

Smyth's Short Confession (1610)	Helwys's Declaration of Faith (1611)	Faith & Practices of 30 Congregations (1651)	Standard Confession (1660)
<p>1. We believe, through the power and instruction of the Holy Scriptures that there is one only God, who is a Spirit, eternal, incomprehensible, infinite, almighty, merciful, righteous, perfectly wise, only good, and only fountain of life and all goodness, the Creator of heaven and earth, things visible and invisible.</p> <p>2. This only God in the Holy Scriptures is manifested and revealed in Father, Son, and Holy Ghost, being three, and nevertheless but one God.</p> <p>3. The Father is the original and the beginning of all things who has begotten his Son from everlasting before all creation. That Son is the everlasting Word of the Father, and his wisdom. The Holy Ghost is his virtue, power, and might, proceeding from the Father and the Son. These three are not divided, nor separated in essence, nature, property, eternity, power, glory or excellency.</p> <p>4. This only God has created man good, according to his image and likeness, to a good and happy estate, and in him all men to the same blessed end. The first man was fallen into sin and wrath and was again by God, through a sweet comfortable promise, restored and affirmed to everlasting life, with all those that were guilty through him so that none of his posterity (by reason of this institution) are</p>	<p>1. That there are three which bear record in heaven, the Father, the Word, and the Spirit; and these three are one God, in all equality: by whom all things are created and preserved, in heaven and in earth, 1 John 5:7; Phil. 2:5, 6; Gen. 1.</p> <p>2. That this God in the beginning created all things of nothing, and made man of the dust of the earth, in his own image, in righteousness and true holiness; yet being tempted, fell in disobedience. Through whose disobedience, all men sinned: his sin being imputed to all; and so death went over all men, Gen. 1:1; 2:7; 1:27; Eph. 4:24; 3:1, 7; Rom. 5:12, 19.</p> <p>3. That by the promised seed of the woman, Jesus Christ, [and by] his obedience, all are made righteous, all are made alive: his righteousness being imputed unto all, Rom. 5:19; 1 Cor. 15:22.</p> <p>4. That notwithstanding this, men are by nature the children of wrath, born in iniquity, and in sin conceived; wise to all evil, but to good they have no knowledge, Eph. 2:3; Ps. 51:5; Jer. 4:22. The natural man receives not the things of the Spirit of God, 1 Cor. 2:14. And therefore man is not restored unto his former estate. But that as man, in his estate of innocency, having in himself all disposition unto good, and no disposition unto evil, yet being tempted might yield</p>	<p>1. That that God whom we acknowledge, ought to be worshipped by all, and above all that are called Gods, and he is Infinite in power and wisdom, universal, invisible, eternal. Ps. 96:3, 4; Jer. 23; 24; Col. 1:17; Rom. 1:20.</p> <p>2. That God created all creatures visible and invisible, by his own wisdom and power; Col. 1:16; Jer. 10:12.</p> <p>3. That God preserves all creatures which are in being; Neh. 9:6; Rom. 2:36.</p> <p>4. That the creation doth plainly declare the Power and Righteousness of God; Rom. 1:20; Isa. 40:26.</p> <p>5. That God commands men to take a view of his Wise, Powerful, and Righteous works of creation; Isa. 40:26.</p> <p>6. That God by his good creatures called or calls men to a serious consideration, or meditation, that they may further understand his Wisdom and Power; Rom. 1:20.</p> <p>7. That God doth command men to speak or declare that which they have learned by the teaching of the creatures; Ps. 145:5.</p> <p>8. That the consideration of the Lord's handiworks in creatures, is a means to beget thoughts of God, and of ourselves, suitable to his greatness, and our inferiority; Ps. 8:3, 4.</p> <p>9. That whatsoever good</p>	<p>I. We Believe and are verily confident, that there is but one God the Father, of whom are all things, from everlasting to everlasting, glorious, and unwordable in all his attributes, 1 Cor. 8:6; Isa. 40:28.</p> <p>II. That God in the beginning made Man Upright, and put him into a state and condition of Glory, without the least mixture of misery, from which he by transgression fell, and so came into a miserable and mortal estate, subject unto the first death, Gen. 1:31; 2:17; 3:17-19; Eccl. 7:29.</p> <p>III. That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin Mary; yet as truly David's Lord, and David's root, as David's Son, and David's Offspring, Luke 20:44; Rev. 22:16, whom God freely sent into the World (because of his great love unto the World) who as freely gave himself a ransom for all, 1 Tim. 2:5, 6, tasting death for every man, Heb. 2:9, a propitiation for our sins; and not for ours only, but also for the sins of the whole World, 1 John 2:2.</p> <p>IV. That God is not willing that any should Perish, but that all should come to repentance, 2 Peter 3:9, and the knowledge of the truth, that they might be saved, 1 Tim. 2:4. For which end Christ has commanded, that the Gospel (to wit, the glad tidings of remission</p>

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<p>of this institution) are guilty, sinful, or born in original sin.</p> <p>5. Man being created good, and continuing in goodness, had the ability, the spirit of wickedness tempting him, freely to obey, assent, or reject the propounded evil: man being fallen and consisting in evil, had the ability, the t . . . himself moving freely to obey, assent or reject the propounded good; for as he through free power to the choice of evil, obeyed and affirmed that evil; so did he through free power to the choice of good, obey and reassert that propounded good. This last power or ability remains in all his posterity.</p> <p>6. God has before all time foreseen and foreknown all things, both good and evil, whether past, present, or to come. Now, as he is the only perfect goodness, and the very fountain of life itself, so is he the only author, original, and maker of such good things as are good, holy, pure, and of nature like unto him; but not of sin, or damnable uncleanness. He forbids the evil, he forewarns to obey evil, and threatens the evil doer: he is the permitter and punisher. But evil men, through free choice of all sin and wickedness, together with the spirit of wickedness which rules in them, are the authors, interlined originals, and makers of all sin, and so worthy the punishment.</p> <p>7. The causes and ground,</p>	<p>being tempted might yield, or might resist; even so now being fallen, and having all disposition unto evil, and no disposition or will unto any good, yet God giving grace, man may receive grace, or may reject grace, according to that saying; I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live, Deut. 30:19.</p> <p>6. That man is justified only by the righteousness of Christ, apprehended by faith; yet faith without works is dead, Rom. 3:28; Gal. 2:16; Jas. 2:17.</p> <p>5. That God before the foundation of the world has predestinated that all that believe in him shall be saved, and all that believe not shall be damned; all which he knew before. And this is the election and reprobation spoken of in the scriptures, concerning salvation, and condemnation; and not that God hath predestinated men to be wicked, and so to be damned, but that men being wicked shall be damned, Eph.1:4, 12; Mark 16:16; Rom. 7:29. For God would have all men saved, and come to the knowledge of the truth, and would have no men perish, but would have all men come to repentance, and wills not the death of him that dies, 1 Tim. 2:4; 2 Peter 3:9; Ezek. 18:32. And therefore God is the</p>	<p>Meditations, or serious Considerations we have of the glorious works of Creation, ought to break forth with admiration unto thankfulness to God; Ps. 136:3-9.</p> <p>10. That those who did refuse to worship or glorify God answerably to the teaching of the Creation, the Lord gave them over, or forsook them so far, that they became so desperately wicked, that they did things contrary to nature; Rom. 1:26, 27.</p> <p>11. God created or made Adam a living soul, and in his own Likeness in Sovereignty or Dominion; Gen. 1:26, 27.</p> <p>12. That God gave unto Adam Laws or commands, that he might know his Will; Gen. 2:16, 17.</p> <p>13. That God declared unto Adam what penalty or punishment he would cause to befall him, if he disobeyed his Will, Gen. 2:17.</p> <p>14. That Adam did sin or disobey the righteous commands of the Lord; Gen. 3:6.</p> <p>15. That God told Adam very plainly what death it should be that he would cause to come on him, and what sorrows should attend him in the meanwhile; Gen. 3:17, 19.</p> <p>16. That all mankind are liable to partake of the same death or punishment which the Lord in his righteous judgment caused to fall on Adam for his</p>	<p>glad tidings of remission of sins) should be preached to every creature, Mark 16:15. So that no man shall eternally suffer in Hell (that is, the second death) for want of a Christ that dyed for them, but as the Scripture says, for denying the Lord that bought them, 2 Peter 2:1, or because they believe not in the name of the only begotten Son of God, John 3:18. Unbelief therefore being the cause why the just and righteous God, will condemn the children of men; it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that (through the grace of God) they may be eternally saved, John 1:7; 3:17; Acts 17:30; Mark 6:6; Heb. 3:10, 18, 19; 1 John 5:10.</p> <p>V. That such who first orderly comes into, and are brought up in the School of Christ's Church, and waiting there, comes to degrees of Christianity, rightly qualified and considerably gifted by God's Spirit; ought to exercise their gifts not only in the Church, but also (as occasion serves) to preach to the World (they being approved of by the Church so to do) Acts 11:19, 20, 22-24, and that among such some are to be chosen by the Church, and ordained by Fasting, Prayer, and Laying on of Hands, for the work of the Ministry, Acts 1:23; 13:2, 3. Such so ordained, (and abiding faithful in their work) we own as Ministers of the Gospel;</p>

