

The Dordrecht Confession of Faith

Adopted April 21, 1632, by a Dutch Mennonite Conference held at Dordrecht, Holland

I. Of God and the Creation of All Things

Since we find it testified that without faith it is impossible to please God, and that he that would come to God must believe that there is a God, and that He is a rewarder of them that seek Him; therefore, we confess with the mouth, and believe with the heart, with all the pious, according to the holy Scriptures, in one eternal, almighty, and incomprehensible God, the Father, Son, and Holy Ghost, and in none more, nor in any other; before whom no God was made or existed, nor shall there be any after Him: for of Him, and through Him, and in Him, are all things; to Him be praise and honor forever and ever, Amen. (Heb. 11:6; Deut. 6:4; Gen. 17:1; Isa. 46:8; I John 5:7; Rom. 11:36).

Of this same one God, who works all in all, we believe and confess that He is the Creator of all things visible and invisible; that He, in six days, created, made, and prepared, heaven and earth, and the sea, and all that in them is; and that He still governs and upholds the same and all His works through His wisdom, might, and the word of His power. (I Cor. 12:6; Gen. I; Acts 14:15).

And when He had finished His works, and had ordained and prepared them, each in its nature and properties, good and upright, according to His pleasure, He created the first man, the father of us Ml, Adam; whom He formed of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul, created by God in His own image and likeness, in righteousness and holiness, unto eternal life. He regarded him above all other creatures, endowed him with many high and glorious gifts, placed him in the pleasure garden or Paradise, and gave him a command and prohibition; afterwards He took a rib from Adam, made a woman therefrom, and brought her to him, joining and giving her to him for a helpmate, companion, and wife; and in consequence of this He also caused, that from this one man Adam, all men that dwell upon the whole earth have descended. (Gen. 1:27; 2:7, 17, 18, 22).

II. Of the Fall of Man

We believe and confess, according to the holy Scriptures, that these our first parents, Adam and Eve, did not continue long in this glorious state in which they were created, but that they, seduced by the subtlety and deceit of the serpent, and the envy of the devil, transgressed the high commandment of God and became disobedient to their Creator; through which disobedience sin has come into the world, and death by sin, which has thus passed upon all men, for that all have sinned, and, hence, brought upon themselves the wrath of God, and condemnation; for which reason they were of God driven out of Paradise, or the pleasure garden, to till the earth, in sorrow to eat of it, and to eat their bread in the sweat of their face, till they should return to the earth, from which they were taken; and that they, therefore, through this one sin, became so ruined, separated, and estranged from God, that they, neither through themselves, nor through any of their descendants, nor through angels, nor men, nor any other creature in heaven or on earth, could be raised up, redeemed, or reconciled to God, but would have had to be eternally lost, had

not God, in compassion for His creatures, made provision for it, and interposed with His love and mercy.

(Gen. 3:6; IV Esd. 3:7; Rom. 5:12, 18; Gen. 3:23; Ps. 49:8; Rev. 5:9; John 3:16).

III. Of the Restoration of Man Through the Promise of the Coming Christ

Concerning the restoration of the first man and his posterity we confess and believe, that God, notwithstanding their fall, transgression, and sin, and their utter inability, was nevertheless not willing to cast them off entirely, or to let them be forever lost; but that He called them again to Him, comforted them, and showed them that with Him there was yet a means for their reconciliation, namely, the immaculate Lamb, the Son of God, who had been foreordained thereto before the foundation of the world, and was promised them while they were yet in Paradise, for consolation, redemption, and salvation, for themselves as well as for their posterity; yea, who through faith, had, from that time on, been given them as their own; for whom all the pious patriarchs, unto whom this promise was frequently renewed, longed and inquired, and to whom, through faith, they looked forward from afar, waiting for the fulfillment, that He by His coming, would redeem, liberate, and raise the fallen race of man from their sin, guilt; and unrighteousness.

(John 1:29; I Pet. 1:19; Gen. 3:15; I John 3:8; 2:1; Heb. 11:13, 39; Gal. 4:4).

IV. Of the Coming of Christ into This World, and the Purpose for Which He Came

We believe and confess further, that when the time of the promise, for which all the pious forefathers had so much longed and waited, had come and was fulfilled, this previously promised Messiah, Redeemer, and Saviour, proceeded from God, was sent, and, according to the prediction of the prophets, and the testimony of the evangelists, came into the world, yea, into the flesh, was made manifest, and the Word, Himself became flesh and man; that He was conceived in the virgin Mary, who was espoused to a man named Joseph, of the house of David; and that she brought Him forth as her first-born son, at Bethlehem, wrapped Him in swaddling clothes, and laid Him in a manger.

