

A
DECLARATION OF FAITH
of
ENGLISH PEOPLE

REMAINING AT AMSTERDAM IN HOLLAND.

Heb. 11 . 6.

Without Faith it is impossible to please GOD. Heb. 11.

Rom. 14 . 23.

Whatsoever is not off Faith is sin.

Printed . 1611.

To Al The Humble mynded | which love the truth in
simplicitie Grace and | peace.

[This is followed by two pages of preface.]

A DECLARATION, ETC.

WEE BELEEVE AND | CONFESSE |

1.

That there are THREE which beare record in heaven,
the FATHER, the WORD, and the SPIRIT; and these
THREE are one GOD, in all equalitie, 1 Jno. 5.7; Phil.
2.5, 6. By whome all thinges are created and pre-
served, in Heaven and in Earth. Gen. 1 Chap.

2.

That this GOD in the begining created al things off
nothinge, Gen. 1. 1. and made man off the dust off the
earth, Chap. 2.7, in his owne ymage, Chap. 1.27, in
righteousnes and true Holines. Ephes. 4.24: yet being
tempted, fel by disobedience. Chap. 3.1-7. Through
whose disobedience, all men sinned. Rom. 5.12-19. His
sinn being imputed vnto all; and so death went over all
men.

3.

That by the promised seed off the woman, IESVS
CHRIST, [and by] his obedience, al are made righteous.
Rom. 5.19. Al are made alive, 1 Cor. 15.22. His right-
eousness being imputed vnto all.

4.

That notwithstanding this Men are by nature the
Children off wrath, Ephes. 2.3. borne in iniquitie and in
sin conceived. Psal. 51.5. Wise to all evill, but to good
they have no knowledg. Jer. 4.22. *The natural mā
perceiveth not the thinges off the Spirit off God.* 1 Cor.
2.14. And therefore man is not restored vnto his former
estate, but that as man, in his estate off innocency, have-
ing in himselff all disposition vnto good, & no disposition
vnto evill, yet being tempted might yeild; or might resist:

even so now being fallen, and having all disposition vnto evill, and no disposition or will vnto anie good, yet GOD giveing grace, man may receive grace, or my reject grace, according to that saying; Deut. 30.19. *I call Heaven and Earth to record. This day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life, that both thou and thy seed may live.*

5.

That GOD before the Foundatiō off the World hath Predestinated that all that beleve in him shall-be saved, Ephes. 1.4, 12; Mark 16.16. and al that beleve not shalbee damned. Mark 16.16. all which he knewe before. Rom. 8.29. And this is the Election and reprobacion spoken of in the Scripturs, concerning salvacion, and condemnation, and not that GOD hath Predestinated men to be wicked, and so to be damned, but that men being wicked shallbee damned, for GOD would have all men saved, and come to the knowledg off the truth, 1 Tim. 2.4. and would have no man to perish, but would have all men come to repentance. 2 Pet. 3.9. and willeth not the death of him that deith. Ezech. 18.32. And therefore GOD is the author off no mens condemnation, according to the saieing off the Prophet. Osæa. 13. Thy distruction O Israel, is off thy selfe, but thy helpe is off mee.

6.

That man is justified onely by the righteousness off CHRIST, apprehended by faith, Roman. 3.28. Gal. 2.16. yet faith without works is dead. Jam. 2.17.

7.

That men may fall away from the grace off GOD, Heb. 12.15. and from the truth, which they have received & acknowledged, Chap. 10.26. after they have taisted off the heavely gift, and were made pertakers off the HOLY GHOST, and have taisted off the good word off GOD, & off the powers off the world to come. Chap. 6.4, 5. And after they have escaped from the filthines off the World, may bee taugled againe therein & overcome. 2

Pet. 2.20. That a righteous man may forsake his righteousness and perish Ezech. 18.24, 26. And therefore let no man presume to thinke that because he hath, or had once grace, therefore he shall alwaies have grace: But let all men have assurance, that iff they continew vnto the end, they shalbee saved: Let no man then presume; but let all worke out their salvacion with feare and trembling.

8.

That IESVS CHRIST, the Sonne off GOD the second Person, or subsistence in the Trinity, in the Fulnes off time was manifested in the Flesh, being the seed off David, and off the Isralits, according to the Flesh. Roman. 1.3 and 8.5. the Sonne off Marie the Virgine, made of hir substance, Gal. 4.4. By the power off the HOLIE GHOST overshadowing hir, Luk. 1.35. and being thus true Man was like vnto us in all thing, sin onely excepted. Heb. 4.15. being one person in two distinct natures, TRVE GOD, and TRVE MAN.

