

The
Savoy Declaration of
Faith and Order
1658

Original Preface by John Owen

Foreword by Sam Pritchard

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FOREWORD

Many people might wonder what benefit could possibly be gleaned from a document as old as this one, surely there must be modern writings which expand and improve upon the Savoy Declaration of Faith and speak into our context with more relevant authority.

The Savoy Declaration was a document written by representatives from more than one hundred Congregational Churches meeting at the Savoy Palace. The document itself was drawn up by these representatives across a twelve-day period beginning on October 12th, 1658. From this wider delegation there were six primary authors, and it is said that the two leaders of this small committee were the Puritan giants John Owen and Thomas Goodwin. The earlier compiled Westminster Confession of Faith (1647) was used somewhat as a template for the Savoy.

Is this document just an interesting insight into the history of Biblical Christianity or should this document still play a part in the life of the Church? There might be some for whom the Savoy is nothing more than a historic text that belongs in museums and should be read but only to ascertain factual information about Christianity during that period. Some people might argue that so much has changed since the 17th century that the Savoy cannot possibly be relevant or speak into every issue of this modern age.

What we must understand is that theology does not and cannot grow beyond the confines of the Bible, therefore the truths found in the Savoy remain unaltered and ever relevant for readers. There have been a few revisions over the years most of these in later years which have weakened and watered down the sharpness of truth which the Savoy has boldly proclaimed for hundreds of years. In my view there is no reworking of this text which is worth reading and none of the newer versions have ever surpassed the wisdom that took all those Godly people twelve days to discern and discuss.

The Savoy Declaration of Faith has not been surpassed in theological content so there is no need to replace or forget about this vital document. We must guard ourselves from replacing or discarding older documents purely on the basis of their age alone. If we have nothing to replace the Savoy Declaration of Faith with then we must still hold firm to this document. Many Churches today still affirm and use the Savoy as their Basis of Faith (including Libanus Church, Morrilton where I am a member).

While we affirm the Savoy, we must remember it is by no means infallible, it was compiled and written by men and therefore human error can be present. As much as I praise and have found great spiritual blessing from the Savoy and firmly maintain that we must hold it with reverence and respect, it is not the same as the inspired and preserved Word of God. There is nothing that is comparable with the importance of the Bible in faith and practice. The Bible in all things should be our source and our basis for it is without error or contradiction and has been supplied to us by God himself so that we can have an assurance of what we are to believe. The Savoy simply seeks to take the core tenants of what Christians believe and as accurately as humanly possible summarise the teachings from the Bible.

I am increasingly becoming aware and by extension worried at the seemingly shallow knowledge and understanding that many Christians have about their own beliefs. The Bible is such a large and immense work that we can never expect to fully understand the complexities of every verse and reference to its fullest extent this side of glory. However, so many modern-day Christians seem to be settling for less and less knowledge of the truth. I wonder how many Christians could articulate the Biblical views they hold on the Church, sacraments, adoption, the Law of God etc. Not every Christian is called to be a theologian, Pastor or Elder but could this disinterest in the things of God be an enabling factor behind the rise of many high-profile false teachers and preachers. It is one thing to not have all your theology fully fleshed out, but it is another matter entirely to be satisfied in your ignorance of the riches of Christ. Have we lost the hunger to know more about the Almighty?

The Savoy is a needed resource which speaks powerfully into our present spiritual situation. As the authors sought to condense and summarise the great truths in the Bible, the document is not very long, but it is spiritually rich. My great hope is that this document will inspire and encourage you to dig deeper into the great truths we profess to believe.

As part of this compiled document, I have opted to include John Owen's entire preface; this is full of rich thinking but is very difficult and hard to read. This is primarily for those who wish to understand further the background and intention of the Savoy in much more detail, from one of its lead authors. However, while reading John Owen is a very worthwhile and edifying experience it can also be very difficult to understand the crux of his argumentation. Please do not feel obliged to read through the entire preface, I promise you the language of the Savoy Declaration is a lot more accessible.

This is not designed to solely be an academic or theoretical document but a heart-warming pointer to the glories of the full council of God. I hope that as you read it for the first or hundredth time you will discover or rediscover truths and tenants of our faith which should always bring us nearer to Jesus our only saviour.

By Sam Pritchard

PREFACE

Confession of the Faith that is in us, when justly called for, is so indispensable a due all owe to the Glory of the Sovereign GOD, that it is ranked among the Duties of the first Commandment, such as Prayer is; and therefore, by Paul yoked with Faith itself, as necessary to salvation: with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Our Lord Christ himself, when he was accused of his Doctrine, considered simply as a matter of fact by Preaching, refused to answer; because, as such, it lay upon evidence, and a matter of testimony of others; unto whom therefore he refers himself: But when both the High-Priest and Pilate expostulate his Faith, and what he held himself to be; he without any demur at all, cheerfully makes his Declaration, That he was the Son of God; so to the High-Priest: and that he was a King, and born to be a King; thus to Pilate. Though upon the uttering of it his life lay at stake; Which holy Profession of his is celebrated for our example, 1 Tim. vi. 13.

Confessions, when made by a company of Professors of Christianity jointly meeting to that end, the most genuine and natural use of such Confessions is, That under the same form of words, they express the substance of the same common salvation or unity of their faith; whereby speaking the same things, they show themselves perfectly joined in the same mind, and in the same judgment, 1 Cor i.10.

And accordingly such a transaction is to be looked upon but as a meet or fit medium or means whereby to express that their common faith and salvation, and no way to be made use of as an imposition upon any: Whatever is of force or constraint in matters of this nature, causeth them to degenerate from the name and nature of Confessions, and turns them from being Confessions of Faith, into Exactions and Impositions of Faith.

And such common Confessions of the Orthodox faith, made in simplicity of heart by any such body of Christians, with concord among themselves, ought to be entertained by all others that love the truth as it is in Jesus, with an answerable rejoicing: For if the unanimous opinions and assertions but in some few points of Religion, and that when by two Churches, namely, that of Jerusalem, and the Messengers of Antioch met, assisted by some of the Apostles, were by the Believers of those times received with so much joy, (as it is said, They rejoiced for the consolation) much more this is to be done, when the whole substance of Faith, and form of wholesome words shall be declared by the Messengers of a multitude of Churches, though wanting those advantages of Counsel and Authority of the Apostles, which that Assembly had.

Which acceptation is then more specially due, when these shall (to choose) utter and declare their Faith, in the same substance for matter, yea, words, for the most part, that other Churches and Assemblies, reputed the most Orthodox, have done before them: For upon such a correspondency, all may see that actually accomplished, which the Apostle did but exhort unto, and pray for, in those two more eminent Churches of the Corinthians and the Romans, (and so in them for all the Christians of his time) that both Jew and Gentile, that is, men of different persuasions, (as they were) might glorify GOD with one mind and with one mouth. And truly, the very turning of the Gentiles to the owning of the same Faith, in the substance of it, with the Christian Jew (though differing in greater points than we do from our Brethren) is presently after dignified by the Apostle with this style, That it is the Confession of Jesus

Christ himself; not as the Object only, but as the Author and Maker thereof: I will confess to thee (saith Christ to God) among the Gentiles. So that in all such accords, Christ is the great and first Confessor; and we, and all our Faith uttered by Us, are but the Epistles, (as Paul) and Confessions (as Isaiah there) of their Lord and ours; He, but expressing what is written in his heart, through their hearts and mouths, to the glory of God the Father: And shall we not all rejoice herein, when as Christ himself is said to do it upon this occasion: as it there also follows, I will sing unto thy Name.

