

12

PROPOSALS

FOR

The furtherance and propagation

of the

G O S P E L L

in this

N A T I O N .

As the same were humbly presented
to the Honourable Committee of Par-
liament by divers Ministers of the
Gospel, and others.

As also,

Some Principles of Christian Religion, with-
out the beliefe of which, the Scriptures doe
plainly and clearly affirme, Salvation is not
to be obtained.

Which were also presented in explanation of one of
the said Proposals.

LONDON, Decemb. 2.

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The humble Proposals of the Ministers who presented the Petition to the Parliament, Feb. the eleventh, and other persons, for the furtherance and propagation of the Gospell in this Nation.

Wherein they having had equall regard to all persons fearing God (though of differing judgements) doe hope that they will also tend to union and peace.

I.



That persons of godlinesse, and Gifts in the Universities and elsewhere, though not ordained, may be admitted to preach the Gospell, being approved, when they are called thereunto.

II. That no Person shall be admitted to triall and approbation, unlesse he bring a testimoniall of his piety and soundnesse in the faith, under the hands of six godly Ministers, and Christians, gathered together for that end and purpose, unto whom he is personally knowne, of which number two at the least to be Ministers.

III. That a certaine number of Persons, Ministers,

and others of eminency and knowne ability and godli-
ness, be appointed to sit in every County to examine,
judge, and approve all such persons, as being called to
preach the Gospel have received testimonials as
above; and in case there shall not be found a compe-
tent number of such persons in the same County, that
others, of one or more neighbouring Counties, be
joyned to them.

IV. That care be taken for removing the residue of
Ministers who are ignorant, scandalous, non-residents,
or disturbers of the publick peace; and likewise of
all Schoole-masters, who shall be found Popish, scan-
dalous, or disaffected to the Government of this
Common-wealth.

V. That to this end a number of Persons, Ministers,
and others of eminent piety, zeale, faithfulness, abi-
lity and prudence, be appointed by authority of Par-
liament to goe through the Nation, to inquire after,
examine, judge of, and eject all such persons as shall
be found unfit for the Ministry, or teaching Schooles,
being such as are above described.

VI. That for the expediting of this worke, these
persons may be assigned in severall Companies or
Committees to the six circuits of the Nation, to re-
side in each of the Counties for such a convenient space
of time as shall be requisite untill the worke be done,
calling to their assistance in their respective Circuits
such godly and able persons, Ministers, and others in
each of the Counties where they shall then reside, to
assist them in this worke as they shall thinke fit; That
these persons so sent, and Commissionated may bee
impowred, before they shall depart out of each Coun-
ty, to returne and to represent to the Parliament the
names.

names of fit and sufficient Persons, Ministers, and o-
thers, to be appointed Approvers of such as shall bee
called to preach the Gospel in such Counties; and
that in the meane time the Persons so commissionated
as aforesaid, shall have power, while they reside in
each County, to examine, judge, and approve of such
persons, as having a Call to preach the Gospel in such
County, shall upon such testimoniall as aforesaid, offer
themselves to such examination.

VII. That it be proposed, That the Parliament be
pleased to take some speedy and effectuall course, ei-
ther by impowring the persons in the severall Coun-
ties to be appointed for triall, and approbation of
such persons as shall be called to preach the Gospell
there, or in such other way as they shall thinke fit, for
the uniting and dividing of Parishes in the severall
Counties and Cities within this Common-wealth, in
reference to the preaching the Gospel there, saving
the civill rights and priviledges of each Parish.

VIII. That the Ministers so sent forth and establi-
shed be enjoyned, and required to attend the solemne
Worship of God in Prayer, Reading, and Preaching
the Word, Catechising, expounding the Scriptures,
and (as occasion shall require) visiting the Sicke, and
instructing from house to house, residing amongst the
People to whom they are sent, and using all care and
diligence by all wayes and meanes to win soules unto
Christ.

IX. That as it is desired, That no persons be requir-
ed to receive the Sacraments further then their light
shall lead them unto; so no person sent forth to
Preach, and already placed, or which shall be placed
in any Parish within this Nation, be compelled to

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administer the Sacraments to any, but such as he shall approve of as fit for the same.

