular Baptist, and the Tunkers, or German Baptist, and Moravian churches in the United States.

Whoever will take the pains carefully to examine these confessions, will find a much greater agreement in sentiment, on the great fundamental articles of Christian faith, among these principle churches, than has generally been supposed to exist. Is not this in itself, a strong argument in favor of the truth of these doctrines? Especially, when we consider that the early Reformers, in Germany, Switzerland, Geneva, France, Holland, England, and Scotland, just emerging from papal darkness, ignorance and superstition, each thrown upon his own resources, without the aid and help of others, with the Bible alone before them, drew from it substantially, the same system of divine truth, called the doctrines of grace.



HARMONY, ETC.

OF THE ETERNAL PROVIDENCE OF GOD, AND THE CREATION OF THE WORLD.

THE LATTER CONFSSION OF HELVETIA.

OF THE PROVIDENCE OF GOD.

We believe that all things, both in heaven, and in earth, and in all creatures, are sustained and governed by the providence of this wise, eternal, and omnipotent God. For David witnesseth and saith, "The Lord is high above all nations, and his glory above the heavens. Who is as our God who dwelleth on high, and yet humbleth himself to behold the things that are in heaven and earth?" Again he saith, Ps. cxxxix. 3. "Thou hast foreseen all my ways. For there is not a word in my tongue, which thou knowest not wholly, O Lord," &c. Paul also witnesseth and saith, Acts xvii. 28. "By Him we live, move, and have our being." And, Rom. xi. 36. "Of him, and through him, and from him are all things." Therefore Augustine, both truly and according to the scripture, said in his book, *De agone Christi*, cap. 8. "The Lord said, 'Are not two sparrows sold for a farthing, and one of them shall not fall on the ground, without the will of your Father?' By speaking thus, he would give us to understand that whatsoever men count most vile, that also is governed by the almighty power of God. For the truth which said that all the hairs of our heads are numbered, saith also, that the birds of the air are fed by him, and the lillies of the field are clothed by him."

We therefore condemn the epicures who deny the provi-

dence of God, and all those who blasphemously affirm that God is occupied about the poles of heaven, and that he neither seeth or regardeth us nor our affairs. The princely prophet David, also condemned these men, when as he said, Ps. xciv. 4. "O Lord, how long, how long shall the wicked triumph, they say the Lord doth not see, neither doth the God of Jacob regard it. Understand ye unwise among the people, and ye fools, when will ye be wise. He that hath planted the ear, shall he not hear: and he that hath formed the eye, how should he not see?" Notwithstanding we do not condemn the means whereby the providence of God worketh, as though they were unprofitable, but we teach, that we must apply ourselves unto them, so far as they are commended to us in the word of God. Wherefore we mislike the rash speeches of such as say, that if by the providence of God all things are governed, then all our studies and endeavors are unprofitable. It shall be sufficient, if we leave or permit all things to be governed by the providence of God, and we shall not need hereafter, to be careful, or to be taught in any matter. For though Paul did confess that he did sail by the providence of God, who had said to him, Acts xxiii. 11. "Thou must testify of me also at Rome," who moreover promised and said, "There shall not so much as one soul perish. Neither shall an hair fall from your heads." Yet the mariners devising how they might find a way to escape, the same Paul saith to the Centurion, and to the soldiers, Acts xxvii. 34. "Unless these remain in the ship, ye cannot be safe." For God, who hath appointed every thing his end, he also hath ordained the beginning and the means by which we must attain unto the end. The heathen ascribe things to blind fortune, and uncertain chance, but St. James would not have us say, James iv. "To day, or to morrow we will go into such a city, and there buy and sell:" but he addeth, "for that which you should say, if the Lord will, and if we live, we will do this or that." And Augustine saith, "All those things which seem to vain men to be done unadvisedly in the world, they do but accomplish his word, because they are not done, but by his commandment." And in his exposition on the 148th Psalm. "It seemed to be done by chance, that Saul, seeking his father's asses, should light on the prophet Samuel; but the Lord had before said to the prophet, 'to-morrow I will send unto thee a man of the tribe of Benjamin,' &c."

OF THE CREATION OF ALL THINGS, OF THE ANGELS, THE DEVIL,
AND MAN.

This good and almighty God created all things, both visible, and invisible, by his eternal word, and preserveth the same also, by his eternal spirit: as David witnesseth, saying, Ps. xxxiii. 6. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." And (as the scripture saith) "All things that the Lord created, were very good," and made for the use and profit of man. Now we say, that all those things do proceed from one beginning: and therefore we detest the Maniches and Marcionites, who did wickedly imagine two substances and natures, the one of good, the other of evil; and also two beginnings, and two Gods, one contrary to the other, a good, and an evil.

Amongst all the creatures, the angels and men are most excellent. Touching angels, the holy scripture saith, Ps. civ. 4. "Who maketh his angels spirits, and his ministers a flame of fire." Also, Heb. v. 14. "Are they not ministering spirits, sent forth to minister for their sakes, which shall be the heirs of salvation?" And the Lord Jesus himself testifieth of the Devil, saying, "He hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the Father thereof." We teach therefore, that some angels persisted in obedience, and were appointed unto the faithful service of God and men, and that other some fell of their own accord, and ran headlong into destruction, and so became enemies to all good, and to all the faithful, &c.

Now, touching man, the spirit saith, that in the beginning he was created good, according to the image and likeness of God; that God placed him in paradise, and made all things subject unto him: which David doth most nobly set forth in the Sth Psalm. Moreover, God gave unto him a wife, and blessed them. We say, also, that man doth consist of two, and those divers substances in one person, of a soul immortal, (as that which being separated from his body, doth neither sleep nor die,) and a body mortal, which, notwithstanding, at the last judgment shall be raised again from the dead, that from thenceforth the whole man may continue for ever, in life, or in death. We condemn all those which mock at, or by subtle disputations call into doubt the immortality of the soul,

or say that the soul sleepeth, or that it is a part of God. To be short, we condemn all opinions of all men whatsoever, which think otherwise of the creation of angels, devils, and men, than is delivered unto us by the scriptures, in the apostolic church of Christ.

OUT OF THE FRENCH CONFESSION.

This one only God hath revealed himself unto men : first, both in the creation, and also in the preservation and government of his works, &c. Look the rest in the first section, of the scripture, and the second section, of God.

We believe that God, the three persons working together, by his virtue, wisdom, and incomprehensible goodness, hath made all things, that is, not only heaven and earth, and all things therein contained, but also the invisible spirits, of which some fell headlong into destruction, and some continued in obedience. Therefore we say that they, as they are through their own malice corrupted, are perpetual enemies to all good, and therefore to the whole church : but that these, preserved by the mere grace of God, are ministers for his glory, and for the salvation of the elect.

We believe that God hath not only made all things, but also ruleth and governeth them, as he who according to his will, disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evil, or that any blame of things done amiss, can be laid upon him, seeing his will is the sovereign and most certain rule of all righteousness, but he hath wonderful, rather than explicable means, by which he so useth all the devils and sinful men as instruments, that whatsoever they do evilly, that he, as he hath justly ordained, so he also turneth it to good. Therefore, while we confess that nothing at all is to be done, but by the means of his providence and appointment, we do in all humility adore his secrets that are hid from us, neither do we search in those things which be without the reach of our capacity. Nay, rather we apply to our own use, that which the scripture teacheth for our quietness and contentation sake, to wit, that God, to whom all things are subject, with a fatherly care watcheth for us, so that not so much as a hair of our head falleth to the ground, without his will ; and that he hath Satan and all our adversaries so fast bound, that unless leave be given them, they cannot do us any little harm.

THE CONFESSION OF BELGIA.

We know God by two manner of ways, first, by the making, preserving, and governing of this whole world. For that to our eyes is as a most excellent book, in which all creatures, from the least to the greatest are graven, as it were characters, and certain letters, by which the invisible things of God may be seen and known of us : namely, his everlasting power and godhead, as Paul the apostle speaketh, Rom. i. chap. 10, which knowledge sufficeth to convince and make all men without excuse, &c. Look for the rest in the first section, of the scripture, and in the second section, of God.

We believe that the Father, by his word, that is, by the Son, made heaven, earth, and all other creatures of nothing, when he saw it fit and convenient, and gave to every one his being, form, and divers offices, that they might serve their Creator, and that he doth now cherish, uphold, and govern them all, according to his everlasting providence and infinite power : and that to this end, that they might serve man, and man might serve his God. He also made the angels all good by nature, that they might be his ministers, and might also attend upon the elect : of which, notwithstanding some fell from that excellent nature in which God had created them, into everlasting destruction : but some by the singular grace of God, abode in the first state of theirs : but the devils, and those wicked spirits, are so corrupted and defiled, that they be sworn enemies to good, and all goodness, which as thieves out of a watch tower, lie in wait for the church and all the members thereof, that by their juggings and deceits they may destroy and lay waste all things. Therefore, being through their own malice addicted to everlasting condemnation, they look every day for the dreadful punishments of their mischiefs. We therefore in this place reject the error of the Sadducees, who denied that there were any spirits or angels, as also the error of the Manichees, who hold that the devils have their beginning of themselves, and of their own nature evil, and not corrupted by wilful disobedience.

We believe that this most gracious and mighty God, after he had made all things, left them not to be ruled after the will of chance or fortune, but himself doth so continually rule and govern them, according to the prescript rule of his holy will, that nothing can happen in this world, without his decree and

ordinance, and yet God cannot be said to be either the author, or guilty of the evils that happen in this world. For both his infinite and incomprehensible power and goodness stretcheth so far, that even then he decreeth and executeth his works and deeds justly and holily, when as both the devil and the wicked do unjustly. And whatsoever things he doth, passing the reach of man's capacity, we will not curiously and above our capacity inquire into them : Nay, rather we humbly and reverently adore the secret, yet just judgments of God. For it sufficeth us (as being Christ's disciples) to learn only those things which he himself teacheth in his word, neither do we think it lawful to pass these bounds. And this doctrine affordeth us exceeding great comfort. For by it we know that nothing befalleth us by chance, but all by the will of our heavenly Father, who watcheth over us with a fatherly care indeed, having all things in subjection to himself, so that not a hair of our head (which are every one numbered) can be plucked away, nor the least sparrow light on the ground, without the will of our Father. In these things therefore do we wholly rest, acknowledging that God holdeth the devils and all our enemies so bridled as it were with snaffles, that without his will and good leave, they are not able to hurt any of us : and in this place we reject the detestable opinion of the Epicures, who feigned God to be idle, to do nothing, and to commit all things to chance.

THE CONFESSION OF SCOTLAND.

OF THE CREATION OF MAN.

We confess and acknowledge this our God to have created man, to wit, our first father, Adam, to his own image and similitude, to whom he gave wisdom, lordship, justice, free will, and clear knowledge of himself, so that in the whole nature of man there could be noted no imperfection. From which honor and perfection, man and woman did both fall : the woman being deceived by the serpent, and man obeying the voice of the woman, both conspiring against the sovereign majesty of God, who in express words had before threatened death, if they presumed to eat of the forbidden tree.

THE WESTMINSTER CONFESSION.

OF CREATION.

1. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God, and had dominion over the creatures.

OF PROVIDENCE.

1. God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

3. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding,

and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends ; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God ; who being most holy and righteous, neither is, nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled ; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

6. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden ; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts ; but sometimes also withdraweth the gifts which they had ; and exposeth them to such objects as their corruption makes occasion of sin ; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan ; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth, in general, reach to all creatures ; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.

THE SAVOY CONFESSION.

OF CREATION.

1. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their heart, and power to fulfil it ; and yet under a possibility of transgressing,

being left to the liberty of their own will, which was subject to change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

OF PROVIDENCE.

1. God the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions, and things from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably, and infallibly; yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

3. God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

4. The almighty power, unsearchable wisdom, and the infinite goodness of God, so far manifest themselves in his providence, in that his determinate counsel extendeth itself even to the first fall, and all other sins of angels and men, (and that not by a bare permission,) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous neither is, nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

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them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth all things for the good thereof.

THE MENNONISTS' CONFESSION.

THE CREATION OF ALL THINGS, AND OF MAN.

The same only God, who worketh all in all, him we believe and profess to be the Creator of all visible and invisible things; who within six days hath created, made and prepared the heavens, the earth, and the sea, and all what is in it; and that he yet ruleth and upholds the same and all his works, by his wisdom and might, and by the word of his power.

And when he had perfected his works, and according to his good pleasure, had ordered and prepared them good and upright, every one in its nature, being and propriety, he also created the first man, the father of us all, Adam, and gave him a body, which he made from an earthen lump, and breathed into his nostrils the breath of life.

So that he became a living soul from God, created in his own image and after his likeness, in sincere righteousness and holiness, unto life everlasting. And he regarded him above all other creature and adorned him with many excellent and glorious gifts, placed him in the delightful garden of paradise, gave him a command and prohibition, and took afterward from the same Adam a rib, and made a woman of it, which he brought to him, and gave her for his help, and companion, and wife; and so consequently caused that from this only first man Adam, have been procreated and descended all men living on the face of the whole earth.

THE LONDON BAPTISTS' CONFESSION.

[See under next Section.]

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF THE PROVIDENCE OF GOD IN UPHOLDING AND GOVERNING THE
WORLD.

God, in his wise, holy, and righteous providence, upholds and governs all creatures, and all their actions. His providence embraces every place, incident, change, and time. The dispensation of God's providence is full of eyes to perceive, and full of strength to perform; and he will make all things to work together for good to them that love him. Its over ruling government extends over the sinful actions of man; but it is neither the cause nor the occasion of sinfulness in him.

OF MAN'S FALL, SIN, AND FREE WILL.

THE LATTER CONFESSION OF HELVETIA.

OF MAN'S FALL, SIN, AND THE CAUSE OF SIN.

Man was from the beginning created of God after his image, in righteousness and true holiness, good, and upright: but by the instinct of the serpent and his own fault, falling from goodness and uprightness, became subject to sin, death, and divers calamities, and such an one as he became by his fall, such are all his offspring, even subject to sin, death, and sundry calamities. And we take sin to be that natural corruption of man, derived or spread from those our parents unto us all, through which we being drowned in evil concupiscences, and clean turned away from God, but prone to all evil, full of all wickedness distrust, contempt, and hatred of God, can do no good of ourselves, no not so much as think of any. And that more is, even as we do grow in years, so by wicked thoughts, words,

and deeds committed against the law of God, we bring forth corrupt fruits, worthy of an evil tree: in which respect, we through our own desert, being subject to the wrath of God are in danger of just punishments: so that we had all been cast away from God, had not Christ the deliverer brought us back again.

By death therefore, we understand not only bodily death, which is once to be suffered of all us for sins, but also everlasting punishments due to our corruption and to our sins.

For the apostle saith, Eph. ii. "We were dead in trespasses and sins, and were by nature the children of wrath, as well as others. But God which is rich in mercy, even when we were dead by sins, quickened us together in Christ." Again, Rom. v. "As by one man sin entered into the world, and by sin death, and so death went over all men, forasmuch as all men have sinned," &c.

We therefore acknowledge that original sin is in all men; we acknowledge, that all other sins, which spring hereout, are both called, and are in deed sins, by what name soever they may be termed, whether mortal or venial, or also that which is called sin against the Holy Ghost, which is never forgiven: we also confess that sins are not equal, although they spring from the same fountain of corruption and unbelief, but that some are more grievous than others, even as the Lord hath said, Matth. x. 11, that "It shall be easier for Sodom," than for the city that despiseth the word of the gospel: we therefore condemn all those that have taught things contrary to these, but especially Pelagius and all the Pelagians, together with the Jovinianists, who with the Stoics count all sins equal, we in this matter agree fully with St. Augustine, who produced and maintained his sayings out of the holy scriptures. Moreover we condemn Florinus and Blastus (against whom also Iræneus wrote) and all those that make God the author of sin: seeing it is expressly written, Ps. lxxxiv. 4. "Thou art not a God that loveth wickedness, thou hatest all them that work iniquity, and wilt destroy all that speak lies." And again, John viii. 44. "When the devil speaketh a lie, he speaketh of his own, because he is a liar, and the father of lying." Yea, there is even in ourselves sin and corruption enough, so that there is no need that God should infuse into us either a new or greater measure of wickedness. Therefore when God is said in the scripture, to harden, to blind, and to deliver us up into a reprobate sense, it is to be understood, that God doth it by just judgment, as a just

judge and revenger. To conclude, as often as God in the scripture is said and seemeth to do some evil, it is not thereby meant, that man doth not commit evil, but that God doth suffer it to be done, and doth not hinder it, and that by his just judgment, who could hinder it, if he would: or because he maketh good use of the evil of men, as he did in the sins of Joseph's brethren: or because himself ruleth sins, that they break not out and rage more violently than is meet. St. Augustine in his *Enchiridion*, saith, "After a wonderful and unspeakable manner that is not done beside his will, which is done contrary to his will, because it could not be done, if he should not suffer it to be done, and yet he doth not suffer it to be done unwillingly, but willingly: neither would he, being God suffer any evil to be done, unless being also Almighty, he could make good of evil." Other questions, as, whether God would have Adam fall, or whether he forced him to fall, or why he did not hinder his fall, and such like, we account amongst curious questions, (unless perchance the frowardness of heretics, or of men otherwise importunate, do compel us to open these points also out of the word of God, as the godly doctors of the Church have oftentimes done) knowing that the Lord did forbid that man should not eat of the forbidden fruit, and punished his transgression: and also that the things done are not evil in respect of the providence, will, and power of God, but in respect of Satan, and our will resisting the will of God.

OF FREE WILL, AND SO OF MAN'S POWER AND ABILITY.

We teach in this matter, which at all times hath been the cause of many conflicts in the Church, that there is a triple condition or estate of man to be considered. First, what man was before his fall, to wit, upright and free, who might both continue in goodness, and decline to evil: but he declined to evil, and hath wrapped both himself and all mankind in sin and death, as hath been showed before. Secondly, we are to consider, what man was after his fall. His understanding indeed was not taken from him, neither was he deprived of will, and altogether changed into a stone or stock. Nevertheless, these things are so altered in man, that they are not able to do that now, which they could not do before his fall. For his understanding is darkened, and his will which before was free, is now become a servile will; for it serveth sin, not nilling, but willing; for it is called a will, and not a nilling.

Therefore as touching evil or sin, man doth evil, not compelled either by God or the devil, but of his own accord; and in this respect he hath a most free will: but whereas we see, that oftentimes the most evil deeds and counsels of man are hindered by God, that they cannot attain to their end, this doth not take from man liberty in evil; but God by his power doth prevent that, which man otherwise purposed freely: as, Joseph's brethren did freely purpose to slay Joseph: but they were not able to do it, because it seemed otherwise good to God in his secret counsel. But as touching goodness and virtues, man's understanding doth not of itself judge aright of heavenly things. For the evangelical and apostolic scripture requireth regeneration of every one of us that will be saved. Wherefore our first birth by Adam doth nothing profit us to salvation. Paul saith, 1 Cor. ii. "The natural man perceiveth not the things which are of the Spirit," &c. The same Paul elsewhere denieth that we are fit of ourselves to think any good. Now it is evident, that the mind or understanding, is the guide of the will: and seeing the guide is blind, it is easy to be seen how far the will can reach. Therefore man not as yet regenerate hath no free will to good, no strength to perform that which is good. The Lord saith in the gospel, John viii. "Verily, verily I say unto you, that every one that committeth sin, is the servant of sin." And Paul the apostle saith, Rom. viii. "The wisdom of the flesh is enmity against God. For it is not subject to the law of God, neither indeed can be." Furthermore, there is some understanding of earthly things remaining in man after his fall. For God hath of mercy left him wit, though much differing from that which was in him before his fall, God commandeth us to garnish our wit, and therewithal he giveth gifts and also the increase thereof. And it is a clear case, that we can profit very little in all arts without the blessing of God. The scripture doubtless referreth all arts to God. Yea and the Ethnics also did ascribe the the beginnings of arts to the gods, as to the authors thereof.

Lastly, we are to consider, whether the regenerate have free will, and how far forth they have it. In regeneration the understanding is illuminated by the Holy Ghost, that it may understand both the mysteries and will of God. And the will itself is not only changed by the Spirit, but is also endued with faculties, that of its own accord it may both will and do good. Unless we grant this, we shall deny Christian liberty, and bring in the bondage of the law. Besides, the prophet bringeth

in God speaking thus, Jer. iii. "I will put my laws in their minds, and write them in their hearts." The Lord also saith in the gospel, Ez. xxx i. "If the Son make you free, then are you free indeed." Paul also to the Phillippians, John vii. "Unto you it is given, for Christ not only to believe in him, but also to suffer for his sake." And again, Phil. i. "I am persuaded that he that began this good work in you, will perform it until the day of the Lord Jesus. Also, Phil. ii. "It is God that worketh in you the will and the deed." Where nevertheless we teach, that there are two things to be observed: First, that the regenerate, in the choice and working of that which is good, do not only work passively, but actively. For they are moved of God, that themselves may do that which they do. And Augustine doth truly allege that saying, that "God is said to be our helper. For no man can be helped, but he that doth somewhat." The Manichees did bereave man of all action, and made him like a stone and a block.

Secondly, that in the regenerate there remaineth infirmity. For seeing that sin dwelleth in us, and that flesh in the regenerate striveth against the Spirit, even to our lives end, they do readily perform in every point that which they had purposed. These things are confirmed by the apostle, Rom. vii. Gal. v. Therefore, our free will is weak, by reason of the relics of old Adam remaining in us so long as we live, and of the human corruption, which so nearly cleaveth to them. In the mean while because that the strength of the flesh and relics of the old man are not of such great force that they can wholly quench the work of the Spirit, therefore the faithful are called free, yet so, that they do acknowledge their infirmity, and glory no whit at all of their free will. For that which St. Augustine doth repeat so often out of the apostle, ought always to be kept in mind by the faithful: "What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast, as though thou hadst not received it?" Hitherto may be added, that that cometh not straightway to pass, which we have purposed. For the events of things are in the hand of God. For which cause, Rom. i. xix. Paul "besought the Lord that he would prosper his journey." Wherefore in this respect also, free will is very weak. But in outward things no man denieth but that both the regenerate and unregenerate have their free will. For man hath this constitution common with other creatures (to whom he is not inferior) to will some things, and to nill other things. So he may speak, or keep silence, go out of his house, or abide within. Although

herein also God's power is evermore to be marked, which brought to pass that Balaam could not go so far as he would, and that Zacharias coming out of the temple, could not speak as he would have done. In this matter we condemn the Manichees who deny, that the beginning of evil unto man, being good, came from his free will. We condemn also the Pelagians, who affirm that an evil man hath free will sufficiently to perform a good precept. Both these are confuted by the scripture, which saith to the former, "God made man upright," and to the latter, "If the Son make you free, then are you free indeed."

THE CONFESSION OF BOHEMIA, OR THE
WALDENSES.

OF THE KNOWLEDGE OF A MAN'S SELF: ALSO, OF SIN, THE CAUSES
AND FRUITS THEREOF, AND OF THE PROMISE OF GOD.

Fourthly, touching the knowledge of himself, man is taught, and that after two sorts. First, the knowledge of his estate, yet being in his innocence, or void of all fault, that is, of his nature being perfect, from whence he fell: Secondly, the knowledge of his sin and mortality, into which he fell. The estate and condition of his innocence and righteousness consisteth in these points: that the Lord in the beginning made man after his own image and likeness, and adorned him with the gifts of his grace or bounty: that he engraved in him righteousness and his Spirit, a soul and a body, together with all the faculties and powers thereof, and so made him holy, just, wise, immortal, and a most pleasant temple for his heavenly Spirit, in the mind, will, memory, and judgment, and bestowed upon him clear light of understanding, integrity, and a very ordinate or lawful love towards God, and all his creatures; also a full and absolute obedience, or ability to obey God, the true fear of God, and a sincere heart and nature, that man might be his own possession, and his proper and peculiar workmanship, created unto the praise of his glorious grace. Man being placed in this estate, had left unto him free will, so that if he would, he was able to fulfil that commandment which God gave him, and thereby to retain righteousness both for himself and for all his posterity after him, and every way to enjoy a spirit, soul, body, and an estate most blessed: and further also, to make a way unto a far more excellent

glory, by considering that fire and water, life and death, were set before him; which if he would not consider, nor do his endeavor therein, by choosing of evil, he might lose all those good gifts.

The second part of the knowledge of a man's self, (namely before justification,) standeth in this, that a man acknowledge aright the state of this fall, sin, and mortality. For that free liberty of choice which God permitted to the will of man, he abused and kept not the law of his justice, but swerved therefrom, and therein transgressed the commandment of God. insomuch as he obeyed the devil and those lying speeches of his, and gave credit unto them, and performed to the devil such faith and obedience as was due to God alone; whereby he stripped and bereaved himself and his posterity of the state of perfection and goodness of nature: and the grace of God, and those good gifts of justice, and the image of God, which in his creation were engraved in him, he partly lost them, and partly corrupted and defiled them, as if with horrible poison one should corrupt pure wine, and by this means he cast headlong both himself and all his offspring into sin, death, and all kind of miseries in this life, and into punishments eternal after this life.

Wherefore the spring and principal author of all evil is that cruel and detestable devil, the tempter, liar, and manslayer: and next the free will of man, which notwithstanding being converted to evil, through lust and naughty desires, and perverse concupiscence, chooseth that which is evil.

Hereby, sins according to these degrees and after this order may be considered and judged of. The first and weightiest or most grievous sin of all was without doubt after that sin of Adam, which the apostle calleth disobedience, for the which death reigneth over all, even over those also, which have not sinned with like transgression as did Adam. A second kind is original sin, naturally engendered in us and hereditary, wherein we are all conceived and born into this world. "Behold," saith David, Ps. li. "I was born in iniquity, and in sin hath my mother conceived me." And Paul, Ephes. ii. "We are by nature the children of wrath." Let the force of this hereditary destruction be acknowledged and judged of by the guilt and fault, by our proneness and declination, by our evil nature, and by the punishment which is laid upon it. The third kind of sins are those which are called actual, which are fruits of original sin, and do burst out within, without, privily and openly, by the powers of man, that is, by all

that ever man is able to do, and by his members, transgressing all those things which God commandeth and forbiddeth, and also running into blindness and errors worthy to be punished with all kind of damnation. This doctrine of the true knowledge of sin, is of our men diligently handled and urged: and to this end were the first and second tables of the law delivered to Moses of God, that men especially might know themselves, that they are conceived and born in sin, and that forthwith, even from their birth, and by nature, they are sinners, full of lusts, and evil inclinations.

For hereof it cometh, that straight even from the beginning of our age, and so forth in the whole course of our life, being stained and overcome with many sins, men do in heart, thoughts, and evil deeds, break and transgress the commandments of God, as it is written, Ps. xiv. Rom. iii. "The Lord looked down from heaven to behold the children of men, to see if there were any that would understand, and seek God: all are gone out of the way, they have been made altogether unprofitable, there is none that doeth good, no not one." And again, Gen. vi. "When the Lord saw that the wickedness of man was great in the earth, and all the cogitations of his heart were only evil continually." And again, Gen. viii. "The Lord said, the imagination of man's heart is evil even from his youth." And Saint Paul saith, Eph. ii. "We were by nature the children of wrath as well as others."

