



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

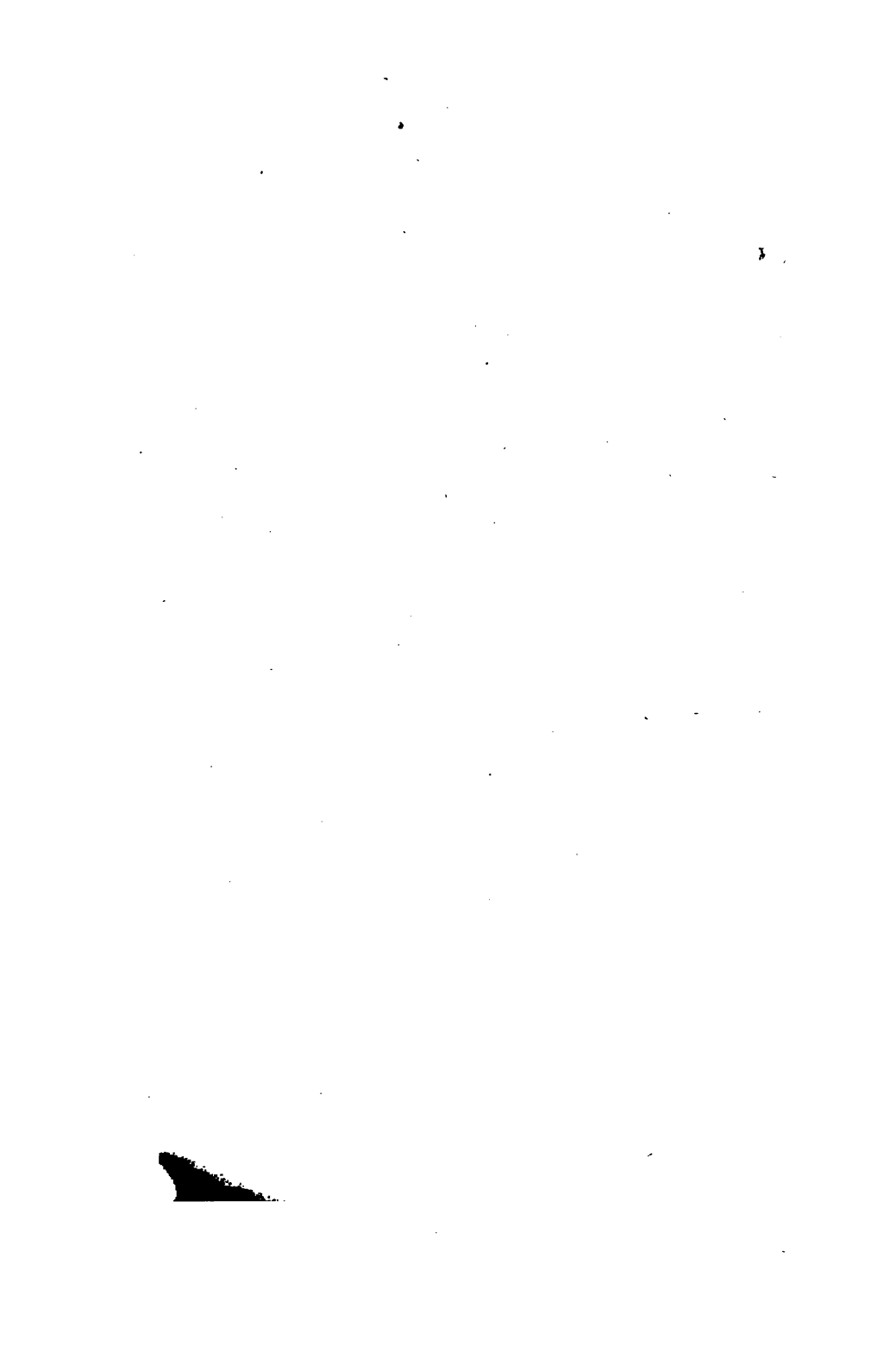
The image shows a close-up of a book's endpaper or cover. The main area is covered in marbled paper with a dense, repeating pattern of small, interlocking, teardrop or 'combed' shapes. The colors in the pattern are primarily dark brown, cream, and a muted blue-grey. The pattern is oriented vertically. On the left side, there is a dark, possibly black, vertical strip, likely part of the book's binding or spine. In the bottom left corner, on a dark rectangular label, the number '110.' is printed in a gold-colored serif font.

110.



600101877U





THE
TESTIMONY

Of a Number of

NEW ENGLAND-*Ministers*

Met at BOSTON *Sept. 25. 1745.*

Professing

The ancient Faith of these Churches ;

Inviting

Others who hold it, to unite in professing
and maintaining the same ;

Reciting and Recommending

An excellent ACT concerning *Preaching*
lately made by the *General Assembly*
of the *Church of SCOTLAND.*

Jude iii. *It was needful to write unto you and exhort you, that ye should earnestly contend for THE FAITH, which was once delivered to the Saints.*

Mat. x. 32. *Whosoever therefore shall confess ME before Men, him will I confess also before MY FATHER, which is in Heaven.*

B O S T O N : N. E.

