

**THE WORKS
OF JOHN SMYTH**

W. T. WHITLEY, EDITOR

VOLUME 2

THE WORKS OF
JOHN SMYTH
FELLOW OF CHRIST'S COLLEGE, 1594-8

IN TWO VOLUMES

VOLUME II

Men whose life, learning, faith, and pure intent,
Would have been held in high esteem with Paul,
Must now be named and printed heretics.

JOHN MILTON.

Nomina Anglorum quae hinc sunt agnoscenda
quibus presentibus agunt in quibus incipit scripta
Baptista, etiam ordinis a curia conditum. quos
jam capitulum hinc dicit. Antea ecclesia omnia haec
qua fieri possunt expeditione.

Nomina regni.

Hugh Bromhead.
Joshua Nesbitt.
John Smyth.
Thomas Anadine.
Edward Hamken.
John Hardy.
Thomas Eggel.
Francis Eggel.
Robert Stables.
Alexander Fleming.
Alexander Hodgkin.
John Grindall.
Salomon Thomson.
Samuel Halton.
Thomas Dolphin.

familiam.

Anne Bromhead.
Anne Southworth.
Mary Smyth.
Joane Halton.
Elis Southwell.
Patet Thomson.
Margaret Stables.
Mary Grindall.
Catherine Eggel.
Elis Eggel.
Margaret Eggel.
Bettie Dickenson.
Mary Dickenson.
Elis Parsons.
Joane Briggs.
Jane Cogges.

Capimus manumter solus hinc nostram ecclesiam significari.



P. 1609

Application to the Waterlander Church
Autograph of John Smyth, 1609-10

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JOHN SMYTH

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TERCENTENARY EDITION FOR THE
BAPTIST HISTORICAL SOCIETY
WITH NOTES AND BIOGRAPHY BY

W. T. WHITLEY

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Sometime Exhibitioner of King's College

None of the English Separatists had a finer mind
or a more beautiful soul.

MANDELL CREIGHTON

Cambridge:
at the University Press
1915



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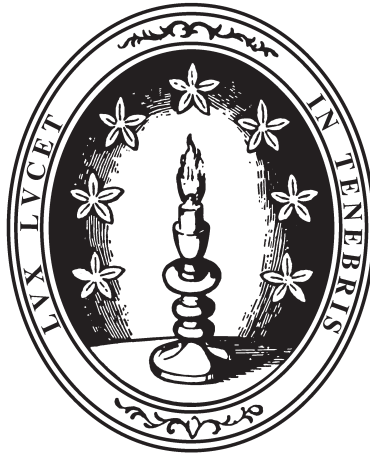
Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalm 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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TABLE OF CONTENTS

	PAGE
CERTAYNE DEMAUNDES, ETC.	321
PARALLELES, CENSURES, OBSERVATIONS (1609)	327
Lettre to Mr. Ric. Bernard (1607)	331
Lettre written to Mr. A. S. (1606?)	547
Lettre written to certaine brethren in S. (1606?)	557
THE CHARACTER OF THE BEAST (1609)	563
NOMINA ANGLORUM (1610?)	681
CORDE CREDIMUS (1610?)	682
DEFENCE OF RIES' CONFESSION	685
ARGUMENTA CONTRA BAPTISMUM INFANTUM	710
PROPOSITIONS AND CONCLUSIONS	733
RETRACTATIONS AND CONFIRMATIONS	751
APPENDIX	761
NOTES	763

PLATE

Names of the English who applied in 1610 for union with the
 Waterlander church in Amsterdam. Holograph of John
 Smyth. *Frontispiece*

Certayne demaundes
from the auncyent brethren
of the Seperation

Certayne demaundes, wherto wee desire direct & sound answer, with proof from the Scriptures.

1. Concerning the Kingdom & Priesthood of Christ.

Whither the Kingdom & Priesthood of the old Testament were not distinct & severall, both in person, office, & actions.

Whither the Kingdom & Priesthood of the old Testament were not typical, shadowing out the Kingdom & Priesthood of Christ?

Whither the Kingdom & Priesthood of Christ are not distinct, both in office & action though vnited in one person?

Whither as Christ is both King & Priest, so also the Saynts are not by Christ annoynted to be Kings & Priests vnto God?