Here withal this is also taught, that by reason of that corruption and depravation, common to all mankind, and for the sin, transgressions, and injustice, which ensued thereof, all men ought to acknowledge, according to the holy scripture, their own just condemnation, and the horrible and severe vengeance of God, and consequently the most deserved punishment of death, and eternal torments in hell: whereof Paul teacheth us, when he saith, Rom. vi. "The wages of sin is death." And our Lord Christ, John v. "They which have done evil, shall go into the resurrection of condemnation," that is, into pains eternal, "where shall be wailing and gnashing of teeth."

They teach also that we must acknowledge our weakness, and that great misery which is engendered in us, as also those difficulties from which no man can ever deliver or rid himself by any means, or justify himself, (that is, procure or get righteousness to himself,) by any kind of works, deeds, or exercises, seem they never so glorious. For that will of man which before was free, is now so corrupted, troubled, and

weakened, that now from henceforth of itself, and without the grace of God, it cannot choose, judge, or wish fully, nay it hath no desire, nor inclination, much less any ability, to choose that good wherewith God is pleased. For albeit it fell willingly and of its own accord, yet by itself, and by its own strength it could not rise again, or recover that fall; neither to this day, without the merciful help of God, is it able to do any thing at all. And a little after: Neither can he which is man only, and hath nothing above the reach of this our nature, help another in this point. For since that original sin, proceeding by inheritance, possesseth the whole nature, and doth furiously rage therein, and seeing that all men are sinners, and do want the grace and justice of God, therefore saith God, by the mouth of the prophet Esaias, Esa. xliii. "Put me in remembrance, Let us be judged together, count thou if thou have any thing that thou mayest be justified: thy first father hath sinned, and thy interpreters (that is, they which teach the justice) have transgressed against me." And a little before, speaking of works in the service of God after the invention of man, he saith: "Thou hast not offered unto me the ram of the burnt offerings, neither hast thou honored me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense." And unto the Hebrews it is written: Heb. x. "Sacrifice, and offering, and burnt offerings, and sin offerings thou wouldest not have." Neither didst thou approve those things, which were offered according to the law.

This also must we know, that the Lord God for sin doth permit and bring all kinds of afflictions, miseries, and vexations of mind in this life, upon all men, such as are heat, cold, hunger, thirst, care, and anguish, sore labors, calamity, adversity, doleful times, sword, fire, diseases, griefs, and at the last also that intolerable and bitter death, whereby nature is overthrown, as it is written, Gen. ii. "Thou shalt die the death." Again, Gen. iii. "Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." And yet it is taught, that men must and ought to bear all these punishments patiently, seeing that they owe unto God, and have deserved a far more cruel punishment. Yet they must not be so persuaded as though they deserved any thing by suffering this punishment, or should receive from God any grace or reward in recompense for the merit of these punishments, seeing that Paul, speaking of a much more worthy cross and sufferings which the true be-

lievers take upon them for Christ's sake, saith, "that they be not comparable to the glory, which shall be shewed unto us:" And these punishments are laid upon us, and are patiently to be borne, that we may acknowledge the greatness of our sin, and how grievous a thing it is, and therewithal our own weakness, needs, and misery, and that by experience we may know how wicked, foul, and bitter a thing it is, even above all that we are able to conceive, for a man to forsake the Lord his God, as saith the prophet. And moreover, that they which being plunged in these miseries, and oppressed with these burdens, may again be stirred up to repentance, and to seek for favor and help from God, which is a Father full of mercy and compassion. Howbeit this is also expressly added, that the labors and torments which holy men do suffer for the name of Christ, that is, in the cause of eternal salvation, for the holy truth of Christ, are an acceptable and pleasant sacrifice to God, and have great and large promises, especially in the life to come: the which thing also did even so fall out with Christ our Head, of whom the epistle to the Hebrews speaketh thus, that "For the joy that was set before him, he endured the cross:" who also by himself consecrated and hallowed the cross to them, even to this end, that those sufferings which we endure for Christ his name's sake, might be pleasant and acceptable unto God.

THE FRENCH CONFESSION.

We believe that man being created pure and upright, and conformable to the image of God, through his own fault fell from that grace which he had received, and thereby did so estrange himself from God, the fountain of all righteousness and of all good things, that his nature is become altogether defiled, and being blind in spirit, and corrupt in heart, hath utterly lost all that integrity. For although he can somewhat discern between good and evil, yet we affirm that whatsoever light he hath, it straightway becometh darkness, when the question is of seeking God, so that by his understanding and reason he can never come to God. Also, although he be endued with will, whereby he is moved to this or that, yet insomuch as that is altogether captivated under sin, it hath no liberty at all to desire good, but such as it hath received by grace and of the gift of God. We believe that all the offspring of Adam is infected with this contagion, which we call original sin, that is, a stain spreading itself by propagation, and not by

imitation only, as the Pelagians thought, all whose errors we do detest. Neither do we think it necessary to search, how this sin may be derived from one unto another. For it is sufficient that those things which God gave unto Adam, were not given to him alone, but also to all his posterity: and therefore we in his person being deprived of all those good gifts, are fallen into all this misery and curse.

We believe that this stain is indeed sin, because that it maketh and every man (not so much as those little ones excepted, which as yet lie hid in their mothers' womb) guilty of eternal death before God. We also affirm, that this stain, even after baptism, is in nature sin, as concerning the fault: howbeit they which are the children of God, shall not therefore be condemned, because that God of his gracious free goodness and mercy, doth not impute it to them. Moreover we say, that this frowardness of nature doth always bring forth some fruits of malice and rebellion, in such sort, that even they which are most holy, although they resist it, yet are they defiled with many infirmities and offences, so long as they live in this world.

THE ENGLISH CONFESSION.

We say also, that every person is born in sin, and leadeth his life in sin: that no body is able truly to say, his heart is clean. That the most righteous person is but an unprofitable servant: That the law of God is perfect, and requireth of us, perfect, and full obedience: That we are able by no means to fulfil that law in this worldly life; that there is no mortal creature, which can be justified by his own deserts in God's sight.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk:) but it is the fault and corruption of the nature of every man, that naturally is engendered, of the offspring of Adam; whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil; so that the flesh lusteth always, contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them, that are regenerated; whereby the lust

of the flesh, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation, for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust, hath, of itself, the nature of sin.

OF FREE WILL.

The condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.

THE CONFESSION OF BELGIA.

We believe that God of the slime of the earth created man, after his image; that is to say, good, just, and holy, who had power by his own free will, to frame and conform his will unto the will of God. But when he was advanced to honor he knew not, neither did he well understand his excellent state, but wittingly and willingly did make himself subject to sin, and so consequently unto eternal death and malediction, whilst that giving ear to the words and subtleties of the devil, he did transgress that commandment of life, which he had received of the Lord, and so did withdraw and alienate himself from God (his true life,) his nature being altogether defiled and corrupted by sin, whereby it came to pass, that he made himself subject both to corporeal and to spiritual death. Wherefore being made wicked, and perverse, and also corrupt in all his ways and endeavors, he lost those excellent gifts wherewith the Lord had adorned him, so that there were but a few little sparks and small steps of those graces left in him, the which notwithstanding are sufficient to leave men without excuse because that what light soever we have, is turned into palpable darkness, even as the scripture itself teacheth, saying, John i. 5. "The light shined in darkness, and the darkness comprehended it not:" For there John doth manifestly call men darkness. Therefore whatsoever things are taught, as touching man's free will, we do worthily reject them, seeing man is the servant of sin, John iii. 27. "Neither can he do any thing of himself, but as it is given him from heaven:" For who is so bold as to bra

that he is able to perform whatsoever he listeth, when as Christ himself saith, John vi. 44. "No man can come unto me, except my Father, which hath sent me, do draw him?" Who dare boast of his will, which heareth that, Rom. viii. "All the affections of the flesh are enemies against God?" Who will vaunt of his understanding, which knoweth that, 1 Cor. i. 14. "The natural man cannot perceive the things of the Spirit of God?" To conclude, who is he that dare bring forth any one cogitation of his own, which understandeth this, that we are not 2 Cor. iii. 5. "Able of ourselves to think any thing," but, "That we are sufficient, it is altogether of God?" Therefore that saying of the apostle must needs remain firm and steadfast, Phil. ii. 12. "It is God which worketh in us, both to will and to do, even of his good pleasure." For no man's mind, no man's will is able to rest in the will of God, wherein Christ himself hath wrought nothing before. The which also he doth teach us, saying, John xv. 5. "Without me ye can do nothing."

We believe, that through the disobedience of Adam, the sin, that is called original hath been spread and poured into all mankind. Now original sin, is a corruption of the whole nature, and an hereditary evil, wherewith even the very infants in their mother's womb are polluted: the which also as a most noisome root doth branch out most abundantly all kind of sin in man, and is so filthy and abominable in the sight of God, that it alone is sufficient to the condemnation of all mankind. Neither are we to believe that this sin is by baptism utterly extinguished or plucked up by the roots, seeing that out of it, as out of a corrupt fountain, continual floods and rivers of iniquity do daily spring and flow: howbeit, to the children of God it doth not tend, neither is it imputed to condemnation, but of the mere favor and mercy of God it is remitted unto them, not to this end, that they trusting unto this remission should be rocked asleep in security, but that it may stir up often sighs in the faithful by the sense and feeling of this corruption, and that they should somewhat the more earnestly desire, Rom. vii. 18. 24. "to be delivered from this body of death." Therefore we do condemn the error of the Pelagians, which affirm, that this original sin is nothing else but a certain kind of imitation.

THE CONFESSION OF AUGSBURG.

Also they that teach that after the fall of Adam all men descended one from another after a natural manner, have original sin even when they are born. We mean by original sin that which the holy fathers, and all of sound judgment and learning in the Church do so call, namely that guilt, whereby all that come into the world, are through Adam's fall, subject to God's wrath and eternal death, and that very corruption of man's nature derived from Adam. And this corruption of man's nature comprehendeth both the defect of original justice, integrity, or obedience, and also concupiscence. This defect is horrible blindness, and disobedience, that is, to wit, to want that light and knowledge of God, which should have been in our nature being perfect, and to want that uprightness, that is, that perpetual obedience, that true, pure, and chief love of God, and those other gifts of perfect nature. Wherefore those defects and this concupiscence are things damnable, and of their own nature worthy of death. And this original blot is sin indeed, condemning, and bringing eternal death, even now also, upon them, which are not born again by baptism and the Holy Ghost.

They condemn the Pelagians, who deny original sin, and think that those defects or this concupiscence are things indifferent, or punishments only, and not of their own nature damnable, and dream that man may satisfy the law of God, and may for that peculiar obedience be pronounced just before God.

Concerning free will, they do teach, that man's will hath some freedom to perform a civil justice, and to make choice of things that are within the reach of reason: but it hath no power to perform a spiritual justice, without the Holy Spirit, because Paul saith, "The natural man perceiveth not the things which are of the Spirit of God," and Christ saith, "Without me ye can do nothing." Now this spiritual justice is wrought in us, when we are helped of the Holy Ghost. And we receive the Holy Ghost, when we assent unto the word of God, that we may be comforted through faith in all terrors of conscience, as Paul teacheth, when he saith, "That ye may receive the promise of the spirit through faith." These things, almost in as many words, saith St. Augustine, lib. iii. Hypognost.

“ We confess that there is in all men a free will which hath indeed the judgment of reason, not that it is thereby apt without God either to begin, or to perform any thing, in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. In good works I affirm those to be, which arise of the goodness of nature, as to be willing to labor in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build an house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life, all which are not without God’s government, yea they now are, and had their beginning from God. In evil things I account such as these, to desire to worship an image; to desire manslaughter.” This sentence of Augustine doth notably teach what is to be attributed to free will, and doth put a plain difference between civil discipline or the exercises of human reason, and spiritual motions, true fear, patience, constancy, faith, invocation in most sharp temptations, in the midst of Satan’s subtle assaults, in the terrors of sin. In these surely we had great need to be guided and helped of the Holy Spirit, according to that saying of Paul, “ The Spirit helpeth our infirmity.”

We condemn the Pelagians, and all such as they are who teach that by the only powers of nature, without the Holy Spirit, we may love God above all, and fulfil the law of God, as touching the substance of our actions. We do freely and necessarily mislike these dreams: for they do obscure the benefits of Christ. For therefore is Christ the mediator set forth, and mercy promised in the gospel, because that the law cannot be satisfied by man’s nature, as Paul witnesseth, when he saith, Rom. viii. “ The wisdom of the flesh is enmity against God. For it is not subject to the law of God, neither indeed can be.” For albeit that man’s nature by itself can after some sort perform external works, (for it can contain the hands from theft and murder,) yet can it not make those inward motions, as true fear, true faith, patience, and chastity, unless the Holy Ghost do govern and help our hearts. And yet in this place also do we teach, that it is also the commandment of God, that the carnal motions should be restrained by the industry of reason and by civil discipline, as Paul saith, “ The law is schoolmaster to Christ:” also, “ The law is given to the unjust.”

THE MORAVIAN CONFESSION.

ARTICLE II.

Further we teach, that since Adam's fall all mankind, naturally engendered from him, are conceived and born in sin ; that is, that they from the very womb are full of evil lusts and inclinations : and have by nature no true fear of God, no true faith in God, neither can have. Also, that this innate disease and original sin, is truly sin ; and condemns, under God's eternal wrath, all those who are not born again through water and the Holy Ghost.

ARTICLE XVIII.

Concerning free will it is taught, that man hath, in some measure, a free will to live honest outwardly, and to choose between those things which reason comprehends. But without grace, help, and operation of the Holy Spirit, a man is not able to be pleasing to God, from the heart to fear God, to love or to believe in him, or to cast away out of the heart the innate evil lust. But such things are effected through the Holy Spirit, which is given through God's word. For Paul says, 1 Cor. ii. "The natural man receiveth not the things of the Spirit of God."

And that it may be known that herein we teach nothing new, these are the clear words of St. Austin concerning free will, as are here written out of Hypognostics, book iii. "We acknowledge, that there is in all men a free will ; for they all have a natural implanted understanding and reason : not that they are able to transact any thing with God, as from the heart to love God, and to fear him ; but only in the external works of this life they have liberty to choose good or bad ; the good I mean which nature is able to do ; as to work in the field, or not ; to eat, to drink, to go to a friend, or not ; to put on or to put off a garment, to build, to take a wife, to follow a trade ; and to do such like things, which are profitable and good : all which however, is not, neither subsists without God ; but all is from him, and through him. On the other hand also, man by his own choice can undertake something bad, as to kneel before an idol, to commit murder," &c.

ARTICLE XIX.

Concerning the cause of sins, it is taught among us, that although God Almighty created and upholds all nature, yet the perverse will doth work sin in all who are wicked and despisers of God: such as the will of the devil and of all the ungodly is, who, as soon as God withdrew his hand, turned himself from God unto evil, as Christ speaks, John viii. "The devil, when he speaketh a lie, speaketh of his own."

THE CONFESSION OF SCOTLAND.

OF ORIGINAL SIN.

By which transgression, commonly called original sin, was the image of God utterly defaced in man, and he and his posterity of nature became enemies to God, slaves to Satan, and servants to sin. Insomuch that death everlasting hath had, and shall have power and dominion over all that have not been, are not, or shall not be regenerate from above, which regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God, an assured faith in the promise of God, revealed to us in his word, by which faith we apprehend Christ Jesus, with the graces and benefits promised in him.

THE WESTMINSTER CONFESSION.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

1. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

2. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

3. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generations.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature, during the life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

OF GOD'S COVENANT WITH MAN.

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their creator, yet they could never have fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

3. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit to make them willing and able to believe.

4. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed.

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the pascal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit to instruct and

build up the elect in faith, in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

6. Under the gospel, when Christ the substance, was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles, and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

OF FREE WILL.

1. God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil.

2. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God: but yet mutably, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to good alone, in the state of glory only.

THE SAVOY CONFESSION.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

1. God having made a covenant of works and life thereupon, with our first parents, and all their posterity in them, they being seduced by the subtlety and temptation of Satan, did

wilfully transgress the law of their creation, and break the covenant, in eating the forbidden fruit.

2. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

3. They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

4. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

OF GOD'S COVENANT WITH MAN.

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

3. Man, by his fall having made himself incapable of life, by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe.

4. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of

Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same: upon the account of which various dispensations, it is called the Old and New Testament.

OF FREE WILL.

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature, determined to do good or evil.

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well pleasing to God; but yet mutably, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability to will to any spiritual good accompanying salvation, so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good: yet so, as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to good alone in the state of glory only.

THE MENNONISTS' CONFESSION.

CONCERNING THE FALL OF MAN.

We believe and profess, according to the holy scriptures, that the said our first parents, Adam and Eve, kept not long in that glorious state wherein they were created; but that they being seduced and deceived by the subtlety and deceit of the serpent, and the envy of the devil, they transgressed the great command of God, and became disobedient to their Creator: by which disobedience, sin entered into the world, and

by sin, death, and so passed over to all men, because they all have sinned, and thereby drawn upon themselves the wrath of God, and condemnation ; for which they were driven by God, out of the paradise, to till the ground, to provide for themselves with trouble, and to eat their bread in the sweat of their brows, until they should return to the earth from whence they were taken. And that because of this sin alone, they have been so far fallen, departed and alienated from God, that neither by themselves, nor by any of their posterity, nor by angels or men, nor by any other creature, either in heaven or earth, they could be restored, delivered, or reconciled with God ; but that they must have been lost eternally ; unless God, who did again pity his creature, had looked to it, and interceded with his love and mercy.

THE LONDON BAPTISTS' CONFESSION.

ARTICLE IV.

In the beginning, God made all things very good ; created man after his own image, filled with all meet perfection of nature, and free from all sin ; but long he abode not in this honor ; Satan using the subtlety 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.

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF THE FALL OF MAN, AND ORIGINAL SIN.

The place which Adam occupied in this covenant, [of works,] was not merely as a natural root to the whole of his posterity, but also as their representative ; as their happiness or misery, as well as his own, depended on his obedience or disobedience.

Though man, when God made the covenant of works with him, had power to obey and perform the conditions of that covenant, yet he disobeyed and broke the covenant, and thus forfeited his right to the life which was promised to him,

and became the subject of that death with which he was threatened. He lost his original uprightness, and his communion with God, and he became totally corrupt in soul and body. As he was the root and the representative of mankind, his first sin is imputed to them; and every one of his seed which by natural generation proceeds from him, partakes of his corruption. Through this natural defilement, all mankind are become impotent, and opposed to every good thing, and prone to every evil; and from this corrupt inclination, every sinful action proceeds. Original sin, and every subsequent actual sin in soul or body, is a transgression of the holy law of God; it brings the sinner under the curse and indignation of God, and makes him the subject of spiritual, temporal, and eternal misery.

OF ETERNAL PREDESTINATION AND ELECTION.

THE LATTER CONFESSION OF HELVETIA.

OF THE PREDESTINATION OF GOD, AND THE ELECTION OF THE SAINTS.

God hath from the beginning freely, and of his mere grace, without any respect of men, predestinated, or elected the saints, whom he will save in Christ, according to the saying of the apostle, Eph. i. 4. "And he hath chosen us in him before the foundation of the world." And again, 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given unto us through Jesus Christ before the world was, but is made manifest by the appearance of our Saviour Jesus Christ." Therefore, though not for any merit of ours, yet not without a means, but in Christ, and for Christ, did God choose us, and they who are now engrafted into Christ by faith, the same also were elected. But such as are without Christ, were rejected, according to that of the apostle, 1 Cor. xiii. 5. "Prove yourselves whether you be in the faith. Know you not your own selves, how that Jesus Christ is in you? except you be reprobates." To conclude, the saints are chosen in Christ by God unto a sure end, which end the apostle declareth, when he saith, Ephes. i. 4. "He hath chosen us in him, that we should be holy and with-

out blame before him through love, who hath predestinated us to be adopted through Jesus Christ unto himself, for the praise of his glorious grace." And although God knoweth who are his, and now and then mention is made of the small number of the elect, yet we must hope well of all, and not rashly judge any man to be a reprobate: For Paul saith, to the Philippians, "I thank my God for you all (now he speaketh of the whole church of the Philippians) that you are come into the fellowship of the gospel, and I am persuaded, that he that hath begun this work in you, will perform it, as it becometh me to judge of you all." And when the Lord was demanded, whether there were few that should be saved, he doth not answer and tell them, that few or more should be saved, or damned, but rather he exhorteth every man to "strive to enter in at the straight gate." As if he should say, it is not for you to inquire of these matters, but rather to endeavor that you may enter into heaven by the straight way. Wherefore, we do not allow of the wicked speeches of some, who say, "Few are chosen, and seeing I know not whether I am in the number of those few, I will not defraud my nature of her desires." Others there are which say, "If I be predestinate and chosen of God, nothing can hinder me from salvation, which is already certainly appointed for me, whatsoever I do at any time. But if I be in the number of the reprobate, no faith or repentance will help me, seeing the decree of God cannot be changed. Therefore, all teachings and admonitions are to no purpose." Now against these men, the saying of the apostle maketh much. 2. Tim. ii. 24, &c. "The servants of God must be apt to teach, instructing them that are contrary minded, proving if God at any time will give them repentance, that they may come to amendment out of the snare of the devil, which are taken of him at his pleasure." Beside, Augustine also teacheth, that "Both the grace of free election and predestination, and also wholesome admonitions and doctrines are to be preached."

We therefore condemn those, who seek elsewhere, than in Christ, whether they be chosen from all eternity, and what God hath decreed of them before all beginning. For men must hear the gospel preached, and believe it: if thou believe, and be in Christ, thou mayest undoubtedly reckon of it, that thou art elected. For the Father hath revealed unto us in Christ his eternal sentence of predestination, as we even now showed out of the apostle, 2 Tim. i. This is, therefore, above all to be taught and well weighed, what great

love of the Father towards us in Christ is revealed: we must hear what the Lord doth daily preach unto us in his gospel, how he calleth, and saith, Matt. xi. 18. "Come unto me all ye that labor and are burdened, and I will refresh you." And, John iii. 10. "So God loved the world, that he gave his only begotten Son for it, that all which believe in him should not perish, but have life everlasting." Also, Matt. xviii. 14. "It is not the will of the Father, that any of these little ones should perish." Let Christ, therefore, be our looking glass, in whom we may behold our predestination. We shall have a most evident and sure testimony that we are written in the book of life, if we communicate with Christ, and he be ours, and we his by a true faith. Let this comfort us in the temptation touching predestination, than which there is none more dangerous, that the promises of God are general to the faithful, in that he saith, Luk. xi. "Ask, and ye shall receive." Every one that asketh, receiveth. And to conclude, in that we pray with all the Church of God, "Our Father which art in heaven." And for that in baptism we are engrafted into the body of Christ, and are fed in his Church, oftentimes with his flesh and blood unto everlasting life. Thereby we being strengthened, we are commanded to "work our salvation with fear and trembling," according to that precept of Paul.

THE FRENCH CONFESSION.

We believe that out of this universal corruption and damnation, wherein by nature all men are drowned, God did deliver and preserve some, whom by his eternal and immutable counsel, of his own goodness and mercy, without any respect of their works, he did choose in Christ Jesus, and others he left in that corruption and damnation, in whom he might as well make manifest his justice, by condemning them justly in their time, as also declare the riches of his mercy in the others. For some are not better than others, till such time as the Lord doth make a difference, according to that immutable counsel, which he had decreed in Christ Jesus before the creation of the world: neither was any man able by his own strength to make an entrance for himself to that good, seeing that of our nature we cannot have so much as one right motion, affection, or thought, till God do freely prevent us, and fashion us to uprightness.

THE CONFESSION OF BELGIA.

We believe that God (after that the whole offspring of Adam was cast headlong into perdition and destruction, through the default of the first man) hath declared and showed himself to be such a one, as he is indeed, namely, both merciful and just. Merciful by delivering and saving those from condemnation and from death, whom in his eternal counsel, of his own free goodness, he hath chosen in Jesus Christ our Lord, without any regard at all of their works : but just, in leaving others in that their fall and perdition, whereinto they had thrown themselves headlong.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

OF PREDESTINATION AND ELECTION.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those, whom he hath chosen in Christ, out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honor. Wherefore they, which he endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit, working in due season ; they, through grace, obey the calling ; they be justified freely ; they be made sons of God by adoption ; they be made like the image of his only begotten Son Jesus Christ ; they walk religiously in good works ; and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well, because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God, so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the

sentence of God's predestination, is a most dangerous downfall; whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us, in the word of God.

THE CONFESSION OF SCOTLAND.

OF ELECTION.

For that same eternal God and Father, who of mere grace elected us in Christ Jesus his Son, before the foundation of the world was laid, appointed him to be our Head, our Brother, our Pastor, and great Bishop of our souls. But because that the enmity betwixt the justice of God and our sins was such, that no flesh by itself could, or might have attained unto God: it behooved that the Son of God should descend unto us, and take himself a body of our body, flesh of our flesh, and bone of our bones, and so become the perfect Mediator betwixt God and man, giving power to so many as believe in him, to be the sons of God, as himself doth witness, "I pass up to my Father, and unto your God." By which most holy fraternity, whatsoever we have lost in Adam, is restored to us again. And for this cause are we not afraid to call God our Father, not so much because he hath created us, (which we have common with the reprobate) as for that that he hath given to us his only Son to be our Brother, and given unto us grace to acknowledge and embrace him for our Mediator, as before is said. It behooved farther, the Messiah and Redeemer to be very God, and very man, because he was to bear the punishment due for our transgressions, and to present himself in the presence of his Father's judgment, as in our person, to suffer for our transgression, and inobedience, by death to overcome him that was author of death. But because the only Godhead could not suffer death, neither yet could the only manhood overcome the same, he joined both together in one person, that the imbecility of the one should suffer, and be subject to death, (which we had deserved) and the infinite and invincible power of the other, to wit, of the Godhead, should triumph and purchase to us, life, liberty, and perpetual victory, and so we confess and most undoubtedly believe.

THE WESTMINSTER CONFESSION.

OF GOD'S ETERNAL DECREE..

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass ; yet so as thereby neither is God the author of sin ; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass, upon all supposed conditions ; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass, upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed ; and their number is so certain and definite that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season ; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sove-

reign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.

THE SAVOY CONFESSION.

OF GOD'S ETERNAL DECREE.

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he

by the eternal and most free purpose of his will foreordained all the means thereunto: wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power, through faith unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination, is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

THE LONDON BAPTISTS' CONFESSION.

ARTICLE V.

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.

ARTICLE VI.

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 rejoiceth, might rejoice in the Lord.

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF THE DECREE OF GOD.

God, from eternity, according to the counsel of his own will, and for the manifestation and exaltation of his glorious attributes, decreed all things which he should perform in time and to eternity, in the creation and governing of his creatures, and in the salvation of sinners of the human race; yet in such a manner that he is neither the author of sin, nor does he force the will of his creatures in the fulfilment of his decree; and this decree of God is not dependant on any thing in a creature, nor yet on the foreknowledge of God; but rather, God knows that such and such circumstances will take place, because he has ordained that it should be so. God's decree is infinitely wise, perfectly righteous, and existing from eternity: it is a free, an ample, a secret, gracious, holy, good, an unchangeable, and effectual decree.

OF THE ELECTION OF GRACE.

God, from eternity, elected and ordained Christ to be a covenant head, a mediator, and a surety to his church; to redeem and to save it. God also elected in Christ a countless multitude out of every tribe, tongue, people, and nation, to holiness and everlasting life; and every means were employed to effect this purpose most securely. This election is eternal, righteous, sovereign, unconditional, peculiar or personal, and unchangeable. It wrongs none, though God has justly left some without being elected, yet has he not wronged them; they are in the same condition as if there had been no election; and if there had been no election, no flesh had been saved.