Printed and Sold by S. KNEELAND and T. GREEN in
Queen-street over against the Prison, and J. WINTER
in Union-street near the Town-Deck. 1745.

110. f. 19.





The TESTIMONY &c.

S it is a great Satisfaction to us that the most of us join'd with many worthy Ministers in their Assembly met on Purpose at *Boston*, July 7. 1743, in yielding to the sovereign GOD thro' CHRIST the Glory due to his Power and Grace for the late extraordinary Work of HIS SPIRIT in diverse Parts of the Land ; in *awakening Multitudes to a deep Concern about their eternal Salvation, carrying on the Convictions of Sin, Righteousness and Judgment in great Numbers, to the scriptural and charitable Marks of true Conversion, as well as reviving the Power of Godliness in many who were accounted the regenerate Children of God before* : --- So we yet rejoyce that we have farther Occasion to Praise him for the *continued Evidence* of the Grace of Christ in the most of those we are acquainted with, whom from the Marks laid down in Scripture we look'd upon to be converted, and that the *Liveliness of Piety* remains in many. For *these* there is also due a Return of Glory to God : and in Imitation of the pious Examples of the Saints in Scripture, we would earnestly call on Them, Ourselves, and Others, to yield it to Him.

But as in the *Prophets and Apostles Days*, in the later Days of the *Reformers in Europe*, and in all other Times of the extraordinary Influence of the Spirit of God and Revival of Piety, whether of a larger or less Extent ; they have been but of a *short Duration* ; the Impressions

on many have been ineffectual to true Conversion, their Goodness has been like *Ephraim's* of old, *as the Morning Cloud and early Dew, which have quickly pass'd away*; yea, the DIVINE SPIRIT being slighted, he has withdrawn his Influence more than before, and given them up to a greater Blindness and Hardness than ever; yea the most flourishing Churches in Piety have soon lost their vigorous Love to Christ like the Church of *Ephesus*, and declined to such an hateful Lukewarmness of Religion, like that of *Laodicea*, as to be on the Point of being utterly rejected:--- So we have in our lively Times been fearful of the *like Decay and Withdraw*, and gave Warning of them; and answerable to our Apprehensions, they seem to be awfully coming to pass, and are to be deeply lamented.

And tho' in *Seasons of extraordinary Revivals*, as in the *Apostles and Reformers Days*, there were *many Disorders and Errors* among professing Christians; and no other cou'd be expected among us on the like Occasion, which have been openly and repeatedly testified against by many of the Friends of this Revival in diverse Parts of the Land: yet upon Observation of the several Churches we respectively belong to, we cannot but also testify, that Disorders and Errors have been both multiplied and magnified by unfriendly Reporters, much more than they really were where there were any, but in many of our Churches there were none at all; and *the Work of the HOLY SPIRIT* in our Churches, *as above described*, has been grievously misrepresented and defamed, his genuine Operations overlooked or perverted, He has been denied of his deserved Glory for them; but the *Infirmities and Corruptions* of Men, permitted of the righteous God as usual to mingle with them, have been represented as *the Work itself*, and then under *their Name* this divine Transaction awfully set at nought, as has also been usual in other Revivals, to the Reproach of the World.

Among other Abuses it has been represented as if *such mischievous Errors as these were prevailing among the*

the *Subjects* of *this Revival* in *these Churches*, viz (1) That sanctifying Grace in a Minister is necessary to render the Administration of Gospel Ordinances valid. (2) That unconverted Ministers are incapable to be Instruments of converting People. (3) That Sanctification, [i. e. as described in the Assembly's shorter Catechism] is no Evidence of Justification. (4) That an unconverted Man ought not to pray. [5] That Assurance is essential to saving Faith, so that whoever savingly believes is certain of it and not in Darkness or Doubt about it. [6] That they slight the inspired Scriptures as a perfect Rule of Faith and Duty. [7] That they may leave the Scriptures and follow Impulses, Dreams & Trances. And [8] That Good Works are vilified or slighted by them. For we can find but few in our Churches and in many of our Churches none at all holding any of *these* or any other *Familistical* † or *Antinomian* || Errors, which we testify against. But have the Pleasure to see them more strongly believing and more highly esteeming *the Bible* than ever ; that they only style *our good Works* as the Scriptures do --- *filthy Rags*, consider'd as *a Righteousness to justify* us in the Sight of the most holy God ; and that the *Matter of their Faith* is the same as they have been all along instructed in from the Scripture Truths laid down in the *Westminster Assembly's shorter Catechism* ; which has been generally receiv'd & taught in the Churches of *New-England* from it's first Publica-

† *Familistical*--- From a *Sett* who called themselves *the Family of Love* : which denied the Scripture to be a Rule of Faith and Life, and that there is any Hell or Heaven but in us ; and held that the Regenerate do not Sin, and that Grace within them is CHRIST himself &c.

