

TS

The Humble

APOLOGY

Of some commonly called

ANABAPTISTS,

In behalf of themselves and others of the
same Judgement with them :

With their *Protestation* against the late
wicked and most horrid treasonable *Insurrection*
and *Rebellion* acted in the City of L O N D O N.

Together

With an *Apology* formerly presented to the
K I N G S most Excellent
M A J E S T Y.

Acts 22. v. 1. *Men, brethren, and fathers, hear ye my defence* [Gr. *Apology*]
which I make now unto you.

Psal. 35. 11. *False witnesses did rise up, they laid to my charge things
that I knew not.*

Acts 24. v. 12, 13. *They neither found me in the Temple disputing with
a man, neither raising up the people, neither in the Synagogues, nor in
the City.*

Neither can they prove the things whereof they now accuse me.

London, Printed by Henry Hills, and are to be sold by Francis
Smith, at the sign of the Elephant and Castle
without Temple-Bar. 1660.





The Humble *Apology* of some commonly called *Anabaptists*, in behalf of themselves and others of the same Judgement with them, with their *Protestation* against the late wicked and most horrid treasonable *Insurrection* and *Rebellion* acted in the City of *London*: together with an *Apology* formerly presented to the Kings most Excellent Majesty.



W E should be stupid and senseless, if we did not deeply resent those black obloquies and reproaches cast upon those of our profession and practice in the point of *Baptism*, by occasion of the late most horrid *Treason* and *Rebellion* in this City of *London*.

We most sadly see and feel that among many it is become enough to render any

man criminal to be called an *Anabaptist*, or at least a ground sufficient to question his Loyalty and fidelity to the Kings Majesty.

We may not therefore be so negligent of our duty unto God in respect of our profession, or unto our selves and families, as silently to suffer our names and profession to be buried under such causeless infamy: neither may we be so much wanting of our duty to our King, as by such sullen silence to offer his Majesty just occasion of being jealous and suspicious of our Loyalty and Obedience, or to leave him without all possible rational security of our humble subjection and fidelity to him. We acknowledge that the Histories of *Germany* relate most dreadful things of the impious opinions and practices of some reputed *Anabaptists* destructive to all Government and humane Society. Although its to be observed what *Cassander*, a learned and moderate Papist, relates in his Epistle to the Duke of *Gulick* and *Cleve*,
to

to this purpose. That there were certain people in *Germany* bearing the denomination of *Anabaptists*, who resisted and opposed the opinions and practices of those at *Munster*, and taught the contrary Doctrine, Whereby (in his opinion) they appeared to be incited by a Godly mind, and rendered themselves rather worthy of pity then persecution and perdition. And that in *Holland* those who have succeeded them, do in Doctrine and practice adhere to the same peaceable principles, is publicly known. But the misguided zeal of some (otherwise minded in the point of *Baptism*) hath frequently, though unduely, imputed the like impious opinions, designs and intentions unto all that are called by that name; although their souls abhor the very memory of such impious doctrines, and their bloody consequences. That such evil opinions and practices are no natural or necessary concomitants or consequences of the Doctrine about Baptism, nor of any possible connexion with it, is easie to be discerned; yet by the like mistake we now
 suffer

suffer under jealousies, through the wicked Treason, Rebellion and Murder, of a few heady and distempered persons, pretending to introduce a Civil and temporal reign and Government of Jesus Christ by their swords, and to subvert all *Civil Government and Authority*.

Yet we cannot imagine a reason why their bloody tenents, and tragical actings, should reflect upon those of our persuasion, the persons not being of our belief or practice about Baptism, but, to the best of our information, they were all (except one) assertors of Infant-Baptism, and never had communion with us in our Assemblies; nor hath there been any correspondence, or converse between us: but contrariwise, in their Meetings, they have inveighed bitterly against us, as worshippers of the Beast, because of our constant declaring against their conceited, wild interpretations of dark Prophecies, and enthusiastical impulses, and professed and practised our duty of subjection to the Civil Magistracy.

And

And it is notoriously known, the very same persons, or at least the Leaders, and the most of them, formerly advanced their pretended Standard of Jesus Christ, as much against us as against any others. And it is as publicly known, that even in this their Rebellion, such of us as were called thereunto (which were many) were ready to hazard our lives to suppress them.

And if such a constant continued opposition unto the impious tenents and practices of these persons both in our Doctrine and Lives, will not be esteemed a pregnant and cogent evidence of our unspotted innocence from their Treason and Rebellion, and satisfie every man, that *our Souls never entred into their secrets*, we can only appeal to the All-seeing God, the Judge of all the earth, to vindicate us in his righteous judgement, who we are assured will judge and doe right *. * G:n.18.25.