OF THE DELIVERANCE OF MAN FROM HIS FALL, BY
JESUS CHRIST; AND OF HIS PERSON, NATURE, OF-
FICES, AND WORK OF REDEMPTION.

THE FORMER CONFESSION OF HELVETIA.

OF JESUS CHRIST, BEING TRUE GOD AND MAN, AND THE ONLY
SAVIOUR OF THE WORLD.

Moreover, we believe and teach, that the Son of God, our Lord Jesus Christ, was from all eternity predestinated and foreordained of the Father to be the Saviour of the world. And we believe that he was begotten, not only then, when he took flesh of the virgin Mary, nor yet a little before the foundations of the world were laid, but before all eternity, and that of the Father, after an unspeakable manner. For Isaiah saith, Isa. xxxv. "Who can tell his generation?" And Micah saith, Micah. v. 2. "Whose egress hath been from everlasting." For John saith, John i. 1. "In the beginning was the word, and the word was with God, and God was the word," &c. Therefore the Son is co-equal and con-substantial with the Father, as touching his divinity, true God, not by name only, or by adoption, or by special favor, but in substance and nature. Even as the apostle saith elsewhere, 1 John v. 18. "This is the true God, and life everlasting." Paul also saith, Heb. xii. "He hath made his Son the heir of all things, by whom also he made the world: The same is the brightness of his glory, and the engraved form of his person, bearing up all things by his mighty word." Likewise in the gospel the Lord himself saith, John xvii. 5. "Father glorify thou me with thyself, with the glory which I had with thee before the world was." As also it is written in the gospel, John v. 18. "The Jews sought how to kill Jesus, because he said that God was his Father, making himself equal with God." We therefore do abhor the blasphemous doctrine of Arrius, and all the Arrians, uttered against the Son of God. And especially the blasphemies of Michael Servetus, the Spaniard, and of his complices, which Satan by them hath as it were drawn out of hell, and most boldly and impiously spread abroad throughout the world against the Son of God.

We teach also and believe, that the eternal Son of the eternal God was made the Son of man, of the seed of Abraham and David, not by the mean of any man, as Hebion affirmed, but that he was most purely conceived by the Holy Ghost, and was born of Mary, who was always a virgin, even as the history of the gospel doth declare. And Paul saith, Heb. ii. 16. "He took in no sort the angels, but the seed of Abraham." And John the apostle saith, "He that believeth not that Jesus Christ is come in the flesh, is not of God." The flesh of Christ therefore was neither flesh in show only, nor yet flesh brought from heaven, as Valentine and Marcion dreamed. Moreover, our Lord Jesus Christ had not a soul without sense and reason, as Apollinaris thought: nor flesh without a soul, as Eunomius did teach, but a soul with it reason, and flesh with it senses, by which senses he felt true griefs in the time of his passions, even as he himself witnesseth when he said, Matt. xxvi. "My soul is heavy even to death." And, John xii. "My soul is troubled," &c.

We acknowledge therefore that there be in one and the same Jesus Christ our Lord, two natures, the divine, and the human nature: and we say that these two are so conjoined or united, that they are not swallowed up, confounded, or mingled together, but rather united, or joined together in one person, the proprieties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two, I say, one true God and man, as touching his divine nature, of the same substance with the Father, and as touching his human nature, of the same substance with us, and "like unto us in all things, sin only excepted." As therefore we detest the heresy of Nestorius, which maketh two Christs of one, and dissolveth the union of the person, so do we curse the madness of Eutiches, and of the Monophelites, or Monophysics, who overthrow the propriety of the human nature. Therefore we do not teach that the divine nature in Christ did suffer, or that Christ according to his human nature is yet in the world, and even in every place. For we do neither think nor teach, that the body of Christ ceased to be a true body after his glorifying, or that it was deified, and so deified, that it put off its properties, as touching body and soul, and became altogether a divine nature, and began to be one substance alone: And therefore we do not allow or receive the unwitty subtleties, and the intricate, obscure, and inconstant disputations of Schuenkfeildius, and such other vain janglers about this matter. Neither are we Schuenkfeildians. Moreover, we

believe that our Lord Jesus Christ did truly suffer and die for us in the flesh, as Peter saith. We abhor the most horrible madness of the Jacobites and the Turks, which abandon the passion of our Lord. Yet we deny not but that the Lord of glory, (according to the saying of Paul,) was crucified for us. For we do reverently and religiously receive and use the communication of proprieties drawn from the scriptures, and used of all antiquity in expounding and reconciling places of scripture, which at the first sight seem to disagree one from another.

We believe and teach that the same Lord Jesus Christ, in that true flesh in which he was crucified and died, rose again from the dead, and that he did not raise up another flesh instead of that which was buried, nor took a spirit instead of flesh, but retained a true body: Therefore whilst that his disciples thought that they did see the spirit of their Lord Christ, he showed them his hands and feet, which were marked with the prints of the nails and wounds, saying, Luke xxiv. 39. "Behold my hands and my feet, for I am he indeed: Handle me and see, for a spirit hath not flesh and bones, as ye see me have."

We believe that our Lord Jesus Christ, in the same his flesh did ascend above all the visible heavens into the very highest heaven, that is to say, the seat of God, and of the blessed spirits, unto the right hand of God the Father, which although it do signify an equal participation of glory and majesty, yet it is also taken for a certain place, of which the Lord, speaking in the gospel, saith, John xiv. "That he will go and prepare a place for his." Also the Apostle Peter saith, Act. iii. "The heavens must contain Christ, until the time of restoring of all things." And out of heaven the same Christ will return unto judgment, even then, when wickedness shall chiefly reign in the world, and when Anti Christ, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed. Now Christ shall return to redeem his, and to abolish Anti Christ by his coming, and to judge the quick and the dead. For the dead shall arise, and, Acts xvii. "Those which shall be found alive in that day (which is unknown unto all creatures) shall be changed in the twinkling of an eye, and all the faithful shall be taken up to meet Christ in the air," that thenceforth they may enter with him into heaven, there to live for ever. But the unbelievers or ungodly shall descend with the devils into hell, there to burn for ever, and never to be delivered out of torments. We therefore

condemn all those which deny the true resurrection of the flesh, and which think amiss of the glorified bodies, as did Joannes Hierosolymitanus, against whom Jerome wrote. We also condemn those, which thought both the devils and all the wicked shall at the length be saved, and have an end of their torments. For the Lord himself hath absolutely set it down, that, Mark ix. "Their fire is never quenched, and their worm never dieth." Moreover we condemn the Jewish dreams, that before the day of judgment there shall be a golden world in the earth: and that the godly shall possess the foot. For the evangelical truth, Matt. xxiv. and xxv. and kingdoms of the world, their wicked enemies being trod under Luke xviii. and the apostolic doctrine in the 2d to the Thessalonians, ii. and in the 2d to Tim. iii. and iv. are found to teach far otherwise.

Furthermore, by his passion or death, and by all those things which he did and suffered for our sakes, from the time of his coming in the flesh, our Lord reconciled his heavenly Father unto all the faithful, purged their sin, spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead he brought again and restored life, and immortality. For he is our righteousness, life, and resurrection, and to be short, he is the fulness and perfection, the salvation and most abundant sufficiency of all the faithful. For the apostle saith, "So it pleaseth the Father that all fulness should dwell in him." And, "In him ye are complete," Colloss. i. and ii. For we teach and believe that this Jesus Christ our Lord is the only and eternal Saviour of mankind, yea, and of the whole world, in whom are saved by faith all that ever were saved before the law, under the law, and in the time of the gospel, and so many as shall yet be saved to the end of the world. For the Lord himself in the gospel saith, John x. "He that entereth not in by the door unto the sheep-fold, but climbeth up another way, he is a thief and a robber. I am the door of the sheep." And also in another place of the same gospel he saith, John viii. "Abraham saw my days, and rejoiced." And the apostle Peter saith, Acts iv. "Neither is there salvation in any other, but in Christ: for among men there is given no other name under heaven whereby they might be saved." We believe therefore that through the grace of our Lord Christ we shall be saved, even as our fathers were. For Paul saith, 1 Cor. x. "That all our fathers did eat the same spiritual meat, and drank the same spiritual drink, for they drank of the spiritual rock, that followed

them, and that rock was Christ." And therefore we read that John said, Apoc. xv. "That Christ was that Lamb which was slain from the beginning of the world." And that John Baptist witnesseth, John i. "That Christ is that Lamb of God, that taketh away the sins of the world." Wherefore we do plainly and openly profess and preach, that Jesus Christ is the only Redeemer and Saviour of the world, the King and High Priest, the true and looked for Messias, that holy and blessed one (I say) whom all the shadows of the law, and the prophecies of the prophets did prefigure and promise, and that God did perform and send him unto us, so that now we are not to look for any other. And now there remaineth nothing, but that we all should give all glory to him, believe in him, and rest in him only, contemning and rejecting all other aids of our life. For they are fallen from the grace of God, and make Christ of no value unto themselves, whosoever they be that seek salvation in any other things besides Christ alone.

And to speak many things in few words, with a sincere heart we believe, and with liberty of speech we freely profess, whatsoever things are defined out of the holy scriptures, and comprehended in the creeds, and in the decrees of those four first and most excellent councils holden at Nice, Constantinople, Ephesus, and Chalcedon, together with blessed Athanasius his creed, and all other creeds like to these, touching the mystery of the incarnation of our Lord Jesus Christ: and we condemn all things contrary to the same. And thus do we retain the Christian, sound, and catholic faith, wholly and inviolable, knowing that nothing is contained in the foresaid creeds, which is not agreeable to the word of God, and maketh wholly for the sincere declaration of faith.

THE CONFESSION OF BOHEMIA.

Neither hath any man, of all things whatsoever, any thing at all whereby he may deliver, set free, or redeem himself from his sins and condemnation, without Christ, by whom alone, they which truly believe, are freed from sin, from the tyranny and prison of the devil, from the wrath of God, and from death and everlasting torments: Together with this point, and after it, considering that both the matter itself, and order of teaching so requireth, the ministers of the Church teach us after our fall, to acknowledge the promise of God, the true word of grace, and the holy gospel, brought to us

from the privy counsel of the holy Trinity, concerning our Lord Christ, and our whole salvation purchased by him.

Of these promises there be three principal, wherein all the rest are contained. The first was made in paradise in these words, Gen. iii. "I will put enmity between thee and the woman, and between thy seed and her seed. He shall break thine head, and thou shalt bruise his heel." The second was made to Abraham, which afterwards Jacob also, and Moses did renew. The third to David, which the prophets recited and expounded. In these promises are described and painted forth those most excellent and principal works of Christ our Lord, which are the very ground work whereon our salvation standeth, by which he is our Mediator and Saviour; namely, his conception in the womb of the Virgin Mary, and his birth of her also, for he was made the seed of the woman: also, his afflictions, his rising again from death, his sitting at the right hand of God, where he hath obtained the dignity of a priest and king: of which thing the whole life of David was a certain type, for which cause the Lord calleth himself another David, and a Shepherd. And this was the gospel of those holy men before the law was given, and since. For this is very certain, that after the fall of Adam, no man was able to set himself at liberty out of the bondage of sin, death, and condemnation, or come to be truly reconciled unto God, but only by that one Mediator between God and man, Christ Jesus (through a lively faith in him) who alone by his death, and blood shedding, took from us that image of sin and death, and put upon us by faith, the image of righteousness and life. 1 Cor. ii. "For he made unto us of God, wisdom, righteousness, sanctification, and redemption."

But first men are taught, that these things are to be believed concerning Christ; namely, that he is eternal, and of the nature of his heavenly Father, the only begotten Son, begotten from everlasting, and so together with the father and the Holy Ghost, one, true, and indivisible God, the eternal, not created word, the brightness and the image, or engraven form of the person of his Father, by whom all things, as well those things which may be seen, as those which cannot be seen, and those things which are in heaven, and those which are in the earth, were made and created.

Moreover, that he is also a true and natural man, our brother in very deed, who hath a soul and a body, that is, true and perfect human nature, which, by the power of the Holy Ghost, he took, without all sin, of Mary, a pure virgin: according

as Saint John saith, John i. "The word was made flesh."

And thus of these two natures, their properties not being changed nor confounded, yet by a wonderful communication thereof, there is made one indivisible person, one Christ, Immanuel, our King and Priest, our Redeemer, our Mediator, and perfect reconciler, full of grace and truth, so that of his fulness we all do take grace for grace. For the law was given by Moses, but grace and truth, was given and exhibited by Jesus Christ, being God and man in one person. This grace and truth are our men taught to acknowledge, and by faith to behold, in all those saving and wonderful works or affections of Christ, which, according to the meaning of the holy scripture, are, by a steadfast faith, to be believed and professed: such as are his coming down from heaven, his conception, birth, torments, death, burial, resurrection, ascension unto heaven, sitting at the right hand of God, and his coming again from thence to judge both the quick and the dead. In these principal affections, as in a chest wherein treasure is kept, are all those wholesome fruits of our true justification laid up, and are taken out from thence for the elect and those which do believe, that in spirit and conscience they may be partakers thereof through faith: which all hereafter, at the day of our joyful resurrection, shall be fully and perfectly bestowed upon us. And towards the end of that sixth chapter, these words are added. In this chapter, also particularly, and for necessary causes, to shun and avoid many pernicious and Anti Christian deceits, it is taught concerning Christ his presence, namely, that our Lord Christ according to his bodily conversation is not amongst us any longer in this world, neither will be unto the end of the world, in such sort and manner as he was here conversant amongst us in his mortality, and wherein he was betrayed, and circumcised, nor yet in the form of his glorified body, which he got at his resurrection, and in the which he appeared to his disciples, and the fortieth day after his resurrection, departing from them, ascended manifestly into heaven. For after this manner of his presence and company he is in the high place, and with his Father in heaven, where all tongues profess him to be the Lord, and every faithful one of Christ must believe that he is there, and worship him there, according to the scriptures, as also that part of the catholic Christian faith doth expressly witness, which is this. "He ascended into heaven, he sitteth at the right hand of God the Father

Almighty." Also that other article. "From thence shall he come (that is, from an higher place, out of heaven with his angels) to judge both the quick and the dead." So doth Paul also say' 1. Thess. iv. "The Lord himself shall descend from heaven with a shout, and with the voice of an archangel, and with the trumpet of God." And Saint Peter saith, Acts iii. "Whom heaven must contain until the time that all things be restored." And the evangelist Mark, Mar. 16. "But when the Lord had spoken with them, he was taken up again into heaven, and sitteth at the right hand of God." And the angels which were there present, when he was taken up into heaven, said: Acts i. "This Jesus which is taken up from you into heaven, shall so come again, as you have seen him go into heaven."

Furthermore, this also do our men teach, that the self same Christ, very God and very man, is also with us here in this world, but after a diverse manner from that kind of presence which we named before, that is, after a certain spiritual manner, not object to our eyes, but such a one as is hid from us, which the flesh doth not perceive, and yet it is very necessary for us to our salvation, that we may be partakers of him, whereby he offereth and communicateth himself unto us, that he may dwell in us, and we in him: and this truly he doth by the Holy Ghost, whom in his own place (that is, instead of his own presence, whereby he was bodily amongst us) he promised that he would send unto his church, and that he would still abide with it by the same spirit in virtue, grace, and his wholesome truth, at all times, even until the end of the world, when he said thus, Matt. xxviii. "It is good for you that I go hence, for except I go hence, the Comforter will not come unto you; but if I go away, I will send him unto you." And again, John xiv. "I will pray the Father, and he shall give you another Comforter, (that is, another kind of Comforter than I am,) that he may abide in you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth in you, and shall be in you. I will not leave you comfortless, but I will come to you," namely, by the self same spirit of truth.

Now then, even as our Lord Christ by his latter kind of presence being not visible, but spiritual, is present in the ministers of the church, in the word, and in the sacraments; even so also by the self same ministers, word, and sacraments he is present with his church, and by these means do the elect receive him through inward faith in their heart, and do there-

fore join themselves together with him, that he may dwell in them, and they in him, after such a sort as is not apparent, but hidden from the world, even by that faith spiritually: that is to say, in their souls and hearts, by the Spirit of truth, of whom our Lord saith, John xiv. "He abideth with you, and shall be in you." And "I will come again unto you."

This judgment and declaration of our faith, is not new, or now first devised, but very ancient. Now that this was commonly taught and meant in the Church of old, it is plain and evident by the writings of the ancient fathers of the Church, and by that decree, wherein it is thus written, and they are the words of St. Augustine. "Our Lord is above until the end of the world, but the truth of the Lord is here also: for the body of the Lord, wherein he rose again, must of necessity be in one place, but his truth is dispersed every where."

THE FRENCH CONFESSION.

We believe, that whatsoever is requisite to our salvation, is offered and communicated unto us now at length in that one Jesus Christ, as he who being given to save us, is also made unto us wisdom, righteousness, sanctification, and redemption, in so much as whosoever doth swerve from him, doth renounce the mercy of the Father, that is, our only refuge.

We believe that Jesus Christ, being the wisdom, and eternal son of the Father, took upon him our nature, so that he is one person God and man. Man, I say, that might suffer both in soul and also in body, and made like unto us in all things, sin only excepted, for that his flesh was indeed the seed of Abraham and David, howbeit, by the secret and incomprehensible power of the Holy Ghost, it was conceived in due time in the womb of that blessed virgin. And therefore we detest, as contrary to that truth, all those heresies wherewith the churches were troubled in times past: and namely, we detest those devilish imaginations of Servetus, who gave to our Lord Jesus Christ an imaginary deity, whom he said to be the idea and patern of all things, and the counterfeit or figurative son of God. To conclude, he framed him a body, compacted of three elements uncreated, and therefore he did mingle and overthrow both his natures.

We believe that in one and the same person, which is Jesus Christ, those two natures are truly and inseparably so conjoined, that they be also united, either of those natures nevertheless retaining its distinct property, so that even as in this

divine conjunction the nature of the word, retaining its properties, remained uncreate, infinite, and filling all places ; so also the human nature remained, and shall remain for ever, finite, having its natural form, dimension, and also property, as from the which the resurrection and glorification, or taking up to the right hand of the Father, hath not taken away the truth of the human nature. Therefore, we do so consider Christ in his Deity, that we do not spoil him of his humanity.

We believe that God did declare his infinite love and goodness towards us in this, that he hath sent his Son, who should die, and rise again, and fulfill all righteousness, that he might purchase eternal life for us.

We believe that by that only sacrifice, which Jesus Christ offered on the cross, we are reconciled to God, that we may be taken for just before him, because we cannot be acceptable to him, nor enjoy the fruit of our adoption, but so far forth, as he doth forgive us our sins. Therefore we affirm, that Jesus Christ is our entire and perfect washing, in whose death we obtain full satisfaction, whereby we are delivered from all those sins whereof we are guilty, and from the which we could not be acquitted by any other remedy.

THE ENGLISH CONFESSION.

We believe, that Jesus Christ, the only Son of the eternal Father, (as long before it was determined before all beginnings,) when the fulness of time was come, did take of that blessed and pure virgin, both flesh, and all the nature of man, that he might declare to the world the secret and hid will of his Father : which will had been laid up from before all ages and generations : and that he might finish in his human body the mystery of our redemption, and might fasten our sins to the cross, and also that hand writing, which was made against us.

We believe that for our sakes he died, and was buried, descended into hell, the third day, by the power of his Godhead, returned to life, and rose again, and that the fourth day after his resurrection, while his disciples beheld and looked upon him, he ascended into heaven, to fulfil all things, and did place in majesty and glory the self same body, wherewith he was born, wherein he lived on earth, wherein he was jested at, wherein he had suffered most painful torments, and cruel kind of death, wherein he rose again, and wherein he ascended to the right hand of the Father, above all rule, above all power, all force, all dominion, and above every name, that is named, not only

in this world, but also in the world to come : and that there he now sitteth, and shall sit ; till all things be fully perfected. And although the Majesty, and Godhead of Christ be every where abundantly dispersed, yet we believe, that his body, as St. Augustine saith, “ must needs be still in one place :” and that Christ hath given Majesty unto his body, but yet hath not taken away from it the nature of a body, and that we must not so affirm Christ to be God, that we deny him to be man : and as the martyr Vigilius saith, “ that Christ hath left us, touching his human nature, but hath not left us, touching his Divine nature :” and that the same Christ, though he be absent from us, concerning his manhead, yet is ever present with us concerning his Godhead.

From that place also, we believe that Christ shall come again to execute that general judgment, as well of them whom he shall find alive in the body, as of them that shall be ready dead.

And therefore that our only succor, and refuge, is to fly to the mercy of our Father, by Jesus Christ, and assuredly to persuade our minds, that he is the obtainer of forgiveness for our sins : and, that by his blood, all our spots of sin, be washed clean : that he hath pacified, and set at one, all things by the blood of his cross : that he, by the same one only sacrifice which he once offered upon the cross, hath brought to effect, and fulfilled all things, and that for that cause he said, when he gave up the Ghost, “ It is finished,” as though he would signify, that the price, and ransom was now fully paid for the sin of mankind.

If there be any that think this sacrifice not sufficient, let the mgo in God’s name, and seek a better. We verily, because we know this to be the only sacrifice, are well content with it alone, and look for none other : and, forasmuch as it was to be offered but once, we command it not to be renewed again : and, because it was full, and perfect in all points, and parts, we do not ordain in place thereof, any continual succession of offerings.

To conclude, we believe that this our self same flesh, wherein we live, although it die, and come to dust, yet at the last shall return again unto life, by the means of Christ’s Spirit, which dwelleth in us : and that then verily, whatsoever we suffer here in the mean while for his sake, Christ will wipe away all tears and heaviness from our eyes : and that we through him shall enjoy everlasting life, and shall for ever be with him in glory. So be it.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF
ENGLAND.

OF THE WORD, OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten, from everlasting, of the Father, the very and eternal God, of one substance with the Father, took man's nature, in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

OF CHRIST ALONE WITHOUT SIN.

Christ, in the truth of our nature, was made like unto us, in all things (sin only excepted,) from which he was clearly void, both in his flesh, and in his Spirit. He came to be a Lamb without spot, who, by sacrifice of himself, once made, should take away the sins of the world, and sin (as St. John saith) "was not in him." But all we the rest (although baptized, and born again in Christ) yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us.

OF OBTAINING ETERNAL SALVATION, ONLY BY THE NAME OF CHRIST.

They are also to be had accursed, that presume to say, that every man shall be saved by the law or sect, which he professeth, so that he be diligent to frame his life, according to that law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satis-

faction for sin, but that alone. Wherefore the sacrifice of masses, in the which it was commonly said, that the priest did offer Christ, for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

THE CONFESSION OF BELGIA.

We believe that our most mighty and gracious God (when he saw that man had thus thrown himself into the damnation both of spirital and corporeal death, and was made altogether miserable and accursed) by his wonderful wisdom and goodness, was induced both to seek him, when through fear he had fled from his presence, and also most lovingly to comfort him, giving unto him the promise of his own Son to be born of a woman, which should break the head of the serpent, and restore him to felicity and happiness.

Moreover we confess, that God did then at the length fulfil his promise made unto the father's, by the mouth of his holy prophets, when in his appointed time he sent his only and eternal Son into the world, who took upon him the form of a servant, being made like unto men, and did truly take unto him the nature of man, with all infirmities belonging thereunto (sin only excepted,) when he was conceived in the womb of the blessed virgin Mary, by the power of the Holy Ghost, without any means of man. The which nature of man he put upon him, not only in respect of the body, but also in respect of the soul: for he had also a true soul, to the intent he might be true and perfect man. For seeing that as well the soul, as the body of man, was subject to condemnation, it was necessary that Christ should take upon him as well the soul, as the body, that he might save them both together. Therefore, contrary to the heresy of the Anabaptists, which deny that Christ did take upon him the flesh of man, we confess that Christ was partaker of flesh and blood, as the rest of his brethren were, that he came from the loins of David, according to the flesh, I say, that he was made of the seed of David according to the same flesh, and that he is a fruit of the virgin's womb, born of a woman, the branch of David, a flower of the root of Jesse, coming of the tribe of Judah, and of the Jews themselves, according to the flesh: and to conclude, the true seed of Abraham and David, the which seed of Abraham he took upon him, being made in all things like unto his brethren, sin only excepted, as hath been said

before, so that he is indeed our true Emmanuel, that is, God with us.

We believe also that the person of the Son was by this conception inseparably united and coupled with the human nature, yet so, that there be not two Sons of God, nor two persons, but two natures joined together in one person: both which natures do still retain their own properties. So that, as the divine nature hath remained always uncreated, without the beginning of days, and term of life, filling both heaven and earth: so the human nature hath not lost its properties but hath remained still a creature, having both beginning of days and a finite nature. For whatsoever doth agree unto a true body, that it still retaineth, and although Christ by his resurrection hath bestowed immortality upon it, yet notwithstanding he hath neither taken away the truth of the human nature, nor altered it. For both our salvation, and also our resurrection, dependeth upon the truth of Christ's body. Yet these two natures are so united and coupled in one person, that they could not, no not in his death, be separated the one from the other. Wherefore that which in his death he commended unto his Father, was indeed a human spirit, departing out of his body: but in the mean season the divine nature did always remain joined to the human, even then when he lay in the grave: so that his Deity was no less in him at that time, than when as yet he was an infant, although for a small season it did not show forth itself. Wherefore we confess that he is true God, and true man: true God, that by his power he might overcome death; and true man, that in the infirmity of his flesh he might die for us.

We believe that God, which is both perfectly merciful, and perfectly just, did send his Son to take upon him that nature, which through disobedience had offended, that in the selfsame nature he might satisfy for sin, and by his bitter death and passion, pay the punishment that was due unto sin. God therefore hath declared and manifested his justice in his own Son being laden with our iniquities: but hath most mercifully poured forth and declared his gracious goodness unto us guilty wretches, and worthy of condemnation, whilst that in his incomprehensible love toward us, he delivered up his Son unto death for our sins, and raised him up again from death for our justification, that by him we might obtain immortality and life everlasting.

We believe that Jesus Christ is that High Priest, appointed to that office eternally, by the oath of his Father, according

to the order of Melchisedeck, which offered himself in our name before his Father with a full satisfaction for the pacifying of his wrath, laying himself upon the altar of the cross, and hath shed his blood for the cleansing of our sins, as the prophets had foretold. For it is written, that "The chastisement of our peace was laid upon the Son of God, and by his wounds we are healed." Also, that "He was carried as a sheep unto the slaughter, reputed amongst sinners and unjust, and condemned of Pontius Pilate," as a malefactor, though before he had pronounced him guiltless. Therefore, he payed that which he had not taken, and being just, suffered in soul and body for the unjust, in such sort, that feeling the horror of those punishments that were due unto our sins, he did sweat water and blood, and at length cried out, "My God, my God, why hast thou forsaken me?" All which he suffered for the remission of our sins. Wherefore, we do not without just cause, profess with Paul, that "We know nothing but Jesus Christ, and him crucified," and that "We account all things as dung, in respect of the excellent of the knowledge of Jesus Christ our Lord," finding in his wounds and stripes all manner of comfort, that can be deserved. Wherefore, there is no need, that either we should wish for any other means, or devise any of our own brains, whereby we might be reconciled unto God besides this one oblation once offered, by the which all the faithful which are sanctified, are consecrated, or perfected for ever. And this is the cause, why he was called the angel Jesus, that is to say, a Saviour, "Because he shall save his people from their sins."