Whither the office & actions of the Sayntes in the Kingdom & Priesthood, are not distinct & several, though vnited in person?

Whither the office & actions of the Kingdom in the Old Testament were not of opposition, difference, plea, & strife?

Whither the office & actions of the Kingdom of the Saynts in the new Testament are not of the same nature?

Whither the office & actions of the Priesthood of the Old Testament were not of vnion, concord, & agreem[en]t in Sacrificing.

Whither the office & actions of the Priesthood of the Saynts in the new Testament be not of the same nature?
Rom. 15. 6.

2. Concerning the Spirit & Spirituall: the Lettre,
& Literal.

Whither in this phrase & the like (viz: The manifestation of the spirit) the Spirit doth not signifie principally, both the Spiritual & regenerate part of the soule, & the Spiritual matter in the regenerate part.

Whither the manifestation of the Spirit doth import eyther the Spirituall matter which a man bringeth out of a book by reading: or the Spiritual & gracious gestures & motions which a man expresseth in reading & performing other actions.

Whither quenching the Spirit be not to withhold & restrayne the Spiritual matter which by the Spirit of Sanctification is stirred vp in the regenerate part of the soule.

Whither reading wordes containyd in a book doth manifest the Spirit; that is, expresse the Spirituall matter which is in the regenerate part of him that readeth, or rather doth not cleane put it by, leave it, & diverteth to an other subiect & so quencheth it.

Whither the letter doth not properly signifie the literall & ceremonial ordinances of the old Testament, 2. Cor. 3. 6. which began outwardly signifying & conveighing Spiritual matter into the regenerate part of the soule from without?

Whither reading the wordes containyd in a booke be not asmuch & as truly literal beginning outwardly & conveighing matter inwardly as the sacrificing of a beast in the Old Testament?

Whither sacrificing in the Old Testament may not as truly be accounted the manifestation of the Spirit as reading: seing sacrificing did expresse the Spiritual matter Christ Iesus, & was done with a grace by the Preists, even as reading, doth expresse the Spiritual matter of the book Christ Iesus, & is performed with a grace by the reader?

3. Concerning, writing, & Reading.

Whither lettres or characters are not invented by the will of man to expresse the articulate sounds of natural speech: & whither the inventors of lettres are not mentioned in historyes?

Whither writing be not the invention of man by the same reason?

Whither reading be not the invention of man by the same reason?

Whither writing & read[i]ng be not things meerly artificial though speaking be natural

Whither writing & reading being meer artificial devises may be properly called Spirituall worship: & whither if reading be Spiritual worship, writing be not so also?

Whither that because the manuarie trade of the butcher & cook in killing rosting or boyling the Sacrifices, of the ingraver in the stones of the brestplate of the Apotecary in the annoynting oyle, of the Mason & carpenter in the hewing of stone & wood, & so co[n]sequētly of the scribe or paynter in writing & reading, were literal & ceremonial eyther worship or actions in the Old Testament, they may now be called Spirituall worship or actions in the new Testament: & whither one rather then another: & why?

4. Of the Holy Scriptures & translations.

Whither the holy Scriptures viz: the originals Hebrue & Greek do not conteyne in thē infinite depth of truth: & whither the holy Spirit did not intend by thēs to signifie al the truths, which al the men of the earth, eyther hertefore, now, or hereafter trully collect from thence?

Whither the holy originals do not conteyne more matter thē the Prophets & Apostles that wrote them did conceive?

Whither the Hebrue & Greek tong in their idiomes, words & phrases are not plentifully more comprehensive

& significative of matter thē any other language whatsoever?

Whither as the original Scriptures are the jmage of the mynd of God: so a translation be not the jmage of the original Scriptures.

Whither the jmage can possibly expresse the thing therby signified, fully.

Whither it be possible for any language verbatim without paraphrast to expresse the Hebrue & Greek text of the holy originals fully?

Whither a translation made by the most learned & holy men of the earth doth or can expresse truly & fully the holy ghosts meaning in the originals?

Whither therfor a translation made by the most learned & holy men of the earth be not an Apocrypha writing of an ordinary man?