In whose presence we Protest, that we neither had the least foreknowledge of the said late Treasonable Insurrection, nor

did any of us in any kind or degree whatsoever, directly, or indirectly, contrive, promote, assist, abet, or approve the same: but do esteem it our duty to God, to his Majesty, and to our Neighbour, not only to be obedient, but also to use our utmost industry to prevent all such Treasons, Murders, and Rebellions; and to use, in all our Assemblies, constant prayers and supplications for his Majesty.

Wherefore we humbly beseech his Majesty, and desire all our fellow subjects, that our Actions, Doctrines and Lives, may be the only glasses through which they will look into our hearts, and pass judgement upon us, and that the tenets or opinions of others, either in this or foreign Kingdoms, may not be imputed to us, when our Doctrines and Lives do declare our abhorrency of them: We believing, that Jesus Christ himself, his Apostles, and Christian Religion, did consist with, and obey the Imperial Government that then was in the World,

World, and that we ought to obey his Majesty *not only for wrath, but for conscience sake.*

We desire therefore that it may be considered without prejudice, whether our perswasion in the matter of *Baptism*, hath any connexion with these Doctrines against *Government*? Or whether these can be the probable consequences or inferences from our Doctrine concerning *Baptism*? And we pray that it may be seriously considered, whether it be rational, just, or Christian, to impute all the errors and wickedness of any Sect of Christians in one age or Country, to the persons of another age and Country, called by the name of the former? especially when these errors or impieties gave not the name to the Sect, (as in our case) nor can be reasonably supposed to be the consequences of that opinion from whence the Sect had its denomination.

It would not be holden just to aver

every Protestant to believe *Consubstantiation*, or *absolute Predestination* and *Reprobation*, because *Luther* was zealous in the one, and *Calvin* in the other; why therefore should the errors and impieties of others, be imputed to us, whilst we earnestly contend against them? And as to our Doctrine of Baptism, we hope every Christian that hath searched the Scriptures, knoweth, that there wants not so much evidence, at least for our opinion and practice, as Christian charity may well allow, though in some mens judgements we should be esteemed mistaken; and it will be easily granted by the *Learned*, that there is no impiety in our Doctrine of Baptism, nor opposition to *Civil Government*, or his Majesties *Authority*; neither can the injury of our Neighbour be the natural consequence of it.

And therefore we humbly hope, That the Omnipotent power of Heaven and Earth will so dispose his Majesty and his Peoples hearts, that we may worship
 God

God in peace and freedom, according to the Faith we have received, living a peaceable and quiet life in all godliness and honesty.

Post-script.

THat it may yet more fully appear, That our Principles suggested in this Apology about subjection to *Magistracy* and *Government*, against the contrary opinions and practices, are not new, much less proceeding from us upon the successfulness of this Tragical enterprise, we have thought fit herewith to publish an Apology of our ancient and constant Principles, presented with our humble Petition to the Kings most excellent Majesty, some moneths since, in the year, 1660.

William

William Kiffen.

John Batty.

Thomas Cooper.

John Pearson.

Henry Hills.

Henry Den.

Thomas Lamb.

Philip Travors.

Thomas Penfon.

Fran. Smith.

Edward Harrison.

Samuel Tull.

John Cox.

Jam. Knight.

Chr. Blackwood.

John Gosnold.

Tho. Bromhall.

Samuel Stanton.

John Browning.

Thomas Lathwel.

Edward Roberts.

John Man.

Z. Worth.

John Spilsbery.

Jer. Zanchy.

Joseph Simpson.

John Rix.

John Clayton.

Daniel Royfe.

Mark Cam.



An Apology of some called *Ana-*
baptists, in and about the City
 of *London*, in behalf of them-
 selves and others of the same
 Judgement with them.

INASMUCH as it hath been our portion
 all along to suffer, not only some
 hard things in many of our persons,
 but also very much in our reputati-
 ons, through the unjust aspersions
 and calumnies of our adversaries, and such, who,
 though they dayly behold our inoffensive conver-
 sation, and do or may know our Faith and Do-
 ctrine, will not yet be delivered from those ground-
 less and injurious reports, which they have, without
 proof, concerning things or persons, taken up, but
 contrariwise continue in press, pulpit and common
 discourse, industriously to divulge things tending
 to our defamation, and more especially for that
 purpose watching the opportunity of all revolu-
 tions and changes of persons exercised in Govern-
 ment, which hath often hapned in these Nations
 of late years.

And

And inasmuch as the design of our adversaries therein hath appeared to be the rendring of us obnoxious to those that have had most power in their hand to offend and harm us, and have for that purpose invented such calumnies as might best accomplish that design, which although they have been various, and sometimes manifestly cross and contradictory one to another, yet having no other ground (that we know of) then the forementioned evil purpose; they have therefore both one and other, even all of them, been generally accompanied with the charge of disobedience to Magistracy and Civil Government.