Last of all we do believe out of the word of God, that our Lord Jesus Christ (when the time appointed by God, but unto all creatures unknown, shall come, and the number of the elect shall be accomplished) shall come again from heaven, and that after a corporeal and visible manner, as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of the quick and the dead, the old world being kindled with fire and flame, and purified by it. Then all creatures, and as well men as women and children, as many as have been from the beginning, and shall be to the end of the world, shall appear before this high Judge, being summoned thither by the voice of archangels, and the trumpet of God. For all that have been dead shall then rise out of the earth, the soul and spirit of every one being joined and coupled together again to the same bodies, wherein before they lived. They, moreover, which shall be alive at the last

day, shall not die the same death that other men have done, in but a moment, and in the twinkling of an eye they shall be changed from corruption, to an incorruptible nature. Then the books shall be opened, namely the books of every man's conscience, and the dead shall be judged according to those things which they have done in this world, either good or evil. Moreover, then shall men render an account of every idle word which they have spoken, although the world do now make but a sport and a jest at them. Finally, all the hypocrisy of men, and the deepest secrets of their hearts shall be made manifest unto all, so that worthily the only remembrance of this judgment shall be terrible and fearful to the wicked and reprobate. But of the godly and elect it is greatly to be wished for, and is unto them exceeding comfort. For then shall their redemption be fully perfected and they shall reap most sweet fruit and commodity of all those labors and sorrows which they have suffered in this world. Then, I say, their innocency shall be openly acknowledged of all, and they likewise shall see that horrible punishment which the Lord will execute upon those that have most tyrannically afflicted them in this world with divers kinds of torments and crosses. Furthermore the wicked being convinced by the peculiar testimony of their own conscience, shall indeed be made immortal, but with this condition, that they shall burn for ever in that eternal fire, which is prepared for the devil. On the contrary side, the elect and faithful shall be crowned with the crown of glory and honor, whose names the Son of God shall confess before his Father and the angels, and "then shall all tears be wiped from their eyes." Then their cause, which now is condemned of heresy and impiety by the magistrates and judges of this world, shall be acknowledged to be the cause of the Son of God. And the Lord shall of his free mercy reward them with so great glory, as no man's mind is able to conceive. Therefore we do with great longing expect that great day of the Lord, wherein we shall most fully enjoy all those things which God hath promised unto us, and through Jesus Christ our Lord, be put into full possession of them for evermore.

THE CONFESSION OF AUGSBURG.

Also they teach, that the word, that is, the Son of God, took unto him man's nature in the womb of the blessed virgin Mary, so that the two natures, the divine and the human,

inseparably joined together in the unity of one person, are one Christ, true God, and true man : who was born of the virgin Mary, did truly suffer, was crucified, dead, and buried, that he might reconcile his Father unto us, and might be a sacrifice, not only for the original sin, but also for all actual sins of men. The same also descended into hell, and did truly rise again the third day. Afterward he ascended into heaven, that he might sit at the right hand of the Father, and reign for ever, and have dominion over all the creatures, sanctify those that believe in him, by sending the Holy Spirit into their hearts, and give everlasting life to such as he had sanctified. The same Christ shall openly come again, to judge them that are found alive, and the dead raised up again, according to the creed of the apostles.

THE MORAVIAN CONFESSION.

ARTICLE III.

Likewise we teach, that God the Son became man, born of the pure virgin Mary ; and that the two natures, divine and human in one person, as being inseparably united, are one Christ, who is true God, and true man, who was truly born, suffered, was crucified, dead and buried, to the end that he might be a sacrifice, not only for original sin, but also for all other sin, and appease the wrath of God.

Also, that the same Christ descended into hell, and on the third day truly rose from the dead ; ascended into heaven, and there sitteth at the right hand of God, that he may reign for ever over all creatures, and govern them ; that he, through the Holy Ghost, may sanctify, purify, strengthen, and comfort, all who believe on him ; may give them life, and impart to them manifold gifts, and good things, and protect and defend them against the devil and sin.

Also, that the same Lord Christ will at last come openly, to judge the quick and the dead, according to the apostles' creed.

THE CONFESSION OF SCOTLAND.

OF THE REVELATION OF THE PROMISE.

For this we constantly believe, that God, after the fearful and horrible defection of man from his obedience, did seek Adam again, call upon him, rebuke his sin, convict him of the same, and in the end, made unto him a most joyful promise, to wit, that the seed of the woman should break down the serpent's head, that is, he should destroy the works of the devil: which promise, as it was repeated and made more clear from time to time: so was it embraced with joy, and most constantly received of all those faithful from Adam to Noah, from Noah to Abraham, from Abraham to David, and so forth to the incarnation of Christ Jesus, all (we mean the faithful fathers under the law) did see the joyful days of Christ Jesus, and did rejoice.

OF THE INCARNATION OF CHRIST.

When the fulness of time came, God sent his Son, his eternal wisdom, the substance of his own glory, into this world, who took the nature of manhood of the substance of a woman, to wit, of a virgin, and that by operation of the Holy Ghost.

And so was born, the just seed of David, the angel of the great counsel of God; the very Messiah promised, whom we acknowledge and confess Emmanuel, very God, and very man, two perfect natures united and joined in one person.

By which our confession, we condemn the damnable and pestilent heresies of Arrius, Marcion, Eutiches, Nestorius, and such others as either did deny the eternity of his Godhead, either the verity of his human nature, either confound them, either yet divide them.

WHY IT BEHOOVETH THE MEDIATOR TO BE VERY GOD AND VERY MAN.

We acknowledge and confess, that this most wondrous conjunction betwixt the Godhead and the manhood in Christ Jesus, did proceed from the eternal and immutable decree of God, whence also, our salvation springeth, and dependeth.

OF CHRIST'S DEATH, PASSION, AND BURIAL.

That our Lord Jesus Christ offered himself a voluntary sacrifice unto his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he being the clean innocent Lamb of God, was damned in the presence of an earthly judge, that we should be absolved before the tribunal seat of our God, that he suffered, not only the cruel death of the cross, (which was accursed by the sentence of God) but also that he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow that he remained the only well beloved and blessed Son of the Father, even in the midst of his anguish and torment, which he suffered in body and soul, to make the full satisfaction for the sins of the people. After the which we confess and avow, that there remaineth no other sacrifice for sin, which if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death, and the everlasting purgation and satisfaction purchased to us by the same.

OF CHRIST'S RESURRECTION.

We undoubtedly believe, that insomuch as it was impossible that the dolours of death should retain in bondage the Author of life, that our Lord Jesus crucified, dead and buried, who descended into hell, did rise again for our justification, and destroying of him, who was the author of death, brought life again to us that were subject to death and to the bondage of same: we know that his resurrection was confirmed by the testimony of his very enemies, by the resurrection of the dead, whose sepulchres did open, and they did arise, and appeared to many within the city of Jerusalem. It was also confirmed by the testimony of his angels, and by the senses and judgments of his apostles and others, who had conversation, and did eat and drink with him after his resurrection.

OF CHRIST'S ASCENSION.

We nothing doubt, but the selfsame body which was born of the virgin, was crucified, dead, and buried, that it did rise again, and ascend into the heavens, for the accomplishment of all things, where, in our names, and for our comfort, he hath

received all power in heaven and earth, where he sitteth at the right hand of the Father, crowned in his kingdom, Advocate and only Mediator for us. Which glory, honor, and prerogative, he alone amongst the brethren shall possess, till that all his enemies be made his footstool.

As that we undoubtedly believe there shall be a final judgment; to the execution whereof, we certainly believe that the same our Lord Jesus shall visibly return, even as he was seen to ascend. And then we firmly believe, that the time of refreshing and restitution of all things shall come, insomuch that those that from the beginning have suffered violence, injury, and wrong, for righteousness' sake, shall inherit that blessed immortality, promised from the beginning: but contrarywise, the stubborn, disobedient, cruel oppressors, filthy persons, idolators, and all sorts of unfaithful, shall be cast into the dungeon of utter darkness, where their worm shall not die, neither yet the fire shall be extinguished. The remembrance of which day, and of the judgment to be executed in the same, is not only to us a bridle, whereby our carnal lusts are refrained, but also such inestimable comfort, that neither may the threatening of worldly princes, neither yet the fear of temporal death and present danger, move us to renounce and forsake the blessed society, which we the members have, with our Head and only Mediator, Christ Jesus. Whom we confess and avow to be the Messias promised, the only Head of his Church, our just Law-giver, our only High Priest, Advocate, and Mediator. In which honors and office, if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our sovereign and supreme governor Christ Jesus.

THE WESTMINSTER CONFESSION.

OF CHRIST THE MEDIATOR.

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King; the Head and Saviour of his Church, the Heir of all things, and Judge of the world; unto whom he did from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Trinity,

being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, and all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfil it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, maketh intercession, and shall return to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively, from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman

which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.

7. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself: yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

THE SAVOY CONFESSION.

OF CHRIST THE MEDIATOR.

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to a covenant made between them both to be the Mediator between God and man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the world: Unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus, in his human nature, thus united to the divine in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in him

all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not unto himself, but was thereunto called by his Father, who also put all power and judgment into his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus Christ did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified, and died, was buried, and remained under the power of death, yet saw no corruption, on the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge men and angels at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, and purchased not only reconciliation, but an everlasting inheritance, in the kingdom of heaven, for all those whom the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated to the elect in all ages, successively, from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ has purchased redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them

in and by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit, overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

THE MENNONISTS' CONFESSION.

CONCERNING THE RESTORATION OF MAN, BY THE PROMISE OF CHRIST'S COMING.

Concerning the restoring of the first man and his posterity, we profess and believe, that notwithstanding their fall, transgression and sin, and though there was no ability in them, yet God would not totally reject them, nor let them be lost eternally; but that he hath called them back again, and comforted and showed them, that with him there was a means of reconciliation, viz. the immaculate Lamb, or the Son of God, who before the beginning of the world was provided for that end, and whilst they were yet in paradise, was promised to be the consolation, redemption, and salvation for them and all their posterity; nay, even from that time by faith he was given in property as a gift, after which all the pious patriarchs, to whom this promise was often renewed, have longed and sought for, and by faith saw him afar off, expecting the fulfilling thereof, that he at his coming would deliver, redeem, and restore lost mankind from their sins, guilt, and iniquity.

CONCERNING THE COMING OF CHRIST AND THE END FOR WHICH HE CAME.

We also do believe and profess, that when this time of promise, after which all the honest patriarchs so much longed and waited for, was come and fulfilled, than the forepromised Messiah, Redeemer, and Saviour, being come forth from God, and according to the prediction of the prophets, and the testimony of the evangelists, sent into the world and come into the flesh and manifested, and the Word itself being become flesh and man, and that he was conceived in the virgin Mary, who was espoused to a man called Joseph, of the house of David; and that she brought him forth in Bethlehem as her first born son, and wrapped him in swaddling clothes, and laid him in a manger.

We also confess and believe, that this is the same, whose goings forth have been from of old, and from everlasting, having neither beginning of days, nor end of life; who is testified to be the Alpha and the Omega, the beginning and the ending, the first and the last; that this is also the same, and no other, who was foreseen, promised, sent and came into the world, and who is God's only, first and own Son, who was before John the Baptist, before Abraham, before the world, nay, was David's Lord and the God of all the world, the first born of all creatures, being brought into the world; and that a body was prepared for him, which he himself gave up to a sacrifice and gift, as a sweet savor unto God, and to the consolation, redemption, and salvation of all and universal mankind.

But how, and after what manner this worthy body was prepared, and how this Word became flesh, and he himself man, we content ourselves with the declaration the worthy evangelists have left on record, according to which, we with all the saints confess and profess him to be the Son of the living God, in whom consists all our hope, comfort, deliverance, and salvation; and that we may or ought not to seek the same in any body besides him.

Moreover, we believe and confess with the scriptures, that after he had finished his course here, and performed the work for which he was sent, and came into the world, he then, according to the providence of God, was delivered into hands of the wicked, and that he suffered under the judge Pontius Pilate, and was crucified, that he died, and was buried, and on the third day he arose from the dead, and afterwards ascended into heaven; and that he is now sitting at the right hand of God's majesty in the highest, and from thence shall return to judge the living and the dead.

And also, that the Son of God having died, hath tasted death, and shed his precious blood for all men; and that thereby he hath bruised the head of the serpent, destroyed the works of the devil, blotted out the hand writing, and obtained remission of sins for all mankind; and that so he became the author of eternal salvation for all those who, from Adam until the end of the world, every one in his season, believe in, and are obedient to him.

THE LONDON BAPTISTS' CONFESSION.

ARTICLE IX.

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.

ARTICLE X.

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.

ARTICLE XI.

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.

ARTICLE XII.

Concerning his mediatorship, the scripture holds forth Christ's call to his office ; for none takes this honor 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.

ARTICLE XIII.

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, or any part thereof, can it be transferred from him to any other.

ARTICLE XIV.

This office to which Christ is called, is threefold; 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 prophetic 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.

ARTICLE XV.

Concerning the prophecy of Christ, it is that whereby 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.

ARTICLE XVI.

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.

ARTICLE XVII.

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, an 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.

ARTICLE XVIII.

This priesthood was not legal or temporary, but according to the order of Melchisedeck, 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.

ARTICLE XIX.

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 overruling and destruction of his enemies. By this kingly power he applieth the benefits, virtue, 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.

ARTICLE XX.

This his kingly power shall be more fully manifested when he shall come into 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.

ARTICLE XXI.

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 their behalf, and to 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.

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF THE NATURE AND OFFICES OF CHRIST.

The divine person, Christ Jesus, is a true God and a true man ; yet one Mediator between God and man,—Emmanuel.

Jesus Christ is the only Mediator between God and man ; he is the Mediator of the new covenant, (or Testament ;) a Saviour, a Deliverer, and a Shepherd ; of a divine and covenanted appointment and approbation ; and having in himself every fulness, and glorious suitability on account of the greatness of his person, of his eternal appointment, and of his being anointed with the Holy Spirit in his graces and gifts beyond measure. And he fills this extensive office as a Prophet, by bringing God to view with his counsel, and all his will in the holy scriptures, through the instruments which he has employed, and his own personal ministry in the days of his incarnation : and the continuing work of the Spirit, by the means which he has ordained, savingly to enlighten the Church in the things which are necessary to be known, in order to ensure salvation.

As a Priest, in his humiliated condition, in the place of his people, and under the imputation of their sins, through the whole of his active and passive obedience, he gave a sacrifice, an offering, and a perfect, unblemished propitiation to God for his whole Church. In his exalted state, he intercedes in heaven for all the transgressors which were given him, and which were redeemed with his precious blood. He will continue to intercede, till he shall see of the travail of his soul, and be satisfied.

As a King, he is Head over all things to the Church, ordering every thing with a view to its benefit, continuance, and increase ;

gathering and humbling sinners to become his subjects ; graciously reigning in their souls ; preserving, protecting, and thoroughly delivering all his redeemed, and rewarding them in another world.

As the law was magnified, justice satisfied, the divine government honored, every attribute glorified by the life and death of Christ,—so also the Church was fully redeemed from earth, from among men, from the curse, and from every sin, unto God, for a price, through a ransom, and by the precious blood of Christ. The unspeakable love and favor of the Trinity was the original cause of redemption. In a decree and an eternal counsel between the Father, the Son, and the Holy Ghost, relating to the redemption of sinners, the Son was chosen to be a Redeemer; it was ordained that He should be possessed of a human nature, that he might be a kinsman, and having a right to redeem his brethren. It was decreed that his person should be placed in the stead of those persons (and of those only) which were given him to redeem. In the fulness of time, he was made of a woman, under the law, that he might redeem them that were under the law ; and all the sins of those who were given to him, were imputed to him. Is. liii. 5, 6, 11, 12. “ And the Lord hath laid on him the iniquity of us all,” “ and he bare the sin of many.” 2 Cor. v. 21. “ He hath made him (by imputation) to be sin for us, who knew no sin,” (through natural corruption, thought, or action.) John x. 15. “ I give (saith Christ) my life for the sheep.” He bare in his own person, the chastisement which the sins imputed to him deserved.

“ Christ once suffered for sin, the just for the unjust, that he might bring us (for whom he suffered) to God.” Thus he redeemed a numberless throng, by giving a complete satisfaction for all their sins. Grace, glory, and every other good thing, accrues to them through the Redeemer, and through the redemption which is in Christ Jesus ; therefore redemption ensures their being called, their justification, their sanctification, their perseverance, and their glorification. Though it would be improper to say, that he purchased the Holy Ghost for his people, yet on account of the redemption, and the satisfaction which Christ made for our sins, the Holy Spirit and every good gift pertaining to salvation, is bestowed upon them. Redemption has removed all difficulties, and established communion between heaven and earth. Thus, thro’ this ransom, (the blood of Christ,) they shall be delivered from sin and its results, and they shall be brought into eternal glory.

OF THE LAW AND THE GOSPEL.

THE LATTER CONFESSION OF HELVETIA.

OF THE LAW OF GOD.

We teach, that the will of God is set down unto us in the law of God, to wit, what he would have us to do, or not to do, what is good and just, or what is evil and unjust. We therefore confess that the law is good and holy, and that this law is by the finger of God either written in the hearts of men, and is so called the law of nature, or engraven in the two tables of stone, and more largely expounded in the books of Moses. For plainness' sake, we divide it unto the moral law, which is contained in the commandments or the two tables expounded in the books of Moses, and into the ceremonial, which doth appoint ceremonies and the worship of God, and into the judicial law, which is occupied about political and domestic affairs.

We believe that the whole will of God and all necessary precepts for every part of this life is fully delivered in this law. For otherwise the Lord would not have forbidden, "that any thing should be either added or taken away from this law." Neither would he have commanded us to go straight forward in this, and "not to decline out of the way either to the right hand or to the left."

We teach that this law was not given to men that we should be justified by keeping it, but that by the knowledge thereof we might rather acknowledge our infirmity, sin, and condemnation, and so despairing of our own strength might turn unto Christ by faith. For the apostle saith plainly, Rom. iii. 4. "The law worketh wrath, and by the law cometh knowledge of sin." And, Gal. iii. "If there had been a law given, which could have justified and given us life, surely righteousness should have been by the law. But the spirit (to wit of the law) hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them which believe. Therefore the law was our schoolmaster to Christ, that we might be justified by faith." For neither could there ever, neither at this day can any flesh satisfy the law of God, and fulfil it, by reason of the weakness of our flesh, which re-

maineth and sticketh fast in us, even to our last breath. For the apostle saith again, Rom. viii. "That which the law could not perform, inasmuch as it was weak through the flesh, that did God perform, sending his own Son in similitude of flesh, subject to sin." Therefore Christ is the perfecter of the law, and our fulfilling of it, who as he took away the curse of the law, when he was made a curse for us, so doth he communicate unto us by faith his fulfilling thereof, and his righteousness and obedience is imputed unto us. The law of God therefore is thus far abrogated, as that it doth not henceforth condemn us, neither work wrath in us. "For we are under grace, and not under the law." Moreover Christ did fulfil all the figures of the law. Wherefore the shadow ceased, when the body came: so that in Christ we have now all truth and fulness. Yet we do not therefore disdain or reject the law. We remember the words of the Lord, saying, "I came not to destroy the law and the prophets, but to fulfil them." We know that in the law are described unto us the kinds of virtues and vices. We know that the scripture of the law, if it be expounded by the gospel, is very profitable to the Church, and that therefore the reading of it is not to be banished out of the Church. For although the countenance of Moses was covered with a vail, yet the apostle affirmeth that "the vail is taken away and abolished by Christ." We condemn all things which the old or new heretics have taught against the law of God.

OF THE GOSPEL OF JESUS CHRIST, AND ALSO OF PROMISES: OF THE
SPIRIT AND OF THE LETTER.

The gospel indeed is opposed to the law: for the law worketh wrath, and doth denounce a curse: but the gospel doth preach grace and a blessing, John saith also, John i. "The law was given by Moses, but grace and truth came by Jesus Christ." Yet notwithstanding it is most certain, that they which were before the law, and under the law, were not altogether destitute of the gospel. For they had notable evangelical promises, such as these are: Gen. iii. "The seed of the woman shall bruise the serpent's head." Gen. xxii. "In thy seed shall all the nations of the earth be blessed." Gen. xlix. "The sceptre shall not be taken from Judah, until Shiloh come." Deut. xviii. "The Lord shall raise up a Prophet from among his own brethren," &c. And we acknowledge that the fathers had two kind of promises revealed unto

them, even as we have. For some of them were of present and transitory things, such as were the promises of the land of Canaan, and of victories, and such as are nowadays, concerning our daily bread. Othersome there were then, and also are now, of heavenly and everlasting things, as of God's favor, remission of sins, and life everlasting, through faith in Jesus Christ. Now the fathers had not only outward or earthly, but spiritual and heavenly promises in Christ. For the apostle Peter saith, that "The prophets which prophesied of the grace that should come to us, have searched and inquired of this salvation." Whereupon the apostle Paul also saith, that "The gospel of God was promised before by the prophets of God in the holy scriptures." Hereby then it appeareth evidently, that the fathers were not altogether destitute of all the gospel.

And although after this manner our fathers had the gospel in the writings of the prophets, by which they attained salvation in Christ through faith, yet the gospel is properly called that glad and happy tidings, wherein first by John Baptist, then by Christ the Lord himself, and afterward by the apostles and their successors, is preached to us in the world, that God hath now performed that which he promised from the beginning of the world, and hath sent, yea, and given unto us, his only Son, and in him reconciliation with the Father, remission of sins, all fulness, and everlasting life. The history, therefore, set down by the four evangelists, declaring how these things were done or fulfilled of Christ, and what he taught and did, and that they which believed in him had all fulness; this, I say, is truly called the gospel. The preaching, also, and scripture of the apostles, in which they expound unto us how the Son was given us of the Father, and in him all things pertaining to life and salvation, is truly called the doctrine of the gospel, so as even at this day it loseth not that worthy name, if it be sincere.

The same preaching of the gospel is by the apostle termed "the Spirit," and the "ministry of the Spirit," because it is living, and working through faith in the ears, yea, in the hearts of the faithful, through the illumination of the Holy Spirit. For the letter, which is opposed unto the Spirit, doth indeed signify every outward thing, but more specially the doctrine of the law, which without the Spirit and faith worketh wrath, and stirreth up sin in the minds of them that do not truly believe. For which cause it is called by the apostle, "the ministry of death:" for hitherto pertaineth that saying of the

apostle, "The letter killeth, but the Spirit giveth life." The false apostles preached the gospel, corrupted by mingling of the law therewith, as though Christ could not save without the law. Such also were the Hebionites said to be, which came of Hebion the heretic: and the Nazarites, which beforetime were called Myneans. All which we do condemn, sincerely preaching the word, and teaching that the believers are justified by the Spirit only, and not by the law. But of this matter here shall follow a more large discourse in the title of justification.

And although the doctrine of the gospel, compared with the pharisee's doctrine of the law, might seem (when it was first preached by Christ) to be a new doctrine, the which thing also Jeremy prophesied of the New Testament, yet indeed it not only was, and as yet is (though the Papist's call it new, in regard of popish doctrine, which hath of long time been received) an ancient doctrine, but also the most ancient in the world. For God, from all eternity, foreordained to save the world by Christ: and this his predestination and eternal counsel hath he opened to the world by the gospel. Whereby it appeareth that the evangelical doctrine and religion was the most ancient of all that ever were, are, or ever shall be. Wherefore we say that all they err foully, and speak things unworthy the eternal counsel of God, who term the evangelical doctrine and religion, a new start up faith, scarce thirty years old: to whom that saying of Isaiah doth very well agree, "Woe unto them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sour."

THE CONFESSION OF BOHEMIA.

OF THE WORD OF GOD, OR THE HOLY GOSPEL.

And seeing that the administration of the New Testament, and also the word and sacraments are lawfully committed to the ministers of the Church, and "their lips ought to preserve knowledge, that the law might be sought at their mouth," therefore, in this chapter it is further taught, what the word of God, and the holy gospel is. Now the preaching of the word of God and of the gospel, is the true ministry of grace, instituted and commanded of Christ our Lord, wherein the full and perfect will of God, touching eternal reconciliation, necessary to salvation, and made manifest in the holy scripture, is

declared and preached unto all people. This doctrine did Christ give in charge unto his disciples in the words of this sentence, Mark 16. "Go ye into all the world, and preach the gospel to every creature." This doctrine doth Peter profess before Cornelius, when he saith, Acts xx. "He commanded us to preach unto the people, and to testify that this is he, that is ordained of God to be the judge of the quick and the dead. To him also give all the prophets witness, that through his name, all that believe in him shall receive remission of sins.

This ministry is more honorable, greater, and more necessary to salvation, than are the sacraments: the which is proved by that sentence of the most excellent apostle St. Paul, 2 Cor. ii. "For Christ sent me not to baptize, (that is, not chiefly to do this,) but to preach the gospel." For only through the pure gospel, and the preaching thereof, is faith sowed inwardly in the heart by the Holy Ghost, and from thence also must we conceive and seek the true meaning of God and Christ, touching all things necessary to salvation, and also touching the sacraments themselves. Amongst those, who by reason of their age are able to use their understanding, it is of necessity, that the preaching of the gospel go before the receiving of the sacraments. Whereof we may see an evident proof in those three thousand which were converted by Peter. Also in Cornelius, and in the chamberlain we may see, that, according to the example of Philip, the question is thus to be made, "Dost thou believe with all thy heart?" Then it may be, that thou who hast true faith grafted in thy heart, mayest receive profit by the participation of the sacraments. For without the hearing of the word of God, Rom. i. "Which is the saving power of God," no man shall wittingly attain unto faith and salvation, according to that saying of Paul, Rom. x. "Therefore faith cometh by hearing, and hearing by the word of God." And again, "How shall they believe in him of whom they have not heard?" Therefore, herein our preachers endeavor themselves most earnestly, that in our ecclesiastical meetings they may propound unto the people the sincere word of God, without all mixture or inventions of men. For which cause also they do, by an ancient custom, recite in the mother and vulgar tongue, which may be understood of all, not only those chapters which are appointed to be read out of the gospel at certain times, but also all other parts of holy scripture, and do exhort the people with an earnest desire to hear the word of God, and to frequent those ecclesiastical meetings, that by the diligent teaching of the

gospel, and by often repeating it in their sermons, they may first teach the people repentance and faith, and then the use and administration of the sacraments: and by this means prepare them to the right receiving of the sacraments: and afterwards also, both whilst the sacraments be administered, and after they be administered, they do conveniently instruct them in all those things which the Lord commanded, and chiefly in those things which do appertain to the leading of an honest life, and such a one as beseemeth a Christian profession, as Christ saith, Matt. xxviii. "Teach them to keep all things which I have commanded you."

In this place also is taught very diligently, and as the matter requireth, touching the difference which is to be observed betwixt the word, or doctrine, and work of the law, and betwixt the word and force of the holy gospel. The word or ministry of the law and of the Old Testament, is the word of death, fear, and of the letter, also the word of wrath, and the word of malediction. But the word of the New Testament, that is, of the holy gospel, is the ministry of faith, and the Spirit of clearness or glory through our Lord Jesus Christ, the word of grace, of the new covenant, the word of comfort, and the messenger of peace. Of them both the apostle writeth thus, 2 Cor. iii. "The letter killeth, but the Spirit quickeneth." And Christ saith, John vi. "The words which I speak are Spirit and life." Also there is mention made of the use of the moral law, in the fourth chapter of this Confession (beginning with these words: This doctrine of the true knowledge of sin, &c.)