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<p>therefore, of man's destruction and damnation, are the man's free choice of darkness or sin, and living therein. Destruction, therefore, comes out of himself, but not from the good Creator. For being perfect goodness and love itself (following the nature of love and perfect goodness) he wills the health, good, and happiness of his creatures; therefore hath he predestinated that none of them should be condemned, nor ordained, or will the sinner, or means whereby they should be brought to damnation: yea, much more (seeing he hath no delight in any man's destruction, nor willing that any man perish, but that all men should be saved or blessed) hath he created them all to a happy end in Christ, hath foreseen and ordained in him a medicine of life for all their sins, and hath willed that all people or creatures, through the preaching of the gospel, should have these tidings published and declared unto them; now all they that with penitence and faithful hearts receive and embrace the gracious benefits of God, manifested in Christ, for the reconciliation of the world, they are and continue the elect which God hath ordained before the foundation of the world, to make partakers of his kingdom and glory. But they which despise and condemn this proffered grace of God,</p>	<p>author of no man's condemnation, according to the saying of the prophet; Thy destruction, O Israel, is of thyself; but thy help is of me, Hos. 13:9.</p> <p>7. That men may fall away from the grace of God, and from the truth, which they have received and acknowledged, after they have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come; and after they have escaped from the filthiness of the world, may have been tangled again therein, and overcome, Heb. 12:15; 10:26; 6:4, 5; 2 Peter 2:20. That a righteous man may forsake his righteousness, and perish, Ezek. 18:24, 26. And therefore let no man presume to think, that because he hath, or had once grace, therefore he shall always have grace. But let all men have assurance, that if they continue unto the end, they shall be saved. Let no man then presume; but let all work out his salvation with fear and trembling.</p> <p>8. That Jesus Christ, the Son of God, the second Person or subsistence in the Trinity, in the fullness of time was manifested in the flesh, being the seed of David, and of the Israelites, according to the flesh, the son of Mary the Virgin, made of her substance, by the power of the Holy Ghost overshadowing her; and</p>	<p>transgression; Rom. 5:18.</p> <p>17. That Jesus Christ, through (or by) the grace of God, suffered death for all mankind, or every man; Heb. 2:9.</p> <p>18. That Christ Jesus, the second Adam, will as certainly raise all mankind from that death which fell on them, through or by the first Adam's sin or offence, as surely as they partake of it; Rom. 5:18.</p> <p>19. That Jesus Christ, his Lordly or Kingly preeminence over all mankind, is vindicated or maintained in the Scriptures account, by virtue of his dying or suffering for them; Rom. 14:9.</p> <p>20. That God's Word, Son, or Spirit, are one; 1 John 5:7; Jude 1; Heb. 10:29; Rom. 15:16. God and his Word are one; John 1:1. The Word quickens; Ps. 119:50. The Son quickens; Eph. 2:1. And the spirit quickens; John 6:63, So they are one. God gives Gifts, and the Son doth the same, also the holy Ghost, So they are one; Jam. 1:7; Eph. 4:10, 11; Acts 2:38; 1 Thes. 1:5; John 6:44; 14:6; Eph. 1:18; 1 Cor. 12:3, Mat. 10:40; Gal. 3:2.</p> <p>21. That the Lord of all mankind, Jesus Christ, bath the power of giving Laws for the governing or ruling every man in the World in spiritual worship; Isa. 9:6, 7; Mat. 28:18-20.</p> <p>22. That this Prince of Peace, Jesus Christ, is the only or principal high</p>	<p>Ministers of the Gospel; but all such who come not first to repent of their sins, believe on the Lord Jesus, and so Baptizes in his name for the remission of Sins, but are only brought up in the Schools of human learning, to the attaining human arts, and variety of languages, with many vain curiosities of speech, 1 Cor. 1:19, 21; 2:1, 4, 5, seeking rather the gain of large revenues, then the gain of souls to God: such (we say) we utterly deny, being such as have need rather to be taught themselves, than fit to teach others, Rom. 2:21.</p> <p>VI. That the way set forth by God for men to be justified in, is by faith in Christ, Rom. 5:1. That is to say, when men shall assent to the truth of the Gospel, believing with all their hearts, that there is remission of sins, and eternal life to be had in Christ.</p> <p>And that Christ therefore is most worthy [of] their constant affections, and subjection to all his Commandments, and therefore resolve with purpose of heart so to subject unto him in all things, and no longer unto themselves, 2 Cor. 5:15.</p> <p>And so, shall (with godly sorrow for the sins past) commit themselves to his grace, confidently depending upon him for that which they believe is to be had in him: such so believing are justified from all their sins, their faith shall be accounted unto them for</p>

