A BRIEF CONFESSION OR DECLARATION OF FAITH:

Set forth by many of us, who are (falsely) called Ana-Baptists, to inform all Men (in these dayes of scandal and reproach) of our innocent Belief and Practise; for which we are not only resolved to suffer Persecution, to the loss of our Goods, but also Life it self, rather than to decline the same.

Subscribed by certain Elders, Deacons, and Brethren, met at *London*, in the first Month (called *March*, 1660.) in the behalf of themselves, and many others unto whom they belong, in *London*, and in several Counties of this Nation, who are of the same Faith with us.

After the Way which men call Heresie, so Worship we the God of our Fathers; Believing all things which are written in the Law, and in the Prophets, Acts 24.14.

LONDON, *March* 15 1659

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A BRIEF

CONFESSION

OR

Declaration of Faith,

Set out by many of Us, who are (falsely) called *Ana-baptists*, to inform all men (in these dayes of scandal and reproach) of our innocent Belief, and Practise: for which we are not only resolved to suffer persecution, to the loss of our Goods, but also life it self, rather then to decline the same.

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.

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. *Eccles.* 7. 29. *Gen.* 2. 17. 3. 17, 18, 19.

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 *Davids* Lord, and *Davids* root, as *Davids* Son, and *Da-*

vids Off-spring, *Luke* 20. 44. *Revel.* 22. 16. whom God freely *sent into the World* (becauſe of his great love unto the World) who as freely *gave himſelf a ranſome 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.

IV. That *God is not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. *and the knoweledge of the truth, that they might be ſaved*, 1 Tim. 2. 4. For which end Chriſt hath commanded, that the Goſpel (to wit, the glad tydings 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 ſaith, for *denying the Lord that bought them*, 2 *Pet.* 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. *Acts* 17. 30. *Mark* 6. 6. *Heb.* 3. 10, 18, 19. 1 *John* 5. 10. *John* 3. 17.

V. That ſuch who firſt orderly comes into, and are brought up in the School of Chriſts Church, and waiting there, comes to degrees of Chriſtianity, rightly qualified, and conſiderably gifted by Gods 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. 22, 23, 24. *Acts* 11. 19, 20. 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* 13. 2, 3. *Acts* 14. 23. Such ſo ordained, (and abiding faithful in their work) we own as Miniſters of the Goſpel; but all ſuch who come not firſt to repent of their ſins, believe on the Lord Jeſus, and ſo *Baptized* in his name for the remiſſion of Sins, but are only brought up in the Schools of humane learning, to the attaining humane arts, and variety of languages, with many vain curioſities of ſpeech, 1 *Cor.* 1. 19, 20. 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.

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.

And that Chriſt therefore is moſt worthy their conſtant affections, and ſubjection to all his Commandements, and therefore reſolve with purpoſe of heart ſo to ſubject unto him in all things, and no longer unto themſelves, 2 *Cor.* 5. 15.

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 righteouſneſs, *Rom.* 4. 22, 23, 24. *Rom.* 3. 25, 26.

VII. That there is one holy Spirit, the pretious gift of God, freely given to ſuch as *obey him*, *Epheſ.* 4. 4. *Acts* 5. 32. that thereby they may be throughly ſanctified, and made able (without which they are altogether unable) to abide ſtedfaſt in the faith, and to honour 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.

VIII. That God hath even before *the foundation of the World choſen*, (or elected) *to eternal life, ſuch as believe*, and ſo are in Chriſt, *John* 3. 16, 1 *Epheſ.* 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 God, and ſo *it is of him that calleth*, *Rom.* 9. 11. 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 (ſaith *David*) God *hath ſet a part for himſelf*, Pſal. 4. 3.

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 into 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 ſaith the Apoſtle) that *received not the love of the truth, that they might be ſaved*, 2 Theſ. 2.10,11,12. and ſo the indignation and wrath of God, is upon *every ſoul* of man that doth *evil*, (living and dying therein,) *for there is no reſpect of perſons with God*. Rom. 2. 9,10,11.

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 Kingdome 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 *Baptiſme*, yet nevertheleſs by their Doctrine that Chriſt dyed but for ſome, ſhut a great part of them out of the Kingdome of Heaven for ever.

XI. That the right and only way of gathering Churches, (according to Chriſts apointment, *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 *Baptiſe* (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 Scripture-leſs thing of Sprinkling of Infants (*falſly called Baptiſme*) 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 ſaith the Scripture, *Gal.* 4.30,22,23,24. *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*, Epheſ. 5 11.