(John 4:25; 16:28; I Tim. 3:16; John 1:14; Matt. 1:23; Luke 2:7).

We confess and believe also, that this is the same whose goings forth have been from of old, from everlasting, without beginning of days, or end of life; of whom it is testified that He Himself is the Alpha and Omega, the beginning and the ending, the first and the last; that He is the same, and no other, who was foreordained, promised, sent, and came into the world; who is God's only, first and own Son; who was before John the Baptist, before Abraham, before the world; yea, who was David's Lord, and the God of the whole world, the first-born of every creature; who was brought into the world, and for whom a body was prepared, which He yielded up as a sacrifice and offering, for a sweet savor unto God, yea, for the consolation, redemption, and salvation of all mankind.

(John 3:16; Heb. 1:6; Rom. 8:32; John 1:30; Matt. 22:43; Col. 1:15; Heb. 10:5).

But as to how and in what manner this precious body was prepared, and how the Word became flesh, and He Himself man, in regard to this we content ourselves with the statement pertaining to this matter which the worthy evangelists have left us in their accounts, according to which we

confess with all the saints, that He is the Son of the living God, in whom alone consist all our hope, consolation, redemption, and salvation, which we neither may nor must seek in any other. (Luke 1:31, 32; John 20:31; Matt. 16:16).

We furthermore believe and confess with the Scriptures, that, when He had finished His course, and accomplished the work for which He was sent and came into the world, He was, according to the providence of God, delivered into the hands of the unrighteous; suffered under the judge, Pontius Pilate; was crucified, dead, was buried, and on the third day, rose from the dead, and ascended to heaven; and that He sits on the right hand of God the Majesty on high, whence He will come again to judge the quick and the dead. (Luke 22:53; 23:1; 24:6, 7, 51).

And that thus the Son of God died, and tasted death and shed His precious blood for all men; and that He thereby bruised the serpent's head, destroyed the works of the devil, annulled the handwriting and obtained forgiveness of sins for all mankind; thus becoming the cause of eternal salvation for all those who, from Adam unto the end of the world, each in his time, believe in, and obey Him.

(Gen. 3:15; I John 3:8; Col. 2:14; Rom. 5:18).

V. Of the Law of Christ, i.e., the Holy Gospel or the New Testament

We also believe and confess that before His ascension He instituted His New Testament, and, since it was to be and remain an eternal Testament, that He confirmed and sealed the same with His precious blood, and gave and left it to His disciples, yea, charged them so highly with it, that neither angel nor man may alter it, nor add to it nor take away from it; and that He caused the same, as containing the whole counsel and will of His heavenly Father, as far as is necessary for salvation to be proclaimed in His name by His beloved apostles, messengers, and ministers-whom He called, chose, and sent into all the world for that purpose-among all peoples, nations, and tongues; and repentance and remission of sins to be preached and testified of; and that He accordingly has therein declared all men without distinction, who through faith, as obedient children, heed, follow, and practice what the same contains, to be His children and lawful heirs; thus excluding no one from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the stiff-necked and obdurate, who despise it, and incur this through their own sins, thus making themselves unworthy of eternal life.

(Jer. 31:31; Heb. 9:15-17; Matt. 26:28; Gal. 1:8; I Tim. 6:3; John 15:15; Matt. 28:19; Mark 16:15; Luke 24:47; Rom. 8:17; Acts 13:46).

VI. Of Repentance and Reformation of Life

We believe and confess, that, since the imagination of man's heart is evil from his youth, and, therefore, prone to all unrighteousness, sin, and wickedness, the first lesson of the precious New Testament of the Son of God is repentance and reformation of life, and that, therefore, those who have ears to hear, and hearts to understand, must bring forth genuine fruits of repentance, reform their lives, believe the Gospel, eschew evil and do good, desist from unrighteousness, forsake sin, put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness: for, neither baptism, supper, church [membership], nor any other outward ceremony, can without faith, regeneration, change or renewing of life, avail anything to

please God or to obtain of Him any consolation or promise of salvation; but we must go to God with an upright heart, and in perfect faith, and believe in Jesus Christ, as the Scripture says, and testifies of Him; through which faith we obtain forgiveness of sins, are sanctified, justified, and made children of God, yea, partake of His mind, nature, and image, as being born again of God from above, through incorruptible seed.