|| *Antinomian* --- i. e. *Against the Law* --- a *Sett* who deny the moral Law to be a Rule of Life to Believers ; and hold Justification from Eternity, that GOD sees no Sin in his People, nor afflicts them for it, that Believers must not look at Grace within them or take any Comfort from the Evidence of it, and that Sanctification is no Evidence of Justification &c.

tion

tion for about these *Hundred Years* : which is therefore *the System* of Scripture Doctrine most generally and clearly declarative of *the Faith* of the *New-England Churches* ; which Doctrines are very dear to *the Subjects* of this Revival in our own, being made more dear by the happy Experience of their Power and Influence ; and we wish were as dear to those who equally reproach their Persons as their Creeds and Confessions of the glorious Truths of the Gospel : and *which excellent Confessions* we are grieved to see even Publickly reviled among us.

And as the *Encouragers* of *this Revival*, among whom we apprehend Ourselves included, are injuriously charged with departing from the *ancient Faith* of *these Churches* ; and as God in his Word requires us to make a *publick Profession* of our *Faith*, and *let the World know* that *we hold it fast continually* ; as this is the Duty, Right and Liberty of every Christian, especially of every *Minister* ; and we conceive no Season can be more suitable than when we *enter the Ministry*, or are after *represented as Erroneous*, or when there are *jealousies* among the People that many Ministers have left the ancient Faith ; as a *meer Profession* of our *Faith* in CHRIST in general is no Declaration of what we really believe, inasmuch as some who profess Him believe Him not to be GOD, others not to be *Man*, some that He is only GOD, some that He is only *Man*, and it may be some that He was only a *meer Apparition* ; * yea as a late noted Writer † has in his own Example shown us, that a *meer Profession* of our *Belief* of THE SCRIPTURE is no Declaration of our real Belief at all, inasmuch as we may believe it *not* to be a *real History*, but a *meer Allegory* : Therefore we cannot but judge that every *Christian*, and especially every *Minister*, ought honestly and openly to make such a *definitive Profession* of *their Faith* in CHRIST and the SCRIPTURE, as the World may know what they really mean or would be understood to mean thereby. And

* As the *Muniches* and *Marcionites*. † *Woolsten*.

as our *Fathers* made a *publick Confession* of their *Faith* in their *Day*, and recommended it to us their *Posterity* ; we cannot but judge Ourselves as *Now* called both by God and Man, and even obliged by Those who write and speak against us, to make such a *Publick Profession* of our own *Faith* to the World : and in particular openly and freely to DECLARE, that we have not departed from the ancient *Faith* of these Churches ; but heartily adhere to the same ; and look upon the said *Westminster Assembly's shorter Catechism* and the famous *Confession of Faith* agreed on by our venerable *Synod* of 1680 (which *Confession* for the refreshing our Memory we have diligently read over at this Meeting) as most valuable Summaries of Christian Doctrine, excellently expressing the Mind and Will of GOD as reveal'd in the *Holy Scriptures* the only infallible Rule of Faith and Practice : and which *Confession* we wish to be reprinted and dispersed speedily for the publick Benefit, and would earnestly recommend both to Preachers and People, both of this and future Generations.

We cannot but also observe that the *principal Means* of the late *Revival* were the *more than ordinary preaching* up such *Scripture* and most important *Doctrines* as these—viz. The All-seeing Eye, Purity, Justice, Truth, Power, Majesty and Sovereignty of God : the Spirituality, Holiness, Extent and Strictness of his Law : our original Sin, Guilt, Depravity and Corruption by the Fall ; including a miserable Ignorance of God & Enmity against Him, our predominant and constant Bent to Sin and Creatures above Him, our Impotence and Aversion to return to Him : our innumerable and heinous actual Offences ; and thereby our horrid aggravated Guilt Pollution and Odiousness in his Eyes : His dreadful and efficacious Wrath and Curse upon us : the Necessity that his Law should be fulfilled, his Justice satisfied, the Honour of his Holiness, Authority and Truth maintained in his Conduct towards us ; our utter Impotence to help our selves ; and our continual Hazard of being
sent

sent into endless Misery : the astonishing Displays of the absolute Wisdom and Grace of God in contriving and providing for our Redemption : the Divinity, Mediation, perfect Holiness, Obedience, Sacrifice, Merits, Satisfaction, Purchase and Grace of CHRIST : the Nature and Necessity of Regeneration to the holy Image of God by the supernatural Operation of the DIVINE SPIRIT ; with the various Parts of his Office in enlightening our Minds, awakening our Consciences, wounding, breaking, humbling, subduing and changing our Hearts, infusing his saving Graces, exciting and helping us in the Exercise of them, and in all Obedience, witnessing with our Spirits that we are the Children of God, and raising his Consolations and Joys in us : the Difference between his saving Graces and merely moral Virtues without Sanctification, whereby Multitudes are deceived to their eternal Ruin : In special, the Nature and Necessity of receiving Christ, so as to be actually united to Him and have intire and everlasting Interest in Him ; to be forthwith justified by his imputed Righteousness, adopted into the Number of the Children of God, intitled to all their Priviledges assured in the Covenant of Grace, have CHRIST as our mediatorial and vital Head of all Good, with his constant dwelling & acting by his Spirit in us : and then in continual Acts of Faith deriving from Him fresh Supplies of spiritual Liveliness & Comfort, as also Light and Strength for every Duty and to carry on our Sanctification : the Nature of Gospel Obedience & Holiness, and their Necessity, not as the Matter of our Justification, but as the Fruit and Evidence of justifying Faith, and to glorify God and enjoy Him the principal End both of our Creation and Redemption : and lastly, the Sovereignty of the Grace of God in this whole Transaction, from its Original in the Decree of Election to its Consummation in Glory.

