

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Transactions of the Baptist Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_tbhs_01.php

Transactions

of the

Baptist Historical Society.



William Mitchill's "Jachin & Boaz" 1707.

THROUGH the kindness of Mr. J. Horsfall Turner of Idle I have been permitted to borrow his copy of "Jachin and Boaz" by William Mitchel (Mitchill as it is spelt in the title page).

As far as I can discover Mr. Horsfall Turner's copy is the only one in existence. I have transcribed it, and it is now presented to readers of the "Historical Transactions." The figures in brackets in the course of the treatise indicate the number of the page in the original.

Whilst care has been taken to preserve the original orthography and general literary form of the work, it has not been deemed necessary to distinguish cases where the initial or medial long *s* is used and where the final and more familiar *s*.

Its importance for the early history of Baptists in Yorkshire and Lancashire is considerable. Published by David Crosley in 1707, after the author's death, it largely determined the doctrinal and ecclesiastical type of the Rossendale confederacy of Churches.

Doctrinally, the tractate is very strongly Calvinistic. But Article xxii. forcibly suggests that Mitchel was impressed with the necessity of warning his friends in the North of the perils of Antinomianism, and from his published correspondence we know that the churches he founded were considerably infected by that deadly virus.

Ecclesiastically the document is interesting. (1) There is a

very clear and exalted conception of the Church, the Ministry, and the Sacraments. This early Baptist was not afraid of the term "Sacrament." Mitchel even uses High Church terminology when he speaks in Article xxxii. of "these holy mysteries." (2) His conception of a Gospel Church is in the main "Congregational." He favours the idea of one Church for one town, and the holding of Synods or Councils for mutual intercourse and conference upon cases of difficulty or difference either in point of doctrine or administration. (3) The officers of the Church are the Pastor or Teaching Elder, Elders, and Deacons. A solemn ordination with fasting and prayer is regarded as essential unto the due qualifying and constituting of a Teaching Elder. Not absolutely essential, but in Mitchel's judgment very desirable, was ordination by the laying on of the hands of the Eldership. We might well return to these early practices of our forefathers. They would certainly regard with disfavour many of our so-called Recognition Services, where ministers sometimes repudiate the idea of "ordination." (4) The doctrine of the immersion of believers is clearly stated as the New Testament conception of Baptism. No tenet of strict communion is laid down. Paragraph 37 under "Discipline" recommends a broad catholicity. (5) Presbyterian influence is visible in the term "Teaching Elder" and also in the rule, "that where there are no Teaching officers, none may administer the Sacraments, nor can the Church authorise any transiently so to do."

W. E. BLOMFIELD.

The College, Rawdon, Leeds,
Sept. 1912.

[ii.] Jachin & Boaz:

or, an

EPITOME

of the

Doctrine and Discipline

Instituted by Christ in the Churches of the

New Testament

left

as a Dying Legacy to the Faithful

Especially them of his Acquaintance in the
North Country

By WILLIAM MITCHILL

Hold fast the Form of Sound Words 2 Tim 1. 13

Teaching them to observe all things whatsoever

I have commanded you Mat 28. 20.

LONDON

Printed by F. Humfreys in the year 1707.

[Title page ends here.]

[iii.] TO THE
Friends and Hearers

OF THE
DECEAS'D AUTHOR;

Especially those who more constantly attended his
Ministry in the West Part of Yorkshire and East
of Lancashire;

Grace and Peace be multiply'd.

[In the original this is all in italics to the end of the
Preface.]

Tis now about 5 years since the Author put this
small Treatise, in Manuscript into my hand, desiring
me to peruse it; and if he, who was then sick and nigh
unto Death, should be removed to his desired Home,
to hasten its Publication; for he designed it for his
Dying Legacy; judging it necessary to leave some such
Publick Monument behind him, which might yield a
conspicuous Evidence to the truth of his Principles,
in the Matters of his God, both as to Judgment and
Practice, for the Comfort and Confirmation of his
Friends, and for the leaving of those naked and with-
out excuse, who seemed to take so much delight in
Abuse and Ridicule.

But his Recovery from that Illness, was the Reason

of my Delay, at that time; and so by several [iv.] intervening Interruptions, it hath been put off from time to time.