XII. That it is the duty of all ſuch who are believers *Baptized*, to draw nigh unto God in ſubmiſſion to that principle of Chriſts Doctrine,

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 *mortifie the deeds of the body*, Rom. 8.13. and live in all things anſwerable to their profeſſed intentions, and deſires, even to the honour of him, *who hath called them out of darkneſs into his marvellous light*.

XIII. That it is the duty of ſuch who are conſtituted as aforeſaid, to *continue ſtedfaſtly in Chriſts and the Apoſtles Doctrine, and aſſembling together, in fellowſhip, in breaking of Bread, and Prayers*, Acts 2.42.

XIV. That although we thus declare for the primitive way, and order of conſtituting Churches, yet we verily believe, and alſo declare, that unleſs men ſo profeſſing, and practiſing the forme and order of Chriſts Doctrine, ſhall alſo beautifie the ſame with a holy and wiſe converſation, in all godlineſs and honeſty; the profeſſion of the viſible form will be rendred to them of no effect; *for without holineſs no man ſhall ſee the Lord*, Heb. 12.14. Iſa. 1.11,12,15, 16.

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 vigilent, ſober, of good behavour, given to hoſpitality, apt to teach*, &c. *not greedy of filthy lucre* (as too many National Miniſters are) *but patient; not a brawler, not covetous*, &c. 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 labour to feed themſelves with the fat, more than to feed the flock, *Ezek.* 34. 2,3. ſeeking more after theirs, than them, expreſly contrary to the practiſe 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 them, as ſuch whom the Prophets of old bore Teſtimony againſt, *Ezek.* 34.

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 Miniſtred unto them, ought freely to communicate neceſſary things to the Miniſters, (upon the account of their charge) 1 *Cor.* 9.11. *Gal.* 6.6. And as for

Tyths,

Tyths, or any forced Maintenance, we utterly deny to be the Maintenance of Gospel Ministers.

XVII. That the true Church of Christ, ought after the first and second admonition, to reject all Hereticks, *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 wayes causes divisions or offences, contrary to the Doctrine (of Christ) which they have learned, *Rom.*16.17.

XVIII. That such who are true Believers, even Branches in Christ the Vine, (and that in his account, whom he exhorts to abide in him, *John* 15.1,2,3,4,5.) 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 turn aside from the same, *vers.*6,7. and become as withered Branches, cast into the fire and burned, *John* 15.6. But such *who add unto their Faith Vertue, and unto Vertue Knowledge, and unto Knowledge Temperance*, &c. 2 Pet. 1.5,6,7. such *shall never fall*, vers. 8, 9,10. 'tis impossible for all the false Christs, and false Prophets, that are, and are to come, to deceive such, for they are *kept by the power of God, through Faith unto Salvation*, 1 Pet. 1.5.

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 rayment, 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* 6.1,2,3,4,5,6. So that there is no need in the Church of Christ, of a Magistrial 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 *Pet.* 3.3. Alas, *what will such do when God riseth up, and when he visiteth, what will they answer him?* Job 31.14.

XX. That

XX. That there shall be (through Christ who was dead, but is alive 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 fleshly bodies of men, sown into the graves of the earth, corruptable, dishonourable, weak, natural, (which so considered cannot inherit the Kingdome of God) shall be raised again, incorruptable, 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, raigning* together with Christ, 1 *Cor.* 15.21,22,42,43,44,49.

XXI. That there shall be after the Resurrection from the graves of the Earth, *An eternal Judgement*, at the appearing of Christ, and his Kingdome, 2 *Tim.*4.1. *Heb.*9.27. at which time of judgement which is unalterable, and irrevocable, *every man shall receive according to the things done in his body*, 2 Cor 5.10.

XXII. That the same Lord Jesus who shewed 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, 10,11. *And when Christ who is our life shall appear, we 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 Governour among the Nations, *Psal.*22.28, and King over all the earth, *Zech.*14.9. *and we shall raign (with him) on the Earth*, Rev. 5.10. the Kingdomes of this World, (which men so mightily strive after here to enjoy) shall become the Kingdomes of our Lord, and his Christ, *Rev.*11.15. for, *all is yours*, (O ye that overcome this world) *for ye are Christs, 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 a 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, *Psal.* 72.4. and their now vain rejoycings turned into mourning, and bitter Lamentations, as 'tis written,

 Job

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 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?*

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, throughly furniſhed unto all good works, 2 *Tim.* 3. 15, 16, 17. *John* 20. 31. *Iſa.* 8. 20.