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<p>which love the darkness more than the light, persevere in impenitence and unbelief, they make themselves unworthy of blessedness, and are rejected, excluded from the end whereto they were created and ordained in Christ, and shall not taste forever of the Supper of the Lord, to which they were invited.</p> <p>8. The purpose which God, before the foundation of the world, had for the reconciliation of the world (which lie saw would fall into wrath and want of grace), he has in the fullness of time accomplished; and for this purpose hath sent out of heaven his everlasting Word, or Son, for the fulfilling of the promises made unto the fathers and has caused him to become flesh . . . in the womb of the holy virgin (called Mary) by his word, and power, and the working of the Holy Ghost. Not that the essence of God, the eternal Word, or any part thereof, is changed into a visible mortal flesh or man, ceasing to be Spirit, God, or God's essence; but that he, the everlasting Son of God, continuing that he was before, namely, God or Spirit, became what he was not, that is, flesh or man; and he is one person true God and man, born of Mary, being visibly and invisibly, inwardly and outwardly, the true Son of the living God.</p> <p>9. This Person, God and Man, the Son of the living God, is come into the</p>	<p>being thus true man, was like unto us in all things, sin only excepted, being one person in two distinct natures, true God, and true Man, Rom. 1:3; 9:5; Gal. 4:4; Luke 1:35; Heb. 4:15.</p> <p>9. That Jesus Christ is the mediator of the New Testament between God and man, having all power in heaven and in earth given unto him, being the only true King, Priest, and Prophet of his church. He also being the only Lawgiver, hath in his Testament set down an absolute and perfect rule of direction, for all persons, at all times, to be observed; which no prince, nor any whosoever, may add to, or diminish from, as they will avoid the fearful judgments denounced against them that shall so do, 1 Tim. 2:5; Mat.28:18; Luke 1:33; Heb. 7:24; Acts 3:22; Rev. 22:18, 19.</p> <p>10. That the church of Christ is a company of faithful people, separated from the world by the word and the Spirit of God, being knit unto the Lord, and one unto another, by baptism, upon their own confession of faith, and sins, Mat. 3:6; Acts 8:37; 1 Cor. 1:2; 12:13; 2 Cor. 6:17; Eph. 1:1.</p> <p>11. That though in respect of Christ the church be one, yet it consists of diverse particular congregations, even so many as there shall be in the world; every of which congregation, though they be but two or three, have</p>	<p>Priest, which offered up sacrifice, or made reconciliation for the Sins of the people; Heb. 2:17.</p> <p>23. That the high Priest Jesus Christ, is not only King or Governor, but also the Apostle or Prophet of the Truth professed, or the true profession of Saints; Heb. 3:1.</p> <p>24. That all the riches appertaining to a spiritual and eternal life, were treasured up in Jesus Christ; Col. 2:3.</p> <p>25. That there is not, neither ever was any man endued with any abilities and power to do the revealed will of God, but it was given him from above; Jam. 1:17.</p> <p>26. That the gifts of God spring from the pleasure of his will, or of his free grace; even the Lord Jesus Christ sprung from thence, from whom comes all spiritual mercies; Rom. 8:32; Heb. 2:9.</p> <p>27. That Jesus Christ was faithful in all things whereunto he was appointed; Heb. 3:1, 2.</p> <p>28. That Jesus Christ was not only the Lawmaker, but the Law giver to every man that lives in the world, in that he gives every man therein some measure of light; John 1:9.</p> <p>29. That God of his free love gives several gifts unto men, dividing severally as it pleases him, by one and the same spirit; 1 Cor. 12:11; Eph. 4:7.</p> <p>30. That the gifts of God given unto men of his own</p>	<p>unto them for righteousness, Rom. 3:25, 26; 4:22-24.</p> <p>VII. That there is one holy Spirit, the precious gift of God, freely given to such as obey him, Eph. 4:4; Acts 5:32, that there by they may be thoroughly sanctified, and made able (without which they are altogether unable) to abide steadfast in the faith, and to honor the Father, and his Son Christ, the Author and finisher of their faith; 1 Cor. 6:11. There are three that bear record in Heaven, the Father, the Word, the holy Spirit, and these three are one; which Spirit of promise such have not yet received, (though they speak much of him) that are so far out of Love, Peace, Long-suffering, Gentleness, Goodness, Meekness, and Temperance, (the fruits of the Spirit, Gal. 5:22, 23) as that they breath out much cruelty, and great envy against the Liberties, and peaceable living of such, as are not of their judgment, Though holy as to their conversations.</p> <p>VIII. That God has even before the foundation of the world chosen, (or elected) to eternal life, such as believe, and so are in Christ, John 3:16; Eph. 1:4; 2 Thes. 2:13, yet confident we are, that the purpose of God according to election, was not in the least arising from foreseen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in</p>

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<p>world to save sinners, or to reconcile the sinful world to God the Father: therefore now acknowledge him to be the only Mediator, King, Priest and Prophet, Lawgiver and Teacher, which God hath promised to send into the world, whom we must trust, believe, and follow.</p> <p>10. In him is fulfilled, and by him is taken away, an intolerable burden of the law of Moses, even all the shadows and figures; as, namely, the priesthood, temple, altar, sacrifice; also the kingly office, kingdom, sword, revenge appointed by the law, battle and whatsoever was a figure of his person or office, so thereof a shadow or representation.</p> <p>11. And as the true promised Prophet he has manifested and revealed unto us whatsoever God asks or requires of the people of the New Testament; for as God, by Moses and the other prophets hath spoken and declared his will to the people of the Old Testament; so has he in those last days, by his Prophet spoken unto us, and revealed unto us the mystery (concealed from the beginning of the world), and hath now manifested to us whatsoever yet remained to be manifested. He has preached the promised glad tidings, appointed and ordained the sacraments, the offices and ministries, by God thereto destined; and has showed by</p>	<p>be but two or three, have Christ given them, with all the means of their salvation; are the body of Christ, and a whole church; and therefore may, and ought, when they are come together, to pray, prophesy, break bread, and administer in all the holy ordinances, although as yet they have no officers, or that their officers should be in prison, sick, or by any other means hindered from the church, Eph.4:4; Mat. 18:20; Rom. 8:32; 1 Cor. 3:22; 12:27; 14:23; 1 Peter 4:10; 2:5.</p> <p>12. That as one congregation hath Christ, so hath all. And that the word of God cometh not out from any one, neither to any one congregation in particular, but unto every particular church, as it doth unto all the world. And therefore no church ought to challenge any prerogative over any other, 1 Cor. 14:6; 2 Cor. 10:7; Col. 1:5, 6.</p> <p>13. That every church is to receive in all their members by baptism, upon their confession of their faith and sins, wrought by the preaching of the gospel, according to the primitive institution and practice. And therefore churches constituted after any other manner, or of any other persons, are not according to Christ's testament, Mat. 28:19; Acts 2:41.</p> <p>14. That baptism or washing with water, is the outward manifestation of dying unto sin, and</p>	<p>free grace, though never so richly they may be furnished both with abilities and power, yet those gifts of grace do not demonstrate, or declare them to be faithful servants; but it doth very plainly prove, that they are called upon thereby to be faithful Servants; 1 Cor. 4:1, 2.</p> <p>31. That those gifts which God of his free grace gives unto men to the enabling or empowering them to obey or believe in his name, are called the grace of God, as they spring from the spirit of grace; Acts 18:17.</p> <p>32. That when God of his own bountifulness hath given gifts unto men to be improved by them to the praise of his grace, as to believe or obey, then those so endued are Stewards of the grace of God; 1 Peter 4:10.</p> <p>33. That God requires or commands service of men, answerable to those gifts of grace which he of his good pleasure hath bestowed upon them; Col. 2:6; John 12:37.</p> <p>34. That it is the gracious pleasure of God, that Jesus Christ his life, death, and resurrection, should be made known unto men, and by men, as arguments, or motives, to allure or provoke them to live holy and righteous in this present world; Eph. 5:2; Rom. 6:4-14.</p> <p>35. That God requires that man should worship him in Spirit and in truth, or</p>	<p>God, and so it is of him that calls, Rom. 9:2, whose purity and unwordable holiness, cannot admit of any unclean person (or thing) to be in his presence, therefore his decree of mercy reaches only the godly man, whom (says David) God hath set apart for himself, Ps. 4:3.</p> <p>IX. That men not considered simply as men, but ungodly men, were of old ordained to condemnation, considered as such, who turn the grace of God unto wantonness, and deny the only Lord God, and our Lord Jesus Christ, Jude 4. God indeed sends a strong delusion to men, that they might be damned; but we observe that they are such (as says the Apostle) that received not the love of the truth, that they might be saved, 2 Thes. 2:10-12, and so the indignation and wrath of God, is upon every soul of man that does evil (living and dying therein) for there is no respect of persons with God, Rom. 2:9-11.</p> <p>X. That all Children dying in Infancy, having not actually transgressed against the Law of God in their own persons, are only subject to the first death, which comes upon them by the sin of the first Adam, from whence they shall be all raised by the second Adam; and not that any one of them (dying in that estate) shall suffer for Adams sin, eternal punishment in Hell (which is the second death) for of such belongs the Kingdom</p>