And as the *more than ordinary Preaching up these great Truths* of reveal'd Religion and experimental Piety, being the same which were so successfully preached by
the

the first found and pious *Fathers* of *New England*, have been the *principal Means* of the late *Revival*; we are sorry to see, that under the Name of *New Light*, many of the *Preachers* of these most important Truths, and especially those which concern the *Office* and *Operation* of the *SPIRIT of Grace* in bringing lost and perishing Souls to Christ, are by many run down and ridicul'd; as those our pious *Forefathers* were in their Day, under the same or alike reproachful Terms, by many on the other Side of the Water; and *they* who *Preach* the *same Truths* of the Gospel and experimental Piety as those great Divines, *Hooker, Cotton, Shepard, Goodwin, Owen, Flavel, the Mayners, Willard, Stoddard*, are represented by some as *New Light, Entbusiastical* or *Antinomian Preachers*: whereby the awful Danger grows of banishing even the *Faith* of the *glorious Office* of THAT DIVINE AGENT in the Work of Conviction, Conversion, Sanctification and Comfort, first out of our Pulpits, and then out of the Land. Yea, to so deplorable a Pass have some Traducers of this Revival brought us, that if any of the young Generation begin to leave off their Cursing, Swearing, immoderate Drinking, obscene Discourse, grow concern'd for their Souls, and repair to the Word; they are immediately branded and vilified by their vain Companions with the Name of *New-Lights*, and Efforts are made to laugh them out of their serious Concern for their Souls and Eternity; which we fear has been the ruinous Case of many.

In such an awful Scituation of Things as this, we cannot but apprehend that the DIVINE HEAD of the Church now loudly calls *us*, and *all others* who seriously believe & are deeply concerned for *those great Truths of the Gospel* as collected in the abovesaid *Catechism & Confession of Faith*, with the Interest of *vital Piety*; --- without imposing in the least on Others, or assuming any Authority over the Conscience of any, which we utterly abhor as directly contrary to the very Nature of Religion itself; --- *To unite our Resolutions & Endeavours*, by all proper

B

Means

Means consistent with Liberty of Conscience, to maintain, encourage and promote *the same*.

And as in the *doctrinal Truths* of the Gospel, the *New England Churches* have always happily agreed with the reformed and renowned *Church of Scotland*; we cannot but on this Occasion testify our high and hearty Approbation of the *doctrinal Part* of that excellent & famous ACT of their General Assembly concerning *Preaching* made in 1736; which is as follows---

‘ VII. ACT concerning *Preaching*.

‘ *Edinburgh, May 21. 1736. Sess. 8.*

‘ **T**HE General Assembly being moved with Zeal for
 ‘ *the Honour of God and our Lord Jesus Christ,*
 ‘ *especially at a Time when the Christian Revelation is*
 ‘ *openly impugned, and Infidelity, Deism, and other Errors*
 ‘ *do so much prevail: They do hereby recommend to all*
 ‘ *Ministers and Preachers, seriously to consider & observe*
 ‘ *the Directory of this Church concerning the Preaching of*
 ‘ *the Word, which is approved by the General Assembly 1645:*
 ‘ *And in particular, that they be careful to warn their*
 ‘ *Hearers against any Thing tending to Atheism, (1)*
 ‘ *Deism (2), Arianism (3), Socinianism (4), Arminia-*
 ‘ *nism (5), Bourignianism (6), Popery (7), Superstition*
 ‘ *(8), Antinomianism (9), || or any other Errors: & that in*
 ‘ *their Sermons they insist frequently upon the Truth, Necessity*
 ‘ *and Excellency of supernatural Revelation; the supreme*
 ‘ *Deity of the SON & HOLY GHOST as well as of the FA-*
 ‘ *THER; together with the Oneness of the GODHEAD, our*
 ‘ *sinful and lost Estate by Nature, the Necessity of super-*
 ‘ *natural Grace, and of Faith in the Righteousness of Christ,*
 ‘ *without which the best Works cannot please God: and*
 ‘ *that they make it the great Scope of their Sermons, to lead*
 ‘ *Sinners from a Covenant of Works to a Covenant of*
 ‘ *Grace for Life and Salvation, and from Sin and Self to*
 ‘ *precious CHRIST.*

|| See the *Explication* of these Terms in the APPENDIX.