Till now it hath pleased God to take the Author to himself; whereupon I judged it Duty in me, as well as necessary in it self, to remove the Bushel, and bring it forth to the Light.

The nearness of my Relation forbids me to give the Character which is undeniably due to the Author's Name and Memory, nor need I do it to you among whom he was so intimately known, yet for the sake of others, and to express something of that mutual Knowledge, Interest and Affection, which was betwixt us from our Childhood, take what follows.

He was converted about the 19th Year of his Age; and the occasion Divine Mercy made use of to that end, was the Death of a Brother, in whom he much delighted; The Vanity of his by-past Years had cut him out much Work for Repentance, and the great Grace now bestowed upon him, made him no less eminent therein. To this day, I have not seen a more speedy, intire, and effectual Change in any, than I was a daily eye-witness to in him: I think I may venture to say, I was in Christ before him, though 7 years Younger; but alas, how soon did he come up with me, and as one not able to brook my poor dilatory Steps, he as soon out-went me. He was broke off at once from his Sins and sinful Companions; the Promises of God was no sooner his Support, than his Precepts was his Delight; and as few ever had more need of Mercy, so scarce ever any, was more diligent in Duty. For some years he was seldom seen to laugh. In Reading, Meditation, and Prayer, he was unweary'd; and in going to hear the Word of God, through many [v.] Miles in dark Nights, and over dismal Mountains; I and others that was his constant companions, must say, he was no less indefatigable; and as he made an

unusual Progress in Knowledge, so he was mighty in Prayer, savoury and edifying in Discourse; Oh the blessed, warm and quickening Opportunities within-doors, on Mountains, and in Fields and Woods, which we had in those days. I have often lamented the loss of some, and surely Losers they are, who set out with us with much seeming Zeal and Unanimity, but presently turned aside to crooked ways. I should be glad, might these lines find any of them, and bring these things to their Remembrance; so that they might view their Fall, and repent, crying unto God, My Father, Thou art the Guide of my Youth. Jer. 3. 4. Now also when I am old, and grayheaded forsake me not. Psal. 71. 18.

About the 23rd Year of his Age, he began to preach in the nature of an Itinerant; his Doctrine and Design at first was chiefly to set forth the exceeding rich and Free Grace of the Gospel, which toward him had been made so exceeding abundant, and this he did with that peculiar Fervour, Simplicity, and Application, as presently brought Crowdes of Peoples from divers Parts to hear him; and though many at first designed only to gratify their Curiosity, yet they soon found their Hearts and Consciences so effectually touched, that they could not but confess a Dispensation of the Gospel was committed to him. And though many others came like Ishmael to scoff, and not a few like Michal despised him in their Hearts; yet if they had but Patience to hear him, they usually met with such Scripture-Evidence in [vi.] his Doctrine, and with such plain Marks of the genuine Simplicity of his Spirit, and Integrity of his Pretensions, that they were often heard to say, the Lord is with him of a Truth, which things was a special means to prevent the Effects which might otherwise have proceeded from his unpolished Temper and harsh Delivery: in him that of Paul was verified, 1 Cor. 1. 28 2 Cor. 10. 10. see also the Close of Mr. O. Haywood's Preface to his Treatise of Closet Prayer.

In short, he was twice apprehended upon the Conventicle-Act; first at Goodshaw-Chappel, where he was treated with the utmost Rudeness by the Order of one, who, though then in Power, was himself in a far less honourable Cause, seldom free from sufferings afterwards. The second time near Bradford in Yorkshire, from whence he was carried Prisoner to the Castle at York, where he lay till released by means of Walter Calverley, Esq., a few days before the Liberty granted by King James was Proclaimed.

Not long after, it pleased God to put me also into the Work, and by us jointly to carry it on, till the number of Hearers, and I hope Converts not a few, was so great, that we had above 20 several Meeting-Places legally Certified, which we attended by course with all Frequency: And I remember also I my self have lodged in above 200 of your several Houses on the behalf of my unworthy Services in the Gospel.