X. That a Law may be provided, That all persons what so ever within this Nation, be required to attend unto the publick preaching of the Gospell every Lords Day, in places commonly allowed, and usually called Churches, except such persons as through scruple of Conscience doe abstaine from those Assemblies.

XI. That whereas divers persons are not satisfied to come to the publick places of hearing the Word upon this account, that those places were dedicated and consecrated, that the Parliament will be pleased to declare, That such places are made use of, and continued only for the better conveniency of persons meeting together for the publick Worship of God, and upon no other consideration.

XII. That all persons dissenting to the Doctrine and way of Worship owned by the State, or consenting thereunto, and yet not having the advantage or opportunity of some of the publicke meeting places, commonly called Churches, be required to meet (if they have any constant meetings) in places publicly knowne, and to give notice to some Magistrate of such their places of ordinary meetings.

XIII. That this Honourable Committee be desired to propose to the Parliament, That such who doe not receive, but oppose those Principles of Christian Religion, without the acknowledgement whereof the Scriptures doe clearly and plainly affirme, that salvation is not to be obtained (as those formerly complained of by the Ministers) may not be suffered to preach, or promulgate any thing in opposition unto such Principles.

And

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And further, That the Parliament be desired to take some speedy and effectually course for the utter suppressing of that abominable cheat of Astrologie, whereby the mindes of multitudes are corrupted and turned aside from dependancy upon the providence of God, to put their trust in the lyes of men, and delusions of Satan.



By the thirteenth Article we intend, that no persons be suffered to Preach, or Print any thing in opposition to those Principles of Christian Religion, which the Scripture plainly and clearly affirms, that without the beliefe of them salvation is not to be obtained.

In the further explication of which Proposall, we humbly offer these following Principles of our Religion, which we conceive to be generally received, and therefore have not brought all the Scriptures (or any of them singly) to prove the truth of the Principles themselves, but to shew, that without the beliefe of them Salvation is not to be obtained.

Rom. 10. 8.
2. Theff. 2. 12, 13.

First, That the holy Scripture is that rule of knowing God, and living unto him, which who so doth not believe, but betakes himselfe to any other way of discovering truth, and the minde of God instead thereof, cannot be saved.

2 Theff. 2. 10, 11, 12. Because they received not the love of the Truth, that they might be saved; and for this cause God shall send them strong delusions, that they

they should beleeeve a Lye; that they all might be damned, who beleeeve not the truth, but had pleasure in unrighteousnesse, ver. 13. But we are bound to give thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and beleefe of the truth, ver. 14. whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

15. Therefore Brethren stand fast, and hold the traditions which yee have been taught, whether by word, or our Epistle.

1 Cor. 15. 1, 2, 3. Moreover, Brethren, I declare unto you the Gospel, which I preached unto you, which also you have received, and wherein yee stand.

By which also yee are saved, if yee keep in memory what I Preached unto you, unlesse yee have beleevved in vaine.

For I delivered unto you first of all, that which I also received, how that Christ dyed for our sins, according to the Scriptures.

2 Cor. 1. 13. For we write none other things unto you then what you read, or acknowledge, and I trust you shall acknowledge even to the end, compared with Acts 26. 22. &c.

Having therefore obtained help of God, I continue unto this day, witnessng both to small and great, saying none other things then those which the Prophets, and Moses did say should come.

Joh. 5. 39. Search the Scriptures, for in them you thinke to have eternall life; compared with Psalme 147. 19. & 20. verses.

He shewed his word unto Jacob, his statutes and judge;

Judgements unto Israel, he hath not dealt so with any Nation; and as for his Judgements they have not known them.

And with John 4. 22. Yee worship yee know not what, we know what we worship; for Salvation is of the Jews.

2 Pet. 2. 1. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, compared with 2 Pet. 3. 1, 2. This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance.

That yee may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandement of us the Apostles of the Lord and Saviour.

II.

That there is a God, who is the Creator, Governour, and Judge of the world, which is to be received by faith, and every other way of the knowledge of him is insufficient. Heb. 11. 3.

Through faith we understand that the worlds were framed by the word of God; So that things which are seen were not made of things which doe appear.

Verse 6. But without faith it is impossible to please God; for he that cometh to God, must beleeeve that he is, and that he is a rewarder of them that diligently seek him.