THE FRENCH CONFESSION.

We believe that all the figures of the law are taken away by the coming of Christ; howbeit we are assured that the truth and substance of them doth abide in him, in whom they are all fulfilled. Yet we must use the doctrine of the law and the prophets, both to frame our life aright, and also that we may so much the more be confirmed in the promises of the gospel.

THE CONFESSION OF BELGIA.

We believe that all the ceremonies, figures, and shadows of the law, have ceased at the coming of Christ, so that now

even the use of them ought to be taken away and abolished among Christians. Yet in the mean time, the truth and substance of them doth remain to us in Christ, in whom they are all fulfilled. And therefore we do still use the testimonies of the law and the prophets, to confirm ourselves in the doctrine of the gospel, and to lead an honest life, unto God's glory, according to his will.

The Confession of Augsburg doth by the way mention the doctrine of the gospel, and of the end thereof, in the fourth and fifth articles, which we have placed in the ninth section, wherein justification, and remission of sins by faith in Christ, is handled.

THE MORAVIAN CONFESSION.

ARTICLE V.

For the obtaining of such faith, God hath instituted the office of preaching, and hath giving the gospel and the sacraments, whereby, as through means, he gives the Holy Spirit, which Holy Spirit works faith in those who hear the gospel, where and when it pleaseth him. What is taught by the gospel is, that we, through the merit of Christ, not through our own merit, have a propitious God, if so be that we believe it.

THE CONFESSION OF SCOTLAND.

THE PERFECTION OF THE LAW, AND IMPERFECTION OF MAN.

The law of God we confess and acknowledge most just, most equal, most holy, and most perfect, commanding those things which, being wrought in perfection, were able to give light, and able to bring man to eternal felicity. But our nature is so corrupt, so weak, and so imperfect, that we are never able to fulfil the works of the law in perfection. Yea, if we say we have no sin, even after we are regenerated, we deceive ourselves, and the verity of God is not in us. And therefore it behooveth us to apprehend Christ Jesus with his justice and satisfaction, who is the end and accomplishment of the the law, by whom we are set at this liberty, that the curse and malediction of God fall not upon us, albeit we fulfil not the same in all points. For God the Father beholding us, in the body of his Son Christ Jesus, accepteth our imperfect obedience, as it were perfect, and covereth our works, which are

defiled with many spots, with the justice of his Son: we do not mean that we are so set at liberty, that we owe no obedience to the law, (for that before we have plainly confessed,) but this we affirm, that no man in earth (Christ Jesus only excepted) hath given, giveth, or shall give in work, that obedience to the law which the law requireth. But when we have done all things, we must fall down and unfeignedly confess that we are unprofitable servants. And therefore, whosoever boast themselves of the merits of their own works, or put their trust in the works of supererogation, boast themselves of that which is naught, and put their trust in damnable idolatry.

THE WESTMINSTER CONFESSION.

OF THE LAW OF GOD.

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of the people, not obliging any other now, further than the general equity thereof may require.

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works; so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

7. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

THE SAVOY CONFESSION.

OF THE LAW OF GOD.

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant of works, by which he bound him, and all his posterity to personal, entire, exact, and perpetual obedience; promised life, upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

2. This law so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on Mount Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

3. Beside this law, commonly called moral, God was

pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits, and partly holding forth divers instructions of moral duties: all which ceremonial laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use.

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it: neither doth Christ in the gospel, any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that, as a rule of life, informing them of the will of God and their duty, and directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it in like manner show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law, as a covenant of works; so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, required to be done.

OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the seed of the woman, as the means of calling them, and begetting in them faith and repentance : in this promise, the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only in and by the word of God ; neither do the works of creation or Providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way ; much less that men destitute of the revelation of him, by the promise or gospel, should be enabled thereby to attain saving faith, or repentance.

3. The revelation of the gospel unto sinners made in divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and the persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can so do ; and therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto ; yet that men who are dead in tresspasses, may be born again, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

THE MENNONISTS' CONFESSION.

CONCERNING THE LAW OF CHRIST, VIZ. THE HOLY GOSPEL, OR THE
NEW TESTAMENT.

We also believe and profess, that he before his ascension, hath erected and instituted his New Testament; and that because it was to be an everlasting covenant, and should remain so, he having confirmed and sealed it with his own precious blood, hath given and left it to his followers, with such a high charge and command, that it may not be changed nor added thereunto, either by angels or men; and that he ordered the same, wherein was contained the entire and whole counsel and will of his heavenly Father, for as much as is necessary to salvation, to be published by his dear apostles, messengers, and servants, whom he had called and chosen thereto, and sent in all the world, and among all nations, people, and tongues, to preach, and proclaim repentance, and forgiveness of sins; and that consequently he did declare that all men, without distinction, viz. as many as by faith, like obedient children, would perform, follow, and live up to the same, they should be his children, and legitimate heirs. Inasmuch that he hath secluded or shut out from this worthy portion of eternal salvation, none but only the unbelieving, disobedient, stiff-necked, and unrepenting men, who despise the same, and make themselves guilty by the sins they committed, making thus themselves unworthy of life eternal.

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF THE MORAL LAW.

Though Christ fully redeemed his people from under the curse of the law, as it stood in the covenant of works, still the moral law, the substance of which was written on the heart of man at his creation; which was published by God on Sinai, in the ten commandments, to show his authority over men, and "that the offence might abound;" to show the necessity of a Mediator, and to be a schoolmaster to bring us to Christ; the same law which was published by Christ in the gospel, in two principal commandments, love to God, and love to our neighbor; the first springing out of, and acting as

a test to the latter,—remains a perpetual rule of obedience to man, in relation to his Creator, without the least degree of change under any dispensation. This perfect law is spiritual, righteous, holy, and good. It contains all that the Lord requires of man, without a possibility existing of altering one of the commandments, while God is a Creator, and man a creature. To honor this law, Christ appeared in the flesh, to perform the work of redemption; and this law is written by the Holy Spirit on the hearts of the redeemed, and thus he renews them to the image of God.

OF REPENTANCE AND THE CONVERSION OF MAN.

THE LATTER CONFESSION OF HELVETIA.

The gospel hath the doctrine of repentance joined with it: for so said the Lord in the gospel, Luke xxiv. “In my name must repentance and remission of sins be preached among all nations.” By repentance we understand the change of the mind in a sinful man stirred up by the preaching of the gospel and by the Holy Spirit, received by a true faith, by which a sinful man doth estsoons acknowledge his natural corruption and all his sins, seeing them convinced by the word of God, and is heartily grieved for them, and doth not only bewail and freely confess them before God with shame, but also doth loathe and abhor them with indignation, thinketh seriously of present amendment, and of a continual care of innocency and virtues, wherein to exercise himself holily all the rest of his life. And surely this is true repentance, namely an unfeigned turning unto God, and to all goodness, and a serious return from the devil and from all evil. Now we do expressly say that this repentance is the mere gift of God, and not the work of our own strength. For the apostle doth will the faithful minister diligently to (2 Tim. ii.) “instruct those which withstand the truth, if that at any time the Lord will give them repentance, that they may acknowledge the truth.” Also the sinful woman in the gospel, which washed Christ’s feet with her tears, and Peter which bitterly wept and bewailed his denial of his Master, do manifestly show what mind the

penitent man should have, to wit, very earnestly lamenting his sins committed. Moreover, the prodigal son, and the publican in the gospel, that is compared with the pharisee, doth set forth unto us a most fit pattern of confessing our sins to God. The prodigal son said, "Father, I have sinned against heaven, and against thee; I am not worthy to be called thy son; make me as one of thy hired servants." The publican also, not daring to lift up his eyes to heaven, but knocking his breast, he cried, "God be merciful unto me a sinner." And we doubt not but the Lord received them to mercy. For John the apostle saith, 1 John ii. "If we confess our sins, he is faithful and just to forgive us our sins, and to purge us from all iniquity. If we say we have not sinned, we make him a liar, and his word is not in us."

We believe that this sincere confession, which is made to God alone, either privately between God and the sinner, or openly in the church, where the general confession of sins is rehearsed, is sufficient, and that it is not necessary for the obtaining of remission of sins, that any man should confess his sins unto the priest, whispering them into his ears, that the priest, laying his hands on his head, he might receive absolution; because that we find no commandment nor example thereof in the holy scripture. David protesteth and saith, Psalm xxxii. "I made my fault known to thee, and my unrighteousness did I not hide from thee. I said I will confess my wickedness to the Lord against myself, and thou hast forgiven the heinousness of my sin." Yea, and the Lord, teaching us to pray, and also to confess our sins, said, Matt. vi. "So shall you pray: Our Father which art in heaven, forgive us our debts, even as we forgive our debtors." It is requisite therefore that we should confess our sins unto God, and be reconciled with our neighbor, if we have offended him. And the apostle James, speaking generally of confession, saith, James v. "Confess each of you your sins one to another." If so be that any man being overwhelmed with the burden of his sins and troublesome temptations, will privately ask counsel, instruction, or comfort, either of a minister of the church, or of any other brother that is learned in the law of God, we do not mislike it. Like as also we do fully allow that general and public confession, which is wont to be rehearsed in the church and in holy meetings, (whereof we spake before,) being as it is agreeable with the scripture.

As concerning the keys of the kingdom of heaven, which the Lord committed to his apostles, they prate many strange

things, and of these keys they make swords, spears, sceptres, and crowns, and full power over mighty kingdoms, yea, and over men's souls and bodies. But we, judging uprightly according to the word of God, do say that all ministers truly called, have and exercise the keys, or the use of them, when as they preach the gospel, that is to say, when they do teach, exhort, reprove, and keep in order the people committed to their charge. For so do they open the kingdom of God to the obedient, and shut it against the disobedient. These keys did the Lord promise to the apostles, in Matt. xvi. and delivered them in John xx. Mark xvi. Luke xxiv. when as he sent forth his disciples, and commanded them "to preach the gospel in all the world, and to forgive sins." The apostle in the epistle to the Corinthians, saith, 2 Cor. v. "That the Lord gave to his ministers the ministry of reconciliation." And what this was, he straightway maketh plain, and saith, "the word or doctrine of reconciliation." And yet more plainly, expounding his words, he addeth, that the ministers of Christ, "Do as it were go an embassage in Christ's name, as if God himself should by his ministers exhort the people to be reconciled to God," to wit, by faithful obedience. They use the keys therefore, when as they persuade to faith and repentance. Thus do they reconcile men to God, thus they forgive sins, thus do they open the kingdom of heaven, and bring in the believers; much differing herein from those of whom the Lord spake in the gospel, "Wo be unto you lawyers, for ye have taken away the key of knowledge. You have not entered in yourselves, and those that would have entered, ye forbade." Rightly therefore, and effectually do ministers absolve, when as they preach the gospel of Christ, and thereby remission of sins, which is promised to every one that believeth, even as every one is baptized, and do testify of it, that it doth particularly appertain to all. Neither do we imagine that this absolution is made any whit more effectual, for that which is mumbled into some priest's ear, or upon some man's head particularly: yet we judge that men must be taught diligently to seek remission of sins in the blood of Christ, and that every one is to be put in mind, that forgiveness of sins doth belong unto him. But how diligent and careful every penitent man ought to be in the endeavor of a new life, and in slaying the old man, and raising up the new man, the examples in the gospel do teach us. For the Lord saith to him whom he had healed of the palsy, John v. "Behold thou art made whole; sin no more, lest a worse

thing come unto thee." Likewise to the adulterous woman, which was delivered, he said, John viii. "go thy way, and sin no more." By which words he did not mean that any man could be free from sin, while he lives in this flesh, but he doth commend unto us diligence and an earnest care, that we (I say) should endeavor by all means, and beg of God by prayer, that we might not fall again into sin, out of which we are risen after a manner, and that we may not be overcome of the flesh, the world, or the devil. Zaccheus, the publican, being received into favor by the Lord, he crieth out in the gospel, Luke ix. "Behold, Lord, the half of my goods I give to the poor, and if I have taken from any man any thing by forged cavillation, I restore him fourfold." After the same manner we preach that restitution and mercy, yea, and giving of alms, are necessary for them which do truly repent. And generally out of the apostle's words, we exhort men, saying, Rom. vi. "Let not sin reign in your mortal body, that you should obey it through the lusts thereof. Neither give ye your members as weapons of unrighteousness to sin: but give yourselves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God."

Wherefore we condemn all the ungodly speeches of certain which abuse the preaching of the gospel, and say, "To return unto God, is very easy, for Christ hath purged all our sins. Forgiveness of sins is easily obtained: What therefore will it hurt to sin? And we need not take any great care for repentance," &c. Notwithstanding we always teach, that an entrance unto God is open for all sinners, and that this God doth forgive all the sins of the faithful, only that one sin excepted, which is committed against the Holy Ghost. And therefore we condemn the old and new Novatians and Catharines, and especially we condemn the pope's gainful doctrine of penance, and against his Simony and Simonaical indulgences we use that sentence of Simon Peter, Acts 8. "Thy money perish with thee, because thou thoughtest that the gift of God might be bought with money. Thou hast no part or fellowship in this matter, for thy heart is not upright before God." We also disallow those that think that themselves, by their own satisfactions, can make recompence for their sins committed. For we teach that Christ alone, by his death and passion, is the satisfaction, propitiation, and purging of all sins. Nevertheless we cease not to urge, as was before said, the mortification of the flesh; and yet we add further, that it must not be proudly thrust upon God, for a satisfaction for

our sins, but must humbly, as it becometh the sons of God, be performed, as a new obedience, to show thankful minds for the deliverance, and full satisfaction obtained by the death and satisfaction of the Son of God.

THE CONFESSION OF BOHEMIA.

Now that we know what sin is, in the next place we are taught concerning holy repentance: which doctrine doth bring great comfort to all sinners, and generally, it is very profitable and necessary to salvation for all men, as well for Christians which begin to learn, as for those which have profited, yea, even for sinners that have fallen, yet such which by the grace of God being converted, do repent. Of this repentance John Baptist did preach, and after him Christ, in these words, Matt. iii. Mark i. "Repent, for the kingdom of God is at hand." Afterward also the apostles preached thereof throughout the whole world; for so it is written, Luke xxiv. "And thus it behooved, that repentance, and remission of sins should be preached in his name among all nations." Now this repentance doth wholly arise out of a true knowledge of sin, and the wrath of God: And to attain unto this knowledge, we must use the full and entire help of the ministry, by preaching to lay open unto us both the doctrine of repentance, or the law, touching that righteousness which is due unto God, and the sentence of God pronounced against sin, and also of faith in Christ Jesus, and of that holy satisfaction which he hath made for us, by suffering most grievous torments. This repentance and saving conversion, doth our merciful God, by his peculiar gift, offer and bestow, and he writeth the same in the hearts of the faithful, even as he saith, Eze. xxxvi. Heb. viii. "I will give a new heart, and I will put my spirit in the midst of you, and I will cause you to walk in my ways." Again, Eze. xxxvi. "That you may repent of your sins, and of your idolatry." And again, Jer. xxxi. "When I was converted, I did repent."

This saving repentance (which doth differ very much from the repentance of Esau and Judas) taketh its true and right beginning from this gift of God, who bestoweth it, and from the sermons of the word of God, whereby sin is reprov'd: and it hath this in order first, that it is a fear and terror of the secret heart before God, and that by repenting and sorrowing it doth tremble at this just and severe judgment, and revengement,

whereupon ariseth a heavy trembling, and unquiet conscience, a troubled mind, a heart so sorrowful, careful, and bruised, that a man can have no comfort with himself and of himself, but his soul is full of all grief, sadness, anguish, and terror, whereby he is much troubled, because of the fear of that burning wrath, which he seeth in the severe countenance of God. We have an example in David, when he saith, Ps. xxxviii. "There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my sins. I am become miserable, and crooked very sore : I go mourning all the day." Such a terror, and true sense of sin, doth work in the faithful an inward change of the mind and the soul, and a constant detesting of sin, and the causes and occasions thereof. Hereunto it is straightway added, by diligent teaching of the troubled, terrified, and repentant, that such men ought, in a sincere affection of the heart, with repentance, and an humble submission of the mind, by their confession and invocation, to turn unto the Lord, and by faith in Jesus Christ our Lord, to conceive sure and undoubted trust in his mercy; to hold fast the apprehended promise, and to rely wholly thereon; and seeing they have no righteousness of themselves, earnestly and faithfully to desire of the divine grace, that God would have mercy on them, and vouchsafe of his grace to forgive them their sins, for the Son, and his precious merits' sake, who was made an atonement, or reconciliation for sin, yea, also a curse, that he might make or consecrate us holy unto God. For to such men (that they may be stirred up to the greater confidence) that sure and precious promise is propounded, and by preaching ought to be propounded, whereby the Lord doth say, Ps. l. "Call upon me in the day of trouble, and I will deliver thee : " and this they ought to do as often as they have need, and so long as they live. Hereof the judgment of St. Augustine is extant, Lib. 1. de Penitentia. cap. 1. "No man can well meditate of repentance, except he be persuaded of the mercy of God toward him," or as he saith, "but he that shall hope for indulgence."

Now all men which do truly repent them of their sins, and in regard thereof are sorrowful, and mislike themselves, ought to (Isa. i.) "cease from the committing of evil, and learn to do that which is good : " for so writeth Isaiah in that place, wherein he exhorteth to repentance. And John Baptist, in the like sort, admonishing the people, saith, Luke iii. "see that you bring forth, or do, the fruits worthy of repentance : " which doth chiefly consist (Col. iii. Ephe. iv.) "in mortification, or

putting off the old man, and in putting on the new man, which after God is created in righteousness," as the apostolic doctrine doth signify. Moreover, the penitent are taught to come to the physicians of their souls, and before them to confess their sins to God; yet no man is commanded, or urged to tell, and reckon up his sins, but this thing is therefore used, that by this means every one may declare their grief where-with they be troubled, and how much they dislike themselves for their sins, and may peculiarly desire and know that they obtain of their God counsel and doctrine, how they may hereafter avoid them and get instruction and comfort for their troubled consciences, and absolution by the power of the keys, and remission of sins by the ministry of the gospel instituted of Christ: and when these things are performed to them of the ministers, they ought to receive them at their hands with confidence, as a thing appointed of God to profit and to do service unto them for their saving health, and without doubting to enjoy the remission of their sins, according to the word of the Lord, John xx. "Whose sins you remit, they are remitted." And they, relying upon this undoubted faith, ought to be certain and of a resolute mind, that through the ministry of those keys, concerning the power of Christ and his word, all their sins be forgiven them. And therefore they which by this means and order obtain a quiet and joyful conscience, ought to show themselves thankful for this heavenly bountifulness in Christ; neither must they receive in it vain, or return again to their sins according to that faithful exhortation of Christ, wherein he commandeth us to take heed: John v. "Behold thou art made whole; sin no more, lest a worse thing happen unto thee." And, John viii. "See that thou sin no more." Now the foundation, whereon the whole virtue and efficacy of this saving repentance doth stay itself, is the merit of the torments of the death and resurrection of our Lord and Saviour, whereof he himself saith, Luke xxiv. "These things it behoved Christ to suffer, and to rise again the third day, and that repentance and remission of sins should be preached in his name to all people." And again, Mark i. "Repent, and believe the gospel."

Also they teach, that they whose sin is public, and therefore a public offence, ought to give an external testimony of their repentance, when God doth give them the spirit of repentance, and that for this cause, that it may be an argument and testimony whereby it may be proved or made evident, that the sinners which have fallen, and do repent, do truly convert

themselves : also that it may be a token of their reconciliation with the Church and their neighbor, and an example unto others, which they may fear and reverence.

Last of all, the whole matter is shut up with this or such like clause of admonition: That every one shall be condemned, whosoever he be, which in this life doth not repent in the name of the Lord Jesus Christ, according to that sentence pronounced by Christ, "Except ye repent, ye shall all in like sort perish, as they did who were slain with the fall of the tower of Siloam.

Hitherto also pertaineth that part of the same confession, which treateth.

OF THE TIME OF GRACE.

Furthermore, among all other things they teach, concerning the time of grace, and the fatherly visitation, that men may learn to consider, that all that time of age, they lead in this life, is given them of God to be a time of grace, in the which they may seek their Lord and God his grace and mercy, and that they may be loved of him, and by this means obtain here their salvation in Christ; whereof the apostle also made mention in his sermon, which he preached at Athens, saying. Acts xvii. "God hath assigned unto man the times, which were ordained before, and the bands of their habitations, that they should seek the Lord, if so be they might have groped after him, and found him." And by the prophet Isaiah the Lord saith, Isa. xlix. "In an acceptable time have I heard thee, and in the day of salvation have I helped thee." 2 Cor. vi. "Behold now (saith Saint Paul) is the accepted time, now is the day of salvation." Therefore, at all times the people be admonished that whilst they live on the earth and are in good health, and have in their hands and do presently enjoy the time of grace offered by God, they would truly repent and begin the amendment of their life, and reconcile themselves to God: that they would stir up their conscience by faith in Christ, and quiet it by the ministry of the gospel in the Church, and herein confirm themselves, that God is merciful unto them, and remitteth all their sins for Christ's sake. Therefore, when they are confirmed in this grace, which is offered them to establish and confirm their calling, and do faithfully exercise themselves in good works, then at the length they are also in an assured hope to look for a comfortable end, and they must certainly persuade themselves that they shall

assuredly be carried by the angels into heaven, and eternal rest, as was the soul of that godly Lazarus, that they may be there, where their Lord and Redeemer Jesus Christ is, and that afterward, in the day of resurrection, this soul shall be joined again with the body, to take full possession of that joy and eternal glory which cannot be expressed in words. For, "they shall not come into condemnation," but by making a way through it, they shall pass from death into life.

The epistle to the Hebrews, to stir us up to use such exhortations, saith, Heb. iv. "Exhort yourselves among yourselves, exhort ye one another daily, so long as it is said to day. Let no man among you be hardened by the deceit of sin. For we enter into the rest, which have believed," that is, which have obeyed the voice of God, while we had time given us. On the other side, we must also hold this most assuredly, that if any man, being polluted with sins and filthy deeds manifestly contrary to virtue, do in dying depart out of this world without true repentance and faith, that his soul shall certainly go into hell, as did the soul of that rich man who wanted faith, in the bottomless pit, whereof there is no drop of grace, and that in the day of judgment that most terrible voice of the Son of God sounding in his ears shall be heard, wherein he shall say, Matt. xxix. John v. "Depart from me ye cursed into everlasting fire which is prepared for the devil and his angels: for they which have done evil shall come forth to the resurrection of judgment.

Therefore in teaching they do continually urge this, that no man defer repentance and turning unto God, till he come to be old, or till he lieth sick in his bed, and in the mean time do boldly practise his wantonness in sins, and in the desires of the flesh and the world, because it is written, "Do not say the abundant mercy of the Lord will purge my sins: for mercy and wrath do hasten with him, and his indignation shall lie upon the sinners. Make no tarrying to turn unto the Lord, and put not off from day to day, for suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance." But that especially is a most dangerous thing, if any man, after he hath received the gift of the grace of God, (and that in the testimony of a good conscience,) doth of set purpose and wantonly sin, and contemn, and make no account of all those exhortations and allurements, proceeding out of a loving heart, and that to this end, that he may in time think on that which is for his health, and repent, and moreover doth persist

in a bold and blind persuasion of the mercy of God, and trusting thereto, doth sin, and doth confidently abuse it, and goeth forward in that sort without repentance, even unto the last pinch, and then beginneth, being forced thereunto by the terrors of death, and the fear of infernal punishments, so late to convert himself, and to call for the mercy of the Lord, as when the severe and intolerable anger of the Lord waxeth hot, and punishments rush and break forth, as doth the great violence of floods, which cannot be resisted. Therefore of such a man, (which thing we speak with sorrow,) it is hard to believe that he can truly repent, and therefore it is to be doubted, lest that be fulfilled in him which the Lord doth threaten by the prophet Micah, that instead of grace he shall feel the wrath of God, and that it will come to pass that the wrath of God shall slay him. For in a fearful speech doth he say thus, Micah iii. "Then shall they cry unto the Lord, but he will not hear them, but he will hide his face from them at that time, because they have continually lived wickedly." Yea, the Lord himself saith, Ezekiel viii. "Although they cry in mine ears with a loud voice, yet will I not hear them, seeing they would not hear my voice, when as all the day long I spread out my hands unto them," and gave them large time and space for grace. For the which cause the Holy Ghost crieth out and saith, Ps. xcvi. Heb. ii. "To-day, if ye will hear his voice, harden not your hearts, as in the grieving in the day of that temptation in the wilderness."

Therefore, according to all these things, our men do diligently, and out of the grounds of the scripture, exhort, that every man do in time use and follow this faithful counsel, and necessary doctrine, that so he may turn away the fear of this most heavy danger; yea, that he do not betray the health of his own soul. For undoubtedly this horrible danger is greatly to be feared, lest whatsoever he be that doth rashly or stubbornly condemn or neglect this time of grace, so lovingly granted of the Lord, he do receive, and that worthily, that reward of eternal punishment which is due thereunto: even as St. Ambrose also, amongst many other things, which he handleth diversely to this purpose, doth thus write, and in these words: "If any man at the very point of death shall repent, and be absolved, (for this could not be denied unto him,) and so departing out of this life dieth, I dare not say, that he departeth hence in good case; I do not affirm it, neither dare I affirm or promise it to any man, because I would deceive no man, seeing I have no certainty of him. Do I

therefore say that he shall be damned? neither do I say that he shall be delivered. For what other thing I should say, I know not. Let him be commended to God. Wilt thou then, O brother, be freed from doubting? repent whilst thou art in health. If thou wilt repent when thou canst not sin, thy sins have left thee, and not thou thy sins." Yet that no man may despair, they teach this also, that if any man, in the last hour of his life, show our signs of true repentance, which thing doth fall out very seldom, (for that is certainly true which is written in the epistle to the Hebrews, Heb. vi. "And this will we also do, so that God give us leave to do it,") that such a one is not to be deprived of instruction, comfort, absolution, or remission of sins. For the time of grace doth last so long as this life doth last: wherefore, so long as we live here, it is meet that we should think of that prophetic and apostolical sentence, Heb. iii. "To-day, seeing ye have heard his voice, harden not your hearts." Now herein do our men labor, and endeavor themselves most earnestly, that all men may obey this loving commandment and counsel, and that they speedily repent before the sun be darkened after a strange manner, and the hills be everwhelmed with darkness; and that laying sin aside, they would turn themselves to God, by flying unto him in true confidence, and with a constant invocation from the bottom of the heart, and that they do their faithful endeavor, that they be not repelled from the glory of eternal life, but that they may live with Christ and his Church in this life for a time, and in the other life for ever, Amen.

THE CONFESSION OF AUGSBURG.

Touching repentance they teach, that such as have fallen after baptism may find remission, at what time they return again. And that the Church is bound to give absolution unto such as return by repentance. Now repentance or the conversion of the ungodly standeth properly of these two parts. The one is contrition, that is, a terror stricken into the conscience through the acknowledgment of sin, wherein we do both perceive God's displeasure, and are grieved that we have sinned, and do abhor and eschew sin, according as Joel preacheth: "Rend your hearts, and not your garments, and turn unto the Lord your God," &c. The other part is faith, which is begotten in us by the gospel, or by absolution, and doth believe that the sins are undoubtedly forgiven for Christ's

sake, and doth comfort the conscience, freeing it from fears. Of which faith spake St. Paul when he saith, "Being justified by faith we have peace with God." Afterward there must follow the good fruits of repentance, that is, obedience unto God, according to that saying, "We are debtors not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die. But if by the spirit ye mortify the works of the flesh, ye shall live."