Moreover when at last it pleased God to give Light unto many, in the Order and Discipline instituted by Christ in his Churches, never did any Person with more readiness conform himself, nor with more diligence endeavour to bring others to the [vii.] Divine Platform, than the pious Author; in this he laboured in Birth with you the 2nd time: and how much he rejoiced in our Successes, and griev'd when he found any whom he judged faithful, backward or unstable, you cannot but well remember.

As to the Treatise now offered and intended for your Practical Improvement and Observance, as it was undoubtedly the Author's chief Aim, in composing and leaving it behind him for your use, that it might be the means of your further Instruction and Establishment; so I can assure you, I have made no material Alteration in the Copy, save a few Passages, added out of the Excellent Charnock, on the Head of Free-Will.

As to the disingenious opposition long since made

by Mr. S---th; the regard that has been given to the whole of that Enterprise, has been sutable to its desert; nor should it have had any mention here, but only to disabuse the Reader, in what he insinuates, viz. That while the Author and others of his mind deny Infant-Baptism, they do yet at the same time sign the Article of the C---ch of England, which asserts it, in their compliance with the Act of Toleration, which is not only a base Reflection on a great Body of People, among whom are several as far above him, as he thought himself above the Author; but also a palpable Falsity as to matter of Fact; the Baptists do no more subscribe to the sprinkling of Infants, than he doth to the Use of the Surplice or Sign of the Cross. A Dissent from both being equally and expresly dispens'd with in the Act of Toleration. And if he knew not this, when he past this Dogmatical Censure, it sufficiently proclaims his Ignorance and Presumption: And if he [viii.] did know it, and yet did invent and impose such a mischievous Slander, what Rebuke is sufficient for him.

But, my Beloved, study Charity and Purity at another Rate; unto Death stand immoveably firm by the Doctrine of imputed Righteousness; converse much with the Word of God; Neglect not the Duties of your Closet; Look well to your personal and Family-Conduct. Affect not so much to make a Noise or Shew as to be sound-hearted in Religion: And as God has raised up among you abundance of useful Gifts, prise and improve those that remain. Now that the God of all Grace may be with you, make you fruitful, and preserve you faithful unto Death, is the fervent Prayer of him, who has (tho the meanest) always had so great a Share in your Affection and Esteem. And shall rejoice in nothing more, than to be any way serviceable to you for your Comfort and mutual Profit, whilst,

D. Crosley.

[I] JACHIN & BOAZ:

OR THE

Faith and Order

OF

GOD'S HOUSE

I of God.

THERE is but one living and true God, who is Infinite in Being and Perfection, a most pure Spirit, Invisible, without Body, Parts or Passions, Immutable, Immense, Eternal, Incomprehensible, Almighty, most Wise, most Holy, most Free, most Absolute, working all things according to the Counsel of his own immutable and most righteous Will, for his own Glory; most loving, gracious, merciful, long-suffering, abundant in Goodness and Truth, having all Life, Glory, Goodness and Blessedness in and of himself, and is alone in and unto himself all-sufficient, not standing in need of any Creature which he hath made, nor deriving any Glory from them, but only manifesting his own glory in, by, unto and upon them, he is the alone Fountain of all Beings, of whom, through whom, and to whom are all things; to whom be Glory for ever. Amen.

[2] II of the Holy Trinity.

IN the Unity of the God-head there are three Persons (or Subsistences) of one Substance, Power and Eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father: The Holy Ghost eternally proceeding from the Father and the Son: which Doctrine of the Trinity, rightly understood, yields abundance of Gospel-Light and Comfort to the Children of God.

III of Election.

THOSE of Mankind that are ordained unto Life, God before the Foundation of the World, according to his eternal immutable Purpose, and Secret Counsel, and the good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer Free Grace and Love, without any Fore-sight 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: Moreover, as God hath appointed the Elect unto Glory; so hath he by the eternal and most free Purpose of his Will, fore-ordained all the means leading there-unto: Wherefore they who are elected are redeemed by Christ, are effectually called unto Faith in Christ by the Spirit working in due Season, are Justified, Adopted, Sanctified and kept by the Power of God through Faith unto Salvation; neither is any other savingly Redeemed by Christ, or effectually Called, Justified, [3] Adopted, Sanctified and Saved, but the Elect only: Notwithstanding this glorious Doctrine of Election is to be handled with much Prudence, Moderation and Care, that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may from the Certainty of their effectual Calling be assured of their eternal Election; so shall this Doctrine afford Matter of Praise, Reverence, and Admiration of God, and of Humility and Diligence, and abundant Consolation to all them that sincerely obey the Gospel.