Further, as the soundness and wholesomeness of the matter gives the vigour and life to such Confessions, so the inward freeness, willingness, and readiness of the Spirits of the Confessors do contribute to the beauty and loveliness thereunto: As it is in Prayer to God, so in Confessions made to men. If two or three met, do agree, it renders both, to either the more acceptable. The Spirit of Christ is in himself too free, great and generous a Spirit, to suffer himself to be used by any human arm, to whip men into belief; he drives not, but gently leads into all truth, and persuades men to dwell in the tents of like precious Faith; which would lose of its preciousness and value, if that sparkle of freeness shone not in it: The Character of his People, is to be a willing people in the day of his power (not Man's) in the beauties of holiness, which are the Assemblings of the Saints: one glory of which Assemblings in that first Church, is said to have been, They met with one accord; which is there in that Psalm prophesied of, in the instance of that first Church, for all other that should succeed. And as this great Spirit is in himself free, when, and how far, and in whom to work, so where and when he doth work, he carrieth it with the same freedom, and is said to be a free Spirit, as he both is, and works in us: And where this Spirit of the Lord is, there is liberty.

Now as to this Confession of ours, besides, that a conspicuous conjunction of the particulars mentioned, hath appeared therein: There are also four remarkable Attendants thereon, which added, might perhaps in the eyes of sober and indifferent Spirits, give the whole of this Transaction a room and rank amongst other many good and memorable things of this Age; at least all set together, do cast as clear a gleam and manifestation of God's Power and Presence, as hath appeared in any such kind of Confessions, made by so numerous a company these later years. The first, is the Temper (or distemper rather) of the Times, during which, these Churches have been gathering, and which they have run through. All do (out of a general sense) complain that these times have been perilous, or difficult times (as the Apostle foretold); and that in respect to danger from seducing spirits, more perilous than the hottest seasons of Persecution.

We have failed through an Aestivation, Fluxes and Reflexes of great varieties of Spirits, Doctrines, Opinions and Occurrences, and especially in the matter of Opinions, which have been accompanied in their several seasons, with powerful persuasions and temptations, to seduce those of our way. It is known, men have taken the freedom (notwithstanding what Authority hath interposed to the contrary) to vent and vend their own vain and accursed imaginations, contrary to the great and fixed Truths of the Gospel, insomuch, as to take the whole Round and Circle of Delusions, the Devil hath in this small time, ran; it will be found, that every Truth, of greater or lesser weight, hath by one or the other hand, at one time or another, been questioned and called to the Bar amongst us, yea, and impleaded, under the pretext (which hath some degree of Justice in it) that all should not be bound up to the Traditions of former times, nor take Religion upon trust.

Whence it hath come to pass, that many of the soundest Professors were put upon a new search and disquisition of such Truths, as they had taken for granted, and yet had lived upon the comfort of: to the end they might be able to convince others, and establish their own hearts against that darkness and unbelief, that is ready to close with error, or at least to doubt of the truth, when error is speciously presented. And hereupon we do professedly account it one of the greatest advantages gained out of the Temptations of these Times, yea the honour of the Saints and Ministers of these Nations, That after they had sweetly been exercised in, and had improved practical and experimental Truths, this should be their further Lot, to examine and discuss, and indeed anew to learn over every Doctrinal Truth, both out of the Scriptures, and also with a fresh taste thereof in their own hearts; which is no other than what the Apostle exhorts to, Try all things, hold fast that which is good. Conversion unto God at first, what is it else than a savoury and affectionate application, and the bringing home to the heart with spiritual light and life, all truths that are necessary to salvation, together with other lesser Truths? All which we had afore conversion taken in but notionally from common Education and Tradition.

Now that after this first gust those who have been thus converted should be put upon a new probation and search out the Scriptures, not only of all principles explicitly ingredients to Conversion; (unto which the Apostle referreth the Galatians when they had diverted from them) but of all other superstructures as well as fundamentals; and together therewith, anew to experiment the power and sweetness of all these in their own souls: What is this but tried Faith indeed? And equivalent to a new conversion unto the truth? An Anchor that is proved to be sure and steadfast, that will certainly hold in all contrary storms. This was the eminent seal and commendation which those holy Apostles that lived and wrote last (Peter, John and Jude in their Epistles) did set and give to the Christians of the latter part of those primitive times. And besides, it is clear and evident by all the other Epistles, from first to last, that it cost the Apostles as much, and far more care and pains to preserve them they had converted, in the truth, than they had taken to turn them thereunto at first: And it is in itself as great a work and instance of the power of God, that keeps, yea, guards us through faith unto salvation.

Secondly, let this be added (or superadded rather) to give full weight and measure, even to running over, that we have all along this season, held forth (though quarrelled with for it by our brethren) this great principle of these times, That amongst all Christian States and Churches, there ought to be vouchsafed a forbearance and mutual indulgence unto Saints of all persuasions, that keep unto, and hold fast the necessary foundations of faith and holiness, in all other matters extra fundamental, whether of Faith or Order.

This to have been our constant principle, we are not ashamed to confess to the whole Christian world. Wherein yet we desire we may be understood, not as if in the abstract we stood indifferent to falsehood or truth, or were careless whether faith or error, in any Truths but fundamental, did obtain or not, so we had our liberty in our petty and smaller differences; or as if to make sure of that, we had cut out this wide cloak for it: No, we profess that the whole, and every particle of that Faith delivered to the Saints (the substance of which we have according to our light here professed) is, as to the propagation and furtherance of it by all Gospel means, as precious to us as our lives; or what can be supposed dear to us; and in our sphere we have endeavoured to promote them accordingly: But yet withal, we have and

do contend for this, That in the concrete, the persons of all such gracious Saints, they and their errors, as they are in them, when they are but such errors as do and may stand with communion with Christ, though they should not repent of them, as not being convinced of them to the end of their days; that those, with their errors (that are purely spiritual, and entrench and overthrow not civil societies,) as concrete with their persons, should for Christ's sake be borne withal by all Christians in the world; and they notwithstanding be permitted to enjoy all Ordinances and spiritual Privileges according to their light, as freely as any other of their brethren that pretend to the greatest Orthodoxy; as having as equal, and as fair a right in and unto Christ, and all the holy things of Christ, that any other can challenge to themselves.