And the General Assembly recommends to all who
 Preach the Gospel, when they handle the Doctrines of
 God's redeeming Love, and of his free Grace in the
 Justification and Salvation of Sinners, the Blessings of
 the Redeemer's Purchase, and Privileges of the new
 and better Covenant ; to study to manage these Subjects,
 so as to lead their Hearers to an Abhorrence of Sin, the
 Love of God and our Neighbours, and the Practice of
 universal Holiness ; seeing it is one great End of the
 Gospel, to destroy the Works of the Devil, and to teach
 Men to live soberly, righteously and godly in this present
 World. Upon which Account, it is incumbent on all who
 preach the Gospel, to insist not only on the Necessity and
 Excellency of Faith in Jesus Christ for Salvation, but
 also upon the Necessity of Repentance for Sin, and Reformation from it ; and to press the Practice of all moral
 Duties, both with respect to the first and second Table of
 the Law, as indispensably necessary, in Obedience to
 God's Command, to testify our Gratitude to Him, to
 evidence the sincerity of our Faith, and for the Benefit of
 humane Society, the adorning the Profession of Religion,
 and making us meet for eternal Life, seeing without
 Holiness no Man can see the Lord.

And the Assembly do seriously recommend to all Ministers and Preachers of the Gospel, that in pressing moral
 Duties, or Obedience to the Law, they shew the Nature
 and Excellency of Gospel Holiness, and enforce Conformity to the moral Law both in Heart and Life, not from
 Principles of Reason only, but also and more especially
 of Revelation. And, in order to attain thereto, it is
 necessary to shew Men the Corruption and Depravity of
 humane Nature by their Fall in Adam, their natural
 Impotence for and Aversion to what is spiritually Good ;
 and to lead them to the true and only Source of all Grace
 and Holiness, viz. Union with CHRIST, by the Holy
 SPIRIT's working Faith in us, and renewing us more
 and more after the Image of God : And to let their
 Hearers know that they must first be grafted into

' Christ as their Root, before their Fruit can be savoury
 ' unto God ; that they must have a new Principle to ani-
 ' mate, and a new End to direct them, before their Actions
 ' become gracious and acceptable in the Sight of God :
 ' And that they teach them the Necessity of living by Faith
 ' on the Son of God, in a constant Looking to and Depen-
 ' dence on Him, as the great Author of all gracious In-
 ' fluences, for the Performance of every Duty : And withal,
 ' that after their best Performances and Attainments, they
 ' must count them but Loss and Dung in Point of Justifi-
 ' cation before God ; and make it their great Desire only
 ' to be found in Christ and his Righteousness.

' And that Ministers, in the Application of their Ser-
 ' mons, do endeavour rightly to divide the Word of Truth,
 ' speaking distinctly to such various Cases of the Converted
 ' and Unconverted, as arise natively from the Subjects
 ' they have been handling : And that in the whole of their
 ' Discourses, they take care to suit themselves to the Capa-
 ' city of their Hearers, as to Matter, Method and Ex-
 ' pression, and to the prevailing Sins of the Time and Place,
 ' with all prudent and zealous Freedom and Plainness : As
 ' also that they make Gospel Subjects their main Theme
 ' and Study, and press with all Earnestness the Practice
 ' of moral Duties in a Gospel Manner : And that they
 ' forbear delivering any Thing in Publick that may tend
 ' more to Amusement than Edification ; and beware of
 ' bringing into their Sermons and publick Discourses
 ' Matters of doubtful Disputation, which tend to gender
 ' Strife rather than to promote the Edification of Christians.
 ' And the Assembly exhort all to study to maintain the
 ' Unity of the Spirit in the Bond of Peace.

' And finally, the General Assembly recommends to all
 ' Professors of Divinity, to use their best Endeavours to
 ' have the Students under their Care, well acquainted with
 ' the true Method of Preaching the Gospel, as above di-
 ' rected : And that Presbyteries at their privy Censures
 ' inquire concerning the Observation of this Act.'

Thus far that excellent Act.

And

And as we are perswaded *this Sort of Preaching* is agreeable to the main Design and Spirit of the Gospel ; we cannot but apprehend *this* to be *the most seasonable Time* to recommend it, as the most likely way of guarding from all Kinds of Errors and Extrems on the Left Hand and Right ; in particular the *Socinian, Antinomian, and Arminian* ; and of preserving both Truth and Piety with us ; and earnestly wish that *those great Gospel Truths*, and *this evangelical Way of Preaching* were universally encouraged and promoted both by Ministers and People.

And as these are our serious Sentiments, Resolutions and Desires, as to the *Doctrines of the Gospel* ; we wou'd freely & earnestly invite *all other Ministers*, who heartily approve them, to unite with us in expressing their *Approbation of the same*, both *Those who are in the same Apprehension* with us in the late Revival and *Those who are not* ; together with *their Resolutions* by the Grace of God to maintain and promote the said important Truths and Power of Godliness.