Rom. 1. v. 19. Because that which may be known of God, is manifested in them, for God hath shewed it to them.

Verse 20. For the *Invisible* things of him from the *Creation of the world* are cleerly seen, being understood by the things that are made, even his *eternall power and Godhead*; so that they are without excuse.

Verse 21. Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened.

Verse 22. Professing themselves to be wise, they became fools, compared with--

I Cor. 1. 21. For after that, *in the wisdom of God*, the world *by wisdom knew not God*, it pleased God by the foolishnesse of preaching to *save them that beleeve*.

2 Thef. 1. 8. To render *vengeance on them* that knew not God, and that obey not the Gospel of our Lord Jesus Christ.

III.

That this God who is the Creator, is eternally distinct from all the creatures in his being and blessednesse.

Rom. 1. v. 18. For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, who hold the truth in unrighteousnesse.

Verse 25. Who *changed the truth of God into a lye*, and worshipped and served the *creature* more then the *Creator*, who is blessed for ever, Amen.

I Cor. 8. v. 5. For though there be that are called Gods, whether in heaven, or in earth (as there be gods many, and lords many.)

Verse 6. But *to us* there is but *one God*, the Father, of whom are all things, and we in him, and one *Lord Jesus Christ*.

Christ, by whom are all things, and we by him.

IV.

That this God is one in three persons; or subsistences.

1 John 5. 5. Who is this that overcometh the world, but he that beleeveth that Jesus is the Sonne of God.

Verse 6. This is he that came by water and blood, even Jesus Christ, not by water onely, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth.

Verse 7. For there are three that bear record in heaven, the Father, the word, and the Holy Ghost, and these three are one.

Verse 8. And there are three that beare witness in earth, the Spirit, the Water, and the Blood, and these three agree in one.

Verse 9. If we receive the *witness of men*, the *witness of God is greater*, for *this is the witness of God which he hath testified of his Sonne*. Compared with **John 8. 17.**

It is also written in your Law, that the testimony of two men is true.

Verse 18. I am one that beare witness of my self, and the Father that sent me beareth witness of me.

Verse 19. Then said they unto him, where is thy Father? Jesus answered, *Ye neither know mee, nor my Father, if ye had knowne me, you should have knowne my Father also*. Ver. 21. Then said Jesus unto them, *Ye shall dye in your sins*.

Matth. 28. 19. Goe yee therefore, and teach all Nations, *baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost*; Compared with **Ephes. 4. 4.** There is *one body, and one spirit*,

even as yee are called in *one hope* of your calling.

Ver. 5. *One Lord, one Faith, one Baptisme.*

¶ 6. *One God and Father of all, who is above all, and through all, and in you all.*

¶ 1 *John* 2.22. *Who is a liar, but he that denieth that Iesus is the Christ? he is Antichrist that denieth the Father, and the Sonne.*

Verse 23. *Whosoever denieth the Sonne, the same hath not the Father; but he that acknowledgeth the Sonne, hath the Father also.*

¶ 2 *Epist. John*, v. 9. *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ, he hath both the Father, and the Sonne.*

Verse 10. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*

V.

That Iesus Christ is the onely Mediator between God and man, without the knowledge of whom there is no salvation.

1 *Tim.* 2.4. *Who will have all men to be saved, and to come to the knowledge of the truth.*

Verse 5. *For there is one God, and one Mediator between God and men, the man Christ Iesus.*

Verse 6. *Who gave himselfe a ranfome for all, to be testified in due time.*

¶ 2 *Tim.* 3. 15. *And that from a childe thou hast knowne the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Iesus.*

1 *Iob* 2.22. *Who is a liar, but he that denieth that Iesus*

is the Christ? He is Antichrist that denieth the Father, and the Sonne.

¶ *Acts* 4.10. *Be it knowne unto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

Verse 12. *Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.*

1 *Cor.* 3.10. *According to the grace of God which is given unto me, as a wife Master-builder, I have laid the foundation, and another buildeth thereupon. But let every one take heed how he buildeth thereupon.*

Verse 11. *For other foundation can no man lay, then that is laid, which is Iesus Christ.*

V I.