(Gen. 8:21; Mark 1:15; Ezek. 12:2; Col. 3:9, 10; Eph. 4:22, 24; Heb. 10:22, 23; John 7:38)

VII. Of Holy Baptism

Concerning baptism we confess that ~1 penitent believers, who, through faith, regeneration, and the renewing of the Holy Ghost, are made one with God, and are written in heaven, must, upon such Scriptural confession of faith, and renewing of life, be baptized with water, in the most worthy name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ, and the teaching, example, and practice of the apostles, to the burying of their sins, and thus be incorporated into the communion of the saints; henceforth to learn to observe all things which the Son of God has taught, left, and commanded His disciples.

(Acts 2:38; Matt. 28:19, 20; Rom. 6:4; Mark 16:16; Matt. 3:15; Acts 8:16; 9:18; 10:47; 16:33; Col. 2:11, 12).

VIII. Of the Church of Christ

We believe in, and confess a visible church of God, namely, those who, as has been said before, truly repent and believe, and are rightly baptized; who are one with God in heaven, and rightly incorporated into the communion of the saints here on earth. These we confess to be the chosen generation, the royal priesthood, the holy nation, who are declared to be the bride and wife of Christ, yea, children and heirs of everlasting life, a tent, tabernacle, and habitation of God in the Spirit, built upon the foundation of the apostles and prophets, of which Jesus Christ Himself is declared to be the cornerstone (upon which His church is built). This church of the living God, which He has acquired, purchased, and redeemed with His own precious blood; with which, according to His promise, He will be and remain always, even unto the end of the world, for consolation and protection, yea, will dwell and walk among them, and preserve them, so that no floods or tempests, nay, not even the gates of hell, shall move or prevail against them-this church, we say, may be known by their Scriptural faith, doctrine, love, and godly conversation, as, also, by the fruitful observance, practice, and maintenance of the true ordinances of Christ, which He so highly enjoined upon His disciples.

(I Cor. 12; I Pet. 2:9; John 3:29; Rev. 19:7; Titus 3:6, 7; Eph. 2:19-21; Matt. 16:18; I Pet. 1:18, 19; Matt. 28:20; II Cor. 6:16; Matt. 7:25).

IX. Of the Election, and Offices of Teachers, Deacons, and Deaconesses in the Church

Concerning the offices and elections in the church, we believe and confess, that, since without offices and ordinances the church cannot subsist in her growth, nor continue in building, therefore the Lord Jesus Christ Himself, as a husbandman in His house, has instituted, ordained, enjoined, and commanded His offices and ordinances, how everyone is to walk therein, and give heed to and perform His work and calling, as is meet, even as He Himself, as the faithful, great, chief Shepherd and Bishop of our souls, was sent, and came into the world, not to bruise, break,

or destroy the souls of men, but to heal and restore them, to seek the lost, to break down the middle wall of partition, to make of twain one, and thus to gather of Jews, Gentiles, and all nations, one flock, for a church in His name, for which—that no one should err or be lost—He Himself laid down His life, thus ministering to their salvation, and liberating and redeeming them, (mark) wherein no one else could help or assist them. (Eph. 4:10-12; I Pet. 2:25; Matt 12:19 18:11 Eph. 2:14; Gal. 3:28; John 10:9, 11, 15; Ps. 49:8).

And that He, moreover, before His departure, left His church supplied with faithful ministers, apostles, evangelists, pastors, and teachers, whom He before, through the Holy Ghost, had chosen with prayer and supplication; that they might govern the church, feed His flock, and watch over, protect, and provide for it, yea, do in all things, as He had done before them, had taught, by example shown, and charged them, to teach to observe all things whatsoever He had commanded them. (Luke 10:1; 6:12, 13; John 2:15).

That the apostles, likewise, as faithful followers of Christ, and leaders of the church, were diligent in this respect, with prayer and supplication to God, through the election of brethren, to provide every city, place, or church, with bishops, pastors, and leaders, and to ordain such persons thereto, who would take heed unto themselves, and unto the doctrine and flock, who were sound in faith, pious in life and conversation, and of good report without as well as in the church; that they might be an example, light, and pattern in all godliness and good works, worthily administering the Lord's ordinances--baptism and supper--and that they might everywhere (where such could be found) appoint faithful men who would be able to teach others also, as elders, ordaining them by the laying on of hands in the name of the Lord, and provide for all the wants of the church according to their ability; so that, as faithful servants, they might husband well their Lord's talent, get gain with it, and, consequently, save themselves and those who hear them. (I Tim. 3:1; Acts 23:24; Titus 1:5; I Tim. 4:16; Titus 2:1, 2; I Tim. 3:7; II Tim. 2:2; I Tim. 4:14; 5:2; Luke 19:13).