IV of the Scriptures.

THE whole Counsel of God concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary Consequence may be deduc'd therefrom; unto which nothing at any time is to be added, neither

from new Revelations of the Spirit, nor the Traditions of Men, the Scriptures being the entire, standing, constant, perfect Rule of Faith and Practice unto the Church of God; yet is the inward Illumination of the Spirit of absolute Necessity for the right and saving knowledge of such things as are reveal-in the Word.

V of the Creation.

It pleased the Great and Almighty God, for the bringing to light, and making known the Glory of his eternal Power, Wisdom and Goodness, in the beginning to create or make of nothing the World, and all things therein, both visible and invisible, in the space of six days, and all very good. [4] After God had made all other Creatures, he Created Man, Male and Female, with reasonable and immortal Souls, endued with Righteousness and true Holiness after his own Image, having the Law of God written in their Hearts, and Power to Keep it, yet under a possibility of Transgressing, being left to the Liberty of their own Will, which was subject unto change. Beside this Law written in their Heart, they received a Command not to eat of the Tree of Knowledge of Good and Evil, which whilst they kept they were happy in their Enjoyment of God, and had dominion over the Creatures.

VI of Providence.

GOD over all, blessed for evermore, doth uphold, direct, dispose and govern all Creatures, Actions and Things from the least to the greatest, by his most wise and holy Providence, according to his infallible Fore-knowledge, and the free and immutable Counsel of his own Will, to the Praise of the Glory of his Wisdom, Power, Justice, Goodness and Mercy. God in his ordinary Providence maketh use of Means; yet is free to work without, above and against, at his pleasure. This most wise,

righteous and gracious God, doth oftentimes leave for a season his own dear Children to manifold Temptations, and the Corruptions 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 &c.

[5] VII of the Fall of Man, and of Sin.

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 Subtilty and Temptation of Satan, did wilfully transgress the Law of their Creation, and brake the Covenant by eating of the forbidden Fruit. 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. Our first Parents 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 convey'd to all their Posterity, descending from them by ordinary Generation, 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. 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.

VIII of Man's State by Nature.

THE State of Man by Nature in the Fall is first a State of Sin and Disobedience, and consequently of most miserable Blindness, Darkness, Alienation, Bondage, Poverty, Weakness, [6] Death, Wrath and Curse; yea of the Elect themselves, while in a State of Nature.

IX of Free Will.

MAN in his Innocency had Freedom and Power to will and to do that which was good, and well-pleasing to God, but yet mutable, so that he might fall from it; And by his fall into a State of Sin, he hath wholly lost all Ability of Will to any Spiritual Good, accompanying Salvation; so that a natural Man being altogether averse to Good, and dead in Sin, is not able by his own Strength to convert himself, or to prepare himself thereunto. When God converts Sinners, and translates them into a State of Grace, he frees them from their natural Bondage under Sin, and by his Grace alone, according to his Promise, enables them freely to will and to do that which is spiritually good. In this Work God changeth the Inclination of the Will, but doth not force it against its Inclination: It being a rational Faculty is wrought on rationally. No Man can be forced to believe against his Reason, or love against his Will, or desire against his Inclination. Belief is wrought by Persuasion, and no Man can be persuaded by Force. It's a Contradiction for the Will to move against its Will; a Force on it destroys the Nature of it; for if forced, it ceaseth to be a Will. The Will, therefore, is drawn, as if it would not come: And it comes as if it were not drawn. God is tender of the Creatures Liberty, as well of his own Sovereignty. No Man by reason of remaining Corruption doth perfectly will that which is good, that Felicity is reserved for a State of Glory.

[7] X of God's Covenant with Man.