They condemn the Novatians which would not absolve them which have fallen after baptism returned to repentance. They condemn also those that teach not that remission of sins cometh freely by faith for Christ's sake, but labor to prove that remission of sins cometh by the worthiness of contrition, of charity, or of some other works, and would have men's consciences in time of repentance to doubt whether they may obtain remission, and do say plainly, that this doubting is no sin. Likewise they condemn those which teach that canonical satisfactions are necessary to redeem eternal pains, or the pains of purgatory. Though we are of that mind that the calamities of this life may be assuaged by good works, as Isaiah teacheth, chap. lviii. "Break thy bread unto the hungry, and the Lord shall give thee rest continually." Besides, they condemn the Anabaptists, who deny that they that are once justified can again loose the Spirit of God. Also they condemn those that stiffly hold that some may attain to such a perfection in this life, as that they cannot sin any more.

THE MORAVIAN CONFESSION.

ARTICLE XII.

Concerning repentance, it is taught, that those, who have sinned after baptism, may obtain remission of sins, and absolution shall not be refused them by the church at any time, when they do so repent. Now true and genuine repentance is properly sorrow and grief, or to be in terror on account of sin, and yet, at the same time, to believe in the gospel and in absolution, that sin is forgiven, and grace purchased, through Jesus Christ, which faith doth again comfort and pacify the heart.

Afterwards shall also amendment follow, and that a man leave off from sins; for this should be the fruit of repentance, as John says, Matt. iii. "Bring forth fruits meet for repentance."

THE WESTMINSTER CONFESSION.

OF EFFECTUAL CALLING.

1. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.

OF REPENTANCE UNTO LIFE.

1. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

2. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God,

and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.

3. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

4. As there is no sin so small but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

THE SAVOY CONFESSION.

OF EFFECTUAL CALLING.

1. All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his Almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants dying in infancy, are regenerated and saved

by Christ, who worketh when, and where, and how he pleaseth : so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved ; much less can men not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess ; and to assert and maintain that they may, is very pernicious, and to be detested.

OF REPENTANCE UNTO LIFE.

1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

2. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations ; God hath in the covenant of grace mercifully provided, that believers so sinning and falling, be renewed through repentance unto salvation.

3. This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self-aborrancy, praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof ; so it is every man's duty to repent of his particular known sins, particularly.

5. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation, yet there is no sin so great, that it shall bring damnation on them who truly repent ; which makes the constant preaching of repentance necessary.

THE MENNONISTS' CONFESSION.

CONCERNING REPENTANCE AND AMENDMENT OF LIFE.

We believe and profess, since the imagination of man's heart is evil from his youth, and therefore inclined to all iniquity, sin, and wickedness, that therefore the first lesson of the worthy New Testament of the Son of God, is repentance and amendment of life; and that so, men having ears to hear, and hearts to understand, ought to bring forth sincere fruits of repentance, mend their lives, believe the gospel, leave off the evil, do the good, cease from iniquity, and depart from sin, putting off the old man and his deeds, and putting on the new man, created after God in his righteousness and holiness. For neither baptism, nor supper, nor church, nor any other outward ceremony, without faith, regeneration, change or renewing of life, can avail to please God, or to obtain any consolation or promise of salvation from him. But we must come to God with a true heart, and in a perfect faith, and believe in Jesus Christ, as the scripture saith and testifieth of him; by which faith remission of sin is obtained, and we come to be sanctified, justified, and children of God, even his Church, becoming partakers of his nature and substance, as being born again and anew of God by the incorruptible seed.

THE WELCH CALVINISTIC METHODISTS' CONFESSION

OF EFFECTUAL CALLING.

The Holy Spirit is a true God, a real and distinct person in the Godhead; equal in power and glory to the Father and to the Son. It is he who reproves the world of sin; regenerates men; leads and comforts the children of God: and he is to be their resurrection at the last day.

The work of the Holy Spirit on those who are to be saved eternally, is a gracious, holy, effectual, and a perpetual work, in accordance with the everlasting covenant, the effect of eternal love, and the fruit of an efficacious redemption.

The applying of salvation is as necessary for the saving of sinners as is its existence; for without such an application, it could answer no purpose to them. God, foreseeing this

from eternity, when he purposed in his eternal love to save sinners, not only ordained his Son to be their complete salvation, but the Holy Spirit also to apply it.

The calling of the gospel contains a general publication of good news to lost sinners, through Jesus Christ, and strongly urges them to return to him for their eternal salvation. Where this call is effectual, the promise of God works through it in a gracious, invincible, and saving manner, for the quickening of deceased sinners, the casting down of imaginations in the thoughts of men, delivering them from the power of darkness, translating them to the kingdom of his dear Son, making them willing in the day of his power, and leading them into all truth. All those to whom the gospel is the power of God in a day of grace, shall at last be received into eternal glory, through our Lord Jesus Christ.

The new birth consists of a gracious and a supernatural change by the might of the Spirit of God, in all who shall be saved to life everlasting, by making them partakers of the divine nature, which is a principle of that holy life which effectually worketh in the whole man, and which therefore causes him to be denominated a "new man." God alone is the author of this change, which he generally effects by the preaching of the word. It is in scripture spoken of under several names, as, quickening, forming Christ in the heart, partaking of the divine nature, and circumcising the heart. The end of this change is, to bring men to glorify God, by bringing forth the fruits of righteousness; and to purify the soul, that it may be meet to hold communion and fellowship with God for ever.

OF REPENTANCE UNTO LIFE.

Through this evangelical grace, the Holy Spirit makes man palpably sensible of the great evil of sin; through faith in Christ, to become humble, and to hate himself on its account; to hate sin with godly sorrow; earnestly to pray for pardon for past sins; to seek for strength to withstand them in future; and to be quite determined, through the aid of the Spirit, to walk before God, to all well-pleasing of him in all things.

This grace is to continue through the whole of the Christian's life, and this is necessary because the body of death remains, and it is a man's duty to repent, not only of sin in general, but also of his own particular sins.

There is such a provision made in the covenant for the safety of believers, that though there is no sin so small as to be undeserving of damnation, yet the greatest will not bring him under condemnation who sincerely repents. Therefore the preaching of repentance is always necessary.

OF JUSTIFICATION BY FAITH, AND OF GOOD WORKS.

THE LATTER CONFESSION OF HELVETIA.

OF THE TRUE JUSTIFICATION OF THE FAITHFUL.

To justify, in the apostle's disputation touching justification, doth signify to remit sins, to absolve from the fault and the punishment thereof, to receive into favor, to pronounce a man just. For the apostle saith, Rom. viii. "God is he that justifieth, who is he that can condemn?" where to justify, and to condemn, are opposed. And in the acts of the apostles, the apostle saith, Acts xiii. "Through Christ is preached unto you forgiveness of sins, and from all things (from which ye could not be justified by the law of Moses) by him, every one that believeth is justified. For in the law also and in the prophets we read that, Deut. ii. 5. "If a controversy were risen amongst any, and they came to judgment, the judge should judge them, that is, justify the righteous, and make wicked, or condemn the wicked." And in Isaiah v. "Wo to them which justify the wicked for rewards." Now it is most certain, that we are all by nature sinners, and before the judgment seat of God convicted of ungodliness, and guilty of death. But we are justified, that is, acquitted from sin and death, by God the judge, through the grace of Christ alone, and not by any respect or merit of ours. For what is more plain than that which Paul saith? Rom. iii. "All have sinned, and are destitute of the glory of God, and are justified freely by his grace, through the redemption which is in Christ Jesus." For Christ took upon himself and bare the sins of the world, and did satisfy the justice of God. God therefore is merciful unto our sins for Christ alone that suffered and rose again, and doth not impute them unto us. But he imputeth the justice of Christ unto us for our owe: so that now

we are not only cleansed from sin, and purged, and holy, but also endued with the righteousness of Christ, yea, and acquitted from sin, death, and condemnation : finally, we are righteous, and heirs of eternal life. To speak properly then, it is God alone that justifieth us, and that only for Christ, by not imputing unto us our sins, but imputing Christ's righteousness unto us.

But because we do receive this justification, not by any works, but by faith in the mercy of God and in Christ : therefore we teach and believe with the apostle that sinful man is justified only by faith in Christ, not by the law, or by any works. For the apostle saith, Rom. iii. "We conclude that man is justified by faith without the works of the law." Rom. iv. "If Abraham was justified by works, he hath whereof to boast, but not with God. For what saith the scripture? Abraham believed God, and it was imputed to him for righteousness. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." And again, Eph. ii. "You are saved by grace through faith, and that not of yourselves : it is the gift of God. Not by works, lest any might have cause to boast," &c. Therefore because faith doth apprehend Christ our righteousness, and doth attribute all to the praise of God in Christ, in this respect justification is attributed to faith chiefly because of Christ, whom it receiveth, and not because it is a work of ours. For it is the gift of God. Now, that we do receive Christ by faith, the Lord showeth at large, John vi. where he putteth eating for believing, and believing for eating. For as by eating we receive meat, so by believing we are made partakers of Christ. Therefore we do not part the benefit of justification, giving part to the grace of God or to Christ, and a part to ourselves, our charity, works, or merit, but we do attribute it wholly to the praise of God in Christ, and that through faith. Moreover, our charity and our works cannot please God if they be done of such as are not just : wherefore we must first be just, before we can love or do any just works. We are made just (as we have said) through faith in Christ, by the mere grace of God, who doth not impute unto us our sins, but imputeth unto us the righteousness of Christ, yea, and our faith in Christ he imputeth for righteousness unto us. Moreover the apostle doth plainly derive love from faith, saying, 1 Tim. i. "The end of the commandment is love, proceeding from a pure heart, a good conscience, and a faith unfeigned. Wherefore in this matter we speak not of a feigned,

vain, or dead faith, but of a lively and quickening faith, which for Christ (who is life, and giveth life) whom it apprehendeth, both is indeed, and is so called, a lively faith, and doth prove itself to be lively, by lively works. And therefore James doth speak nothing contrary to this our doctrine, for he speaketh of a vain and dead faith, which certain bragged of, but had not Christ living within them by faith. And James also saith that, James ii. "works do justify;" yet he is not contrary to St. Paul, (for then he were to be rejected,) but he showeth that Abraham did show his lively and justifying faith by works. And so do all the godly, who yet trust in Christ alone, not to their own works. For the apostle saith again, Gal. ii. "I live, howbeit not I, but Christ liveth in me. But the life which now I live in the flesh, I live through the faith of the Son of God, who loved me, and gave himself for me. I do not despise the grace of God, for if righteousness be by the law, then Christ did in vain," &c.

OF FAITH AND GOOD WORKS: OF THEIR REWARD AND OF MAN'S MERIT.

Christian faith is not an opinion or human persuasion, but a sure trust, and an evident and steadfast assent of the mind; to be brief, a most sure comprehension of the truth of God set forth in the scriptures and in the apostle's creed, yea, and of God himself, the chief blessedness, and especially of God's promise, and of Christ, who is the consummation of all the promises. And this faith is the mere gift of God, because God alone of his power doth give it to his elect, according to measure, and that when, to whom, and how much he will, and that by his Holy Spirit, through the means of preaching the gospel, and of faithful prayer. This faith hath also her increases, which unless they were likewise given of God, the apostles would never have said, Luke xi. "Lord increase our faith." Now all these things which we have said hitherto of faith, the apostles taught them before us, even as we set them down: for Paul saith, Heb. xi. "Faith is the ground or sure substance of things hoped for, and the evidence or clear and certain comprehension of things which are not seen." And again he saith that, 2 Cor. i. "All the promises of God in Christ are yea, and in Christ are amen." And the same apostle saith to the Philippians, that "it was given them to believe in Christ." And also, Rom. xii. "God doth distribute unto every man a measure of faith." And again, 2 Thess. ii. and iii. "All

men have not faith, and all do not obey the gospel." Besides, Luke witnesseth and saith, Acts xiii. "As many as were ordained to life, believed." And therefore he also calleth faith "the faith of God's elect." And again, Rom. x. "Faith cometh by hearing, and hearing by the word of God." And in another place he willeth men to pray for faith. And the same also calleth faith, Tit. i. "Powerful, and that showeth itself by love." This faith doth pacify the conscience, and doth open unto as a free access unto God, that with confidence we may come unto him, and may obtain at his hands whatsoever is profitable and necessary. The same faith doth keep us in our duty which we owe to God and to our neighbor, and doth fortify our patience in adversity; it doth frame and make a true confession, and (in a word) it doth bring forth good fruit of all sorts; and good works which are good indeed do proceed from a lively faith, by the Holy Ghost, and are done of the faithful according to the will or rule of God's word. For Peter the apostle saith, "Therefore giving all diligence thereunto, join moreover virtue with your faith, and with virtue knowledge, and with knowledge temperance," &c.

It was said before that the law of God, which is the will of God, did prescribe unto us the pattern of good works. And the apostle saith, 1 Thes. iv. "This is the will of God, even your sanctification, that you abstain from all uncleanness, and that no man oppress or deceive his brother in any matter." But as for such works and worships of God as are taken up upon our own liking, which St. Paul calleth "will-worship," they are not allowed, nor liked of God. Of such the Lord saith in the gospel, Matt. xv. "They worship me in vain, teaching for doctrine the precepts of men." We therefore disallow all such manner of works, and we approve and urge men unto such as are according to the will and commandment of God: Yea, and these same works that are agreeable to God's will, must be done, not to the end to merit eternal life by them, for "life everlasting," as the apostle saith, "is the gift of God:" nor for ostentation's sake, which the Lord doth reject, Matt. vi. nor for lucre, which also he misliketh, Matt. xxiii. but to the glory of God, to commend and set forth our calling, and to yield thankfulness unto God, and also for the profit of our neighbors. For the Lord saith again in the gospel, Matt. v. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Likewise the apostle Paul saith, Ephe. iv. "Walk worthy of your calling:" Also, Col. iii. "Whatso-

ever you do (saith he) either in word, or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Let no man seek his own, but every man his brother's." And, Phil. iv. Tit. iii. "Let ours also learn to show forth good works for necessary uses, that they be not unprofitable." Notwithstanding therefore that we teach with the apostle that a man is justified by faith in Christ, and not by any good works, yet we do not lightly esteem or condemn good works: because we know that a man is not created or regenerated through faith, that he should be idle, but rather that without ceasing he should do those things which are good and profitable. For in the gospel the Lord saith, Matt. xii. "A good tree bringeth forth good fruit." And again, John xv. "Who-soever abideth in me, bringeth forth good fruit." And lastly the apostle saith, Ephe. ii. "We are the workmanship of God, created in Christ Jesus to good works, which God hath prepared, that we should walk in them." And again, Tit. ii. "Who gave himself for us, that he might deliver us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works." We therefore condemn all those which do contemn good works, and do babble that they are needless, and not to be regarded. Nevertheless, as was said before, we do not think that we are saved by good works, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the benefit of Christ alone. Works do necessarily proceed from faith: but salvation is improperly attributed to them, which is most properly ascribed to grace. That sentence of the apostle is very notable, Rom. xi. "If by grace, then not of works: for then grace were no more grace: But if of works, then is it not of grace: for then works were no more works."

Now the works which we do are accepted and allowed of God through faith, because they which do them please God by faith in Christ, and also the works themselves are done by the grace of God through his Holy Spirit. For Saint Peter saith that, Acts x. "Of every nation, he that feareth God, and worketh righteousness, is accepted with him." And Paul also, Col. i. "We cease not to pray for you, that you may walk worthy of the Lord, and in all things please him, being fruitful in every good work." Here therefore we diligently teach not false and philosophical, but true virtues, true good works, and the true duties of a Christian man. And this we do with all diligence and earnestness that we can, inculcate and beat into men's minds, sharply reprovng the slothfulness

and hypocrisy of all those who with their mouths praise and profess the gospel, and yet with their shameful life do dishonor the same, setting before their eyes in this case God's horrible threatenings, large promises, and bountiful rewards, and that by exhorting, comforting, and rebuking. For we teach, that God doth bestow great rewards on them that do good, according to that saying of the prophet, Isa. iv. "Refrain thy voice from weeping, because thy work shall have a reward." In the gospel also the Lord said, Mark v. and x. "Rejoice, and be glad, because your reward is great in the heavens." And, "He that shall give to one of these little ones a cup of cold water, verily I say unto you he shall not loose his reward." Yet we do not attribute this reward, which God giveth, to the merit of the man that receiveth it, but to the goodness or liberality, and truth of God, which promiseth and giveth it: who although he owe nothing unto any, yet he hath promised to give a reward to those that faithfully worship him, notwithstanding that he do also give them grace to worship him. Besides there are many things unworthy the majesty of God, and many imperfect things are found in the works even of the saints, and yet because God doth receive into favor, and embrace the works of them for Christ's sake, therefore he performeth unto them the promised reward. For otherwise, our righteousnesses are compared to a menstruous cloath, yea, and the Lord in the gospel saith, Luke xvii. "When you have done all things that are commanded you, say, we are unprofitable servants: that which we ought to do we have done." So that though we teach that God doth give a reward to our good deeds, yet withal we teach with Augustine, that "God doth crown in us, not our deserts, but his own gifts." And therefore whatsoever reward we receive, we say that it is a grace, and rather a grace then a reward: because those good things which we do, we do then rather by God than by ourselves: and because Paul saith, 1 Cor. iv. "What hast thou that thou hast not received? If thou hast received it, why dost thou boast as though thou hadst not received it?" And that which the blessed martyr Cyprian doth gather out of this place, "That we must not boast of any thing, seeing nothing is our own." We therefore condemn those who defend the merits of men, that they may make frustrate the grace of God.

THE CONFESSION OF BOHEMIA.

OF CHRIST OUR LORD, AND OF JUSTIFICATION BY FAITH.

The sixth point of Christian doctrine in our churches is, as touching sound and lively faith in Jesus Christ our Lord, and of true justification by this faith. And a little after, our men are taught to acknowledge this grace and truth, and in all the saving and wonderful works which Christ brought to effect, by faith to behold those things which, according to the meaning of the holy scripture, are in a steadfast faith to be believed and professed: such are these, the coming of Christ from heaven, his conception, nativity, torments, death, burial, resurrection, ascending into heaven, his sitting at the right hand of God, and his coming again from thence to judge the quick and the dead. In these principal effects, as in a chest wherein treasure is kept, are all those saving fruits of true justification laid up, and from thence they are taken for the elect and faithful, that in spirit and conscience by faith they may be made partakers thereof, all which shall hereafter be perfectly and fully given unto them, in the day of that joyful resurrection. These things are also found in the sixth section, so far forth as they describe the works of Christ, and the fruits thereof.

Out of this foundation of this justifying faith, and of true and perfect justification thereby, according to evident and clear testimonies in the scriptures, we are further taught; first, that no man by his own strength, or by the power of his own will, or of flesh and blood, can attain unto, or have this saving or justifying faith, except God of his grace, by the holy Ghost, and by the ministry of the gospel preached, do plant it in the heart of whom he list, and when he list: so that that heart may receive all things which are offered to salvation, and made known touching the same, by the public preaching of the word, and by the sacraments instituted of Christ. Hereof holy John Baptist saith, John iii. "Man can take nothing to himself, except it be given him from above." Also, our Lord Christ himself saith, John vi. "No man cometh to me except the Father which sent me do draw him." And a little after, "Except it be given him of my Father," that is, from above, by the Holy Ghost. And to Peter Christ said, Matt. xvi. "Flesh and blood hath not revealed this unto thee."

Now this faith properly is an assent of a willing heart to the whole truth delivered in the gospel, whereby man is lightened in his mind and soul, that he may rightly acknowledge and receive for his only Saviour, his God, and Lord Jesus Christ, and upon him, as on a true rock, he may build his whole salvation, love, follow, and enjoy him, and repose all his hope and confidence in him: and by this valiant confidence he may lift up himself, and trust that for him and his only merit, God is become to him loving, gentle, bountiful. and also that in him, and for him, he assuredly hath, and shall have for ever, eternal life, according to his true promise, which he confirmed with an oath, saying, John vi. "Verily I say unto you, he that believeth in me hath eternal life." And, "This is the will of him that sent me, that he which seeth the son and believeth in him, shall have eternal life, and I will raise him up in the last day." Also, "This is life eternal, that they know thee the true God, and whom thou hast sent, Jesus Christ." And Isaiah saith, "By his knowledge shall my righteous servant justify many." This faith alone, and this inward confidence of the heart in Jesus Christ our Lord, doth justify, or make a man just before God, without any works which he may add, or any merit of his: of which St. Paul saith, Rom. iv. "But to him that worketh not at all, but believeth in him that justifieth the wicked man, his faith is imputed for righteousness." And before he said, Rom. iii. "But now is the righteousness of God made manifest without the law, having witness of the law and of the prophets: to wit the righteousness of God, by the faith of Jesus Christ un to all and upon all that believe." And in another place, Acts xiii. "He that believeth in him, is made righteous." And this righteousness or justification is the remission of sins, the taking away of eternal punishment, which the severe justice of God doth require, and to be clothed with Christ's righteousness, or with imputation thereof: also it is a reconciliation with God, a receiving into favor, whereby we are made acceptable in the beloved and fellow heirs of eternal life. For the confirming of which things, and by reason of our new birth or regeneration, there is an earnest added, to wit, the Holy Ghost, who is given and bestowed freely, out of that infinite grace, for Christ his death, blood shedding, and his resurrection. All these things hath Paul described very excellently in his epistle to the Romans, where he bringeth in David speaking in this wise, Ps. xxxii. "Blessed are they whose iniquities are forgiven:" whereof he speaketh in that whole

chapter. And to the Galatians he saith, Gal. iv. "God sent forth his Son, that we might receive the adoption. Rom. viii. "Now because ye are sons, God hath sent forth the Spirit of his Son, crying in your hearts, Abba, Father." For whomsoever God doth justify, to them he doth give the Holy Ghost, and by him he doth first regenerate them, as he promiseth by the prophet: saying, Eze. xi. "I will give them a new heart, and I will put my Spirit in the midst of them," that as before sin had reigned in them to death, so also then grace might reign by righteousness unto eternal life through Jesus Christ. And this is the communion or participation of the grace of God the Father, of the merit of Jesus Christ our Lord, and of the sanctification of the Holy Ghost: this is the law of faith, the law of the Spirit, and life, written by the Holy Ghost.

But the lively and never dying spring of this justification, is our Lord Jesus Christ alone, by those his saving works, that is, which give salvation, from whom all holy men from the beginning of the world, as well before the law was published, and under the law, and the discipline thereof, as also after the law, have and do draw, have and do receive salvation or remission of their sins by faith in the most comfortable promise of the gospel: and do apply and appropriate it as peculiar to themselves, only for the sole death of Christ, and his bloodshedding, to the full and perfect abolishing of their sins, and the cleansing from them all, whereof we have many testimonies in the scripture. Holy Peter, before the whole country at Jerusalem, doth prove by sound arguments that, Acts iv. "Salvation is not to be found in any other, than in Christ Jesus alone, and that under this large cope of heaven, there is no other name given unto men whereby we may be saved." And in another place he appealeth to the consenting voices and testimonies of all the prophets, who spake with one mind, and by one spirit, as it were by one mouth: and thus he said, Acts x. "As touching this Jesus, all the prophets bear witness, that through his name all that believe in him shall receive remission of sins." And to the Hebrews it is written, Heb. i. "He hath by himself purged our sins." And again, Eph. i. "We have redemption through his blood, even the remission of sins." And St. John saith, 1 John ii. "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation or atonement for our sins, and not for ours only, but also for the sins of the whole world." And again to the Hebrews, Heb. x. "We are sanctified by the offering of the body of Jesus Christ once made: and a little

after he addeth, "with one only offering hath he consecrated for ever them that are sanctified," namely of God, by the Spirit of God. Therefore, all sinners and such as are penitent ought to fly incontinently through their whole life to our Lord Jesus Christ alone, for remission of their sins, and every saving grace, according to that in the epistle to the Hebrews, Heb. iv. "Seeing that we have a great high priest, even Jesus the Son of God, which is entered into heaven, let us hold fast this profession," which is concerning Christ our Lord: and straightway he addeth, "Let us therefore go boldly unto the throne of grace, that we may receive mercy and find grace to help in time of need." Also Christ himself, crying out, saith, John vii. "He that thirsteth, let him come to me and drink." And in another place, John vi. "He that cometh unto me shall not hunger: and he that believeth in me, shall never thirst." Now they that attain to this justification by Christ our Lord, are taught to take unto themselves true and assured comfort, out of this grace and bounty of God, to enjoy a good and quiet conscience before God, to be certain of their own salvation, and to have it confirmed to them by this means, that seeing they are here the sons of God, they shall also after death in the resurrection be made heirs. In the mean time they ought both to desire to be brought to this, that they may receive the fruit of perfect salvation, and also cheerfully to look for it, with that confidence, according to the promise of the Lord, that such shall not come into judgment, but that by making a way, they have already passed from death into life. Of all other points of doctrine we account this the chiefest and weightiest, as that wherein the sum of the gospel doth consist, Christianity is founded, and the precious and most noble treasure of eternal salvation, and the only and lively comfort proceeding from God, is comprehended. Therefore herein our preachers do labor especially, that they may well instruct the hearts of men in this point of doctrine, and so sow it, that it may take deep root.

OF GOOD WORKS AND A CHRISTIAN LIFE.

In the seventh place, we teach, that they who are made righteous and acceptable to God, by faith alone in Christ Jesus, and that by the grace of God without any merits, ought in the whole course of their life that followeth both altogether jointly, and every one particularly, according as the order,

condition, age, and place of every one doth require, to perform and exercise those good works and holy actions which are commanded of God, even as God commandeth, when he saith, "Teach them to observe all things which I have commanded you." Now these good works or holy actions, are not certain affections devised of flesh and blood, (for such the Lord forbiddeth,) but they are expressly shewed and propounded unto us by the Spirit of God, to do the which God doth bind us, the rule and chief square whereof God himself is in his word: for so he saith by the prophet, Ezek. xx. "Walk not in the commandments of your fathers, and keep not their judgments, and defile not yourselves with their idols: I am Jehovah your God; walk ye in my commandments, and keep my judgments, and do them." Likewise Christ saith, Matt. xviii. "Teach them those things which I have commanded you." Therefore the ten commandments, and love which by faith worketh righteousness, on the right hand and on the left hand, as well toward God as toward our neighbor, is a certain sum, a most straight square, and a most artificial shaping and description of all good works. Now an example of this square is the most holy life of Christ, whereof he himself saith, Matt. xi. "Learn of me, because I am meek and humble in heart." And what other thing would he teach, by uttering these eight sentences of happiness, than to show what manner of life the true children of God ought to lead, and what be the works which God hath commanded.