That they should also see diligently to it, particularly each among his own over whom he has the oversight, that all places be well provided with deacons (to look after and care for the poor), who may receive the contributions and alms, in order to dispense them faithfully and with all propriety to the poor and needy saints. (Acts 6:3-6).

And that also honorable aged widows should be chosen and ordained deaconesses, that they with the deacons may visit, comfort, and care for, the poor, feeble, sick, sorrowing and needy, as also the widows and orphans, and assist in attending to other wants and necessities of the church to the best of their ability. (I Tim. 5:9; Rom. 16:1; Jas. 1:27).

Furthermore, concerning deacons, that they, especially when they are fit, and chosen and ordained thereto by the church, for the assistance and relief of the elders, may exhort the church (since they, as has been said, are chosen thereto), and labor also in the Word and in teaching; that each may minister unto the other with the gift he has received of the Lord, so that through mutual service and the assistance of every member, each in his measure, the body of Christ may be improved, and the vine and church of the Lord continue to grow, increase, and be built up,

according as it is proper.

X. Of the Holy Supper

We also confess and observe the breaking of bread, or Supper, as the Lord Christ Jesus before His suffering instituted it with bread and wine, and observed and ate with His apostles, commanding them to observe it in remembrance of Him; which they accordingly taught and practiced in the church, and commanded that it should be kept in remembrance of the suffering and death of the Lord; and that His precious body was broken, and His blood shed, for us and all mankind, as also the fruits hereof, namely, redemption and eternal salvation, which He purchased thereby, showing such great love toward us sinful men; whereby we are admonished to the utmost, to love and forgive one another and our neighbor, as He has done unto us, and to be mindful to maintain and live up to the unity and fellowship which we have with God and one another, which is signified to us by this breaking of bread. (Matt. 26:26; Mark 14:22; Acts 2:42; I Cor. 10:16; 11:23).

XI. Of the Washing of the Saints' Feet

We also confess a washing of the saints' feet, as the Lord Christ not only instituted, enjoined and commanded it, but Himself, although He was their Lord and Master, washed His apostles' feet, thereby giving an example that they should likewise wash one another's feet, and do as He had done unto them; which they accordingly, from this time on, taught believers to observe, as a sign of true humility, and, especially, to remember by this feet washing, the true washing, whereby we are washed through His precious blood, and made pure after the soul. (John 13:4-17; I Tim. 5:10).

XII. Of the State of Matrimony

We confess that there is in the church of God an honorable state of matrimony, of two free, believing persons, in accordance with the manner after which God originally ordained the same in Paradise, and instituted it Himself with Adam and Eve, and that the Lord Christ did away and set aside all the abuses of marriage which had meanwhile crept in, and referred all to the original order, and thus left it. (Gen. 1:27; Mark 10:4).

In this manner the Apostle Paul also taught and permitted matrimony in the church, and left it free for every one to be married, according to the original order, in the Lord, to whomsoever one may get to consent. By these words, in the Lord, there is to be understood, we think, that even as the patriarchs had to marry among their kindred or generation, so the believers of the New Testament have likewise no other liberty than to marry among the chosen generation and spiritual kindred of Christ, namely, such, and no others, who have previously become united with the church as one heart and soul, have received one baptism, and stand in one communion, faith, doctrine and practice, before they may unite with one another by marriage. Such are then joined by God in His church according to the original order; and this is called, marrying in the Lord. (II Cor. 7:2; I Cor. 9:5; Gen. 24:4; 28:2; I Cor. 7:39.)