Upon the whole ; as in all that has been said, we are far from imposing our Sentiments on others, as if we intended to exclude them from our Communion or Charity ; so we are equally grieved to find some endeavouring to pervert our Design, as if we aim'd at making *new Creeds* or Tests of Communion, and others suffering themselves to be impos'd upon by such an Abuse, which we trust they will be delivered from by this Declaration. And as we apprehend, this Land is yet bless'd with as excellent a *Ministry*, for Learning, Soundness and Piety in general as any on Earth ; we have Reason to fear there are *groundless Separations* from some, very offensive to Christ, dishonourable to his holy Religion and its late Revival among us : And we earnestly wish that all of every Party would with Self-jealousy search their Hearts and Ways, humble themselves, turn to the Lord, and do their utmost to remove this and every other Scandal. We would also earnestly beg the dear People

People of God, to beware of Separation and Alienation from *Ministers* as if they were not *pious* or *orthodox* merely because they are not in the same Sentiments with us in Respect to the late Revival, or see not Light to join with us in this Declaration ; but exercise Charity towards them, without Prejudice hear them, and bear with their different Sentiments about those Matters, as every Christian ought, for the Honour of Christ and his Religion. And with Regard to *such Ministers*, we here take Occasion to declare our selves ready to join with them in any just Measures which may have a probable Tendency to promote the Kingdom of God our Saviour.

We conclude with Recommending the following Texts of Scripture to the serious Consideration both of Ministers and People on this Occasion.

Heb. x. 23. *Let us hold fast the Profession of our Faith without wavering.*

Rev. iii. 3, 11. *Remember therefore how thou hast received and heard, and hold fast, and repent : Behold I come quickly ! hold that fast which thou hast, that no Man take thy Crown.*

Col. iii. 12---14. *Put on Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering ; forbearing one another, and forgiving one another : If any Man have a Quarrel against any ; even as CHRIST forgave you, so also do ye : And above all Things, put on Charity, which is the Bond of Perfection.*

1 Pet. iii. 8, 9. *Be ye all of one Mind, having Compassion one of another ; Love as Brethren, be pitiful, be courteous : not rendring Evil for Evil, or Railing for Railing ; but contrariwise, Blessing.*

Mat. v. 44, 45. *Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that you may be the Children of your FATHER which is in Heaven.*

2 Pet. iii. 17, 18. *Ye therefore Beloved, seeing ye know these Things before, beware lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness : But grow in Grace and in the Knowledge of our Lord and Saviour JESUS CHRIST : To Him be Glory both now and for ever, AMEN.*

Pastors

Pastors ----- of ----- Churches.

| | |
|-------------------------------|----------------------------------|
| John White, ----- | first in <i>Glocester</i> . |
| Thomas Prince, | South in <i>Boston</i> . |
| John Webb, | New North in <i>Boston</i> . |
| John Rogers, <i>jun.</i> | second in <i>Kittery</i> . |
| Joshua' Gee, | North in <i>Boston</i> . |
| James Bayley, | second in <i>Weymouth</i> . |
| Nathanael Leonard, | first in <i>Plimouth</i> . |
| Nathanael Rogers, | first in <i>Ipswich</i> . |
| John Owen, | 1st in <i>Groton</i> Connecticut |
| William Hobby, | first in <i>Reading</i> . |
| Jonathan Parker, | first in <i>Plimpton</i> . |
| Jedidiah Jewet, | first in <i>Rowley</i> . |
| John Cotton, | in <i>Hallifax</i> . |
| Phineas Hemenway, | in <i>Townshend</i> . |
| Daniel Bliss, | first in <i>Concord</i> . |
| John Porter, | fourth in <i>Bridgewater</i> . |
| Jonathan Ellis, | second in <i>Plimouth</i> . |
| Josiah Crocker, | first in <i>Taunton</i> . |
| John Rogers, <i>tertius</i> . | fourth in <i>Glocester</i> . |
| Silvanus Conant, | first in <i>Middleborough</i> . |

WE whose Names are underwritten having perused
the above TESTIMONY ; Do heartily approve
and recommend the same,

Pastors ----- of ----- Churches.

| | |
|-------------------|--------------------------------|
| Othniel Campbell, | second in <i>Plimpton</i> . |
| John Shaw, | second in <i>Bridgewater</i> . |
| David Goddard, | first in <i>Liecester</i> . |
| Ivory Hovey, | second in <i>Rocheſter</i> . |

Rom. i. 16. *For I am not ashamed of the Gospel of CHRIST :
For it is the Power of GOD unto Salvation to every one that
believeth.*



A P P E N D I X.