GOD for the bringing forth and making known of his Wisdom, Power, Justice, Love, Mercy and Goodness, is pleased in his admirable Condescension, to express and set forth his Will unto Man by way of Covenant. The first Covenant that God made with Man was a Covenant of Works, wherein Life was promised to Adam, and in him to all his Posterity, upon Condition of Perfect, perpetual, constant, and personal Obedience: Man by his Fall having made himself incapable of Life by this Covenant of Works made with Adam, God, of his everlasting Love, according to his eternal Purpose, was pleased to make manifest, and bring to Light another Covenant, called the Covenant of Grace, the second Covenant, which indeed was the first in being, though not in Manifestation; in Intention, tho not in Execution this Covenant of Free Grace was made with Christ, as the second Adam (tho in Being and Truth he was the first, set up from Everlasting, as the Covenant-Head of his Elect) and in him with all the Elect, as his Seed: As the Assemblies larger Catechism saith, God by this Covenant freely offereth unto Sinners Life and Salvation by Jesus Christ, requiring of them Faith in Christ that they may be saved, and promising to give unto those that are ordained unto Life his holy Spirit, to make them willing and able to believe.

[8] XI of Christ the Mediator.

IT pleased God in his eternal purpose to chuse 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 Priest, Prophet, and King of his People, 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, as his Seed, in time to be redeemed by him, called,

justified, sanctified, and glorified. This Son of God, and Covenant-Head of his People, the second Person in the Glorious 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 God-head and the Man-hood, 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. The Lord Jesus in his humane Nature, thus united to the Divine Nature, 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, [9] but as he was called thereunto by the Father, who also put all Power and Judgment into his hand, and gave him Commandment to execute the same: This Office our Lord Jesus, in Conjunction with the Father's Will, and Purpose of Grace, did most willingly undertake; which that he might discharge, he was made of a Woman, and made under the Law, and did perfectly fulfil it, and underwent the Punishment due to us for Sin, which we should have born and suffered; being made Sin and a Curse for us, enduring most grievous Torments immediately from God's hand of Justice in his Soul, and most painful sufferings in his Body; was crucified, and died, was buried, and remained under the Power of Death for a time, yet saw no Corruption; and on the third day he

rose from the dead, with the same Body in which he suffered, with which he also ascended into Heaven, and there sitteth at the right hand of God the Father, making Intercession, and shall return to judge Men and Angels at the end of the World.

XII of Effectual Calling.

ALL those whom God hath predestinated unto Life, he is pleased in his appointed and accepted time, effectually to call by his Word and Spirit, out of the State of Sin and Death, which they are in 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 inclining them to that which is good, and effectually drawing them to Jesus Christ, yet so as that they come most [10] freely, being made willing by his Free Love and Grace. So that this effectual Call is of God's free and special Grace alone, not from anything 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 therein. Elect Infants, dying in Infancy, are regenerated and saved by Christ, who worketh when and where, how, and upon whom he pleaseth.

XIII of Justification.

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 anything wrought in them, or done by them, but for Christ's sake alone; nor imputing Faith it self, or any other Evan-

gical Obedience to them as their Righteousness; but by imputing Christ's active Obedience in his Death, for their whole and sole Righteousness unto Justification of Life, they receiving and resting on him and his Righteousness by Faith, which Faith they have not of themselves, it is the Gift of God: Faith thus receiving and resting on Christ and his Righteousness, is the only and alone receiving Instrument of Justification; yet it is not alone in the Person justified, but is ever accompanied with all other saving Graces, and is not a dead Faith, but worketh by Love. Christ by his Obedience and Death did fully discharge the Debt of all his elect Body, and did by the Sacrifice of himself in the Blood of his Cross, undergoing in their stead the [II] Penalty due to them, make a proper, real and full Satisfaction to God's Justice for all their Sins: Yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely; their Justification is only of Grace, that both the Exact Justice and rich Mercy of God might be glorified in the Justification of Sinners. 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; so that they, as considered in Him their great Covenant-Head and Representative, were with Him in his Justification justified; but none are justified personally and individually until the Holy Spirit doth work Faith in their Hearts, and actually apply Christ unto them in their Effectual Calling; then it is, and not till then, that the Holy Scripture doth pronounce a Sinner Justified i.e. Justified by Faith. Though Persons thus Call'd and Justify'd, can never finally fall from a State of Grace; yet they may, and many oft do, fall into Sin, and under God's fatherly Displeasure, and sometimes to the total, the transient forfeiture of all sensible Light and Comfort. From which Estate God in his ordinary way never recovers

any, till he have first humbled them, and brought them in good earnest to renew their Repentance and Faith, confess their Sins, and beg Pardon.