That this Iesus Christ is the true God, 1 *Iohn* 5.29. *And we know that the Sonne of God is come, and hath given us an understanding that we may know him that is true. And we are in him that is true, even in his Sonne Iesus Christ. This is the true God, and eternall life.*

¶ *Esa.* 45.21. *There is no God else besides me, a just God and Saviour, there is none beside me.*

Verse 22. *Look unto me, and be ye saved all the ends of the earth, for I am God, and there is none else.*

23 *I have sworne by my selfe, the word is gone out of my mouth in righteousness, and shall not returne, that unto mee every knee shall bow, every tongue shall swear.*

4 *Surely shall one say, in the Lord have I righteousness and strength, even to him shall men come, and*

and all that are incensed against him shall be ashamed.

25. In the Lord shall all the seed of Israel be justified, and shall glory, which the Apostle applies unto Christ, Rom. 14. 11, 12. & Philip. 2. 6. to the 12.

VII.

That this Iesus Christ is also true man, 1 Joh. 4. 2. Hereby know yee the Spirit of God; every spirit that confesseth, that Iesus Christ is come in the flesh, is of God.

Ver. 3. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God. And this is that spirit of Anti-christ.

2 Iohn 7. For many deceivers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a Deceiver, and an Antichrist.

VIII.

That this Iesus Christ is God and Man in one Person, 1 Tim. 3. 16. and * without controversie, great is the mystery of godlinesse. God was manifested in the flesh, justified in the Spirit, scene of Angels, preached unto the Gentiles, beleeved on in the VVorld, received up into glory.

Mat. 16. 13. Iesus asked his Disciples, saying, whom doe men say that I the Son of Man am?

Ver. 14. They said, some say thou art John the Baptist, &c

Ver. 15. But whom say ye that I am?

Ver. 16. Simon Peter answered, Thou art Christ, the Son of the living God.

Ver. 17. Iesus said unto him, Blessed art thou, Simon Bar-Jona, for flesh and bloud hath not revealed it unto thee, but my Father which is in heaven.

Ver. 18. And I say unto thee, Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevaile against it.

That

* ἕως ἁγίου πνεύματος, with one consent

IX.

That this Iesus Christ is our Redeemer, who by paying a Ransom, and bearing our sins, hath made satisfaction for them.

¶ Isa. 53. 11. By his knowledge shall my righteous servant justifie many, for he shall beare their iniquities, compared with

1 Pet. 2. 24. Who his owne selfe bare our sins in his own body on the tree, that we being dead to sin should live to righteousness, by whose stripes yee were healed.

25 For yee were as sheep going astray, but are now returned unto the Shepherd, and Bishop of your soules.

¶ 1 Cor. 15. 2. By which also you are saved, if you keep in memory what I preached unto you, unlesse yee have beleeved in vaine.

Ver. 3. For I delivered unto you first of all, that also which I received, how that Christ dyed for our sins, according to the Scriptures.

1 Tim. 2. 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

Ver. 5. For there is one God, and one Mediator between God and men, the man Christ Iesus.

Ver. 6. VVho gave himselfe a ransom for all, to be testified in due time, 1 Cor. 6. 20. Ye are bought with a price.

X.

That this same Lord Iesus Christ is he that was Crucified at Jerusalem, and rose againe, and ascended into heaven.

¶ Joh. 8. 24. I said therefore unto you, that yee shall dye in your sins; for if yee beleeve not that I am he, yee shall dye in your sins.

¶ Acts 4. ver. 10. Be that known unto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom yee crucified, whom God raised from the dead,

dead, even by *him* doth this man stand here before you whole.

Ver. 11. *This is the stone* which was set at nought of you Builders, which is become the head of the corner.

Ver. 12. *Neither is there salvation in any other*, for there is *none other name* under heaven given among men, whereby we must be saved.

¶ *Acts 10. 38.* How God anointed *Jesus of Nazareth* with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the Devill, for God was with him.

Ver. 39. And we are witnesses of all things which he did, both in the Land of the *Jewes*, and in *Jerusalem*, whom they slew and hanged on a tree.

Ver. 40. *Him* God raised up the third day, and shewed him openly.

Ver. 41. Not to all the people, but unto witnesses chosen before of God, even to us who did eate and drinke with him, *after he rose from the dead*.

Ver. 42. And he commanded us to preach unto the people, and to testify that *it is he, who was ordained of God, to be the Judge of quick and dead*.