And this doth afford a full and invincible testimony on our behalf, in that whiles we have so earnestly contended for this just liberty of Saints in all the Churches of Christ, we ourselves have no need of it: that is, as to the matter of the profession of Faith which we have maintained together with others: and of this, this subsequent Confession of Faith gives sufficient evidence. So as we have the confidence in Christ, to utter in the words of those two great Apostles, That we have stood fast in the liberty wherewith Christ hath made us free (in the behalf of others, rather than ourselves) and having been free, have not made use of our liberty for a cloak of error or maliciousness in ourselves. And yet, lo, whereas from the beginning of the rearing of these Churches, that of the Apostle hath been (by some) prophesied of us, and applied to us, That while we promised (unto others) liberty, we ourselves would become servants of corruption, and be brought in bondage to all sorts of fancies and imaginations, yet the whole world may now see after the experience of many years ran through (and it is manifest by this Confession) that the great and gracious God hath not only kept us in that common unity of the Faith and Knowledge of the Son of God, which the whole Community of Saints have and shall in their Generations come unto, but also in the same Truths, both small and great, that are built thereupon, that any other of the best and more pure Reformed Churches in their best times (which were their first times) have arrived unto: This Confession withal holding forth a professed opposition unto the common errors and heresies of these times. These two considerations have been taken from the seasons we have gone through.

Thirdly, let the space of time itself, or days, wherein from first to last the whole of this Confession was framed and consented to by the whole of us, be duly considered by sober and ingenious spirits: the whole of days in which we had meetings about it (set aside the two Lord's days, and the first day's meeting, in which we considered and debated what to pitch upon) were but 11 days, part of which also was spent by some of us in Prayer, others in consulting; and in the end all agreeing. We mention this small circumstance but to this end (which still adds unto the former) That it gives demonstration, not of our freeness and willingness only, but of our readiness and preparedness unto so great a work; which otherwise, and in other Assemblies, hath ordinarily taken up long and great debates, as in such a variety of matters of such concernment, may well be supposed to fall out. And this is no other than what the Apostle Peter exhorts unto, Be ready always to give an answer to every man that asketh you a reason, or account of the hope that is in you. The Apostle Paul saith of the spiritual Truths of the Gospel, That God hath prepared them for those that love him. The inward and innate constitution of the new Creature being in itself such as is suited to all those Truths, as congenial thereunto: But although there be this mutual adaptness between these two, yet such is the mixture of ignorance, darkness and unbelief, carnal

reason, pre-occupation of judgment, interest of parties, wantonness in opinion, proud adhering to our own persuasions, and perverse oppositions and averseness to agree with others, and a multitude of such like distempers common to believing man: All which are not only mixed with, but at times (especially in such times as have passed over our heads) are ready to overcloud our judgments, and to cause our eyes to be double, and sometimes prevail as well as lusts, and do bias our wills and affections: And such is their mixture, that although there may be existent an habitual preparedness in men's spirits, yet not always a present readiness to be found, specially not in such a various multitude of men, to make a solemn and deliberate profession of all truths, it being as great a work to find the spirits of the just (perhaps the best of Saints) ready for every truth, as to be prepared to every good work.

It is therefore to be looked at, as a great and special work of the Holy Ghost, that so numerous a company of Ministers, and other principal brethren, should so readily, speedily, and jointly give up themselves unto such a whole Body of Truths that are after godliness. This argues that they had not their faith to seek; but, as is said of Ezra, that they were ready Scribes, and (as Christ) instructed unto the Kingdom of Heaven, being as the good householders of so many families of Christ, bringing forth of their store and treasury New and Old. It shows these truths had been familiar to them, and they acquainted with them, as with their daily food and provision (as Christ's allusion there insinuates): In a word, that so they had preached, and that so their people had believed, as the Apostle speaks upon one like particular occasion. And the Apostle Paul considers (in cases of this nature) the suddenness or length of time, either one way or the other, whether it were in men's forsaking of learning of the truth. Thus the suddenness in the Galatians' case in leaving the truth, he makes a wonder of it: I marvel that you are so soon (that is, in so short a time) removed from the true Gospel unto another. Again, on the contrary, in the Hebrews he aggravates their backwardness, that when for the first time you ought to be Teachers, you had need that one teach you the very first principles of the Oracles of God. The Parallel contrary to both these having fallen out in this transaction, may have some ingredient and weight with ingenious spirits in its kind, according to the proportion is put upon either of these forementioned in their adverse kind, and obtain the like special observation.

This accord of ours hath fallen out without having held any correspondency together, or prepared consultation, by which we might come to be advised of one another's minds. We allege this not as a matter of commendation in us; no, we acknowledge it to have been a great neglect: And accordingly, one of the first proposals for union amongst us was, that there might be a constant correspondence held among the Churches for counsel and mutual edification, so for time to come to present the like omission.

We confess that from the first, every [one], or at least the generality of our Churches, have been in a manner like so many Ships (though holding forth the same general colours) launched singly, and sailing apart and alone on the vast Ocean of these tumultuating times, and they exposed to every wind of Doctrine, under no other conduct than the Word and Spirit, and their particular Elders and principal Brethren, without Associations among ourselves, or so much as holding out common lights to others, whereby to know where we are.

But yet whilst we thus confess to our own shame this neglect, let all acknowledge, that God hath ordered it for his high and greater glory, in that his singular care and power should have

watched over each of these, as that all should be found to have steered their course by the same Chart, and to have been bound for one and the same Port, and that upon this general search now made, that the same holy and blessed truths of all sorts, which are current and warrantable amongst all the other Churches of Christ in the world, should be found to be our Lading.

The whole, and every [one] of these things when put together, do cause us (whatever men of prejudiced and opposite spirits may find out to slight them) with a holy admiration, to say, That this is no other than the Lord's doing; and which we with thanksgiving do take from his hand as a special token upon us for good, and doth show that God is faithful and upright towards those that are planted in his house: And that as the Faith was but once for all, and intentionally first delivered unto the Saints; so the Saints, when not abiding scattered, but gathered under their respective Pastors according to God's heart into an house, and Churches unto the living God, such together are, as Paul forspoke it, the most steady and firm pillar and seat of Truth that God hath anywhere appointed to himself on earth, where his truth is best conserved, and publicly held forth; there being in such Assemblies weekly a rich dwelling of the Word amongst them, that is, a daily open house kept by the means of those good Householders, their Teachers and other Instructors respectively appropriated to them, whom Christ in the virtue of his Ascension, continues to give as gifts to his people, himself dwelling amongst them; to the end that by this, as the most sure standing permanent means, the Saints might be perfected, till we all (even all the Saints in present and future ages) do come by this constant and daily Ordinance of his unto the unity of the Faith and Knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ (which though growing on by parts and piecemeal, will yet appear complete, when that great and general Assembly shall be gathered, then when this world is ended, and these dispensations have had their fullness and period) and so that from henceforth (such a provision being made for us) we be no more children tossed to and fro, and carried about with every wind of Doctrine.

And finally, this doth give a fresh and recent demonstration, that the great Apostle and High-priest of our profession is indeed ascended into heaven, and continues there with power and care, faithful as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end: and shows that he will, as he hath promised, be with his own Institutions to the end of the world.