XIV of Adoption.

ALL those that are freely 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, [12] 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 loving Father, and never cast off, but sealed to the day of Redemption, and inherit the promise of everlasting Salvation.

XV of Sanctification.

THEY who are effectually called, freely justified, and truly regenerated, having a New Heart and a new Spirit created in them, are further 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 destroy'd, 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. This Sanctification is the work of God's Free Grace, whereby they, whom God hath before the Foundation of the World chosen to be holy, are in time, through the Powerful Operation of his Spirit, applying the Death and Resurrection of Christ unto them, renewed in their whole Man, after the Image of God, having the Seeds of Repentance unto Life, and of all other saving Graces so stirred up, increased and strengthened, that they more and more die unto Sin,

and live unto Righteousness, have their Fruit unto Holiness, and the end everlasting Life.

[13] XVI The difference between Justification and Sanctification.

ALTHOUGH Sanctification be inseparably joined with Justification, yet they differ in that the one is an Act of God without us, imputing the Righteousness of another to us; the other is an Act of God the Holy Ghost in us, working and creating Righteousness in us: God in Justification imputeth the Righteousness of Christ; in Sanctification the Spirit infuseth Grace and enableth to the Exercise thereof: In the former Sin is pardoned: In the other it is subdued: Justification doth equally free all Believers from the Wrath and Curse of the Law, and that perfectly in this Life, that they never fall into Condemnation; Sanctification is neither equal and alike in all, nor in this Life perfect in any, but is growing up to perfection.

XVII of Saving Faith.

FAITH in Jesus is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel: So the Grace of Faith, whereby the Elect are enabled to believe, to the saving of their Souls, is the gracious 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 Sacraments, Prayer, and other Means, it is increased and strengthened. 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 are all other [14] saving Graces) from the Faith and common Grace of Hypocrites and temporary Believers, and therefore though it may be many times assailed and weakened, yet it gets the Victory, growing in many to the attainment of full Assurance

through Christ, who is both the Author and Finisher of our Faith. By this Faith a Christian believeth to be true whatsoever is revealed in the Word of God; yet the principal Act of this saving Faith is accepting, receiving and resting upon the Lord Christ alone for Justification, Sanctification, and eternal Life, by Virtue of the Covenant of Grace.

XVIII of Repentance unto Life.

REPENTANCE unto Life is a saving Evangelical Grace, whereby a Person being by the Holy Spirit made sensible of the manifold Evils of Sin, doth by Faith in Christ humble himself for it: And with godly Sorrow and detestation of it, and Self-abhorrence for it, pray for Pardon and Strength of Grace, with a Purpose and Endeavour, by Supplies of the Spirit, to walk before God unto all well-pleasing in all things: and 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: Repentance unto Life being an Evangelical Grace and so of a Gospel, New-Covenant Nature, the Doctrine of it is to be preached by every Gospel-Minister, as well as that of Faith in Christ.

[15] XIX of the Perseverance of the Saints.

THEY whom God hath accepted in his well-beloved Son, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a State of Grace, but shall certainly persevere to the end, and be eternally saved. For this Perseverance of the Saints depends not upon their 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 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: And though they may many times 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, have their Graces and Comforts impaired, their Hearts hardened, and their Consciences wounded, also hurt and scandalize others, and bring temporal Judgments upon themselves; yet they are and shall be kept by the Power of God thro' Faith unto Salvation.

[16] XX of the Assurance of Salvation.

Although temporary Believers, and other unregenerate Men may vainly deceive themselves with false Hopes, and Carnal Presumptions, of being in the Favour of God, and state of Salvation, which hopes of theirs shall perish as the Spider's Web: Yet such as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience in Gospel-Obedience before him, may in this Life be certainly assured that they are in the state of Grace, and may rejoice in hope of the Glory of God, which hope shall never make them ashamed. This Certainty is not a bare conjectural and probable perswasion, grounded upon a fallible Hope, but an infallible Assurance of Faith founded on the Word of God, revealed in the Gospel, upon the inward Evidence of Grace, and on the Witness of the Spirit testifying our Adoption, and as a Fruit thereof making the Heart more humble, and the Life more Holy. 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 right use of ordinary Means, attain thereunto; And therefore it is the duty of every one to give all diligence to make their calling and Election sure, that thereby their Hearts 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 to Looseness. [17] Also 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 the Discoveries of his wonted Love and Grace, suffering even those that fear him to walk in Darkness and 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 of Grace, this Assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

XXI of Good Works.