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<p>doctrine and life, the law of Christians, a rule of their life, the path and way of everlasting life.</p> <p>12. Moreover, as a High Priest and Mediator of the New Testament, after that he has accomplished the will of his Father in the foresaid works, he has finally given himself obediently (for the reconciliation of the sins of the world) to all outward suffering, and hath offered up himself in death upon the cross unto the Father, for a sweet savor and common oblation.</p> <p>13. We acknowledge that the obedience of the Son of God, his suffering, dying, bloodshed, bitter passion, death, and only sacrifice upon the cross, is a perfect reconciliation and satisfaction for our sins and the sins of the world; so that men thereby are reconciled to God, are brought into power, and have a sure hope and certainty to the entrance into everlasting life.</p> <p>14. Christ, our Prophet and Priest, being also the promised, only spiritual, heavenly King of the New Testament, hath erected, or built, a spiritual kingdom, and united a company of faithful, spiritual men; these persons has he endowed with spiritual, kingly laws, after the nature of the heavenly kingdom, and has established therein justice, righteousness, and the ministers thereof.</p> <p>15. Having accomplished</p>	<p>walking in newness of life; and therefore in nowise appertains to infants, Rom.6:2-4.</p> <p>15. That the Lord's supper is the outward manifestation of the spiritual communion between Christ and the faithful, mutually to declare his death until he come, 1 Cor. 10:16, 17; 11:26.</p> <p>16. That the members of every church or congregation ought to know one another, that so they may perform all the duties of love one towards another, both to soul and body, Mat. 18:15; 1 Thes.5:14; 1 Cor. 12:25. And especially the elders ought to know the whole flock, whereof the Holy Ghost hath made them overseers. And therefore a church should not consist of such a multitude, as cannot have particular knowledge of one another, Acts 20:28; 1 Peter 5:2, 3.</p> <p>17. That brethren impenitent in any one sin, after the admonition of the church, are to be excluded the communion of the saints. And therefore not the committing of sin doth cut off any from the church, but refusing to hear the church to reformation, Mat. 18:17; 1 Cor. 5:4, 13.</p> <p>18. That excommunicants, in respect of civil society, are not to be avoided, 2 Thes. 3:15; Mat. 18:17.</p> <p>19. That every church ought, according to example of Christ's disciples and primitive</p>	<p>with all the heart, before they outwardly make a profession of him; Acts 8:36, 37.</p> <p>36. That all actions performed by man towards God, ought to flow from a principle of Love; 1 Cor. 13:1-3.</p> <p>37. That God loves man first, and declares, or makes known his love to men, before any man can Act from a principle of love in obedience to him; John 15:16.</p> <p>38. That whosoever obeys God with those gifts of his free grace, (as abilities and power to do his will) never so faithfully, Evangelically, or Unfainingly, giving him the glory of those performances; yet thus believing or obeying doth not procure salvation as eternal life, neither are they any cause at all to move God to bestow it; Ezek. 16:3-10; Eph. 2:9; Rom. 4:2; John 15:15.</p> <p>39. That the ground or principal end of men's believing or obeying God, ought to be for the advancing of the glory of God, or for the Praise of his free grace; 1 Cor. 6:19, 20.</p> <p>40. That those who serve or fear the Lord, honoring or glorifying him with his gifts bestowed on them, to the praise of his free grace, do demonstratively of openly manifest themselves to be his faithful servants, or children; 1 John 3:10; Acts 10:35.</p>	<p>of Heaven, 1 Cor. 15:22; Mat. 19:14, not daring to conclude with that uncharitable opinion of others, who though they plead much for the bringing of children into the visible Church here on earth by Baptism, yet nevertheless by their Doctrine that Christ died but for some, shut a great part of them out of the Kingdom of Heaven forever.</p> <p>XI. That the right and only way, of gathering Churches, (according to Christ's appointment, Mat. 28:19, 20) is first to teach, or preach the Gospel, Mark 16:16, to the Sons and Daughters of men; and then to Baptize (that is in English to Dip) in the name of the Father, Son, and holy Spirit, or in the name of the Lord Jesus Christ; such only of them, as profess repentance towards God, and faith towards our Lord Jesus Christ, Acts 2:38; Acts 8:12; Acts 18:8. And as for all such who preach not this Doctrine, but instead thereof, that Scriptureless thing of Sprinkling of Infants (falsely called Baptism) whereby the pure word of God is made of no effect, and the new Testament-way of bringing in Members, into the Church by regeneration, cast out; when as the bond-woman & her son, that is to say, the old Testament-way of bringing in Children into the Church by generation, is cast out, as says the Scripture, Gal. 4:22-24, 30; Mat. 3:8, 9, all such</p>

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<p>and performed here upon the earth, by dying the death, his office of the cross he was afterwards buried, thereby declaring that he was truly dead; the third day he rose again, and stood up from the dead, abolishing death, and testifying that he was Lord over death, and he could not possibly be detained by the hands of death, thereby comfortably assuring all the faithful of their resurrection and standing up from death.</p> <p>16. Afterwards, forty days spent, he conversed amongst his disciples, and oft times showed himself unto them that there might no doubt be had concerning his resurrection; after that, being compassed by a cloud, he was carried up into heaven, and entered into his glory, leading captivity captive, and making a show of his enemies, hath gloriously triumphed over them, and is sat at the right hand of the Majesty of God, and is become a Lord, and Christ, glorified in body, advanced, lifted up, and crowned with praise and glory, and remains over Mount Zion a Priest, and King for everlasting.</p> <p>17. The holy office of this glorified Priest, King, Lord and Christ, in the heavenly glorious being is to help, govern, and preserve, by his Holy Spirit, his holy church and people in the world, through the Storm, wind, and troubles of the sea; for, according to his</p>	<p>disciples and primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of spiritual communion for the worship of God, their own mutual edification, and the preservation of true religion and piety in the church, John 20:19; Acts 2:42; 20:7; 1 Cor. 16:2. And they ought not to labor in their callings, according to the equity of the moral law; which Christ came not to abolish, but to fulfill, Ex. 20:8ff.</p> <p>20. That the officers of every church or congregation are either elders, who by their office do especially feed the flock concerning their souls; or deacons, men and women, who by their office relieve the necessities of the poor and impotent brethren, concerning their bodies, Acts 20:28; 1 Peter 5:2, 3; Acts 6:1, 4.</p> <p>21. That these officers are to be chosen when there are persons qualified according to the rules of Christ's testament, by election and approbation of that church or congregation whereof they are members, with fasting, prayer, and laying on of hands; and there being but one rule for elders, therefore but one sort of elders, 1 Tim.3:2, 7; Tit. 1:6, 9; Acts 6:3, 4; 8:3; 14:23.</p> <p>22. That the officers of every church or</p>	<p>41. That those which serve the Lord with integrity of mind and spirit, improving their abilities and power given unto them of God, to his glory and praise, are not only called faithful Servants, or the children of the living God, but they have the promises of God to be entrusted with more of the manifestations of himself, which is called the mystery which hath bin hid from many ages, and generations, which the disobedient shall not enjoy; Col. 1:26, 27.</p> <p>42. That those which love the Lord Jesus Christ, so as to walk in his appointed ways with that strength of ability and power which hath given unto them, they shall have peace of conscience, being freed from anguish of spirit, having their hearts comforted by the holy Ghost; Rom. 2:10.</p> <p>43. That all those that continue steadfastly unto the end of their lives, pressing forward to the mark (Jesus Christ) that is set before them, shall not only have the comfort and joy which is a part of their portion in this life, but they shall also have a Crown of eternal glory in the life to come; Rev. 22:14; 2 Tim. 4:8.</p> <p>44. That God of his free grace or love, called or calls sinners to repentance, and afforded or affords them time or opportunity to repent or return unto him; Rom. 4:2.</p> <p>45. That all those who</p>	<p>30; Mat. 3:8, 9, all such we utterly deny, forasmuch as we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them, Eph. 5:11.</p> <p>XII. That it is the duty of all such who are believers Baptized, to draw nigh unto God in submission to that principle of Christ's Doctrine, to wit, Prayer and Laying on of Hands, that they may receive the promise of the holy Spirit, Heb. 6:1, 2; Acts 8:12, 15, 17; Acts 19:6; 2 Tim. 1:6, whereby they may mortify the deeds of the body, Rom. 8:13, and live in all things answerable to their professed intentions, and desires, even to the honor of him, who hath called them out of darkness into his marvelous light.</p> <p>XIII. That it is the duty of such who are constituted as aforesaid, to continue steadfastly in Christ's and the Apostles Doctrine, and assembling together, in fellowship, in breaking of Bread, and Prayer, Acts 2:42.</p> <p>XIV. That although we thus declare the primitive way, and order of constituting Churches, yet we verily believe, and also we dare, that unless men so professing, and practicing the form and order of Christ's Doctrine, shall also beautify the same with a holy and wise conversation, in all godliness and honesty; the profession of the visible form will be rendered to them of no effect; for</p>