AS *Divines*, as well as *Teachers* in all other Sciences, in order to a more *comprehensive* Way of speaking and writing, are obliged frequently to use *many Terms* which comprehend *many Ideas* that are commonly known among them ; and as the *General Assembly* of the *Church* of SCOTLAND have accordingly made use of several such in THEIR ACT above-recited : it is at the Desire of the *Ministers* who bear this Testimony, that for the Information of the *People* in general, there is here added some Explication of several Terms therein expressed ; and this in Order as they lie in THE ACT, as follows----

- (1) *Atheism* --- From *Atheists* : who deny the Being or Perfections of GOD, or his Creation or Providence.
- (2) *Deism* --- From *Deists* : who tho' they believe the DEITY, yet deny the BIBLE to be given by divine Inspiration.
- (3) *Arianism* --- From *Arius* an *Egyptian* : who denied the DIVINE WORD and SPIRIT to be of the same Nature, Substance or Essence with the FATHER, and held the Divine SON and SPIRIT to be created Beings.
- (4) *Socinianism* --- From *Socinus* an *Italian* : who denied GOD's Omniscience, the Deity of the SON and HOLY GHOST, original Sin, Election, the Satisfaction of CHRIST, the Imputation of his Righteousness to our Justification, the Operation of the HOLY SPIRIT in our Regeneration ; and held that we must believe nothing but what our shallow and depraved Reason comprehends, &c.
- (5) *Arminianism* --- From *Arminius* a *Dutchman* : A System which holds
 - I. That the Will of God to save such as believe and persevere in Faith and Obedience is the whole Decree of Election to Salvation : that there is one Election to Faith, another to Salvation ; so that Election to justifying Faith may be without peremptory Election to Salvation : that the good Pleasure and Purpose of God whereof the Scripture makes mention in the Doctrine of Election, doth not consist herein.

that

that GOD did elect some certain Men rather than others ; but in this, that GOD from among all possible Conditions, did chuse as a *Condition* to Salvation, the *Act of Faith* in it self ignoble, and the *imperfect Obedience of Faith*, and was graciously pleas'd to repute it for *perfect Obedience*, and account it worthy of the Reward of everlasting Life : That peremptory Election of singular Persons is made by Reason of *foreseen persevering Faith, Repentance, Sanctity, and Godliness* : that some who were elected *may* and *do* for ever perish : and that in this Life there is no Fruit, no Sense, *no Certainty* of immutable Election unto Glory.

II. That GOD the FATHER ordain'd his SON to the Death of the Cross, without any certain & determinate Counsel of saving any particular Man expressly : That CHRIST by his Satisfaction did not certainly merit for any Man *Salvation* and *Faith* ; but only purchased to his FATHER a Power or plenary Good-will of treating a new with Mankind, and of prescribing them what new Conditions he pleased, the Performance of which Conditions should depend on *Man's free Will* ; and that therefore it might fall out that either no Man or every Man might fulfill them : That the *New Covenant of Grace* which GOD the FATHER, by the Mediation of CHRIST's Death, made with Men, doth not consist herein, viz. that we are justified before GOD and saved by *Faith*, as it apprehends the Merit of CHRIST ; but herein, viz. that the Exaction of perfect legal Obedience being abrogated, GOD reputes *Faith itself* and the *imperfect Obedience of Faith* for *perfect Obedience* of the Law, and graciously thinks it worthy of the Reward of eternal Life : That all Men are received into the State of Reconciliation and Grace of the Covenant ; so that no Body shall be condemn'd for *Original Sin*, nor in Respect of it be liable to Death or Damnation, but are all acquitted from the Guilt of that Sin : And whereas some, rather than others, are made Partakers of Forgiveness of Sins and Life eternal ; that this Diversity depends on *their own Free-Will* applying itself to Grace indifferently offered, but not upon the *singular Gift of Mercy* effectually working in *them* rather than *others*, that they may apply this Grace unto themselves.

III. That *Original Sin* is not of itself sufficient for the condemning all Mankind, or deserving temporal and eternal Punishment : That *the Will* of Man was never corrupted, but only encumbered by the Darkness of the *Understanding* and

and Unruliness of the *Affections* : That an *unregenerate* Man is not properly, nor totally dead in Sins, nor destitute of all Strength tending to spiritual Good ; but is able to hunger and thirst after Righteousness or everlasting Life, and to offer the Sacrifice of an humble and contrite Heart, even such as is acceptable to GOD : and that a *corrupt and natural* Man can so rightly use the Light of Nature, or those Gifts which are left in him after the Fall ; that by the good Use thereof he may attain to saving Grace and by Degrees at length Salvation it self.

IV. That in *true Conversion* there cannot be infused by GOD any new Qualities, Habits or Gifts into the Will of Man ; and so that Faith by which we are first converted and from which we are styled Faithful, is not any Quality or Gift infused by GOD, but only an Act of Man : That the Grace whereby we are converted to GOD, is nothing else but a gentle Inducement perform'd by suafory Motives : That no Cause can be alledged why even such moral Grace alone should not of *natural* Men make *spiritual* : That GOD doth not produce the Consent of our Will otherwise than by Way of moral Suasion : That GOD in regenerating a Man, doth not employ that omnipotent Strength, whereby he may powerfully and infallibly bow and bend his Will to Faith and Conversion : and that in *Conversion*, Grace does not in order of Causality go before the Action of the Will ; i. e. that GOD doth not effectually help Man's Will unto Conversion before the Will of Man moveth and determineth or setteth it self thereto.