XIII. Of the Office of the Secular Authority

We believe and confess that God has ordained power and authority, and set them to punish the evil, and protect the good, to govern the world, and maintain countries and cities, with their subjects, in good order and regulation; and that we, therefore, may not despise, revile, or resist the same, but must acknowledge and honor them as the ministers of God, and be subject and obedient unto them, yea, ready for all good works, especially in that which is not contrary to the law, will, and commandment of God; also faithfully pay custom, tribute, and taxes, and to render unto them their dues, even also as the Son of God taught and practiced, and commanded His disciples to do; that we, moreover, must constantly and earnestly pray to the Lord for them and their welfare, and for the prosperity of the country, that we may dwell under its protection, earn our livelihood, and lead a quiet, peaceable life, with all godliness and honesty; and, furthermore, that the Lord would recompense unto them, here, and afterwards in eternity, all benefits, liberty, and favor which we enjoy here under their praiseworthy administration. (Rom. 13:1-7; Titus 3:1; I Pet. 2:17; Matt. 22:21; 17:27; I Tim. 2:1).

XIV. Of Revenge

As regards revenge, that is, to oppose an enemy with the sword, we believe and confess that the Lord Christ has forbidden and set aside to His disciples and followers all revenge and retaliation, and commanded them to render to no one evil for evil, or cursing for cursing, but to put the sword into the sheath, or, as the prophets have predicted, to beat the swords into ploughshares. (Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Isa. 2:4; Micah 4:3; Zech. 9:8, 9).

From this we understand that therefore, and according to His example, we must not inflict pain, harm, or sorrow upon any one, but seek the highest welfare and salvation of all men, and even, if necessity require it, flee for the Lord's sake from one city or country into another, and suffer the spoiling of our goods; that we must not harm any one, and, when we are smitten, rather turn the other cheek also, than take revenge or retaliate. (Matt. 5:39).

And, moreover, that we must pray for our enemies, feed and refresh them whenever they are hungry or thirsty, and thus convince them by well-doing, and overcome all ignorance. (Rom. 12:19, 20).

Finally, that we must do good and commend ourselves to every man's conscience; and, according to the law of Christ, do unto no one that which we would not have done to us. (II Cor. 4:2; Matt. 7:12).

XV. Of the Swearing of Oaths

Concerning the swearing of oaths we believe and confess that the Lord Christ has set aside and forbidden the same to His disciples, that they should not swear at all, but that yea should be yea, and nay, nay; from which we understand that all oaths, high and low, are forbidden, and that instead of them we are to confirm all our promises and obligations, yea, all our declarations and testimonies of any matter, only with our word yea, in that which is yea, and with nay, in that which is nay; yet, that we must always, in all matters, and with everyone, adhere to, keep, follow,

and fulfill the same, as though we had confirmed it with a solemn oath. And if we do this, we trust that no one, not even the Magistracy itself, will have just reason to lay a greater burden on our mind and conscience.

(Matt. 5:34, 35; Jas. 5:12; II Cor. 1:17).

XVI. Of the Ecclesiastical Ban, or Separation from the Church

We also believe in, and confess, a ban, separation, and Christian correction in the church, for amendment, and not for destruction, in order to distinguish that which is pure from the impure: namely, when any one, after he is enlightened, has accepted the knowledge of the truth, and been incorporated into the communion of the saints, sins again unto death, either through willfulness, or through presumption against God, or through some other cause, and falls into the unfruitful works of darkness, thereby becoming separated from God, and forfeiting the kingdom of God, that such a one, after the deed is manifest and sufficiently known to the church, may not remain in the congregation of the righteous, but, as an offensive member and open sinner, shall and must be separated, put away, reprov'd before, and purged out as leaven; and this for his amendment, as an example, that others may fear, and to keep the church pure, by cleansing her from such spots, lest, in default of this, the name of the Lord be blasphemed, the church dishonored, and offense given to them that are without; and finally, that the sinner may not be condemned with the world, but become convinced in his mind, and be moved to sorrow, repentance, and reformation.

(Jer. 59:2; I Cor. 5:5, 13; I Tim. 5:20; I Cor. 5:6; II Cor. 10:8; 13:10).

Further, concerning brotherly reproof or admonition, as also the instruction of the erring it is necessary to exercise all diligence and care, to watch over them and to admonish them with all meekness, that they may be bettered, and to reprove, according as is proper, the stubborn who remain obdurate; in short, the church must put away from her the wicked (either in doctrine or life), and no other.

(Jas. 5:19; Titus 3:10; I Cor. 5:13).

XVII. Of Shunning the Separated

Concerning the withdrawing from, or shunning the separated, we believe and confess, that if any one, either through his wicked life or perverted doctrine, has so far fallen that he is separated from God, and, consequently, also separated and punished by the church, the same must, according to the doctrine of Christ and His apostles, be shunned, without distinction, by all the fellow members of the church, especially those to whom it is known, in eating, drinking, and other similar intercourse, and no company be had with him that they may not become contaminated by intercourse with him, nor made partakers of his sins; but that the sinner may be made ashamed, pricked in his heart, and convicted in his conscience, unto his reformation. (I Cor. 5:9-11; II Thess. 3:14).