Whither if any Apocrypha writing may be brought into the worship of God to be read all may not: & whither if some Apocrypha writings must be cast out of the church why not all, yea the translation also?

5. Of worship, & vse of bookes in tyme of worship
in the new Testament.

Whither prayer, prophesying, & singing Psalmes be the true & only parts of the worship of the new Testament?

Whether reading be eyther prayer, prophesy, or a Psalmes?

Whither reading be lawfull in tyme of prayer, prophesy & singing Psalmes?

Whither reading doth not put matter into the hart of him that readeth, & worship be not the producing of matter out of the hart of him that worshippeth?

Whither the Apostles & primitive Churches did ever pray, prophesy, & sing psalmes out of bookes, after the day of Pentecost, Act. 2?

Whither they did not pray, prophesy, & sing Psalmes as the holy ghost gave them vtterance?

Whither the place 1. Cor. 14. 26. doth not teach that a man must have a Psalmes, have doctryne, that is in his

hart, whence he must produce it by the manifestation of the Spirit?

Whither if a book must be laid aside in prayer, it must not be also in prophesy & singing Psalmes & why?

Whither if a book be retaind in prophesy & a psalme, it may not be so also in prayer & why?

Whither that be two kindes of prayer, prophesy, & Psalmes, one with books, another without bookes: or one sort of prayer without bookes: & two sorts of prophesying & Psalmes: with & without bookes & why: & whither this can be warranted by the Apostles doctryne & practice?

6. Concerning a Psalme.

Whither as in prayer & prophesy one alone speaketh, & the rest pray & prophesy by consent. 1. cor. 11. 4. so in a Psalme one onely must speak, & the rest must co[n]sēt. 1. cor. 14. 16.

Whither in a Psalme a man must be tyed to meter & Rithme, & tune, & whither voluntary be not as necessary in tune & wordes as in matter?

Whither meter, Rithme, & tune, be not quenching the Spirit?

Whither a psalme be only thanksgiving without meter, Rethme or tune, yea or nay?

7. Concerning the Elders or Presbytery.

Whither al the Elders must not be able to teach, & rule as the Apostle saith, didacticoi, & proistamenoι. 1. Timoth. 3.

Whither didacticos that is apt to teach be not expounded by the Apostle, Tit. 1. 9. by three particulars: viz: 1. to teach wholsome doctryne: 2. to exhort: 3. to convince the gainsayers?

Whither Teaching & Ruling be not the two parts of feeding?

Whither feeding that is Teaching, Ruling, exhorting

conforting be not the pastors office, & therfor all the Elders pastors?

Whither the Eldership hath not all their powre from the Church?

Whither the Eldership hath a negative voyce in the church that nothing can be concluded without them?

Whither if most of the Church consent & the Elders dissent, the matter cannot passe against the Elders dissent?

Whither seing the church may depose & excommunicate the Eldership they may not passe other sentences without or contrary to their liking?

Whither may not a man propound his mater to the church without acquaynting the Elders with it in the first place.

Whither in the second degree of admonition a man is not bound to take an Elder for witsesse?

Whether one Elder only in a church be Gods ordinance & whither if ther be chosen any Elder ther must be chosen more then one?

Whither the seales of the covenant may not be administred, ther being yet no Elders in office?

8. Concerning the Treasury & contribution.

Whither the treasury be not Holy?

Whither contribution be not an action of the communion of the Saynts?

Whither as in other parts of communion so in this, ther ought not to be a seperation from them that are without?

Whither the action of contribution must not be Sanctified by prayer & thanksgiving?

A Recapitulation of the Chapters to be found
according to their pages

[omitted here]

“In *The Works of John Smyth*, you will discover examples of Smyth’s Puritan preaching reflective of his training at Cambridge. You will also be intrigued by his discussions with other Separatists and Puritans on the nature of the true church and his understanding of true worship. In his Works, you will be exposed to the first book-length argument for believers’ baptism to be published in English. You can also consider Smyth’s interaction with Mennonite beliefs as well as one of the first statements in English on religious liberty. This reprinting of W. T. Whitley’s *The Works of John Smyth* is the perfect way to acknowledge 400 years of English Baptists.”

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MALCOLM YARNELL

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Director of the Oxford Study Program
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