It is true, that many sad miscarriages, and divisions, breeches, fallings off from holy Ordinances of God, have along this time of temptation (especially in the beginning of it) been found in some of our Churches; and no wonder, if what hath been said be fully considered: Many reasons might further be given hereof, that would be a sufficient Apology, without the help of a retortion upon other Churches (that promised themselves peace) how that more destroying ruptures have befallen them, and that in a wider sphere and compass; which though it should not justify us, yet may serve to stop others' mouths.

Let Rome glory of the peace in, and obedience of her Children, against the Reformed Churches for their divisions which occurred (especially in the first rearing of them) whilst we all know the causes of their dull and stupid peace to have been carnal interests, worldly correspondencies, and coalitions, strengthened by gratifications of all sorts of men by that

Religion, the principles of blind Devotion, Traditional Faith, Ecclesiastical Tyranny, by which she keeps her Children in bondage to this day. We are also certain, that the very same prejudices that from hence they would cast upon the Reformed (if they were just) do lie as fully against those pure Churches raised up by the Apostles themselves in those first times: for as we have heard of their patience, sufferings, consolations, and the transcending gifts poured out, and graces shining in them, so we have heard complaints of their divisions too, of the forsakings of their Assemblies, as the custom or manner of SOME was (which later were in that respect *felo de se*, and needed no other delivering up to Satan as their punishment, than what they executed upon themselves). We read of the shipwreck also of Faith and a good Conscience, and overthrowings of the faith of SOME; and still but of some not all, nor the most: which is one piece of an Apology the Apostle again and again inserts into future ages, and through mercy we have the same to make.

And truly we take the confidence professedly to say, that these temptations common to the purest Churches of Saints separated from the mixture of the world, though they grieve us (for who is offended, and we burn not?), yet they do not at all stumble us, as to the truth of our way, had they been many more: We say it again, these stumble us no more (as to that point) than it doth offend us against the power of Religion itself, to have seen, and to see daily in particular persons called out and separated from the world by an effectual work of conversion, that they for a while do suffer under disquietments, vexations, turmoils, unsettlements of spirit, that they are tossed with tempests and horrid tentations, such as they had not in their former estate, whilst they walked according to the course of this world: For Peter hath sufficiently instructed us whose business it is to raise such storms, even the Devil's; and also whose design it is, that after they have suffered a while, thereby they shall be settled, perfected, established, that have so suffered, even the God of all Grace. And look what course of dispensation God holds to Saints personally, he doth the like to bodies of Saints in Churches and the Devil the same for his part too: And that consolatory Maxim of the Apostle, God shall tread down Satan under your feet shortly, which Paul uttereth concerning the Church of Rome, shows how both God and Satan have this very hand therein; for he speaks that very thing in reference unto their divisions, as the coherence clearly manifests; and so you have both designs expressed at once.

Yea, we are not a little induced to think, that the divisions, breaches, etc., of those primitive Churches would not have been so frequent among the people themselves, and not the Elders only, had not the freedom, liberties, and rights of Members (the Brethren, we mean) been stated and exercised in those Churches, the same which we maintain and contend for to be in ours. Yea (which perhaps may seem more strange to many) had not those Churches been constituted of members enlightened further than with notional and traditional knowledge, by a new and more powerful light of the Holy Ghost, wherein they had been made partakers of the Holy ghost and the heavenly gift, and their hearts had tasted the good Word of god, and the Powers of the world to come, and of such Members at lowest, there had not fallen out those kinds of divisions among them.

For Experience hath shown, that the common sort of mere Doctrinal Professors (such as the most are nowadays), whose highest education is but freedom from moral scandal, joined with devotion to Christ through mere Education, such as in many Turks is found towards Mohammed, that these finding and feeling themselves not much concerned in the active part

of Religion, so they may have the honour (especially upon a Reformation of a new Refinement) that themselves are approved Members, admitted to the Lord's Supper, and their Children to the Ordinance of Baptism; they regard not other matters (as Gallio did not), but do easily and readily give up themselves unto their Guides, being like dead fishes carried with the common stream; whereas those that have a further renewed Light by a work of the Holy Ghost, whether saving or temporary, are upon the quite contrary grounds apt to be busy about, and inquisitive into, what they are to receive and practice, or wherein their Consciences are professedly concerned and involved: And thereupon they take the freedom to

examine and try the spirits, whether of God or no: And from hence are more apt to dissatisfaction, and from thence to run into division, and many of such proving to be enlightened but with a temporary, not saving Faith (who have such a work of the Spirit upon them, and profession in them, as will and doth approve itself to the judgment of the Saints, and ought to be so judged, until they be otherwise discovered) who at long-run, prove hypocrites, through indulgence unto Lusts, and then out of their Lusts persist to hold up these divisions unto breach of, or departings from, Churches, and the Ordinances of God, and God is even with them for it, they waxing worse and worse, deceiving and being deceived; and even many of those that are sincere, through a mixture of darkness and erroneousness in their Judgments, are for a season apt out of Conscience to be led away with the error of others, which lie in wait to deceive.

Insomuch as the Apostle upon the example of those first times, foreseeing also the like events in following generations upon the causes, hath been bold to set this down as a ruled Case, that likewise in other Churches so constituted and de facto empriviledged as that of the Church of Corinth was (which single Church, in the Sacred Records about it, is the completest Mirror of Church Constitution, Order, and Government, and Events thereupon ensuing, of any one Church whatever that we have a story of), his Maxim is, There must be also divisions amongst you; he setly inserts an [ALSO] in the case, as that which had been his own observation, and that which would be epi to polu the fate of the other Churches like thereunto, so prophesieth he: And he speaks this as peremptorily, as he doth elsewhere in that other, We must through tribulations enter into the Kingdom of Heaven: Yea, and that all that will live godly in Christ Jesus, shall suffer persecution: There is a [must] upon both alike; and we bless God, that we have run through both, and do say, and we say no more, That as it was then, so it is now, in both respects.

However, such hath been the powerful hand of God's providence in these, which have been the worst of our Trials, That out of an approved Experience and Observation of the Issue, we are able to add that other part of the Apostle's Prediction, That therefore such rents must be, that they which are approved may be made manifest among you; which holy issue God (as having aimed at it therein) doth frequently and certainly bring about in Churches, as he doth bring upon them that other fate of division, Let them therefore look unto it, that are the Authors of such disturbances, as the Apostle warneth, Gal. V. 10. The experiment is this, That we have seen, and do daily see, that multitudes of holy and precious souls, and (in the Holy Ghost's word) approved Saints, have been, and are the more rooted and grounded by means of these shakings, and do continue to cleave the faster to Christ, and the purity of his Ordinances, and value them the more by this cost God hath put them to for the enjoying of them, Who having been planted in the House of the Lord, have flourished in the Courts of our

God, in these evil times, to show that the Lord is upright. And this experimented event from out of such divisions, hath more confirmed us, and is a louder Apology for us, than all that our opposites are able from our breaches to allege to prejudice us.