Ver. 43. To *him* give all the Prophets witness, that *through his Name, whosoever beleeveth in him shall receive remission of sins*.

¶ *1 Cor. 15. 2.* By which also yee are saved, if yee keep in memory what I preached unto you, unless yee have beleevd in vaine.

Ver. 3. For I delivered unto you first of all that which I also received, how that *Christ dyed for our sins*, according to the Scriptures.

Ver. 4. And that *he was buried*, and that *he rose againe the third day*, according to the Scriptures.

Ver. 5.

Ver. 5. And that he was seene of *Cephas*, then of the twelve.

Ver. 6. After that he was seene of above five hundred brethren at once, of whom the greater part remaine unto this present, but some are fallen asleep.

Ver. 7. After that he was seen of *James*, then of all the Apostles.

Ver. 8. And last of all he was seene of me also, *Acts 22. 8.* VVho art thou Lord? and he said, I am *Jesus of Nazareth*.

Act. 2. 36. Therefore let all the house of Israel know assuredly, that *God hath made that same Jesus, whom yee crucified, both Lord and Christ*.

Ver. 37. Now when they heard this, they were pricked in their hearts, and said unto *Peter*, and to the rest of the Apostles, Men and Brethren, *what shall we doe?*

Ver. 38. Then *Peter* said unto them, *Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and yee shall receive the gift of the Holy Ghost*.

XI.

That this same *Jesus Christ*, being the only God and Man in one Person, remaines for ever a distinct person from all Saints and Angels, notwithstanding their union and communion with him.

Coloss. 2. 8. Beware least any mans spoile you, through Philosophy and vaine deceit, after the tradition of men, after the rudiments of the world, and *not after Christ*.

Ver. 9. For in *Him* dwelleth all the fulness of the God-head bodily.

Ver. 10. And yee are compleat in *him*, which is the

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Head of all principality and power.

Ver. 19. And not holding the head, from which all the body by joynts and bands, having nourishment ministered and knit together, increaseth with the increase of God.

1 Tim. 3. 16. God manifested in the flesh, beleeved on in the world.

XII.

That all men by Nature are dead in trespasses and sins, and no man can be saved unlesse he be borne againe, repent, and beleeve, *Joh. 3. ver. 3.* Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be borne againe, he cannot see the Kingdome of God.

Ver. 5, 6, 7. Jesus answered, Verily, verily I say unto thee, Except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God; That which is borne of the flesh is flesh, and that which is borne of the Spirit, is Spirit.

Marvell not that I said unto thee, *Yee must be borne againe.*

Ver. 10. Jesus answered, and said unto him, Art thou a Master in Israel, and knowest not these things?

Acts 17. 30, 31. And the times of this ignorance God winked at, but now commandeth all men every where to repent, because he hath appointed a day wherein he will judge the world in righteousness.

Acts 26. 17, 18, 19, 20. Delivering thee from the people, and from the Gentiles, unto whom I now send thee, To open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in mee.

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Whereupon I was not disobedient to the heavenly vision, but shewed first to them at *Damascus*, and at *Jerusalem*, and throughout all the coasts of *Iudea*, and then to the Gentiles, that they should repent, and turne to God, and doe workes meet for repentance, *Luk. 24. 47* that repentance and forgiveness of sins should be preached in his Name among all Nations.

Acts 20. 20, 21. I have shewed you, and have taught you publickly, and from house to house, testifying both to Jewes and Greekes repentance towards God, and faith towards our Lord Jesus Christ.

Joh. 5. 24, 25. Verily, verily I say unto you, hee that heareth my word, and beleeveith on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life; verily I say unto you, the houre is coming, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live.

XIII.

That we are justified and saved by Grace, and faith in Iesus Christ, and not by workes.

Acts 15. 24. For as much as we have heard, that certaine which went out from us have troubled you with words, subverting your soules; saying, yee must be circumcised, and keep the Law, compared with *Gal. 1, 6, 7, 8, 9.* I marvell that you are so soone removed from him that called you into the grace of Christ unto another Gospel, which is not another; but there are some that trouble you, and would pervert the Gospel of Christ; but though we, or an Angel from heaven preach another Gospel unto you, then that which we have preached unto you, let him be accursed. As we said before, so say I now againe, If any man preach any other Gospel unto you, then

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that

that yee have received, let him be accused, Gal. 5.