Although 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 necessarily out of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known as a Tree is discerned by the Fruit;

being such good Works 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 Intention, or Decency, whatsoever. These good Works done in Faith, and in Obedience to God's Commandment, are the Fruits and Evidences of a true and lively Faith, and by them Believers manifest their Thankfulness, strengthen their Assurance, edify [18] their Brethren, adorn the Profession of the Gospel, stop the Mouths of Adversaries, and glorify God, whose workmanship they are, created in Christ Jesus unto good Works, that having their Fruit unto Holiness, they may have the end everlasting Life. Their ability to do good Works is not at all of themselves, but wholly from the Grace and Spirit of Christ, and that they may be enabled thereunto, besides the Grace they have already received, there is required an actual Influence of the same Grace and Holy Spirit to work in them, to will and to do of God's good pleasure; yet are they not hereupon to grow negligent, as to Duty in their Families and Closets etc, as if they were not bound to perform any Duty unless upon some special Motion of the Spirit, but they ought to be diligent in stirring up the Grace and Gift of God that is in them, which may be neglected, as Paul shows, in his Exhortation to Timothy, 1 Tim 4. 13, 14, 15, 16 Chap. 6. 11, 12, 13, 14. 2 Tim. 1., 6, 7, 8. Chap 2. 1, 2, 3. Yet they who in their Obedience attain to the greatest Height which is possible in this Life, are so far from being able to super-erogate and do more than God requires, that they fall short of much, which in Duty they are bound to do. So that we cannot by our best Works merit the pardon of Sin or eternal Life at the hand of God, nor in any manner profit him; much less satisfy for the debt of our former Sins, but when we have done all we can, we 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 Justice. Yet notwithstanding the Persons of Believers being accepted through Christ, their good Works also are accepted in him, [19] not as though they were in this Life wholly unblameable and unreprieveable in God's Sight; but he looking upon them in his Son, is pleased to accept and reward them, altho' accompanied with many weaknesses and Imperfections. 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, nor make a Man meet to receive Grace from God, yet the neglect of them is more sinful and displeasing to him.

XXII of the Law of God.

God gave to Adam in the State of Innocency 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, promising Life upon the fulfilling, and threatening Death upon the breach of it, and endued him with Power and Ability to keep it. This Law thus written in the Heart, and given forth in Precept, continued to be a perfect Rule of Righteousness after the fall of Man, and was delivered by God upon Mount Sinai in ten Commandments, and written in two Tables; the four first containing our Duty towards God, and the other six our Duty to Man. This Law called Moral, doth for ever bind all, as well justified Persons as

others, to the Obedience of it, and that not only in regard of the Matter contained in it, but also in respect of the Authority [20] of God the Creator, who gave it; Neither doth Christ in the Gospel any way dissolve, but much strengthen the same; so although Believers be not under the Law as a Covenant of Works, to be thereby justified or condemned, which is a Glorious Truth; 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, it directs and binds them to walk accordingly, discovering also the sinful Pollutions of their Natures, 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 obedential Righteousness. 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 in like manner shew them God's Approbation of Obedience, and what Blessing they may expect upon the performance thereof. Although not as due to them by the Law, as a Covenant of Works, but through Christ, being the King, Lord, and Law-giver of his Church, Isa. 2. 3 Chap. 33. 22. Heb. 7. 16 and faithful as a Son in all his House, Heb. 3. 6. whom in all things we are to hear and obey Mat. 17. 5 Acts 3. 22, 23. in that God in these last days speaks to us by him whom he made Heir of all things, Heb. 1. 1, 2. Neither are the fore-mentioned Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply therewith, the Spirit of Christ subduing and enabling the Will of Man to do that freely and chearfully, which the Will of God, revealed in the Law, required to be done.

(Conclusion in next issue.)