We will add a few words for conclusion, and give a more particular account of this our Declaration. In drawing up this Confession of Faith, we have had before us the Articles of Religion, approved and passed by both Houses of Parliament, after advice had with an Assembly of Divines, called together by them for that purpose. To which Confession, for the substance of it, we fully assent, as do our Brethren of New England, and the Churches also of Scotland, as each in their general Synods have testified.

A few things we have added for obviating some erroneous Opinions, that have been more broadly and boldly here of late maintained by the Asserters, than in former times; and made other additions and alterations in method, here and there, and some clearer Explanations, as we found occasion.

We have endeavoured throughout, to hold such Truths in this our Confession, as are more properly termed matters of Faith; and what is of Church-order, we dispose in certain propositions by itself. To this course we are led by the Example of the Honourable Houses of Parliament, observing what was established, and what omitted by them in that Confession the Assembly presented to them. Who thought it is not convenient to have matters of Discipline and Church Government put into a Confession of Faith, especially the particulars thereof, as then were, and still are controverted and under dispute by men Orthodox and found in Faith. The 30th cap. Therefore of that Confession, as it was presented to them by the Assembly, which is of Church Censures, their Use, Kinds, and in whom placed: As also cap. 31, of Synods and Councils, by whom to be called, of what force in their Decrees and Determinations. And the 4th Para. of the 20th chap., which determines what Opinions and Practices disturb the peace of the Church, and how such Disturbers ought to be proceeded against by the Censures of the Church, and punished by the Civil Magistrate. Also a great part of the 24th chap. of Marriage and Divorce. These were such doubtful assertions, and so unsuitable to a Confession of Faith, as the Honourable Houses in their great Wisdom thought fit to lay them aside:

There being nothing that tends more to heighten Dissensions among Brethren, than to determine and adopt the manner of their difference, under so high a Title, as to be an Article of our Faith: So that there are two whole Chapters, and some Paragraphs in other Chapters in their Confession, that we have upon this account omitted; and the rather do we give this notice, because that Copy of the Part followed by us, is in few men's hands; the other as it came from the Assembly, being approved of in Scotland, was printed and hastened into the world, before the Parl. had declared their Resolutions about it; which was not till June 20, 1648, and yet hat been, and continueth to be the Copy (ordinarily) only sold, printed, and reprinted for these 11 years.

After the 19th chap. of the Law, we have added a chap. of the Gospel, it being a Title that may not well be omitted in a Confession of Faith: In which Chapter, what is dispersed, and by intimation in the Assemblies' Confession, with some little addition, is here brought together, and more fully, under one head.

That there are not Scriptures annexed, as in some Confessions (though in divers others it's otherwise), we give the same account as did the Reverend Assembly in the same case; which was this: The Confession being large, and so framed, as to meet with the common Errors, If the Scriptures should have been alleged with any clearness, and by showing where the strength of the proof lieth, it would have required a Volume.'

We say further, it being our utmost end in this (as it is indeed of a Confession) humbly to give an account what we hold and assert in these matters; that others, especially the Churches of Christ may judge of us accordingly: This we aimed at, and not so much to instruct others, or convince gainsayers. These are the proper works of other Institutions of Christ, and are to be done in the strength of express Scripture. A Confession is an Ordinance of another nature.

What we have laid down and asserted about Churches and their Government, we humbly conceive to be the Order which Christ himself hath appointed to be observed, we have endeavoured to follow Scripture light; and those also that went before us according to that Rule, desirous of nearest uniformity with Reforming Churches, as with our Brethren in New England, so with others, that differ from them and us.

The Models and Platforms of this subject laid down by learned men, and practiced by Churches, are various: We do not judge it brotherly, or grateful, to insist upon comparisons, as some have done; but this Experience teacheth, That the variety, and possibly the Disputes and Emulations arising thence, have much strengthened, if not fixed, this unhappy persuasion in the minds of some learned and good men, namely, That there is no settled Order laid down in Scripture; but it's left to the Prudence of the Christian Magistrate, to compose or make a choice of such a Form as is most suitable and consistent with their Civil Government. Where this Opinion is entertained in the persuasion of Governors, there, Churches asserting their Power and Order to be *jure divino*, and the appointment of Jesus Christ, can have no better nor more honourable Entertainment, than a Toleration or Permission.

Yet herein there is this remarkable advantage to all parties that differ, about what is in Government is of Christ's appointment; in that such Magistrates have a far greater latitude in conscience, to tolerate and permit the several forms of each so bound up in their persuasion, than they have to submit unto what the Magistrate shall impose: And thereupon the Magistrate exercising and indulgency and forbearance, with protection and encouragement to the people of God, so differing from him, and amongst themselves: Doth therein discharge as great a faithfulness to Christ, and love to his people, as can any way be supposed and expected from any Christian Magistrate, of what persuasion soever he is. And where this clemency from Governors is shown to any sort of persons, or Churches of Christ, upon such a principle, it will in equity produce this just effect, That all that so differ from him, and amongst themselves, standing in equal and alike difference from the principle of such a Magistrate, he is equally free to give alike liberty to them, one as well as the other.

This faithfulness in our Governors we do with thankfulness to God acknowledge, and to their everlasting honour, which appeared much in the late Reformation. The Hierarchy, Common Prayer Book, and all other things grievous to God's People, being removed, they made choice of an Assembly of learned men, to advise what Government and Order is meet to be established in the room of these things; and because it was known there were different

opinions (as always hath been among godly men) about forms of Church Government, there was by the Ordinance first sent forth to call an Assembly, not only a choice made of persons of several persuasions, to sit as Members there, but liberty given, to a lesser number, if dissenting, to report their Judgments and Reasons, as well and as freely as the major part.

Hereupon the Honourable House of Commons (an Indulgence we hope will never be forgotten) finding by Papers received from them, that the Members of the Assembly were not like to compose differences among themselves, so as to join in the same Rule for Church Government, did order further as followeth: That a Committee of Lords and Commons, etc., do take into consideration the differences of the Opinions in the Assembly of Divines in point of Church government, and to endeavour a union if it be possible; and in case that cannot be done, to endeavour the finding out some way, how far tender consciences, who cannot in all things submit to the same Rule which that be established, may be born according to the Word, and as may stand with the Public Peace.

By all which it is evident, the Parliament purposed not to establish the Rule of Church Government with such rigor, as might not permit and bear with a practice different from what they had established: In persons and Churches of different principles, if occasion were. And this Christian Clemency and indulgence in our Governors, hath been the foundation of that Freedom and Liberty, in the managing of Church affairs, which our Brethren, as well as WE, that differ from them, do now, and have many years enjoyed.

The Honourable Houses by several Ordinances of Parliament after much consultation, having settled Rules for Church Government, and such an Ecclesiastical Order as they judged would best joint with the Laws and Government of the Kingdom, did publish them, requiring the practice hereof throughout the Nation: and in particular, by the Min. of the Pr. of Lon. But (upon the former reason, or the like charitable consideration) these Rules were not imposed by them under any Penalty, or rigorous enforcement, though frequently urged thereunto by some.