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<p>priestly office, as an overseer or steward of the true tabernacle, is he our Intercessor, Advocate, and Mediator by the Father. He teaches, comforts, strengthens, and baptizes us with the Holy Ghost, his heavenly gifts and fiery victims, and keeps his spiritual supper with the faithful soul, making it partaker of the life giving food and drink of the soul, the fruit, virtue, and worth of his merits obtained upon the cross; the only and necessary good signified in the sacraments.</p> <p>18. And according to his kingly office, in his heavenly being he governs the hearts of the faithful by his Holy Spirit and Word; he takes them into his protection, he covers them under the shadow of his wings, he arms them with spiritual weapons for the spiritual warfare against all their enemies, namely, the Spirit of wickedness, under heaven, and whatsoever depends on them in this earth. He, their most Glorious, Almighty, Heavenly King, stands by them, delivers and frees them from the hands of their enemies, gives them victory and the winning of the field, and hath prepared for them a crown of righteousness in heaven. And they being the redeemed of the Lord, who dwell in the house of the Lord, upon the Mount Zion, do change their fleshly weapons, namely, their swords into shares, and their spears into</p>	<p>every church or congregation, are tied by office only to that particular congregation whereof they are chosen. And therefore they cannot challenge by office any authority in any other congregation whatsoever, except they would have an apostleship, Acts 14:23; 2:17; Tit. 1:5.</p> <p>23. That the scriptures of the Old and New Testament are written for our instruction; and that we ought to search them, for they testify of Christ; and therefore to be used with all reverence, as containing the holy word of God, which only is our direction in all things whatsoever, 2 Tim. 3:16; John 5:39.</p> <p>24. That magistracy is the holy ordinance of God; that every soul ought to be subject to it, not for fear only, but for conscience' sake. Magistrates are the ministers of God for our wealth, they bear not the sword for naught. They are the ministers of God, to take vengeance on them that do evil. That it is a fearful sin to speak evil of them that are in dignity, and to despise government. We ought to pay tribute, custom, and all other duties, Rom. 13; 2 Peter 2:10. That we are to pray for them; for God would have them saved, and come to the knowledge of his truth, 1 Tim.2:1, 4. And therefore they may be members of the church of Christ, retaining their magistracy; for no ordinance of God</p>	<p>refuse to improve the gifts of grace which God hath afforded them, so that they repent not, neither turn to him in obedience to his commands made manifest unto them, they do despise the goodness of God or his free grace, denying the Lord that bought them, and so are liable to destruction; 1 Peter 2:1, 2.</p> <p>46. That whosoever shall preach, teach, or practice any doctrine in the worship of God, pretending it in the name of Jesus Christ, which is not to be heard or read of in the record of God, which was given by inspiration of the holy Ghost; such teachers are liable to the curse of God, howsoever, countenanced by men; Gal. 1:8, 9.</p> <p>47. That the Baptism which the Lord Jesus commanded his disciples to teach, ought to be known by every one, before they submit themselves, or obey it; Acts. 2:38, 41.</p> <p>48. That the way and manner of baptizing, both before the death of Christ, and since his resurrection and ascension, was to go into the water, and to be baptized; Mat. 3:6; 4:5; 8:9.</p> <p>49. That when Baptism is made known, or any other Action of obedience, then for men to refuse it, they are said to reject the counsel of God against themselves; Luke 7:30.</p> <p>50. That those which received the word of God</p>	<p>them of no effect; for without holiness no man shall see the Lord, Heb. 12:14; Isa. 1:11, 12, 15, 16.</p> <p>XV. That the Elders or Pastors which God hath appointed to oversee, and feed his Church (constituted as aforesaid) are such, who first being of the number of Disciples, shall in time appear to be vigilant, sober, of good behavior, given to hospitality, apt to teach, etc. not greedy of filthy lucre (as too many National Ministers are) but patient; not a brawler, not covetous, etc. and as such chose, and ordained to office (according to the order of Scripture, Acts 14:23) who are to feed the flock with meat in due season, and in much love to rule over them, with all care, seeking after such as go astray; but as for all such who labor to feed themselves with the fat, more than to feed the flock, Ezek. 34:2, 3, seeking more after theirs, than them, expressly contrary to the practice of the Ministers of old, who said, we seek not yours, but you, 2 Cor. 12:14. All such we utterly deny, and hereby bear our continued Testimony against: Ezek. 34.</p> <p>XVI. That the Ministers of Christ, that have freely received from God, ought freely to Minister to others, 1 Cor. 9:17, and that such who have spiritual things, freely Ministered unto them, ought freely to</p>