Therefore, according to these things they teach with all care and diligence, touching the difference which is to be known and kept betwixt those works which are devised and taught of men, and those which are commanded of God. Those works which are commanded of God, ought not to be intermitted for human traditions. For Christ doth grievously reprehend this in them that do otherwise, and in the pharisees, saying, Matt. xv. "Why do you transgress the commandments of God for your traditions?" And again, "In vain do they worship me, seeing they do only teach the commandments of men." But such works as are taught of men, what show soever they have even of goodness, are in no case to be so highly esteemed as those which are commanded of God. Yea, to say somewhat more, if they be not of faith, but contrary to faith, they are of no value at all, but are an abomination and filthiness before the face of God. Now all good works are divided, first, generally, into those which pertain to all true Christians, according to the unity of faith and

catholic salvation. Secondly, they are divided particularly into those which are proper to the order, age, and place of every man, as the Holy Ghost doth severally teach elders, masters, the common sort; parents, children, the married, the unmarried, and every one, what be their proper bonds and works. Moreover, in this point men are diligently taught to know how, and wherein, good works do please God. Truly, they please God no otherwise, than in the only name of our Lord Jesus Christ, in whose name they ought to be done to the glory of God, according to the doctrine of Paul the apostle who speaketh thus, Col. iii. "Whatsoever you do in words and in deeds, do all in the name of our Lord Jesus." And the Lord himself saith, 1 Cor. x. John xv. "Without me ye can do nothing," that is, nothing that may please God, and be your salvation. Now to do good works in the name of Christ, is to do them in a lively faith in him, whereby we are justified, and in love, which is poured fourth into our hearts by the Holy Ghost, in such sort that God loveth us, and we again love him and our neighbor. For the Holy Ghost doth sanctify, move, and kindle the hearts of them which are justified, to do these holy actions, as the Lord saith, John xiv. "He shall be in you:" And the apostle, 1 John ii. "The anointing of God teacheth you." These two, faith and love, are the fountain and square of all virtues and good works, according to the testimony of the apostle, 1 Tim. i. "The end of the commandment is love out of a pure heart and a good conscience, and faith not feigned. And again, Heb. xi. "Without faith it is not possible to please God." Also, 1 Cor. xiii. "Without love, nothing doth profit a man."

In the next place they teach why, and to what purpose or end, such good works as pertain to Christian godliness, ought to be done; to wit, not in this respect, that men by these works should obtain justification or salvation, and remission of sins. (For Christ saith, Luke xvii. "When you have done all those things which were commanded you, say, we are unprofitable servants." Also, Paul saith, Titus iii. "Not for the works of righteousness which we have done, but through his mercy hath he saved us." Wherewith all those words of David agree, when he prayeth, Ps. cxliii. "Lord, enter not into judgment with thy servant, because that in thy sight shall no flesh living be justified.") But Christians are to exercise themselves in good works, for these causes following: First, that by this means they may prove and declare their faith, and by these works be known to be true Christians, that is,

the lively members and followers of Christ, whereof our Lord saith, Luke vi. "Every tree is known by his own fruits." Indeed good works are assured arguments, and signs, and testimonies, and exercises of a lively faith, even of that faith which lieth hid in the heart, and to be short, of the true fruit thereof, and such as is acceptable to God. Paul saith, Gal. ii. "Christ liveth in me: for in that I now live in the flesh, I live by faith in the Son of God." And truly it cannot be otherwise, but that as sin doth bring forth death, so faith, and justification, which ariseth thereout, doth bring forth life, inwardly in the spirit, and outwardly in the works of charity. Secondly, we must therefore do good works, that Christians might confirm and build up their election and vocation in themselves, and preserve it by taking heed that they fall not in mortal sins, even as Saint Peter teacheth, among other things writing thus, 2 Peter i. "Wherefore brethren endeavor rather to make your election and vocation sure, or to confirm it." And how this may be done, he doth briefly declare a little before. "Therefore giving all diligence thereunto, join virtue with your faith: and with virtue, knowledge: and with knowledge, temperance: and with temperance, patience: and with patience, godliness: and with godliness, brotherly kindness: and with brotherly kindness, love. For if these things be among you, and abound in you, they will make you that you neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ." In which place Saint Peter doth evidently show that we must endeavor to exercise ourselves in good works, first for this cause, lest that the grace of faith and a good conscience, which we have, be either lost or defiled, but that it may rather be preserved. (For the Holy Ghost doth fly from idolaters, and departeth from profane men, and the evil and impure spirit doth return into an empty and idle house. Also, whosoever doth either loose, or defile a good conscience, what commendable thing, or what work can he do that is precious and acceptable to God? how shall he give himself to prayer?) Secondly, for this cause, that we may profit and increase more and more in this grace, and that we may gain unto the Lord, by occupying those talents which are committed to our trust: whereof Saint Paul saith, 2 Cor. iii. "Now we all beholding, as in a mirror, the glory of the Lord with open face, are changed into the same image from glory to glory:" that is, we behold Christ, who is the image and glory of the Father, and herein we endeavor that we may be conformed to the likeness of this image, by the Holy Ghost,

which doth kindle us thereunto, till this image doth get her perfection, by the blessed resurrection. Thirdly, we must do and exercise ourselves in good works, as well for the promises of this life, as also for the reward of eternal life, (whereof mention is made very often and at large in the holy scripture) and that by faith in Christ we have a more easy entrance to the attaining of those rewards, and to the eternal kingdom of heaven, as Saint Peter testifieth, saying, 2 Peter i. "If ye do these things, ye shall never fall. For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." But chiefly we must do the works of mercy, whereby we may benefit our neighbor, whereby we provide and do for him and whereof he standeth in need, such as these be, to give alms, to visit the sick, to have a care of them, or to be at hand to do them service, to teach the simple, by counsel and labor to help others, to pardon offences, and such like, which all have the promises of the bountifulness of God and of rewards, to do the which Christ our Lord doth exhort in these words, Luke vi. "Be ye merciful, as your Father is merciful. Give, and it shall be given to you; forgive, and ye shall be forgiven." And in another place, Luke xii. "Sell your goods, and give alms: get you bags which wax not old, a treasure that cannot fail in heaven, where no thief cometh, and where the moth corrupteth nothing." Also, Luke xiv. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, because they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Also, "I was an hungered, I thirsted, I was a stranger, naked, sick, and in prison, and in all things ye helped me by your service: Verily I say unto you, inasmuch as you did these things to one of the least of my brethren, ye did them to me. Come hither, ye blessed of my Father, inherit the kingdom prepared for you before the beginning of the world." By these it is plain and manifest, that those works which proceed of faith do please God, and are rewarded with abundant grace, to wit, with the recompense of all kind of good things and blessings, both in this life, and in the life to come.

Lastly, this doctrine is shut up with this or such like exhortation, that no man can perfectly do these works of Christian godliness, or fully perform the commandments of God, and that no man can be found, who doth not fail in any part hereof, and who is clean without sin: as it is written, Eccle. vii. "There is not a man so just on the earth, who doth uprightly

and not sin:" and that therefore every one ought to seek and to enjoy his perfection in Christ Jesus, in his grace, precious sacrifice and merit, by that faith and his justification, which consisteth in the remission of sins, if he will not have any thing in himself that may deserve damnation. For Christ alone is our perfection, and fulfilling of the law, our life and righteousness, and whosoever receive him by faith, and do wholly trust in him, these men have all their sins washed away in the blood of Christ, so that afterward they need not to fear condemnation. For thus Paul writeth, Rom. viii. "Therefore now there is no condemnation to them which are in Christ Jesus, which do not walk according to the flesh, but according to the Spirit." For to these men, 1 Cor. i. "Christ is made of God wisdom, righteousness, sanctification, and redemption."

THE FRENCH CONFESSION.

We believe that our whole righteousness doth consist in the remission of our sins, which is also as David doth testify, our only felicity. Therefore we do utterly reject all other means, whereby men do think that they may be justified before God, and casting away all opinion of virtues and merits, we do altogether rest in the only obedience of Jesus Christ, which is imputed to us, both that all our sins may be covered, and also that we may obtain grace before God. To conclude, we believe that we cannot find where to rest ourselves, if we decline never so little from this foundation, but rather we shall be always unquiet, because we are not at peace with God, till we be certainly persuaded, that we are loved in Jesus Christ, because that in ourselves we are worthy of all hatred.

We believe that by faith alone we are made partakers of this righteousness, as it is written, He suffered, to purchase salvation for us, "That whosoever believeth in him should not perish." And this is therefore done, because the promises of life offered to us in him, are then applied to our use, and made effectual to us, when we do embrace them, nothing doubting but that we shall enjoy those things whereof the Lord by his own mouth hath assured us. Therefore that righteousness which we obtain by faith, doth depend upon free promises, whereby the Lord doth declare and testify, that we are beloved of him.

We believe that by the secret grace of the Holy Ghost, we are endued with the light of faith, which is the free gift of

God, and is proper to them alone, to whom it pleased God to give it, so that the faithful have not whereof to boast in themselves, seeing that rather they are more than double debtors, because they are preferred before others. And further we believe, that faith is given to the elect, not that they might once only be brought into the right way, but rather that they may go forward therein unto the end, because that as the beginning is of God, so is also the accomplishment.

We believe that we, who by nature are the servants of sin, are regenerated unto a new life, by means of this same faith : and by this faith we receive grace to live holily, whilst we do embrace that evangelical promise, that the Lord will give unto us the Holy Ghost. Therefore it is so far that faith should extinguish the desire to live well and holily, that it doth rather increase and kindle it in us : whereupon good works do necessarily follow. Nevertheless, although God, that he may fully save us, do regenerate us, and frame us to a holy life ; yet we confess that the good works which we do by the direction of his Spirit, are not so regarded of God, as that we should be justified thereby, or deserve to be counted the children of God, because we should waver with a perpetual doubting and trembling, unless we should rely upon that only satisfaction, whereby Christ Jesus hath discharged us of the punishment or forfeit for our offence.

THE ENGLISH CONFESSION.

Besides, though we say, we have no need at all by your own works and deeds, but appoint all the means of our salvation to be in Christ alone, yet say we not that for this cause men ought to live loosely, and dissolutely : nor that it is enough for a Christian to be baptized only, and to believe : as though there were nothing else required at his hand. For true faith is lively, and can in no wise be idle. Thus therefore teach we the people, that " God hath called us," not to follow riot, and wantonness, but as Saint Paul saith, " Unto good works, to walk in them : " That " we are delivered from the power of darkness, to the end that we should serve the living God : " to cut away all the remnants of sin, and " to work our salvation in fear and trembling," that it may appear that the Spirit of sanctification is in our bodies, and that Christ himself dwelleth in our hearts.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF
ENGLAND.

OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith ; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

OF GOOD WORKS.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith : insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God ; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity : yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

THE CONFESSION OF BELGIA.

We believe that the Holy Ghost dwelling in our hearts, doth bestow upon us true faith, that we may attain unto the knowledge of this so great a mystery. The which faith doth embrace Jesus Christ, with all his merits, doth challenge him unto itself, as proper and peculiar, and doth seek for nothing besides him. For it is necessary that either all those things which are required unto our salvation be not in Christ, or if all be in him, that then he which by faith possesseth Jesus Christ, hath also perfect salvation. Therefore it is an horri-

ble blasphemy against God, to affirm that Christ is not sufficient, but that we have need of other means besides him. For thereupon it should follow, that Christ is only in part our Saviour. Wherefore we do justly say with St. Paul, that "we are justified by faith alone," or "by faith without the works of the law." Yet to speak properly, we do not mean that faith by itself, or of itself, doth justify us, which is but only as an instrument, whereby we apprehend Christ, which is our justice. Christ therefore himself is our righteousness, which imputeth all his merits unto us : faith is but the instrument, whereby we are coupled unto him, by a participation and communion of all his benefits, and whereby we are kept in that fellowship. So that all those our effects are even more than enough unto us for our absolution from all our sins.

We believe that all our felicity doth consist in the remission of our sins, which we have by Jesus Christ, and that in it alone all our righteousness before God is contained, as St. Paul teacheth, out of the prophet David, who declareth the happiness of those men to whom God imputeth righteousness without works. And the same apostle saith, Romans iii. and iv, that "we are justified by the redemption made in Christ Jesus." We therefore, leaning upon this as a sure foundation, do yield all glory unto God, having a most base and humble opinion of ourselves, knowing full well who and what manner of creatures we be indeed. Therefore we do not presume of ourselves, or of any of our own merits, but being upholden by the only obedience of Christ crucified, we do rest altogether in it : and to the intent it may become ours, we believe in him. This righteousness alone is all-sufficient, both to cover all our iniquities, and also to make us safe and secure against all temptations. For it doth drive from our consciences all fear, all horror and dread, whereby we might be hindered from approaching to God, and need not to imitate the example of our first father, who for fear flying from the presence of God, went about to hide and cover himself with fig leaves. And truly, if we trusting unto ourselves never so little, or to any other creature, should present ourselves before the Majesty of God, it is certain we should by and by be overwhelmed with it. Therefore every one of us must rather cry out with David, and say, "Lord enter not into judgment with thy servants, for in thy sight shall no man living be justified."

We believe that this true faith, being bestowed upon every one of us by the hearing of the word God, and the operation

of the Holy Spirit, doth regenerate us, and make us as it were new men, raising us up unto newness of life, and setting us free from the bondage of sin. Wherefore this justifying faith is so far from withdrawing men from a right and holy kind of living, or from making them more faint in godliness, that on the contrary side, no man without it can perform any good thing, to this end, that God may have the glory, but men do all things, either in regard of themselves, or else for fear of just condemnation. Therefore it cannot be, that this holy faith should be idle in a man. Neither do we speak of a vain and dead faith, but only of that which in the scripture is said "to work by love," and which moveth a man to exercise himself in those works which God himself hath commanded in his word. But these works which do come from the sincere root of faith, are therefore good and acceptable unto God, because they be sanctified by his grace, but are nothing available to justify us. For we are justified by faith in Christ, yea, even before such time, as we could bring forth any good work, for our works before faith can no more be good, than the fruit of a good tree, before that the tree itself be good. Therefore we do good works, yet not to merit any thing by them. For what is it possible for us to merit? Nay, rather we, by reason of the good works which we do, (if we do any) are more bound unto God, than God unto us: for "God is he which worketh in us both the will and the deed, of his own free mercy." Whereupon it is our duty always to have a regard unto that which is written, "when ye have done all that is commanded you, say, that we are unprofitable servants, for we have done that which we ought to do." Furthermore, we do not hereupon deny that God doth recompense good works in those that be his; but we affirm that this recompense cometh of his mere grace, because he crowneth his own gifts in us. Yea, although we do good works, yet we do not put any hope of salvation in them. For we are not able to bring forth any works which are not polluted with the corruption of our flesh, and for that cause be worthy of punishment. If it were granted, that we were able to bring forth any such works, yet the bare remembrance of our sins were sufficient to remove that work out of the sight of God. Therefore we should always stand in doubt, staggering as it were this way and that way, and our miserable consciences should be in continual torment, unless they should rely upon the only merit of our Saviour Christ, his death and passion, and rest in it alone.

THE CONFESSION OF AUGSBURG.

That we might obtain these benefits of Christ's, namely, remission of sins, justification, and life everlasting, Christ hath given his gospel: wherein these benefits are laid forth unto us, as it is written in the last of Luke, that "repentance should be preached and remission of sins in his name among all nations." For whereas all men born after a natural manner have sin in them, and cannot truly satisfy the law of God, the gospel bewrayeth our sin, and showeth us Christ the Mediator, and so instructeth us touching remission of sins. When as the gospel doth convict us of sin, our hearts thereby terrified, must firmly believe that there is given unto us freely for Christ's sake, that remission of sins, and justification by faith, by the which we must believe and confess that these things are given us for Christ's sake, who was made an oblation, and hath appeased the Father's wrath for us. Notwithstanding therefore that the gospel do require repentance, yet to the end that the remission of our sins may be certain and undoubted, it teacheth us that remission is given us freely, that is, that it doth not depend upon the condition of our own worthiness, nor is given for any works that went before, nor for the worthiness of such as follow after. For then should remission be uncertain, if we should think that then only we obtain remission of sins, when we had deserved it by our former works, or when our repentance were well worthy of it. For in true terrors the conscience findeth no work which it may oppose against God's wrath, but Christ is given and set forth unto us to appease the wrath of God. This honor must not be transferred from Christ unto our own works, therefore Paul saith, "Ye are saved freely." Again, "Therefore by faith, freely, that the promise might be sure," that is, thus shall remission be certain, when we know that it dependeth not upon the condition of our unworthiness, but is given us for Christ's sake. This is a sure and necessary comfort to all godly minds that are terrified with the conscience of their sins. And thus do the holy fathers teach, and there is a notable sentence in Saint Ambrose worthy the remembering, in these words: "This God hath appointed, that he which believeth in Christ should be saved, without any work, by faith alone receiving the remission of sins." Now this word faith, doth not only signify a knowledge of the history of Christ, but also to believe and

assent unto this promise, that is proper unto the gospel, wherein remission of sins, justification, and life everlasting, are promised unto us for Christ's sake. For this promise also doth pertain to the history of Christ, even as in the creed unto the history is added this article, "I believe the remission of sins." And unto this one, the other articles touching the history of Christ, are to be referred. For the benefit is the end of the history: therefore did Christ suffer and rise again, that for him remission of sins and everlasting life might be given unto us.

That our adversaries do accuse us to neglect the doctrine of good works, it is a manifest slander; for the books of our divines are extant, wherein they do godly and profitably teach, touching good works, what works in every calling do please God. And whereas in most churches there hath been of a long time no word of the most special works, namely, of the exercises of faith, and of the praise of such works as pertain to civil government, but for the most part they spent all their sermons in setting forth praises of human traditions, and in commending holy days, fastings, the state of Monks. Fraternities, pilgrimages, the worship of saints, rosiers, and other unprofitable services, now by the goodness of God the Church is reclaimed unto the true and profitable worship which God doth require and approve. The prophets do bewail this calamity of the Church in very vehement sermons, that the true worship of God being forgotten, men's ceremonies and a wicked confidence in ceremonies should have place the chief in the Church. From this error they revoke the Church unto the true service of God, and unto good works in deed. What can be more forceably spoken, than that sermon in the 49th Psalm. "The God of Gods, the Lord hath spoken, and called the earth." Here God doth preach unto all mankind, condemning their vain trust in ceremonies, and propoundeth another worship, giving them to understand that he is highly displeased with them that in the Church do so preach ceremonies, that they overturn the true worship of God. Many such like sermons are to be found in the prophets, as Isa. lviii. Zec. vii. Micah vi. and Hosea crieth, "I will have mercy and not sacrifice: and the knowledge of God, rather than burnt offerings." And it is not unknown that many godly and learned men have heretofore greatly wished that the doctrine touching the comfort of consciences, and the difference of works, had been more sound. For both these parts of doctrine ought always to be in the Church, namely, the

gospel of faith, for to instruct and comfort the consciences, and also the doctrine that declareth which are good works indeed, and which is the true worship of God. As for our adversaries, seeing that they do corrupt the doctrine of faith, they cannot afford any sound comfort to the consciences; for they will have men to stand in doubt of the remission of their sins and yet afterwards they bid men seek remission of sin by their own works; they devise Monkeries, and other such works, and then they abolish the true worship of God: for prayer and other spiritual exercises are laid aside, when men's minds are not established in a sure trust in Christ. Moreover, their works of the second table cannot please God, except faith go with them. For this obedience that is but begun, and is imperfect, doth please God for Christ's sake alone. Thirdly, they debase the works commanded of God, and prefer man's traditions far before them. These they set out with most goodly titles, calling them the perfection of the gospel: but in the mean time, they speak so coldly of the duty of a man's calling, of magistracy, of marriage, &c. that many grave men have doubted whether these states of life did please God or no. Therefore our preachers have with great care and study set forth these both kinds of doctrine, teaching the gospel concerning faith, and adjoining therewith a pure and holy doctrine of words.

OF FAITH.

First, touching faith and justification, they teach thus. Christ hath fitly set down the sum of the gospel, when as in the last of Luke he willeth that "repentance and remission of sins should be preached in his name." For the gospel reproveth and convinceth sins, and requireth repentance, and withal offereth remission of sins, for Christ's sake, freely, not for our own worthiness. And like as the preaching of repentance is general, even so the promise of grace is general, and willeth all men to believe and to receive the benefit of Christ, as Christ himself saith, "Come unto me all ye that are laden." And St. Paul saith, "he is rich towards all," &c. Albeit, therefore, that contrition in repentance be necessary, yet we must know that remission of sins was given unto us, and that we are made just of unjust, that is, reconciled or acceptable, and the sons of God, freely for Christ, and not for the worthiness of our contrition, or of any other works, which either go before, or follow after. But this same benefit must be received

by faith, whereby we must believe that remission of sins and justification is given us for Christ's sake. This knowledge and judgment bringeth sure consolation unto troubled minds; and how necessary it is for the Church, consciences that have had experience can easily judge. There is in it no absurdity, no difficulty, no crafty deceit. Here needeth no disputations of predestination, or such like; for the promise is general, and detracteth nothing from good works, yea, rather it doth stir up men unto faith, and unto true good works. For remission of sins is removed from our works, and attributed unto mercy, that it might be an undoubted benefit, not that we should be idle, but much more, that we should know how greatly our obedience doth please God, even in this our so great infirmity. Now for any man to despise or dislike this doctrine, whereby both the honor of Christ is extolled, and most sweet and sure comfort offered unto godly minds, and which containeth the true knowledge of God's mercy, and bringeth forth the true worship of God and eternal life, it is more than pharisaical blindness.

Before-time, when as this doctrine was not set forth, many fearful consciences essayed to ease themselves by works; some fled to a monastical life, others did choose out other works, whereby to merit remission of sins and justification. But there is no sure comfort without this doctrine of the gospel, which willeth men to believe that remission of sins and justification are freely given unto us for Christ's sake, and this whole doctrine is appointed for the true conflict of a terrified conscience. But we will add some testimonies, Paul, Rom. iii. "We are justified freely by his grace, through redemption, that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood." Rom. iv. "But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." Eph. ii. "By grace ye are saved, through faith, not of yourselves." In these, and such like sentences, Paul doth plainly teach, that remission of sins and justification are given us freely, and not for the worthiness of our works. And in the 4th to the Romans, he disputeth at large, why this consolation is needful for us, for if the promise did depend upon the worthiness of our works, it should be uncertain. Wherefore to the end that we may have sure and firm comfort against the fears of sin and death, and that our faith may stand fast, it is needful that it lean only upon the mercy of God, and not upon our worthiness. Therefore Paul saith, "therefore it is by faith

according to grace, that the promise might be sure." For our works cannot be set against the judgment of God, according to that saying, "If thou markest our iniquities, who shall endure it." And therefore Christ is given for a Mediator to us, and this honor is not to be transferred unto our works.

When, therefore, we do say that we are justified by faith, we do not mean that we are just for the worthiness of that virtue, but this is our meaning, that we do obtain remission of sins, and imputation of righteousness, by mercy showed us for Christ's sake. But now this mercy cannot be received, but by faith. And faith doth not here signify only a knowledge of the history, but it signifieth a belief of the promise of mercy which is granted us through our Mediator Christ Jesus. And seeing that faith is in this sort understood of a confidence or trust of mercy, St. Paul and St. James do not disagree. For where James saith "The devils believe and tremble," he speaketh of an historical faith; now this faith doth not justify. For the wicked and the devil are cunning in the history. But Paul, when he saith, "Faith is reckoned for righteousness," he speaketh of a trust and confidence of mercy promised for Christ's sake: and his meaning is, that men are pronounced righteous, that is reconciled through mercy promised for Christ's sake, whom we must receive by faith. Now this novelty of this figurative speech of Saint Paul, "We are justified by faith," will not offend holy minds, if they understand that it is spoken properly of mercy, and that herein mercy is adorned with true and due praises. For what can be more acceptable to an afflicted and fearful conscience in great griefs, than to hear that this is the commandment of God, and the voice of the bridegroom Christ Jesus, that they should undoubtedly believe that remission of sins, or reconciliation, is given unto them not for their own worthiness, but freely through mercy, for Christ's sake, that the benefit might be certain? Now justification in these sayings of Saint Paul, doth signify remission of sins, or reconciliation, or imputation of righteousness, that is, an excepting of the person. And herein we do not bring in a new found opinion into the Church of God. For the scripture doth set down at large this doctrine touching faith, and Saint Paul doth especially handle this point in some of his epistles: the holy fathers do also teach the same. For so saith Ambrose in his book *De Vocat. Gent.* "If so be that justification, which is by grace, were due unto former merits, so that it should not be a gift of the giver, but a reward of the worker, the redemption by the blood of Christ would grow to

be of small account, and the prerogative of man's works would not yield unto the mercies of God." And of this matter there be many disputations in Saint Augustine; and these are his words: "Forasmuch as by the law God showeth to man his infirmity, that flying unto his mercy by faith he might be saved. For it is said, that he carrieth both the law and mercy in his mouth. The law to convict the proud: and mercy to justify those that are humbled. Therefore the righteousness of God through faith in Christ, is revealed upon all that believe." And the Milevitan Synod writeth: "Is not this sufficiently declared, that the law worketh this, that sin should be known, and so against the victory of sin, men should fly to the mercy of God, which is set forth in his promises, that the promises of God, that is the grace of God, might be sought unto for deliverance, and man might begin to have a righteousness, howbeit not his own, but God's?"

OF GOOD WORKS.

When as we do teach in our churches the most necessary doctrine, and comfort of faith, we join therewith the doctrine of good works, to wit, that obedience unto the law of God is requisite in them that be reconciled. For the gospel preacheth newness of life, according to that saying, "I will put my laws in their hearts:" This new life therefore must be an obedience towards God. The gospel also preacheth repentance, and faith cannot be, but only in them that do repent, because that faith doth comfort the hearts in contrition and in the fears of sin, as Paul saith, "Being justified by faith, we have peace." And of repentance he saith, Rom. vi. "Our old man is crucified, that the body of sin might be abolished, that we might no more serve sin." And Isaiah saith, "Where will the Lord dwell? In a contrite and humble spirit," &c.

Secondly, among good works, the chiefest, and that which is the chiefest worship of God, is faith, which doth bring forth many other virtues, which could never be in men, except their hearts had first received to believe. "How shall they call on him in whom they do not believe?" So long as men's minds are in doubt, whether God heareth them or not, so long as ever they think that God hath rejected them, they do never truly call upon God. But when as once we do acknowledge his mercy through faith, then we fly unto God, we love him, we call upon him, hope in him, look for his help, obey him in afflictions, because we do now know ourselves to be the sons

of God, and that this our sacrifice, that is, our afflictions, doth please God. These services doth faith bring forth. Very well therefore said Ambrose, "Faith is the mother of a good will, and of just dealing." Our adversaries will seem very honorably to set out the doctrine of good works, and yet concerning these spiritual works, to wit, faith and the exercises of faith in prayer, and in all matters, counsels, and dangers of this life, they speak never a word. And indeed none can ever speak well of these exercises if the consciences be left in doubt, and if they know not that God requireth faith as a special worship of his. And when as that huge show of outward works is cast (as a mist) before men's eyes, the minds, especially such as be not well instructed, are led away from beholding these inward exercises. Now it is very requisite, that men should be taught and instructed, concerning these inward works and fruits of the Spirit. For these they be that make a difference between the godly and hypocrites. As for external worship, external ceremonies, and other outward works, the very hypocrites can perform them. But these services and duties belong only to the true Church, true repentance, fear, faith, prayer, &c. These kinds of worship are especially required, and commended in the scripture, Ps. xlix. "Offer unto God the sacrifice of praise:" and, "Call on me in the day of trouble," &c.

Thirdly, by this faith, which doth comfort the heart in repentance, we do receive the Spirit of God, who is given us to be our governor and helper, that we should resist sin and the devil, and more and more acknowledge our own weakness, and that the knowledge and fear of God and faith may increase in us: wherefore our obedience to God and a new life ought to increase in us, as St. Paul saith, "We must be renewed to the knowledge of God," that the new law may be wrought in us, and his image, which hath created us, be renewed, &c.