Our Reverend Brethren of the Province of London, having considered of these Ordinances, and the Church Government laid down in them, declared their Opinions to be, That there is not a complete Rule in those Ordinances; also that there are many necessary things not yet established, and some things wherein their consciences are not so fully satisfied. These Brethren, in the same Paper, have published also their joint Resolution to practice in all things according to the Rule of the Word, and according to these Ordinances, so far as they conceive them [to] correspond to it, and in so doing, they trust they shall not grieve the Spirit of the truly godly, nor give any just occasion to them that are contrary minded, to blame their proceedings.

We humbly conceive that (we being dissatisfied in these things as our Brethren) the like liberty was intended by the Honourable Houses, and may be taken by us of the Congregational way (without blame or grief to the spirits of those Brethren at least), to resolve, or rather to continue in the same Resolution and Practice in these matters, which indeed were our practices in times of greatest opposition, and before this Reformation was begun.

And as our Brethren the Ministers of London, drew up and published their opinions and apprehensions about Church Government into an entire System; so we now give the like public account of our Consciences, and the Rules by which we have constantly practiced hitherto; which we have here drawn up, and do present. Whereby it will appear how much or how little we differ in these things from our Presbyterian Brethren.

And we trust there is no just cause by which any man, either for our differing from the present settlement, it being out of Conscience, and not out of contempt, or our differences one from another, being not wilful, should charge either of us with that odious reproach of Schism. And indeed, if not for our differing from the State settlement, much less because we differ from our Brethren, our differences being in some lesser things, and circumstances only, as themselves acknowledge. And let it be further considered, that we have not broken from them or their Order by these differences (but rather they from us), and in that respect we less deserve their censure; our practice being no other than what it was in our breaking from Episcopacy, and long before Presbytery, or any such form as now they are in, was taken up by them; and we will not say how probable it is, that the yoke of Episcopacy had been upon our neck to this day, if some such way (as formerly, and now is, and hath been termed Schism) had not with much suffering been then practiced, and since continued in.

For Novelty wherewith we are likewise both charged by the Enemies of both, it is true, in respect of the public and open Profession, either of Presbytery or Independency, this Nation hath been a stranger to each way, it's possible, ever since it hath been Christian; though for ourselves we are able to trace the footsteps of an Independent Congregational way in the ancientest customs of the Churches; as also in the Writings of our soundest Protestant Divines, and (that which we are much satisfied in) a full concurrence throughout all in the substantial parts of Church Government, with our Reverend Brethren in the old Puritan Non-conformists, who being instant in Prayer and much sufferings, prevailed in the Lord, and we reap with joy what they sowed in tears. Our Brethren also that are for Presbyterial Subordinations, profess what is of weight against Novelty for their way.

And now therefore seeing the Lord, in whose hand is the heart of Princes, hath put into the hearts of our Governors, to tolerate and permit (as they have done many years) persons of each persuasion, to enjoy their Consciences, though neither come up to the Rule established by Authority: And that which is more, to give us both Protection, and the same encouragement, that the most devoted Conformists in those former Superstitious Times enjoyed; yea, and by a public Law to establish this Liberty for time to come; and yet further, in the midst of our fears, to set over us a Prince that owns this Establishment, and cordially resolves to secure our Churches in the enjoyment of these Liberties, if we abuse them not to the disturbance of the Civil Peace.

This should be a very great engagement upon the hearts of all, though of different persuasions, to endeavour our utmost, jointly to promote the honour and prosperity of such a Government and Governors by whatsoever means, which in our Callings as Ministers of the Gospel, and as Churches of Jesus Christ the Prince of Peace, we are any way able to do; as also to be peaceably disposed one towards another, and with mutual toleration to love as brethren, notwithstanding such differences: remembering, as it's very equal we should, the differences that are between Presbyterians and Independents being differences between

fellow-servants, and neither of them having authority given from God or Man, to impose their Opinions, one more than the other. That our Governors after so solemn an establishment, should thus bear with us both, in our greater differences from their Rule: and after this, for any of us to take a fellow-servant by the throat, upon the account of a lesser reckoning, and nothing due to him upon it, is to forget, at least not to exercise, that compassion and tenderness we have found, where we had less ground to challenge or expect it. Our prayer unto God is, That whereto we have already attained, we all may walk by the same rule, and that wherein we are otherwise minded, God would reveal it to us in his due time.

by John Owen (1658)

CHAPTER 1 OF THE HOLY SCRIPTURE

1. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation: therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people, being now ceased.

2. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament - Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament - Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 To Timothy, 2 To Timothy, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, the Epistle of Jude, The Revelation.

All which are given by the inspiration of God to be the rule of faith and life.

3. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore, are of no authority in the Church of God, nor to be any otherwise approved or made use of, than other human writings.

4. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church; but wholly upon God (who is truth itself) the Author thereof: and therefore, it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church, to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them; therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

9. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places, that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, .and in whose sentence we are to rest, can be no other, but the holy Scripture delivered by the Spirit; into which Scripture so delivered, our faith is finally resolved.

CHAPTER 2 OF GOD AND OF THE HOLY TRINITY

1. There is but one only living and true God; who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts or passions, immutable, immense, eternal. incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious. merciful, long-suffering. abundant in goodness and truth, forgiving iniquity, transgression and sin. the rewarder of them that diligently seek him; and withal most just and terrible in his judgments. hating all sin, and who will by no means clear the guilty.

2. God hath all life, glory. goodness, blessedness, in, and of himself; and is alone, in, and unto himself, all-sufficient, not standing in need of any creatures, which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them. whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service or obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them.

3. In the unity of the God-head there be three Persons, of one substance, power and eternity. God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

CHAPTER 3 OF GOD'S ETERNAL DECREE

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore ordained to everlasting death.

4. These angels and men thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAPTER 4 OF CREATION

1. It pleased God the Father, Son and Holy Ghost. for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create or make out of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

CHAPTER 5 OF PROVIDENCE

1. God the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions and things from the greatest even to the least by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy.
2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.
3. God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.
4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, in that his determinate counsel extendeth itself even to the first fall, and all other sins of angels and men (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold dispensation to his own most holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin.
5. The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or, to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.
6. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects, as their corruption makes occasions of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.
7. As -the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his Church, and disposeth all things to the good thereof.

CHAPTER 6
OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

1. God having made a covenant of works and life, thereupon, with our first parents and all their posterity in them, they being seduced by the subtlety and temptation of Satan did wilfully transgress the law of their creation, and break the covenant in eating the forbidden fruit.
2. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.
3. They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity descending from them by ordinary generation.
4. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.
5. This corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.
6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal.

CHAPTER 7
OF GOD'S COVENANT WITH MAN

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.
2. The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.
3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased, to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.

4. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.

CHAPTER 8 OF CHRIST THE MEDIATOR

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to a covenant made between them both, to be the Mediator between God and man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things and Judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance: So that two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one Person, without conversion, composition, or confusion; which Person is very God and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus in his human nature, thus united to the divine in the Person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not unto himself, but was thereunto called by his Father, who also put all power and judgment into his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world.

5. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of God, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom .the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ, till after his incarnation; yet the virtue, efficacy and benefits thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types and sacrifices wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and for ever.