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 beleive is expreſly 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) untill the harveſt (which is the end of the world,) *Mat.* 13. 29, 30, 38, 39.

XXV. We believe that there ought to be civil Magiſtrates in all Nations, *for the puniſhment of evil doers, and for the praiſe of them that do well,* 1 *Pet.* 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 ſaith *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 yeild, nor (in ſuch caſes) in the leaſt actually obey them; yet humbly purpoſing

poſing (in the Lords ſtrength) patiently to ſuffer whatſoever ſhall be inflicted upon us, for our conſcionable forbearance.

Theſe things (O ye Sons and Daughters of Men) we verily believe to be the Lords will and mind, and therefore cannot but ſpeak, and if herein we differ from many, yea from multitudes, from the learned, the wiſe and prudent of this World, we (with *Peter* and *John*) do herein make our ſolemne, and ſerious appeale, namely, *whether it be right in the ſight of God, to hearken unto men,* (of a contrary perſwaſion) *more than unto God?* Oh let the judicious, judge righteous judgement! *Acts* 4. 19, 20.

And in the beleife, and practiſe of theſe things, (it being the good old Apoſtolical way) our ſouls have found that reſt, and ſoul-peace, which the world knows not, and which they cannot take from us; of whom then ſhould we be afraid? *God is become our ſtrength, our light, our ſalvation; therefore,* are we reſolved (through grace) to ſeal the truth of theſe things in way of ſuffering perſecution, not only to the loſs of our goods, freedomes, or liberties, but with our lives alſo (if called thereunto.)

Moreover we do utterly, and from our very hearts, in the Lords fear, declare againſt all thoſe wicked, and diviliſh reports, and reproaches, falſly caſt upon us, as though ſome of us (in & about the City of *London*) had lately **gotten Knives, hooked Knives,** & the like, & great ſtore of Arms beſides what was given forth by order of Parliament, intending to cut the throats of ſuch as were contrary minded to us in matters of Religion, and that many ſuch **Knives,** and Armes, for the carrying on ſome ſecret deſign, hath been found in ſome of our houſes by ſearch; we ſay, from truth of heart, in the Lords fear, that we do utterly abhor, and abominate the thoughts thereof, and much more the actions; and do hereby challenge both City, and Country (in our innocency herein) as being not able to prove the things whereof they accuſe us; and do for evermore declare the Inventors of ſuch reports, to be lyers, and wicked deviſers of miſcheiſe, and corrupt deſigns: God that is above all will juſtifie our innocency herein, who well knows our integrity, in what we here declare, the Lord lay it not to their charge.

In the time of building the decayed Houſe of *God*, Sanballat, & Tobiah, *(wicked Counſellors) hired* Shemaiah *to make good* Nehemiah *afraid;* and laboured againſt him, that they might have *matter for*

an evil report, that they might reproach him, & hinder the building of the house of God, Neh. 6. 12. *For I have heard (saith the Prophet) the defaming of many; report, say they, and we will report it*, Jer. 20. 10.

Subscribed by certain Elders, Deacons, and Brethren met at *London*, in the first Month (called *March*, 1660.) in the behalf of themselves, and many others unto whom they belong, in *London*, and in several Counties of this Nation, who are of the same Faith with Us.

Joseph Wright,
William Jeffery,
Thomas Monck,
John Hartnoll,
Benjamine Morley,
Francis Stanley,
George Hammon,
William Smart,
John Reeve,
Thomas Parrot,
John Wood,
Francis Smith,
Edward Jones,
Humphrey Jones.

Matthew Caffen,
Samuel Loveday,
John Parsons, Senior,
Thomas Stacy,
Edward Stanley,
Jonathan Gennings,
John Hammersly,
William Russel,
Joseph Keeich,
Nicholas Newberry,
Samuel Lover,
George Wright,
John Parsons, Junior,

John Claton,
Thomas Seele,
Michaiel Whiticar
Giles Browne,
John Wells,
Stephen Torle,
Thomas Lathwel,
William Chadwel,
William Raph,
Henry Browne,
William Paine,
Richard Bowin,
Thomas Smith,

THE END.