Fourthly, we teach also how this obedience, which is but begun only and not perfect, doth please God. For in this so great infirmity, and uncleanness of nature, the saints do not satisfy the law of God. The faithful therefore have need of comfort, that they may know how their slender and imperfect obedience doth please God. It doth not please him, as satisfying his law, but because the persons themselves are reconciled and made righteous through Christ, and do believe that their weakness is forgiven them, as Paul teacheth, "There is now no condemnation to them which are in Christ," &c. **AL-**

beit then that this new obedience is far from the perfection of the law, yet it is righteousness, and is worthy of a reward, even because that the persons are reconciled. And thus we must judge of those works, which are indeed highly to be commended, namely, that they be necessary, that they be the service of God, and spiritual sacrifices, and do deserve a reward: Nevertheless this consolation is first to be held touching the person, which is very necessary in the conflict of the conscience, to wit, that we have remission of sins freely by faith, and that the person is just, that is, reconciled, and an heir of eternal life through Christ, and then our obedience doth please God, according to that saying, "Now ye are not under the law, but under grace." For our works may not be set against the wrath and judgment of God. But the terrors of sin and death must be overcome by faith and trust in the Mediator Christ, as it is written, "O death, I will be thy death." And John vi. Christ saith, "This is the will of the Father which sent me, that every one which seeth the son, and believeth in him, should have life everlasting." And St. Paul, "Being justified by faith, we have peace with God." And the Church always prayed, "forgive us our trespasses." And thus do the fathers teach, concerning the weakness of the saints, and concerning faith, Augustine in his exposition of Ps^m xxx. saith, "Deliver me in thy righteousness. For there is a righteousness of God which is made ours, when it is given unto us. But therefore it is called the righteousness of God, lest man should think that he had a righteousness of himself." For, as the apostle Paul saith, "To him that believeth in him that justifieth the wicked, that is, that of a wicked maketh a righteous man: If God should deal by the rule of the law, which is set forth unto us, he must needs be condemned: If God should as it were deal by the rule propounded in the law, whom should he deliver? for he findeth all men to be sinners." So saith Paul: "All have sinned, and stand in need of the glory of God. What is this to stand in need of God's glory? That he should deliver thee, and not thou thyself. For thou canst not deliver thyself: Thou hast need of a Saviour. Why dost thou vaunt thyself? What maketh thee to presume of the law and of righteousness? Seest thou not that which doth fight within thee? Dost thou not hear one that striveth, and confesseth his weakness, and desireth aid in the battle? O miserable man than I am!" &c.

Now it may easily be perceived, how needful this doctrine is for the Church, that men may know that they do not satisfy

the law God and yet may have true comfort, knowing how their imperfect obedience doth please God. This doctrine hath been horribly darkened, and suppressed heretofore by certain fond persuasions, wherein unlearned men have imagined against the authority of the scripture that they can fulfil the law of God, and that they are just through the fulfilling of the law, &c. And that Monks are perfect, and do perform more notable and worthy works than the law doth require. In the mean while there is not a word, how the Mediator Christ is to be apprehended by faith: but they willed man to doubt, or else to trust in his own works. But as touching this obedience, we do teach, that they which commit mortal sins are not just, because God requireth this obedience that we should resist sinful lusts. They then which strive not against them, but obey them, contrary to the commandment of God, and do things against their consciences, they are unrighteous, and do neither retain the Holy Spirit, nor faith, that is, confidence and trust of God's mercy. For confidence, which seeketh remission of sins, cannot so much as be in such as are delighted with their sins, and remain without repentance.

Fifthly, this point is needful also to be taught, by what means men may do good works. We showed a little before how our works do please God. In this place we add how they may be done. Albeit that men by their own strength be able to do outward honest deeds in some sort, and must also perform this civil obedience; yet so long as men are void of faith, they are in the power of the devil, who driveth them to shameful sins, occupieth their minds with wicked and blasphemous opinions, for that is the kingdom and tyranny of the devil. Moreover, nature by itself is weak, and cannot without God's help strengthen itself to the performance of any spiritual works. And for that cause are men taught, that in the gospel the Holy Spirit is promised, who shall aid and govern the minds of them who do repent and believe the gospel. Wherefore in so great infirmity of nature, in the midst of these assaults of Satan, and in all dangers, faith must be exercised in calling upon God, even throughout our whole life, that we may continue always in the faith, and in our obedience towards God. Therefore Zechariah saith, "I will pour forth the Spirit of grace and of prayer upon the house of David, and upon the inhabitants of Jerusalem." He calleth him the Spirit of grace, because the Holy Spirit doth confirm and comfort troubled minds, and beareth record that God is pleased

with us. He calleth him the Spirit of prayer, to the end we should daily exercise our faith in prayer, that by these exercises our faith be confirmed, and a new life grow up and increase in us.

There is no doubt but true virtues are the gifts of God, such as are faith, clearness of judgment in discerning of points of religion, courage of mind, such as is requisite in them which teach and profess the gospel, true care and pains in governing of churches, true humility, not to hunt after preferment, not to be puffed up with popular praise, nor cast down with their disliking and ill will, true charity, &c. These princely virtues Paul calleth God's gifts, Rom. xii. "Having divers gifts, according to the grace that is given us." And of these he saith to the Corinthians, "These things worketh one and the same Spirit, distributing to every one according," &c.

Unto these gifts we must join our exercise, which may both preserve the same and deserve an increase of them according to the saying: "To him that hath shall be given." And it is notably said of Augustine, "Love deserveth an increase of love," to wit, when it is put in use. For good works have rewards, as in this life, so also after this life in the everlasting life. Now because that the Church in this life is subject to the cross, and to the death of the body, therefore many rewards are deferred until the life to come, which though it be undoubtedly bestowed through mercy, for Christ's sake, on those which are justified by the faith of Christ, yet there is also a rewarding of good works, according to that saying, "Your reward is great in heaven." By this it is evident that the doctrine of good works is through the goodness of God purely and truly taught in our churches. How full of obscurity and confusion the doctrine of good works was in former times, all godly minds know full well. There was none that put men in mind of the difference of man's traditions and the law of God: none that taught how good works did please God, in this so great infirmity of ours. To be brief, there was not one word of faith, which is most needful unto remission of sins. But now that these matters be opened and unfolded, godly consciences lay hold of comfort, and of certain hope of salvation, and do understand which is the true worship and service of God, and know how it pleaseth God, and how it doth merit at his hands.

THE MORAVIAN CONFESSION.

ARTICLE IV.

We likewise teach, that we cannot attain to the forgiveness of sins and righteousness before God, through our own merit, work, or satisfaction; but that we obtain pardon of sins and are made righteous before God, by grace, for Christ's sake, through faith, even by believing that Christ hath suffered for us; and that for his sake sin is forgiven us, and righteousness and eternal life bestowed upon us. For it is this faith, which God will account and impute for righteousness before him, as St. Paul saith to the Romans, in the third and fourth chapters.

ARTICLE VI.

We also teach, that such faith shall bring forth good fruits and good works; and that a man must do all those good works which God hath commanded, for God's sake; but must not trust in such works, to merit grace before God thereby: for we receive forgiveness of sins, and righteousness, through faith in Christ, as Christ himself speaks, Luke xvii. "When ye have done all, say, we are unprofitable servants." So also the fathers teach; for Ambrose says: God hath determined that whosoever believeth in Christ shall be saved; and not through works, but only through faith, without merit, have the forgiveness of sins.

ARTICLE XX.

Forasmuch as the doctrine of faith, which is the chief point in Christianity, had for a long time, as it must be acknowledged, not been insisted upon, but merely the doctrine of works, our people have given the following explanation concerning it:

First, that our works are not able to reconcile us to God, and purchase grace, but that this is only effected through faith, when one believes that our sins are forgiven us for Christ's sake; who alone is the Mediator to reconcile us to the Father. Now whoever supposes that he can by works accomplish this, and merit grace, he despises Christ, and seeks a way of his own to God, contrary to the gospel.

This doctrine of faith is openly and clearly treated of by Paul in divers places, particularly in Eph. ii. "By grace are ye saved through faith, and that not of yourselves: It is the gift of God; not of works, lest any man should boast," &c.

And that herein no new sense is introduced, may be demonstrated out of St. Austin, who treats of this point with accuracy, and also thus teacheth: That we through faith in Christ obtain grace, and are justified before God, and not through works, as his book *De Spiritu & Litera* shows throughout.

Now although this doctrine is much despised by inexperienced people, yet it is found that, to tender and alarmed consciences it is very comfortable and wholesome; for the conscience cannot come to rest and peace through works, but only through faith, by which it is enabled firmly to conclude within itself, that for Christ's sake it hath a gracious God, as Paul says, Rom. v. "Being justified by faith, we have peace with God."

Instruction is also given that we do not here speak of such faith which the devils and wicked men have, who believe the history that Christ hath suffered and is risen from the dead. But we speak of true faith, which believes that we through Christ do obtain grace and the forgiveness of sins. And whoever knows that through Christ he hath a gracious God, doth consequently know God, call upon him, and is not without God like the heathen. For the devil and the wicked do not believe this article, (the forgiveness of sin,) and therefore they are at enmity with God, cannot call upon him, hope for no good from him. Wherefore, as we have now shown, the scripture speaketh of faith, and calls not by that name such a knowledge as devils and wicked men have. For concerning faith, it is thus taught, Heb. xi. that faith is not only to know the histories, but to have a confidence towards God of receiving his promise. And St. Austin puts us in mind, that we are to understand that word (faith) in the scripture, to mean so much as confidence towards God, and that he is gracious unto us, and not merely such knowledge of histories as the devils also have.

Further it is taught, that good works shall and must be done; not that any one should trust in them to merit grace thereby, but for God's sake, and to the praise of God: yet faith doth always alone lay hold of grace and forgiveness of sin. And since through faith the Holy Spirit is given, thus also the heart is made fit to do good works. For before that,

as long as it is without the Holy Spirit, it is too weak; and besides, it is in the power of the devil, who impels the poor human nature to many sins; as we see in the philosophers, who undertook to live honestly and unblameably, yet have not accomplished it, but have fallen into many great and open sins. Thus it goes with that man who is without the true faith, and without the Holy Spirit, and governs himself by his own human powers alone.

Wherefore the doctrine of faith is not to be reproached, as if it forbade good works: but rather to be commended, for that it teaches to good works, and offers help, whereby one may attain to good works. For without faith, and without Christ, human nature and ability is far too weak to do good works; as to call upon God, to show patience in suffering, to love one's neighbor, diligently to discharge offices entrusted to us, to be obedient, to avoid evil lusts. Such noble and truly good works cannot be done without the help of Christ, as he himself speaks, John xv. "Without me ye can do nothing."

THE CONFESSION OF SCOTLAND.

OF FAITH IN THE HOLY GHOST.

This faith, and the assurance of the same, proceedeth not from flesh and blood, that is to say, from no natural powers within us, but in the inspiration of the Holy Ghost; whom we confess God, equal with the Father and with the Son, who sanctifieth us, and bringeth us into all verity by his own operation, without whom we should remain for ever enemies to God, and ignorant of his Son Christ Jesus. For of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shineth, nor assent to the will of God when it is revealed, unless the Spirit of the Lord quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will. And so as we confess that God the Father created us, when we were not; as his Son our Lord Jesus redeemed us, when we were enemies to him; so also do we confess, that the Holy Ghost doth sanctify and regenerate us, without all respect of any merit proceeding from us; be it before or be it after our regeneration. To speak this one thing yet in more plain words, as we willingly spoil ourselves of all honor and glory of our own creation

and redemption, so do we also of our regeneration and sanctification: for of ourselves we are not sufficient to think one good thought, but he who hath begun the work in us, is only he that continueth in us the same, to the praise and glory of his undeserved grace.

OF THE CAUSE OF GOOD WORKS.

So that the cause of good works we confess to be not our free will, but the Spirit of our Lord Jesus, who dwelling in our hearts by true faith, bringeth forth such good works as God hath prepared for us to walk in. For this we most boldly affirm, that it is blasphemy to say that Christ abideth in the hearts of such as in whom there is no Spirit of sanctification. And therefore we fear not to affirm that murderers, oppressors, cruel persecutors, adulterers, whoremongers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith, neither any portion of the Spirit of the Lord Jesus, so long as obstinately they continue in their wickedness. For how soon that ever the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of every man, so soon doth he regenerate and renew the same man, so that he beginneth to hate that which before he loved, and beginneth to love that which before he hated. And from thence cometh that continual battle which is betwixt the flesh and the Spirit in God's children; so that the flesh and natural man, according to the own corruption, lusteth for things pleasing and delectable unto itself, grudgeth in adversity, is lifted up in prosperity, and at every moment is prone and ready to offend the majesty of God. But the Spirit of God which giveth witnessing to our spirit that we are the sons of God, maketh us to resist filthy pleasures, and to groan in God's presence for deliverance from this bondage of corruption. And finally, so triumpheth over sin, that it reigneth not in our mortal bodies. This battle have not the carnal men, being destitute of God's Spirit, but do follow and obey sin with greediness, and without repentance, even as the devil and their corrupt lusts do prick them. But the sons of God, as before is said, do fight against sin, do sob and mourn, when they perceive themselves tempted in iniquity: and if they fall, they rise again with unfeigned repentance, and these things they do, not by their own power, but by the power of the Lord Jesus, without whom they were able to do nothing.

WHAT WORKS ARE REPUTED GOOD BEFORE GOD.

We confess and acknowledge, that God hath given to man his holy law, in which not only are forbidden all such works as displease and offend his Godly majesty, but also are commanded, all such as please him, and as he hath promised to reward. And these works be of two sorts. The one are done to the honor of God, the other to the profit of our neighbors, and both have the revealed will of God for their assurance. To have one God, to worship and honor him, to call upon him in all our troubles, to reverence his holy name, to hear his word, to believe the same, to communicate with his holy sacraments, are the works of the first table. To honor father, mother, princes, rulers, and superior powers; to love them, to support them, yea, to obey their charges, (not repugning the commandment of God,) to save the lives of innocents, to repress tyranny, to defend the oppressed, to keep our bodies clean and holy, to live in soberness and temperance, to deal justly with all men, both in word and deed; and finally to repress all appetite of our neighbor's hurt, are the good works of the second table, which are most pleasing and acceptable to God, as those works that are commanded by himself. The contrary whereof is sin, most odious, which always displeaseth him, and provoketh him to anger. As not to call upon him alone when we have need, not to hear his word with reverence, to contemn and despise it, to have or to worship idols, to maintain and defend idolatry, lightly to esteem the reverent name of God, to profane, abuse, or contemn the sacraments of Christ Jesus, to disobey or resist any that God hath placed in authority, (whilst they pass not over the bounds of their office,) to murder, or to consent thereto, to bear hatred, or to suffer innocent blood to be shed, if we may withstand it; and finally, the transgression of any other commandment in the first or second table, we confess, or affirm to be sin, by the which God's hate and displeasure is kindled against the proud and unthankful world. So that good works we affirm to be those only that are done in faith, and at God's commandment, who in his law hath expressed what the things be that please him. And evil works we affirm not only those that expressly are done against God's commandment, but those also that in matters of religion, and in worshipping of God, have no other assurance but the invention and opinion

of man; which God from the beginning hath ever rejected, as by the prophet Isaiah, and by our Master, Christ Jesus, we are taught in these words, "In vain do they worship me, teaching the doctrines and precepts of men."

THE WESTMINSTER CONFESSION.

OF JUSTIFICATION.

1. Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves: it is the gift of God.

2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

OF ADOPTION.

1. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name upon them; receive the spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promise as heirs of everlasting salvation.

OF SANCTIFICATION.

1. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.

OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the minis-

try of the word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

2. By this faith a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, excepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

OF GOOD WORKS.

1. Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of a blind zeal, or upon any pretence of good intention.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much which in duty they are bound to do.

5. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.

6. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblameable and unprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

OF THE PERSEVERANCE OF THE SAINTS.

1. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remain-

ing in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

OF THE ASSURANCE OF GRACE AND SALVATION.

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: So far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin which woundeth the conscience and grieveth the Spirit;

by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: Yet are they never utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are supported from utter despair.

THE SAVOY CONFESSION.

OF JUSTIFICATION.

1. Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves: it is the gift of God.

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but it is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf: yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did from all eternity decree to justify all the elect, and Christ did in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure: and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

OF ADOPTION.

1. All those that are justified, God vouchsafeth in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him as by a father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

OF SANCTIFICATION.

1. They that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified, really and personally, through the same virtue, by his word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in the whole man, yet imperfect in this life, there abide still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.

OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word; by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened.

2. By this faith a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

OF GOOD WORKS.

1. Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

2. These good works done in obedience to God's commandments, are the fruits and evidences of a true and living faith, and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ: and that they may be ena-

bled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, as that they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: and because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblameable and unreproveable in God's sight, but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses, and imperfections.

7. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and to others; yet because they proceed not from an heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God.

OF THE PERSEVERANCE OF THE SAINTS.

1. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends not upon their

own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth also the certainty and infallibility thereof.

3. And though they may through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure, and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through faith unto salvation.

OF THE ASSURANCE OF GRACE AND SALVATION.

1. Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and state of salvation, which hope of theirs shall perish, yet such as truly believe on the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the gospel, and also upon the inward evidence of those graces, unto which promises are made, and on the immediate witness of the Spirit, testifying our adoption, and as a fruit thereof, leaving the heart more humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto: and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart

may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance : so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience and grieveth the Spirit, by some sudden or vehement temptation, by God's withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light, yet are they neither utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

THE LONDON BAPTISTS' CONFESSION.

ARTICLE XXII.

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 excellency of them above all other writings, and all 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 of the power and fulness of the Spirit in his workings and operations; and so are enabled to cast their souls upon this truth thus believed.

ARTICLE XXIII.

All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away ; seeing the gifts of God are without repentance ; so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon ; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power

of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palms of his hands, and their names having been written upon the book of life from all eternity.

ARTICLE XXIV.

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.

ARTICLE XXV.

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.

ARTICLE XXVI.

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.

ARTICLE XXVII.

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

ARTICLE XXVIII.

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 (in the manifestation of it) through faith.

ARTICLE XXIX.

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, whereby 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.

ARTICLE XXX.

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 that 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.

ARTICLE XXXI.

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 lawfully enjoyed by a civil right by them who have no faith.

ARTICLE XXXII.

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.

THE WELCH CALVINISTIC METHODISTS' CONFESSION.

OF JUSTIFICATION.

Justification is an act of the free grace of God, judging and proclaiming man to be righteous, through imputing to him the righteousness of Christ, which is received by the sinner through faith. God manifests his justice, and the honor of his law, as well as his grace and mercy by justifying sinners ; for he justifies them "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, that he might be just, and the justifier of him which believeth in Jesus." The righteousness of Christ, through which sinners are justified, is called the righteousness which is of God by faith. It would be as improper to attribute the righteousness of Christ to faith, as to attribute the light of the sun to the medium through which it is transmitted to us. Justification includes in itself a forgiveness to the transgressor of all his iniquities, so that he shall not die on their account : an exaltation of the person to the favor of God ; and a bestowing on him a lawful right to enjoy never ending happiness. It is called the "justification of life," for the transgressor through its means is made an heir of eternal life.

OF GOOD WORKS.

No works can be good but such as are commanded by God, conformable to his will, springing from a good and righteous principle, performed in faith, and with a pure end in view ; viz. the promotion of the glory of God : for, as it is necessary that the tree be good before the fruit be good, so a sinner must be reconciled to God, united to Christ, and partake of his Spirit, before he can perform any good action. The best actions of the best men are but imperfect, therefore they deserve nothing at the hand of God, nor do they gain salvation for men ; yet they are very necessary, being ordained and commanded of God ; being ornaments to our profession ; being examples to others ; and having a tendency to pull down the ignorance of foolish men. They are always to be performed to the utmost of our might.

THE SENTIMENTS OF PELAGIUS AND SOME OF HIS FOLLOWERS.

Pelagius, in his book *De Natura*, as quoted by Augustine, says, "When it is declared that all have sinned in Adam, it should not be understood of any original sin contracted by their birth, but of imitation." Again, "How can a man be considered guilty by God of that sin which he knows not to be his own? for if it is necessary, it is not his own; but if it is his own, it is voluntary; and if voluntary it can be avoided." In his exposition of the epistle to the Romans, he says, "The opposers of the propagation of sin thus endeavor to impugn the doctrine. The sin of Adam has not injured those not sinning, just as the righteousness of Christ does not profit those not believing: for it is said, that in like manner, yea much more, is salvation by one, than perdition by one. And if baptism cleanses that ancient sin, then they who are born of two baptized persons must be free from that sin; for they could not transmit that to posterity which they no longer possessed themselves. Moreover, they say that if the soul is not by traduction, but the flesh only, then the flesh only is concerned in the propagation of sin, and it alone deserves to be punished; for they allege that it would be altogether unjust that a soul just born should be obliged to bear that ancient sin of Adam, from whom it has not derived its origin. For they allege that it can by no means be conceded that God, who pardons our own sins, should impute to us the sin of another person." Pelagius does not speak here in his own name, but as personating others, whose opinions and arguments he exhibits; for at this time he durst not openly declare his real sentiments. In like manner Cœlestius disseminated the same doctrine, as will be shown below, and also pursued the same insidious policy in propagating his opinions.

Julian, also, in his last work against Augustine, charges this father with holding, "that infants were oppressed with the guilt of no sin of their own, but only with that of another person." Again he says, "whoever is accused of a crime, the charge is made against his conduct, and not against his birth." And in the conclusion, where he recapitulates what he had written, he says, "Therefore we conclude that the triune God should be adored as most just; and it has been

made to appear most irrefragably, that the sin of another never can be imputed by him to little children." And a little afterwards, "Hence that is evident, which we defend as most reasonable, that no one is born in sin, and that God never judges men to be guilty on account of their birth." Again, "Children, inasmuch as they are children, never can be guilty, until they have done something by their own proper will." And as the ground on which the doctrine of communicated guilt was held was a certain natural conjunction of the parties, by reason of which Paul declares that we sinned in Adam, therefore they used their utmost exertion to elude the force of this argument. Julian reasons thus, "If there was no such thing as one man imitating another, and the apostle had declared that all had sinned in Adam, yet this mode of speaking might be defended by scripture use: for Christ called the devil a father, although he is incapable of generation: so the apostle, in describing how the first man was imitated by those who came after him, might without impropriety use such language as that before cited." And again, "The apostle Paul gave no occasion to error, and said nothing improper, when he declared that the first man was a sinner, and that his example was imitated by those who followed him." "By one man sin entered into the world: but one man was sufficient to furnish an example which all might imitate." "He speaks of one, that he might teach that the communication of sin was by imitation, not by generation." "Which sin, although it did not become a part of our nature, was, however, the pattern of all sin; and hence, although it is not chargeable on men in consequence of their birth, is by reason of their imitation of it." Prosper, in his epistle to Demetrius, expresses the opinion thus, "The sin of Adam hurts his posterity by its example, but not by natural communication."

These opinions were rejected and firmly opposed by the orthodox. Jerome, at the close of his third book against the Pelagians, writes thus, "If it be objected that it is said there are some who have not sinned, it is to be understood that they did not actually commit the sin of which Adam was guilty by transgressing the commandment of God in paradise, but all men are held to be guilty, either in consequence of the sin of Adam, their ancient progenitor, or by their own personal act. The infant, by the engagement of his parent in baptism, is released: and he who has arrived at years of understanding is delivered; both by another's engagement and his own, namely, by the blood of Christ. And let it not be

supposed that I understood this in a heretical sense, for the blessed martyr Cyprian, in the letter which he wrote to Tidus the bishop concerning the baptism of infants, says, "how much more ought infants not to be debarred from baptism, who being recently born have committed no sin, unless that by their carnal birth from Adam they have contracted the contagion of that ancient death in their first nativity. They ought, therefore, more readily to be admitted to receive the remission of sins, since that which is forgiven them is not their own sin, but that of another." Augustine also strenuously opposed this opinion of the Pelagians in all his writings, "For" says he, "we were all in that one man, when he, being one, corrupted us all." *De Civ. Dei. lib. xiii. c. 14.* And in *lib. i. c. 10*, of his *Retractions*, he says, "The opinion which I delivered, that sin injures no nature but that in which it is committed, the Pelagians apply to the support of their own doctrine, that little children cannot be hurt by the sin of another, but only by their own; not considering that, as they belong to human nature, which has contracted original sin, for human nature sinned in our first parents, it is true, therefore, that no sins hurt human nature but its own." Orosius, in his apology for free will, says, "all have sinned and come short of the glory of God, either in Adam or in their own proper persons: the universal mass, therefore, is obnoxious to punishment. And if the punishment of condemnation due to all should be inflicted, certainly it is not unjustly inflicted." In like manner, the writer of the book entitled *Hypognosticon* says, "truly then the sin of Adam hurt him alone while he was alone, and Eve his wife; but in them we were all included, because they were the nature of the whole human race, which is one in all of us, for we partake of their nature."

What has been brought forward relates to the imputation of the first sin. Let us next inquire what was the Pelagian doctrine respecting the communication of its stain or pollution. Pelagius, in his book *De Natura*, says, "first it is disputed concerning this, whether our nature is debilitated and deteriorated by sin. And here, in my opinion, the first inquiry ought to be, what is sin? Is it a substance, or is it a mere name devoid of substance; not a thing, not an existence, not a body, nor any thing else (which has a separate existence) but an act; and if this is its nature, as I believe it is, how could that which is devoid of substance debilitate or change human nature?" And in his book *Concerning Free Will*, "every thing, good or evil, praise worthy or censurable, which we

possess, did not originate with us, but is done by us: for we are born capable both of good and evil, but not in possession these qualities; for in our birth we are equally destitute of virtue and vice; and previously to moral agency, there is nothing in man but that which God created in him."

Cœlestius held previously the same doctrine. Augustine testifies that he held and taught "that the sin of Adam hurt himself alone, and that infants are born in that state in which Adam was before he sinned." Julian maintained the same doctrine, which he repeatedly expresses and pertinaciously defends: "human nature," says he, "in the time of our being born, is rich in the gift of innocence." Again, "even if the devil should create men, they would be free from all evil in their origin; and so now they cannot be born in sin, because no one can help being born, nor can it be just to demand from any one, what is to him altogether impossible." The same says, "there is no sin in the condition of our nature." And "nobody is born with sin; but our free will is so entirely unimpaired, that before the exercise of our own proper will, nature in every one is free from every taint." Hence Prosper, in his *Chronicon* for the year 414, has this remark: "about this time Pelagius the Briton published his doctrine, that the sin of Adam injured himself alone, and did not affect his posterity; and that all infants are born as free from sin as Adam was before his transgression." It cannot be a matter of surprise that the Pelagians held that Adam's posterity inherited from him a corrupt nature, when they did not believe that his own nature was deteriorated by sinning. Julian, therefore, says, "a man's natural state is not changed by sinning, but he becomes guilty and the subject of demerit; for it is of the very essence of free will that the man should have it in his power as much to cease from sinning as to deviate from the path of rectitude."

In opposition to these opinions, the doctors of the catholic church held, that all the posterity of Adam were now destitute of original righteousness, with which he was endowed, and hence proceeds an inordinate exercise of all the powers of the mind, which is called the fuel of sin, the law in the members, concupiscence, &c.

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