7. Christ in the work of mediation acteth according to both natures; by each nature doing that which is proper to itself; yet by reason of the unity of the Person, that which is proper to one nature, is sometimes in Scripture attributed to the Person denominated by the other nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, and in such manner and ways as are most consonant to his most wonderful and unsearchable dispensation.

CHAPTER 9 OF FREE-WILL

1. God hath endued the will of man with that natural liberty and power of acting upon choice that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.

2. Man in his state of innocency had freedom and power to will and to do that which was good and well-pleasing to God; but yet mutably, so that he might fall from it.

3. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to do good alone in the state of glory only.

CHAPTER 10 OF EFFECTUAL CALLING

1. All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so, as they come most freely, being made willing by his grace.
2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.
3. Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.
4. Others not elected, although they may be called by the ministry of the Word. and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved: much less can men not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess: and to assert and maintain that they may, is very pernicious, and to be detested.

CHAPTER 11 OF JUSTIFICATION

1. Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience to the whole law, and passive obedience in his death for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.
2. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.
3. Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them make a proper, real, and full satisfaction to God's justice in their

behalf. Yet in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did from all eternity decree to justify all the elect, and Christ did in the fulness of time die for their sins, and rise again for their justification: nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure: and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

CHAPTER 12 OF ADOPTION

1. All those that are justified, God vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption; have access to the throne of grace with boldness, are enabled to cry, Abba Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

CHAPTER 13 OF SANCTIFICATION

1. They that are united to Christ, effectually called and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified really and personally through the same virtue, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed and the several lusts thereof are more and more weakened, and mortified, and they more and more quickened, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.

CHAPTER 14 OF SAVING FAITH

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened.

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

CHAPTER 15 OF REPENTANCE UNTO LIFE AND SALVATION

1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

2. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the covenant of grace mercifully provided, that believers so sinning and falling, be renewed through repentance unto salvation.

3. This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of grace, with a purpose, and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty to repent of his particular known sins particularly.

5. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of repentance necessary.

CHAPTER 16 OF GOOD WORKS

1. Good works are only such as God hath commanded in his holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon pretence of good intentions.

2. These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from the Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreproveable in God's sight; but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others: yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful, and displeasing unto God.

CHAPTER 17 OF THE PERSEVERANCE OF THE SAINTS

1. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election; from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, and union with him; the oath of God; the abiding of his Spirit; and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein, whereby they incur God's displeasure, and grieve his Holy Spirit; come to have their graces and comforts impaired; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through faith unto salvation.

CHAPTER 18 OF THE ASSURANCE OF GRACE AND SALVATION

1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the gospel, and also upon the inward evidence of those graces unto which promises are made, and on the immediate witness of the Spirit, testifying our adoption, and as a fruit thereof, leaving the heart more humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance; suffering even such as fear him to walk in darkness, and to have no light; yet are they neither utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which by the operation of the Spirit this assurance may in due time be revived, and by the which in the meantime they are supported from utter despair.

CHAPTER 19 OF THE LAW OF GOD

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

2. This law, so written in the heart, continued to be a perfect rule of righteousness after the fall of man; and was delivered by God upon mount Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits, and partly holding forth divers instructions of moral duties. All which ceremonial laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only lawgiver, who was furnished with power from the Father for that end, abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use.

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the

authority of God the Creator, who gave it: neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet it is of great use to them as well as to others, in that, as a rule of life, informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts and lives; so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it in like manner show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law, as a covenant of works; so as a mans doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law required to be done.

CHAPTER 20 OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the seed of the woman, as the means of calling them, and begetting in them faith and repentance: in this promise the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only in and by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

3. The revelation of the gospel unto sinners, made in divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make or can so do. And therefore in all ages the preaching of the gospel hath been granted unto persons and nations,

as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace and is as such abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is more. over necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

CHAPTER 21 OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law, for the sub. stance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or not contained in it; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

3. They who upon pretence of Christian liberty do practise any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction; so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life.

CHAPTER 22 OF RELIGIOUS WORSHIP AND THE SABBATH-DAY

1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture.

2. Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone; not to angels, saints, or any other creatures; and since the fall, not without a Mediator, nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of natural worship, is by God required of all men; but that it may be accepted, it is to be made in the name of the Son by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others in a known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures, preaching, and hearing the Word of God, singing of psalms; as also the administration of baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence, and godly fear. Solemn humiliations, with fastings and thanksgivings upon special occasions, are in their several times and seasons to be used in a holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now under the gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his Word or providence calleth thereunto.

7. As it is of the law of nature, that in general a proportion of time by God's appointment be set apart for the worship of God; so by his Word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him; which from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

8. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and

recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

CHAPTER 23 OF LAWFUL OATHS AND VOWS

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore to swear vainly, or rashly, by that glorious or dreadful name, or to swear at all by any other thing, is sinful and to be abhorred. Yet as in matters of weight and moment an oath is warranted by the Word of God under the New Testament, as well as under the Old; so a lawful oath, being imposed by lawful authority in such matters, ought to be taken.

3. Whosoever taketh an oath, warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: neither may any man bind himself by oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being lawfully imposed by authority.

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin, but in any thing not sinful, being taken it binds to performance, although to a man's own hurt; nor is it to be violated, although made to heretics or infidels.

5. A vow, which is not to be made to any creature, but God alone, is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

6. Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAPTER 24 OF THE CIVIL MAGISTRATE

1. God the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that do good, and for the punishment of evil-doers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the management whereof, as they ought specially to maintain justice and peace, according to the wholesome laws of each commonwealth; so for that end they may lawfully now under the New Testament wage war upon just and necessary occasion.

3. Although the magistrate is bound to encourage, promote, and protect the professors and profession of the gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the world, and to that end to take care that men of corrupt minds and conversations do not licentiously publish and divulge blasphemy and errors, in their own nature subverting the faith and inevitably destroying the souls of them that receive them: yet in such differences about the doctrines of the gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, not disturbing others in their ways or worship that differ from them; there is no warrant for the magistrate under the gospel to abridge them of their liberty.

4. It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted, much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

CHAPTER 25 OF MARRIAGE

1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

2. Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true reformed religion, should not marry with infidels, Papists, or other idolaters: neither should such as are godly, be unequally yoked by marrying with such as are wicked in their life, or maintain damnable heresies.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.

CHAPTER 26 OF THE CHURCH

1 The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ, the Head thereof, and is the Spouse, the Body, the fulness of him that filleth all in all.

2. The whole body of men throughout the world, professing the faith of the gospel and obedience unto God by Christ according to it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are, and may be called the visible catholic church of Christ; although as such it is not entrusted with the administration of any ordinances, or have any officers to rule or govern in, or over the whole body.

3. The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless, Christ always hath had, and ever shall have, a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

4. There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

5. As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the Jews called, and the adversaries of the kingdom of his dear Son broken, the churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed.