V. That the *Perseverance* of the Faithful is not an Effect of Election, or any Gift of GOD purchased by the Death of CHRIST ; but a Condition of the *New Covenant*, which is to be perform'd on Man's Part by his own Free-will before his peremptory Election and Justification : That the *Regenerate* may not only totally and finally fall from justifying Faith, as also from Grace and Salvation ; but that they do frequently fall from all These and perish eternally : That no Certainty of future *Perseverance* can be had in this Life, without special Revelation : That the Doctrine maintaining Assurance of Perseverance and of Salvation, is of its own Nature a soft Pillow for the Flesh, and hurtful to Godliness, good Manners, Praying, and other holy Courses ; and contrariwise, that 'tis a very commendable Thing to be doubtful of such Perseverance : That the Faith of those who be-

lieve

lieve but for a Season, differs not from justifying and saving Faith, but only in Respect of *Continuance* : That 'tis not absurd that a Man should lose his *first Regeneration*, and be again and again Regenerate ; and that CHRIST never prayed for Believers infallible Perseverance.

This is a *Summary* of the *Arminian Errors* described, condemned and refuted by the venerable and famous *Synod of Dort* in 1619. as contrary to the HOLY SCRIPTURES, as well as the *Doctrine* of the *Reformed Churches*.

See *Acta Synodi*.

- (6) *Bourignonism* --- From *Bourignon* a popish enthusiastic Woman of *Flanders* : --- who held that GOD has made Man's Will independent on Himself, that this is Man's principal Resemblance to GOD, and that GOD is ignorant of future humane Actions ; that CHRIST had a Rebellion in his Nature and Will against the Will of GOD ; that GOD cannot save by the Merits of another ; that the Innocent cannot suffer for the Guilty, that our LORD's Body could not suffer for the great Crimes of so many Persons ; that 'tis a Falshood to think CHRIST fully satisfied for us, and an Error to expect Salvation fully from his Merits ; that CHRIST subjecting Himself to Sufferings and becoming obedient unto Death, was not the *Price* of our Redemption, but to give us an *Example* of Meekness and Patience under our Trials ; that a meritorious Addition of our Repentance, Mortification and good Works, is necessary to purchase our Salvation ; that the Doctrine of the TRINITY is an Error ; that there is no vindictive Justice in the divine Nature ; that Prayer and hearing Sermons are needless to Salvation ; that GOD has no eternal Decrees ; that *Man* may be in a gracious State and yet apostatize and perish ; and that *her Writings* are given by divine Inspiration, and are *new holy Scriptures*. And yet with all these horrible Errors she *profess'd to believe the Bible*.

See *Blackwell's Ratio Sacra*.

- (7) *Papery* -- i. e. -- the *Papish Religion*, held and enjoined by the *Pope of Rome* : comprehending the Worship of Angels, departed Saints, Relicks, Images and Crosses ; the Doctrine of Justification by Works ; of Saints deferring of GOD, for themselves and others, by giving or doing more than he commands them, called Works of Supererogation ; as also Transubstantiation, Purgatory, Prayers for the Dead, and Prayers in an unknown Tongue &c : denying the Bible to be the only Rule of Faith, Life and Worship ; and deny-

ing

ing the Laity the Liberty to read the Bible, and of judging for Themselves in Matters of Religion : maintaining that the *Pope* is Head and Lord of the universal Church, and has the Power of appointing what deceased Saints shall be pray'd to &c ; that there is no other Church or Ministers of CHRIST but theirs on Earth ; that *their Clergy* have the Power of forgiving the Sins of the Living, and of praying the Souls of the Dead out of Purgatory ; that *they* have also the Power over the Faith, Worship and Consciences of all Men, and to persecute all who separate from them or disown their religious Practices or Doctrines ; that they may do any Thing to promote their Religion ; and that they ben't oblig'd to keep any Faith with Protestants, or any others whom they call Hereticks &c.

(8) *Superstition* -- is the adding any thing to religious Worship which GOD does not require.

(9) *Antinomianism*-- See the *marginal Note* in Page 5.

Corrections.

Page 6, in the Margin, Read --- *Manichees*.

7, Line 4 from the Bottom, Read--- should be fulfilled.

To be Re-printed by SUBSCRIPTION,

THE JUDGMENT of the renowned Synod of DORT in HOLLAND : composed of Divines from the Reformed Churches in EUROPE, in 1619 ; concerning the five Points controverted between the Calvinists and Arminians. Translated into English, and printed at London in the same Year.

Containing about five Sheets, and will be 1 s. new Tenor : And those who subscribe for six, will have a seventh gratis.

Subscriptions are taken in by Kneeland & Green in Queenstreet, and J. Winter in Churchstreet, BOSTON.

28-10-1720