9.

That IESVS CHRIST is Mediator off the New Testament betweene GOD and Man, 1 Tim. 2.5, haveing all power in Heaven and in Earth given vnto him. Mat. 28.18. Being the onely KING, Luke 1.33, PREIST, Heb. 7.24, and PROPHET, Act. 3.22. Off his church, he also being the onely Law-giver, hath in his Testament set downe an absolute, and perfect rule off direction, for all persons, at all times, to bee observed; Which no Prince, nor anie whosoever, may add to, or diminish from as they will avoid the fearefull judgments denounced against them that shal so do. Revel. 22.18, 19.

10.

That the church off CHRIST is a compainy off faithful people 1 Cor. 1.2. Eph. 1.1. seperated frō the world by the word & Spirit off GOD. 2 Cor. 6, 17. being kint vnto the LORD, & one vnto another, by Baptisme. 1 Cor. 12.13. Vpon their owne confessiō of the faith. Act. 8.37. and sinnes. Mat. 3.6.

II.

That though in respect off CHRIST, the Church bee one, Ephes. 4.4. yet it consisteth off divers particuler congregacions, even so manie as there shallbee in the World, every off which congregacion, though they be but two or three, have CHRIST given them, with all the meanes off their salvacion. Mat. 18.20. Roman. 8.32. 1. Corin. 3.22. Are the Bodie off CHRIST. 1. Cor. 12.27. and a whole Church. 1. Cor. 14.23. And therefore may, and ought, when they are come together, to Pray, Prophecie, breake bread, and administer in all the holy ordinances, although as yet they have no Officers, or that their Officers should bee in Prison, sick, or by anie other meanes hindered from the Church. 1: Pet. 4.10 & 2.5.

12.

That as one congregacion hath CHRIST, so hath all, 2. Cor. 10.7. And that the Word off GOD cometh not out from anie one, neither to anie one congregacion in particuler. 1. Cor. 14.36. But vnto everie particuler Church, as it doth vnto al the world. Coll. 1.5. 6. And therefore no church ought to challeng anie prerogative over anie other.

13.

That everie Church is to receive in all their members by Baptisme vpon the Confession off their faith and sinnes wrought by the preaching off the Gospel, according to the primitive Institucion. Mat. 28.19. And practice, Act. 2.41. And therefore Churches constituted after anie other manner, or off anie other persons are not according to CHRISTES Testament.

14.

That Baptisme or washing with Water, is the outward manifestacion off dieing vnto sinn, and walkeing in newnes off life. Roman. 6.2, 3, 4. And therefore in no wise apperteyneth to infants.

15.

That the LORDS Supper is the outward manifestacion off the Spiritual communion betwene CHRIST and the

faithful mutuallie. 1. Cor. 10.16, 17. to declare his death vntil he come. 1 Cor. 11.26.

16.

That the members off everie Church or Congregation ought to knowe one another, that so they may performe all the duties off love one towards another both to soule and bodie. Mat. 18.15. 1 Thes. 5.14. 1 Cor. 12.25. And especiallie the Elders ought to knowe the whole flock, whereoff the HOLIE GHÖST hath made them overseers. Acts 20.28; 1 Pet. 5.2, 3. And therefore a Church ought not to consist off such a multitude as cannot have particular knowledg one off another.

17.

That Brethren impenitent in one sin after the admonition off the Church, are to bee excluded the cōmunion off the Sainets. Mat. 18.17. 1 Cor. 5.4, 13. & therefore not the cōmitting off sin doth cut off anie from the Church, but refusing to heare the Church to reformation.

18.

That Excommunicants in respect of civil societie are not to bee avoided, 2. Thess. 3.15. Mat. 18.17.

19.

That everie Church ought (according to the exāple off CHRISTIS Disciples and primitive Churches) vpon everie first day off the weeke, being the LORDS day, to assemble together to pray Prophecie, praise GOD, and breake Bread, and performe all other partes off Spirituall communiō for the worship off GOD, their owne mutuall edificacion, and the preservacion off true Religion, & pietie in the church Io 20.19. Act. 2.42 and 20.7, 1. Cor. 16.2. and that ought not to labor in their callings according to the equitie off the moral law, which CHRIST came not to abolish, but to fulfill. Exod. 20.8, &c.