Yet, in shunning as well as in reprov'g, such moderation and Christian discretion must be used, that it may conduce, not to the destruction, but to the reformation of the sinner. For, if he is needy, hungry, thirsty, naked, sick, or in any other distress, we are in duty bound, necessity requiring it, according to love and the doctrine of Christ and His apostles, to render him aid and

assistance; otherwise, shunning would in this case tend more to destruction than to reformation.

Therefore, we must not count them as enemies, but admonish them as brethren, that thereby they may be brought to a knowledge of and to repentance and sorrow for their sins, so that they may become reconciled to God, and consequently be received again into the church, and that love may continue with them, according as is proper. (II Thess. 3:15).

XVIII. Of the Resurrection of the Dead, and the Last Judgment

Finally, concerning the resurrection of the dead, we confess with the mouth, and believe with the heart, according to Scripture, that in the last day all men who shall have died, and fallen asleep, shall be awaked and quickened, and shall rise again, through the incomprehensible power of God; and that they, together with those who then will still be alive, and who shall be changed in the twinkling of an eye, at the sound of the last trump, shall be placed before the judgment seat of Christ, and the good be separated from the wicked; that then everyone shall receive in his own body according to that he hath done, whether it be good or evil; and that the good or pious, as the blessed, shall be taken up with Christ, and shall enter into life eternal, and obtain that joy, which eye hath not seen, nor ear heard, neither hath entered into the heart of man, to reign and triumph with Christ forever and ever.

(Matt. 22:30, 31; Dan. 12:12; Job 19:26, 27; Matt. 25:31; John 5:28; II Cor. 5:10; I Cor. 15; Rev. 20:12; I Thess. 4:15; I Cor. 2:9).

And that, on the other hand, the wicked or impious, as accursed, shall be cast into outer darkness, yea, into the everlasting pains of hell, where their worm shall not die, nor their fire be quenched, and where they, according to holy Scripture, can nevermore expect any hope, comfort, or redemption.

(Mark 9:44; Rev. 14:11).

May the Lord, through His grace, make us all worthy and meet, that this may befall none of us; but that we may thus take heed unto ourselves, and use all diligence, that on that day we may be found before Him unspotted and blameless in peace. Amen.

These, then, as has been briefly stated before, are the principal articles of our general Christian faith, as we teach and practice the same throughout in our churches and among our people; which, in our judgment, is the only true Christian faith, which the apostles in their time believed and taught, yea, testified with their life, confirmed with their death, and, some of them, also sealed with their blood; wherein we in our weakness with them and all the pious, would fain abide, live, and die, that we 'may afterwards obtain salvation with them through the grace of the Lord.

Thus done and finished in our united churches, in the city of Dordrecht, the 21st of April, 1632, new style.

[Signers given in Van Braght: *Martyrs' Mirror*, page 44.]

ADOPTION BY THE ALSATIAN MENNONITES, 1660

We, the undersigned, ministers of the word of God, and elders of the church in Alsace, hereby declare and make known, that being assembled this 4th of February in the year of our Lord 1660, at Ohnenheim in the principality of Rappoltstein, on account of the Confession of Faith, which was adopted at the Peace Convention of the Taufels-gesinnten which are called the Flemish, in the city of Dort, on the 21st day of April in the year 1632, and which was printed at Rotterdam by Franciscus von Hochstraten, Anno 1658; and having examined the same, and found it in agreement with our judgment, we have entirely adopted it as our own.

[Signers given in Wenger: *Glimpses of Mennonite History and Doctrine* (Scottsdale, Pa.: Mennonite Publishing House, 1949), page 227.]

ADOPTION BY THE MENNONITES OF AMERICA, 1725

We the hereunder written Servants of the Word of God, and Elders in the Congregation of the People called, Mennonists, in the Province of Pennsylvania, do acknowledge, and herewith make known, That we do own the afore-going Confession, Appendix, and Menno's Excusation, to be according to our Opinion: and also have took the same to be wholly ours.

[Signers given in Wenger: *History of the Mennonites of the Franconia Conference* (Telford, Pa.: Franconia Mennonite Historical Society, 1937), page 318.]