Ver. 2, 4, 5. Behold, I Paul lay unto you, that if yee be circumcised, Christ shal profit you nothing; Christ is become of none effect unto you: whosoever of you are justified by the Law, yee are false from Grace, for wee through the Spirit waite for the hope of righteousness by faith.

Rom. 9. ver. 31, 32, 33. But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness; wherefore? because they sought it not by faith, but as it were by the workes of the Law; for they stumbled at that stumbling stone; As it is written; Behold I lay in Sion a stumbling stone, and rocke of offence, and whosoever beleeveth on him shal not be ashamed; compared with Rom. 10. ver. 3, 4. For they being ignorant of Gods righteousness, and going about to establish their owne righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the Law for righteousness to every one that beleeveth.

Rom. 1. 16, 17. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that beleeveth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith, as it is written, The just shal live by faith, compared with Gal. 3. 11. But that no man is justified by the Law in the sight of God, it is evident; for the just shal live by faith.

Eph. 2. 8, 9, 10. For by grace ye are saved through faith, and that not of your selves, it is the gift of God, not of works, lest any man should boast; for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that wee should walk in them.

That to continue in any knowne sinne, upon what pretence or principle soever, is damnable.

Rom. 1. 32. Who knowing the judgement of God, that they which commit such things are worthy of death, not onely to doe the same, but have pleasure in them that do them.

Rom. 6. v. 1, 2. What shall we say then? shall we continue in sinne that grace may abound? God forbid; How shall we, that are dead to sinne, live any longer therein? Compared with Verse 15, and 16. What then? shall we sinne, because we are not under the Law, but under grace? God forbid. Know yee not, that to whom yee yeeld your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

¶ 1 John 1. 6, 8. If we say that we have fellowship with him, and walke in darknesse, we lye, and doe not the truth. If we say we have no sinne, we deceive our selves, and the truth is not in us.

¶ Chap. 3. Verse 3. And every man that hath this hope in him, purifieth himselfe, even as he is pure. Vers. 4, 5, 6, 7, 8. Whosoever committeth sinne, transgresseth also the Law, for sinne is the transgression of the Law. And ye know that He was manifested to take away our finnes, and in him is no sinne; whosoever abideth in him, sinneth not. Whosoever sinneth, hath not seen him, neither knowne him. Little children, let no man deceive you; He that doth righteousness, is righteous; He that committeth sinne is of the Devill, for the Devill sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the Devill.

¶ 2 Pet. 2. 19, 20. While they promise them liberty, they

they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are againe intangled therein, and overcome, the latter end is worse with them then the beginning.

Rom. 8. 13. For if ye live after the flesh, ye shall dye, but if ye mortifie the deeds of the flesh by the Spirit, ye shall live.

XV.

That God is to be worshipped according to his own will, and whosoever shall forsake and despise all the duties of his worship, cannot be saved.

Jerem. 10. 15. Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, for they have eaten up Jacob, and devoured him, and consumed him, &c.

Psal. 14. 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

Jude v. 18, 19, 20, 21. How they told you there should be mockers in the last times, shall walke after their own ungodly lusts, these be they who separate themselves, sensual, not having the Spirit. But yee beloved, building up your selves in your most holy faith, praying in the holy Ghost, keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Rom. 10. 13. For whosoever shall call on the name of the Lord, shall be saved.

XVI.

That the dead shall rise, and that there is a day of judgement wherein all shall appear, some to goe into ever-

everlasting life, and some into everlasting condemnation.

1 Tim. 1. 19, 20. Holding faith and a good conscience, wch some having put away, concerning faith have made shipwrack; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme; compared with 2 Tim. 2. 17, 18. And their word will eat as doth a canker, of whom is Hymenæus and Philetus, who concerning the faith have erred, saying, That the Resurrection is past already, and overthrow the faith of some. Acts 17. 30, 31. And the times of this ignorance God winked at, but now commandeth all men every where to repent, because he hath appointed a day wherein he wil judge the world in righteousness.

John 5. 28, 29. All that are in the grave shall heare his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil to the resurrection of damnation; compared with 1 Cor. 15. 19. If in this life onely we have hope in Christ, we are of all men most miserable.

FINIS.