20.

That the Officers off everie Church or congregation are either Elders, who by their office do especially feed the flock concerning their soules, Act. 20.28, 1 Pet. 5.2, 3. or Deacons Men, and Women who by their office re-

leave the necessities off the poore and impotent brethre concerning their bodies, Acts. 6.1-4.

21.

That these Officers are to bee chosen when there are persons qualified according to the rules in Christs Testament, 1. Tim. 3.2-7. Tit. 1.6-9. Act. 6.3. 4. By Election and approbacion off that Church or congregacion whereoff they are members, Act. 6.3. 4 and 14.23, with Fasting, Prayer, and Laying on off hands, Act. 13.3. and 14.23. And there being but one rule for Elders, therefore but one sort off Elders.

22.

That the Officers off everie Church or congregacion are tied by Office onely to that particuler congregacion whereoff they are chosen, Act. 14.23, and 20.17. Tit. 1.5. And therefore they cannot challeng by office anie auctoritie in anie other congregacion whatsoever except they would have an Apostleship.

23.

That the scriptures off the Old and New Testament are written for our instruction, 2. Tim. 3.16 & that wee ought to search them for they testifie off CHRIST, Io. 5.39. And therefore to bee vsed withall reverence, as conteyning the Holie Word off GOD, which onelie is our direction in al thinges whatsoever.

24.

That Magistracie is a Holie ordinance off GOD, that every soule ought to bee subject to it not for feare onelie, but for conscience sake. Magistraets are the ministers off GOD for our wealth, they beare not the sword for nought. They are the ministers off GOD to take vengeance on them that doe evil, Rom. 13. Chap. That it is a fearefull sin to speake evill off them that are in dignitie, and to dispise Government. 2. Pet. 2.10. Wee ought to pay tribute, custome and all other duties. That wee are to pray for thē, for GOD would have them saved and come to the knowledg off his truth. 1 Tim. 2.1. 4. And therefore they may bee members off the Church off CHRIST,

reteining their Magistracie, for no Holie Ordinance off GOD debarreth anie from being a member off CHRIST'S Church. They beare the sword off GOD,—which sword in all Lawful administracions is to bee defended and supported by the servants off GOD that are vnder their Goverment with their lyves and al that they have according as in the first Institucion off that Holie Ordinance. And whosoever holds otherwise must hold, (iff they vnderstād themselves) that they are the ministers of the devill, and therefore not to bee praied for nor approved in anie off their administracions,—seing all things they do (as punishing offenders and defending their countries, state, and persons by the sword) is vnlawful.

25.

That it is Lawful in a just cause for the deciding off strife to take an oath by the Name off the Lord. Heb. 6.16. 2. Cor. 1.23. Phil. 1.8.

26.

That the dead shall rise againe, and the liveingh being changed in a moment,—haveing the same bodies in substance though divers in qualities. 1. Cor. 15. 52 and 38. Job 19. 15-28. Luk 24.30.

27.

That after the resurrection all men shall appeare before the judgment seat off CHRIST to bee judged according to their workes, that the Godlie shall enioy life Eternall, the wickeed being condemned shallbee tormented everlastinglie in Hell. Mat. 25.46.

FINIS

[The above is followed by a long controversial letter against Smith. It contains seventeen leaves as against only four and a half of the confession itself. It charges Smith with the following six errors:]

I.

That CHRIST concerning the first mother off his Flesh, he affirmed that all the | Scriptures would not

prove, that he had it off the virgin Marie, but his second mother | which he said was his nourishmeēt, that the Scriptures proved he had of Marie, thus | making CHRIST to have two mothers off his Flesh

2.

That men are justified partelie by the righteousness off Christ apprehended by faith, | partely by their owne inherent righteousness,

3.

That Adams sin was not imputed vnto anie of his posteritie, and that all men | are in the estate off Adam in his innocency before they commit actuall sin, and | therefore infants were not redeemed by Christ, but as the Angels and all other Creatures.

4.

That the Church and Ministry must come by succession contrary to his former, | profession, in words & writings, & that by a supposed succession, he cannot | show, from whome, nor when, nor where

5.

That an Elder off one Church is an Elder off all Churches in the World. |

6.

That Magistrates may not bee members off Christs Church, and retayne their | Magistracie. |

[To these charges Smith replied in a dignified and conciliatory tone in his "Last Book," reprinted in Barclay's *Inner Life*, etc.]