We have therefore been necessitated (as alterations in Government have hapned) to renew our vindications in this publique manner, having very seldom opportunity otherwise to inform either Magistrates or people of the injuries done unto us, and which is much more, to the truth we do profess. And that in this present conjuncture of affairs, the mis-representation of us, either formerly or now, may not take impresson upon any to the damage of us and our profession, we have thought it requisite not to bring to light any new matter, but only to extract out of our former Confessions of Faith, and Declarations, our constant Principles to which we have been (and shall alwayes endeavour (the Lord assisting us) that our practice may still be) conformable in this great point concerning Magistracy and civil Government, as by these extracts following may appear.

That

That Civil Magistracie is an Ordinance of God set up by him for the punishment of evil doers, and for the praise of them that do well, and that in all lawful things commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications and prayers for Kings, and all that are in Authority, that under them we may live a peaceable a quiet life in all godliness and honesty.

We who are falsely called Anabaptists, being as ready to obey our Civil Magistrates, as to profess our subjection to them in all lawful Commands, what ever is preached or printed of us, by any to the contrary, and whosoever have or shall accuse us, either to the Magistrates or to the common people, that we will not obey Authority, do falsely accuse us.

And however it be a thing very desireable to godly men to have such to be their Governors as fear the Lord, inasmuch as together with their moral Principles, they are under more solemn bands of engagement as Christians, to execute Judgement and Justice, and faithfully to discharge their Trust; and inasmuch also as they will be more ready to protect godly men which generally are the hated of the world, and to propagate the Gospel in their Territories, then other men will be; yet what ever the Magistrate is in point of Religion, he is to be revered and obeyed in all those commands of his, which do not intrench upon, or rise up in opposition to the commands of God.

And we do freely acknowledge that Kingly Government established, guided and bounded by
C just

Confession of Faith of those Churches in

London, which

are common

ly, though un-

justly, called

Anabaptists,

Act 47. prin-

ted in the fe-

veral years,

1651, 1646,

1644, &c.

Declaration

concerning a

publique dis-

pute printed

in the year

1645. p. 4.

* Declaration

by the several

Congregatio-

nal societies

in and about

the City of

London, in

way of vind-

cation of

themselves

touching Li-

berty, Magi-

stracy, &c.

printed, 1647.

p. 7. S. 3. & 4.

just and wholsom Laws, is both allowed by God, and a good accommodation to men.

Declaration of divers Elders and Brethren of Congregational Societies in and about the City of London the 10th of Nov. 1651. That all people in every nation, as well members of Churches as others, ought for conscience sake to honour such as by the wise disposing providence of God, are their Rulers, and are to submit to the Civil Commands, not only of such Rulers as are faithful, but even to Infidels.

Declaration of several of the people called Anabaptists in and about the City of London, Decemb. the 12. 1659. The answer to the first Criminalation. Although we cannot answer in justification of every individual person that is of our profession in matters of Religion, no more then our Christian friends of other persuasions can do in behalf of all of their persuasions, yet we can say this, and prove it to all the world, that it hath been our profession, and is our real practice to be obedient to Magistracy in all things Civil, and willing to live peaceably under the Government established in this Nation: For we do believe and declare Magistracy to be an Ordinance of God, and ought to be obeyed in all lawfull things.

These things we have herein recited, the rather because that such judgement as shall be made by any concerning us, may be fairly and duly taken and calculated from our own writings, and not from the aspersions unjustly cast upon us by such who have not only rendred many guilty for the offence sake of some one person, but also called others after the same name given to us, with whom we have had or held no correspondency or agreement, endeavouring to blemish our profession, by charging the whole party, not only with the guilt of many strange unsound opinions, such

as were never received or allowed by them, but also with many actions wherein they have been least of all, if at all concerned. And as for those things wherein any of us, or other of our judgement have been actually concerned, we hope it hath proceeded from a due regard to those invariable Rules given in the holy Scripture for the ordering our conversation with respect unto Magistracy, according to the best judgement could be made of them, and pursuant thereunto, done in observance of those publique Edicts and Declarations, whereunto the most universal obedience, and constant adherence hath been required by those that have had the power over us, and who have admitted us the least of any people to dispute the reason of Governments and laws.

And for that the subjection yielded by us to the powers that have been over us, hath proceeded from a conscience not daring to disobey, unless in such things which we could not understand to be lawful, and the affections that have been manifested therein have arisen from the enjoyment of that due liberty and protection which we have had in matters of Religion; we do hope and desire that none of us upon the re-establishment of the present Government, shall now be adjudged criminal by our present Governors, but that we may notwithstanding, reap the benefit of that favour that hath been declared and rendered by the Kings Majesty, and be protected from all injury and violence whatsoever, equally with others his Majesties

Majesties Subjects, in the quiet and peaceable enjoyment of our Religious and Civil Rights and Liberties, we desiring and endeavouring to behave our selves in all good conscience towards God and man, remembring that Rule of our Lord, that we are to render unto *Cesar* the things which are *Cesars*, and to God the things which are Gods; and that we, as well as Rulers, must certainly at the great day be accountable to the Just and Righteous Judge of all the earth, for all our doings.

FINIS.