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<p>scythes, do lift up no sword, neither has nor consent to fleshly battle.</p> <p>19. All these spiritual good things and beneficial, which Christ, by his merits, hath obtained for the saving of sinners, we do graciously enjoy through a true, living, working faith. Which faith is an assured understanding and knowledge of the heart, obtained out of the Word of God, concerning God, Christ, and other heavenly things which are necessary for us to know, and to believe to salvation, together with a hearty confidence in the only God, that he, as a gracious and heavenly Father, will give and bestow upon us, through Christ, and for his merits, whatsoever is helpful and profitable for body and soul for salvation.</p> <p>20. Through such a faith we obtain true righteousness, forgiveness, absolution from sin through the bloodshed of Christ, and through righteousness, which through the Christ Jesus, by the co-operation of the Holy Ghost, is plentifully shed and poured into us, so that we truly are made, of evil men, good; of fleshly, spiritual; of covetous, liberal; of proud, humble; and through regeneration are made pure in heart, and the children of God.</p> <p>21. Man being thus justified by faith, lives and works by love (which the Holy Ghost sheds into the</p>	<p>debars any from being a member of Christ's church. They bear the sword of God; which sword, in all lawful administrations, is to be defended and supported by the servants of God that are under their government, with their lives, and all that they have, according as in the first institution of that holy ordinance. And whosoever holds otherwise, must hold, if they understand themselves, that they are the ministers of the devil, and therefore not to be prayed for, nor approved, in any of their administrations; seeing all things they do, as punishing offenders, and defending their countries, state, and persons by the sword, is unlawful. That it is lawful in a just cause, for deciding of strife, to take an oath by the name of the Lord, Heb.6:16; 2 Cor. 1:23; Phil.1:8.</p> <p>25. That the dead shall rise again, and the living be changed in a moment; having the same bodies in substance, though diverse in qualities, 1 Cor.15:52; Job 38:19; 15:28; Luke 24:30.</p> <p>26. That after the resurrection, all men shall appear before the judgment seat of Christ, to be judged according to their works. That the godly shall enjoy life eternal; the wicked, being condemned, shall be tormented everlastingly in hell, Mat. 25:46.</p>	<p>preached by the Ministry of the Gospel, and were Baptized according to the Counsel of God, at the same time or day they were of the visible Church of God, Acts. 2:41.</p> <p>51. That the only foundation of the Church of God, is the Doctrines of the Apostles or Prophets, as they spring from Jesus Christ the chief cornerstone, whereon this or any other people are to be built together as the house of God; Eph. 2:20, 21.</p> <p>52. That the chief or only ends of a people baptized according to the counsel of God, when they meet together as the congregation or fellowship of Christ, are, or ought to be, for to walk suitably; or to give up themselves unto a holy conformity to all the Laws or Ordinances of Jesus Christ, answerable to the gifts and graces received, improving them for the glory of God, and the edification of each other in love; Eph. 4:15, 16.</p> <p>53. That Jesus Christ took Bread, and the juice of the Vine, and brake, and gave to his Disciples, to eat and drink with thanksgiving; which practice is left upon record as a memorial of his suffering, to continue in the Church until he come again; 1 Cor. 11:23-26.</p> <p>54. That the Church ought to call upon God, seeking him by prayer in the name of Jesus Christ, and to be thankful to him for</p>	<p>communicate necessary things to the Ministers, (upon the account of their charge) 1 Cor. 9:11; Gal. 6:6. And as for Tithes, or any forced Maintenance, we utterly deny to be the Maintenance of Gospel Ministers.</p> <p>XVII. That the true Church of Christ, ought after the first and second admonition, to reject all Heretics, Tit. 3:10, 11, and in the name of the Lord to withdraw from all such, as profess the way of the Lord, but walks disorderly in their conversations, 2 Thes. 3:6, or any ways causes divisions or offences, contrary to the Doctrine (of Christ), which they have learned, Rom. 16:17.</p> <p>XVIII. That such who are true Believers, even Branches in Christ the Vine, (and that in his account, whom he exhorts to a bide in him, John 15:1-5) or such who have charity out of a pure heart, and of a good conscience, and of Faith unfeigned, 1 Tim. 1:5, may nevertheless for want of watchfulness, swerve and I turn aside from the same, verses 6, 7, and become as withered Branches, cast into the fire and burned, John 15:6. But such who add unto their Faith Virtue, and unto Virtue Knowledge, and unto Know ledge Temperance, etc. 2 Peter 1:5-7, such shall never fall, verses 8-10, 'tis impossible for all the false Christ's, and false Prophets, that are, and are to come, to deceive such,</p>

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<p>Holy Ghost sheds into the heart) in all good works, in the laws, precepts, ordinances given them by God through Christ; he praises and blesses God, by a holy life, for every benefit, especially of the soul; and so are all such plants of the Lord trees of righteousness, who honor God through good works, and expect a blessed reward.</p> <p>22. Such faithful, righteous people, scattered in several parts of the world, being the true congregations of God, or the Church of Christ, whom he saved, and for whom he gave himself, that he might sanctify them, ye whom he has cleansed by the washing of water in the word of life: of all such is Jesus the Head, the Shepherd, the Leader, the Lord, the King, and Master. Now although among these there may be mingled a company of seeming holy ones, or hypocrites; yet, nevertheless, they are and remain only the righteous, true members of the body of Christ, according to the spirit and the truth, the heirs of the promises, truly saved from the hypocrites the dissemblers.</p> <p>23. In this holy church has God ordained the ministers of the Gospel, the doctrines of the holy Word, the use of the holy sacraments, the oversight of the poor, and the ministers of the same offices; furthermore, the exercise of brotherly admonition and correction,</p>		<p>mercies received, sounding forth his praises with understanding. Eph. 6:16-18.</p> <p>55. That if any one of the fellowship neglect the watching over his own heart, and so break out into an evill life and conversation, and all good means that God hath appointed hath been used towards such a one, and that person bath not performed, then ought not such a one to break bread with obedient walkers, to show forth the death of Christ, seeing he doth deny him in life and conversation; 1 Cor. 5:12.</p> <p>56. That the people of God ought to have a tender respect towards them, as long as there is any hope of being instrumental in the use of that means which God hath appointed for the recovering them out of the snare of sin or wickedness; 2. Thes. 3:14, 25.</p> <p>57. That there be contributions made for the relief of those that cannot help themselves with food and raiment, that are willing to the utmost to put forth their strength and skill in some lawful Way or Calling, especially those that are of the household of Faith; such as through sickness or weakness of body cannot labor; Gal. 6:9, 20.</p> <p>58. That it is the good pleasure of God, which hath given gifts of his grace to the Saints or Church of God, that some of the gifted men should</p>	<p>for they are kept by the power of God, through Faith unto Salvation, 1 Peter 1:5.</p> <p>XIX. That the poor Saints belonging to the Church of Christ, are to be sufficiently provided for by the Churches, that they neither want food or raiment, and this by a, free and voluntary contribution, (and not of necessity, or by the constraint or power of the Magistrate) 2 Cor. 9:7; 1 Cor. 8:11, 12, and this through the free and voluntary help of the Deacons, (called Overseers of the poor) being faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands, to that Work, Acts 6:1-6. So that there is no need in the Church of Christ, of a Magisterial compulsion in this case, as there is among others, who being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword, to compel even a small, mean, and short Maintenance for their poor; when as many other Members of their Churches, can and do part with great and large Sums of Money, to maintain their vain fashions, Gold, Pearls, and costly Array, which is expressly contrary to the Word of God, 1 Tim. 2:9, 10; 1 Peter 3:3. Alas, what will such do when God rises up, and when he visits, what will they answer him? Job 31:14.</p>

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<p>and, finally, the separating of the impenitent; which holy ordinances, contained in the Word of God, are to be administered according to the contents thereof.</p> <p>24. And like as a body consists of divers parts, and every part hath its own proper work, seeing every part is not a hand, eye, or foot; so is it also the church of God: for although every believer is a member of the body of Christ, yet is not every one therefore a teacher, elder, or deacon, but only such as are orderly appointed to such offices. Therefore, also, the administration of the said offices or duties pertains only to those who are ordained thereto, and not to every particular common person.</p> <p>25. The vocation or election of the said officers is performed by the church, with fasting, and prayer to God; for God knows the heart; he is amongst the faithful who are gathered together in his name; and by his Holy Spirit doth so govern the minds and hearts of his people, that he by them brings to light and propounds whom he knows to be profitable to his church.</p> <p>26. And although the election and vocation to the said offices is performed by the aforesaid means, yet, nevertheless, the investing into the said service is accomplished by the elders of the church through the laying on of hands.</p>		<p>be appointed, or set apart to attend upon the preaching of the word, for the further edifying of the Churches, that they may be enabled to stand against all oppositions according as necessity requires, to the glory of God and their comfort; Eph. 4:11, 21.</p> <p>59. That it is the will of God that those Saints or members of the fellowship which are appointed so to spend their labors in teaching or exhorting them in the knowledge of God to their edification and consolation, ought to have maintenance of those that receive spiritual food by them; 1 Cor. 9:11.</p> <p>60. That the maintenance of the Ministers which labor in the Word of God, ought to be the free and Charitable Benevolence, or the cheerful contribution of those that acknowledge themselves members of the same fellowship; 2 Cor. 9:13.</p> <p>61. That the servants of God, or the Ministers of the Gospel, ought to be content with necessary food and raiment, and to labor with their hands, that they may not be over chargeable, 2 Cor. 4:22, because they are to teach that doctrine to every member; Heb. 13:5.</p> <p>62. That those servants of God which labor in the word much, and well, ought to be had in very good estimation; 1 Tim. 5:27.</p> <p>63. That the Church of Jesus Christ ought not to</p>	<p>XX. That there shall be (through Christ who was dead, but is a live again from the dead) a Resurrection of all men from the graves of the Earth, Isa. 26:19, both the just and the unjust, Acts 24:15, that is, the fleshy bodies of men, sown into the graves of the earth, corruptible, dishonorable, weak, natural, (which so considered cannot inherit the Kingdome of God) shall be raised again, incorruptible, in glory, in power, spiritual, and so considered, the bodies of the Saints, (united again to their spirits) which here suffer for Christ, shall inherit the Kingdome, reigning together with Christ, 1 Cor. 15:21, 22, 42-44, 49.</p> <p>XXI. That there shall be after the Resurrection from the graves of the Earth, An eternal Judgment, at the appearing of Christ, and his Kingdome, 2 Tim. 4:1; Heb. 9:27, at which time of judgment which is unalterable, and irrevocable, every man shall receive according to the things done in his body, 2 Cor. 5:10.</p> <p>XXII. That the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, Acts 1:3, which was taken up from the Disciples, and carried up into Heaven, Luke 24:51. Shall so come in like manner as he was seen go into Heaven, Acts 1:9, 10.</p> <p>II. And when Christ who is our life shall appear, we shall also appear with him</p>

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<p>27. The doctrine which by the foresaid ministers must be proposed to the people, is even the same which Christ brought out of heaven, which he, by word and work, that is, by doctrine and life, has taught, which was preached by the apostles of Christ, by the commandment of Christ and the Spirit, which we find written (so much as is needful for us to salvation) in the Scripture of the New Testament, whereto we apply whatsoever we find in the canonical book of the Old Testament, which hath affinity and verity, which by doctrine of Christ and his apostles, and consent and agreement, with the government of his Spiritual Kingdom.</p> <p>28. There are two sacraments appointed by Christ, in his holy church, the administration whereof he has assigned to the ministry of teaching, namely, the Holy Baptism and the Holy Supper. These are outward visible handlings and tokens, setting before our eyes, on God's side, the inward spiritual handling which God, through Christ, by the cooperation of the Holy Ghost, sets forth the justification in the penitent faithful soul; and which, on our behalf, witnesses our religion, experience, faith, and obedience, through the obtaining of a good conscience to the service of God.</p> <p>29. The Holy Baptism is given unto these in the</p>		<p>think of any man above what is meet, lest that they give that honor to man, which properly and alone belongs to God; Ps. 115:1; 2 Cor. 12:6.</p> <p>64. That the Church hath directions of God to set apart some men that are suitably qualified, to oversee, or order the affairs concerning the poor distressed members of Christ, that they may not be neglected, and so perish for want of food and raiment, and to take off that work from lying too heavy upon the Core of those which labor in the word and doctrine; Acts. 6:3, 4.</p> <p>65. That if the podr (?) fearing God, cannot conveniently have a competent maintenance, for the supply of their necessities in that society whereunto they must commonly resort, that then those men that have the Core laid upon them, send or give intelligence to the other Churches or saints of God, who have engaged themselves by declaring their willingness towards the relief of such a distressed people; Rom. 15:26.</p> <p>66. That those men which the Church of God are to make such uses of as the setting them to minister unto the saints in things spiritual or temporal, it is required that the Church judge those men found in the faith, that their lives and conversations be unblameable, that those which are without, cannot</p>	<p>shall also appear with him in glory, Col. 3:4. For then shall he be King of Kings, and Lord of Lords, Rev. 19:16, for the Kingdome is his, and he is the Governor among the Nations, Psa. 22:28, and King over all the earth, Zech. 14:9, and we shall reign (with him) on the Earth, Rev. 5:10, the Kingdoms of this World, (which men so mightily strive after here to enjoy) shall become the Kingdoms of our Lord, and his Christ, Rev. 11:15, for all is yours, (O ye that overcome this world) for ye are Christ's, and Christ is Gods, 1 Cor. 3:22, 23. For unto the Saints shall be given the Kingdome, and the greatness of the Kingdome, under (mark that) the whole Heaven, Dan. 7:27. Though (alas) now many men be scarce content that the Saints should have so much as being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the Nations, to rule them with a Rod of Iron, Rev. 2:26, 27, then shall they receive a Crown of life, which no man shall take from them, nor they by any means turned, or overturned from it, for the oppressor shall be broken in pieces, Psa. 72:4, and their now vain, rejoicings turned into mourning, and bitter Lamentations, as 'tis written, Job 20:5, 6, 7. The triumphing of the wicked is short, and the joy of the Hypocrite but for a moment; though his excellency mount up to the</p>

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<p>name of the Father, the Son, and the Holy Ghost, which hear, believe, and with penitent heart receive the doctrines of the Holy Gospel. For such has the Lord Jesus commanded to be baptized, and no unspeaking children.</p> <p>30. The whole dealing in the outward visible baptism of water, sets before the eyes, witnesses and signifies, the Lord Jesus doth inwardly baptize the repentant, faithful man, in the layer of regeneration and renewing of the Holy Ghost, washing the soul from all pollution and sin, by the virtue and merit of his bloodshed; and by the power and working of the Holy Ghost, the true, heavenly, spiritual, living Water, cleanses the inward evil of the soul, and makes it heavenly, spiritual, and living, in true righteousness or goodness. Therefore, the baptism of water leads us to Christ, to his holy office in glory and majesty; and admonishes us not to hang only upon the outward, but with holy prayer to mount upward, and to beg of Christ the good thing signified.</p> <p>31. The Holy Supper, according to the institution of Christ, is to be administered to the baptized; as the Lord Jesus has commanded that whatsoever he hath appointed should be taught to be observed.</p> <p>32. The whole dealing in the outward visible supper, sets before the eye,</p>		<p>have any just occasion to speak reproachfully of them, that they be not covetous of filthy lucre, neither self-willed, but loving and patient towards all men, apt to teach, and to do good works answer able to their abilities; Titus 1:7-9; Acts. 6:3.</p> <p>67. That some men amongst the brotherhood who are able to judge in causes of difference that may arise betwixt them in the Church, may be approved or appointed to put an end thereto without partiality, that there may be no unnecessary strivings in the Law to vex one another; 1 Cor. 6:5-7.</p> <p>68. That whosoever of the Society or Church of God which shall willfully or Carelessly neglect any lawful way or calling, and to fall into hunger and nakedness, ought to be exhorted with love and meekness, to labor with their abilities in some honest way or calling for their relief which being done orderly, and he or they will not reform, so that suitable exhortations take no place, such an one shall be excluded or ex-communicated, as one that hath denied the faith; 1 Tim. 5:8.</p> <p>69. That the offended ought to proceed according to rule, not delaying or prolonging time, but out of a tender Core, that their hearts may not be hardened by a custom in sin, that thereby the reclaiming of them from sin may be done with</p>	<p>Heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, where is he?</p> <p>XXIII. That the holy Scriptures is the rule whereby Saints both in matters of Faith, and conversation are to be regulated, they being able to make men wise unto salvation, through Faith in Christ Jesus, profitable for Doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim: 3:15-17; John 20:31; Isa. 8:20.</p> <p>XXIV. That it is the will, and mind of God (in these Gospel times) that all men should have the free liberty of their own Consciences in matters of Religion, or Worship, without the least oppression, or persecution, as simply upon that account; and that for any in Authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ, who requires that whatsoever men would that others should do unto them, they should even so do unto others, Mat. 7:12, and that the Tares, and the Wheat should grow together in the field, (which is the world) until the harvest (which is the end of the world,) Mat. 13:29, 30, 38, 39.</p> <p>XXV. We believe that there ought to be civil</p>

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<p>witnesses and signifies, that Christ's body was broken upon the cross and his holy blood spilt for the remission of our sins. That the being glorified in his heavenly Being, is the alive-making bread, meat, and drink of our souls: it sets before our eyes Christ's office and ministry in glory and majesty, by holding his spiritual supper, which the believing soul, feeding and, . . the soul with spiritual food: it teaches us by the outward handling to mount upwards with the heart in holy prayer, to beg at Christ's hands the true signified food; and it admonishes us of thankfulness to God, and of verity and love one with another.</p> <p>33. The church discipline, or external censures, is also an outward handling among the believers, whereby the impenitent sinner, after Christian admonition and reproof, is severed, by reason of his sins, from the communion of the saints for his future good; and the wrath of God is denounced against him until the time of his contrition and reformation; and there is also, by this outward separation of the church, manifested what God before had judged and fore-handled, concerning this secret sinner, by reason of his sin. Therefore, first before the Lord, the prejudging and predetermining of the matter must pass . . . in respect of the sinner . . . and the after-judging and handling by the church</p>		<p>less difficulty; Mat. 18:15-17.</p> <p>70. That if any controversy should so fall out, that the case cannot easily be determined by that society or church where it is first presented, that then use be made of some other society which they are in fellowship with, for their assistance therein; Acts 16:1, 2.</p> <p>71. That there be an orderly improving those gifts that God of his free grace hath bestowed on the Saints, that one may not hinder another, but as occasion serves, one by one, speaking the things that they have learned of God, that the hearers may be profited, and so put in a capacity to judge of things concerning the glory of God, and their own peace; 1 Cor. 14:30, 31.</p> <p>72. That if any one which hath been of the fellowship of Christ, and hath so far subjected himself to temptations that he denies to live righteously, or in the fear and love of God and makes shipwreck of Faith and a good Conscience, for which he hath been excommunicated according to Order, that it be recorded, and made known to other the Churches, for prevention of evils in them; 1 Tim. 1:19, 20.</p> <p>73. That Fasting and Prayer ought to be used, and laying on of hands, for the Ordaining of servants or Officers to attend about the service of God; Acts</p>	<p>Magistrates in all Nations, for the punishment of evil doers, and for the praise of them that do well, 1 Peter 2:14. And that all wicked lewdness, and fleshly filthiness, contrary to just and wholesome (Civil) Laws, ought to be punished according to the nature of the offences; and this without respect of any Persons, Religion, or profession whatsoever; and that we and all men are obliged by Gospel rules, to be subject to the higher Powers, to obey Magistrates, Tit. 3:1, and to submit to every Ordinance of man, for the Lords sake, as says Peter 2:13. But in case the Civil Powers do, or shall at any time impose things about matters of Religion, which we through conscience to God cannot actually obey, then we with Peter also do say, that we ought (in such cases) to obey God rather than men, Acts 5:29, and accordingly do hereby declare our whole, and holy intent and purpose, that (through the help of grace) we will not yield, nor (in such cases) in the least actually obey them; yet humbly purposing (in the Lords strength) patiently to suffer whatsoever shall be inflicted upon us, for our conscionable forbearance.</p>

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<p>handling by the church. Therefore the church must carefully regard that none in the church be condemned with it, and be condemned in the Word of God.</p> <p>34. The person separated from the church may not at all be admitted (so long as he proceeds in sin) to the use of the holy supper or any other . . . handling, but he must be avoided therein, as also in all other things betokening the communion of saints or brotherhood. And as the rebellious life, conversation, or daily company of the godless and perverse, or anything with them, is dangerous and hurtful, and oftentimes promotes scandal and slander to the godly, so must they withdraw themselves from the same rebels, avoiding them in all works and ends whereby their pure souls might be polluted and defiled: yet so that always the Word of God take place, and that nothing take place or be performed that is contrary to love, mercy, Christian discretion, promise, or any other like matter.</p> <p>35. Worldly authority or majesty is a necessary ordinance of God, appointed and established for the preservation of the common estate, and of a good, natural, politic life, for the reward of the good and the punishing of the evil; we acknowledge ourselves obnoxious, and bound by the Word of God to fear, honor, and show</p>		<p>13:3.</p> <p>74. That we ought to behave ourselves towards all men, no otherwise then we would freely and cheerfully they in the like case (if it should fall out) should do toward us, and that we ought to seek a peaceable life with all men, as far as possibly we can, keeping faith and a good conscience; Luke 6:31; Rom. 12:18; 1 Tim. 1:19.</p> <p>75. That we ought to clear our selves, not only from evil Thoughts harboring in our hearts, or the evils in life and conversation; but as far as we can, vindicate our selves from all those scandalous aspersions that daily fall about our ears, setting our good names on fire, to the dishonor of God, whereof many are the Instruments by their willful contrivances, or by the misinformation of others, which father upon us such principles and practices as we abhor, through ignorant mistakes cunningly suggested by some evil-willers at least; 2 Cor. 2:17.</p>	

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<p>obedience to the magistrates in all causes not contrary to the Word of the Lord. We are obliged to pray God Almighty for them, and to thank the Lord for good reasonable magistrates, and to yield unto them, without murmuring, beseeching tribute, toll and tax. This office of the worldly authority the Lord Jesus has not ordained in his spiritual kingdom, the church of the New Testament, nor adjoined to the offices of his church. Neither has he called his disciples or followers to be worldly kings, princes, potentates, or magistrates; neither has he burdened or charged them to assume such offices, or to govern the world in such a worldly manner; much less has he given a law to the members of his church which is agreeable to such office or government. Yea, rather they are called of him (whom they are commanded to obey by a voice heard from heaven) to the following of his unarmed and unweaponed life, and of his cross-bearing footsteps. In whom approved nothing less than a worldly government, power, and sword. This then considered (as also further, that upon the office of the worldly authority many other things depend, as wars . . . to hurt his enemies in body or good . . . which evilly or not at all will fit or consort with the Christ, and the crucified life of the Christians), so hold we that it seems not</p>			

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<p>Christians to administer these offices; therefore we avoid such offices and administrations, notwithstanding by no means thereby willing to despise or condemn reasonable discreet magistrates, nor to place him in less estimation than he is described by the Holy Ghost, of Paul.</p> <p>36. Christ, the King and Lawgiver of the New Testament, hath prohibited Christians the swearing of oaths therefore it is not permitted that the faithful of the New Testament should swear at all.</p> <p>37. The married estate, or matrimony, holds we for an ordinance of God, which, according to the first institution, shall be observed. Every man shall have his one only wife, and every woman shall have her one only husband; those may not be separated but for adultery. We permit none of our communion to marry godless, unbelieving, fleshly persons out of the church; but we censure such (as other sinners) according to the disposition and desert of the cause.</p> <p>38. Lastly, we believe and teach the resurrection of the dead, both of the just and the unjust, as Paul (1 Cor. 15) soundly teaches and witnesses: The soul shall be united to the body, every one shall be presented before the judgment seat of Christ Jesus, to receive in his own body wages</p>			

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<p>according to his works. And the righteous, whosoever hath lived holily, and through faith brought forth the works of love and mercy, shall enter into everlasting life with Christ Jesus, the Bridegroom of the Christian host. But the unsanctified, which have not known God, and have not obeyed the Gospel of Jesus Christ, shall go into everlasting fire. The Almighty, gracious, merciful God, preserve us from the punishment of the ungodly, and grant us grace and gifts helpful to a holy life, saving death, and joyful resurrection with all the righteous. Amen.</p>			