CHAPTER 27 OF THE COMMUNION OF SAINTS

1. All Saints that are united to Jesus Christ their Head, by his Spirit and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection and glory: and being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

2. All Saints are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though especially to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

CHAPTER 28 OF THE SACRAMENTS

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his Word.
2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.
3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution; which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers.
4. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but a minister of the Word lawfully called.
5. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

CHAPTER 29 OF BAPTISM

1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ to be unto the party baptised a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life; which ordinance is by Christ's own appointment to be continued in his Church until the end of the world.
2. The outward element to be used in this ordinance, is water, wherewith the party is to be baptised in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel lawfully called.
3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.
4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptised, and those only.

5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or that all that are baptised are undoubtedly regenerated.

6. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time.

7. Baptism is but once to be administered to any person.

CHAPTER 30 OF THE LORD'S SUPPER

1. Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his churches to the end of the world, for the perpetual remembrance, and showing forth of the sacrifice of himself in his death. the sealing of all benefits thereof unto true believers, their spiritual nourishment, and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

2. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself upon the cross once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass (as they call it) is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath in this ordinance appointed his ministers to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

4. Private masses, or receiving the sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine as they were before.

6. The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration

of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread or wine; yet as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

CHAPTER 31

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

1. The bodies of men after death return to dust, and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day: Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

3. The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just, by his Spirit unto honour, and to be made conformable to his own glorious body.

CHAPTER 32

OF THE LAST JUDGMENT

1. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.

APPENDIX ONE

THE INSTITUTION OF CHURCHES, AND THE ORDER APPOINTED IN THEM BY JESUS CHRIST

1. By the appointment of the Father all power for the calling, institution, order, or government of the Church, is invested in a supreme and sovereign manner in the Lord Jesus Christ, as King and Head thereof.

2. In the execution of this power wherewith he is so entrusted, the Lord Jesus calleth out of the world unto communion with himself, those that are given unto him by his Father, that

they may walk before him in all the ways of obedience, which he prescribeth to them in his Word.

3. Those thus called (through the ministry of the Word by his Spirit) he commandeth to walk together in particular societies or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in this world.

4. To each of these churches thus gathered, according to his mind declared in his Word, he hath given all that power and authority, which is any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power.

5. These particular churches thus appointed by the authority of Christ, and entrusted with power from him for the ends before expressed, are each of them as unto those ends, the seat of that power which he is pleased to communicate to his saints or subjects in this world, so that as such they receive it immediately from himself.

6. Besides these particular churches, there is not instituted by Christ any church more extensive or catholic entrusted with power for the administration of his ordinances, or the execution of any authority in his name.

7. A particular church gathered and completed according to the mind of Christ, consists of officers and members. The Lord Christ having given to his called ones (united according to his appointment in church-order) liberty and power to choose persons fitted by the Holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

8. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; who, being further known to each other by their confession of the faith wrought in them by the power of God, declared by themselves or otherwise manifested, do willingly consent to walk together according to the appointment of Christ; giving up themselves to the Lord, and to one another by the will of God in professed subjection to the ordinances of the gospel.

9. The officers appointed by Christ, to be chosen and set apart by the church so called, and gathered for the peculiar administration of ordinances, and execution of power and duty which he entrusts them with, or calls them to, to be continued to the end of the world, are pastors, teachers, elders and deacons.

10. Churches thus gathered and assembling for the worship of God, are thereby visible and public, and their assemblies (in whatever place they are, according as they have liberty or opportunity) are therefore church or public assemblies.

11. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Ghost. unto the office of pastor, teacher or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself, and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of that church, if there be any before constituted therein. And of a deacon, that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

12. The essence of this call of a pastor, teacher or elder unto office, consists in the election of the church, together with his acceptation of it, and separation by fasting and prayer. And those who are so chosen, though not set apart by imposition of hands, are rightly constituted ministers of Jesus Christ, in whose name and authority they exercise the ministry to them so committed. The calling of deacons consisteth in the like election and acceptation with separation by prayer.

13. Although it be incumbent on the pastors and teachers of .the churches to be instant in preaching the Word, by way of office; yet the work of preaching the Word is not so peculiarly confined to them, but that others also gifted and fitted by the Holy Ghost for it, and approved (being by lawful ways and means in the providence of God called thereunto) may publicly, ordinarily and constantly perform it; so that they give themselves up thereunto.

14. However, they who are engaged in the work of public preaching, and enjoy the public maintenance upon that account, are not thereby obliged to dispense the seals to any other than such as (being saints by calling, and gathered according to the order of the gospel) they stand related to, as pastors or teachers. Yet ought they not to neglect others living within their parochial bounds, but besides their constant public preaching to them, they ought to enquire after their profiting by the Word, instructing them in, and pressing upon them (whether young or old) the great doctrines of the gospel, even personally and particularly, so far as their strength and time will admit.

15. Ordination alone without the election or precedent consent of the church, by those who formerly have been ordained by virtue of that power they have received by their ordination, doth not constitute any person a church-officer, or communicate office-power to him.

16. A church furnished with officers (according to the mind of Christ) hath full power to administer all his ordinances; and where there is want of anyone or more officers required, that officer, or those which are in the church, may administer all the ordinances proper to their particular duty and offices; but where there are no teaching officers, none may administer the seals, nor can the church authorise any so to do.

17. In the carrying on of church-administrations, no person ought to be added to the church, but by the consent of the church itself; that so love (without dissimulation) may be preserved between all the members thereof.

18. Whereas the Lord Jesus Christ hath appointed and instituted as a means of edification, that those who walk not according to the rules and laws appointed by him (in respect of faith and life, so that just offence doth arise to the church thereby) be censured in his name and authority. Every church hath power in itself to exercise and execute all those censures appointed by him in the way and order prescribed in the gospel.

19. The censures so appointed by Christ, are admonition and excommunication. And whereas some offences are or may be known only to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private: in public offences where any sin, before all. Or in case of non-amendment upon private admonition, the offence being related to the church, and the offender not manifesting his repentance, he is to be duly

admonished in the name of Christ by the whole church, by the ministry of the elders of the church; and if this censure prevail not for his repentance, then he is to be cast out by excommunication with the consent of the church.

20. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do, so none are to be admitted unto the privileges of the churches, who do not submit themselves to the rule of Christ in the censures for the government of them.

21. This being the way prescribed by Christ in case of offence, no church-members upon any offences taken by them, having performed their duty required of them in this matter, ought to disturb any church-order, or absent themselves from the public assemblies, or the administration of any ordinances upon that pretence, but to wait upon Christ in the further proceeding of the church.

22. The power of censures being seated by Christ in a particular church, is to be exercised only towards particular members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies to excommunicate, or by their public edicts to threaten excommunication, or other church-censures against churches, magistrates, or their people upon any account, no man being obnoxious to that censure, but upon his personal miscarriage, as a member of a particular church.

23. Although the church is a society of men, assembling for the celebration of the ordinances according to the appointment of Christ, yet every society assembling for that end or purpose, upon the account of cohabitation within any civil precincts and bounds, is not thereby constituted a church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a believer living with others in such a precinct, may join himself with any church for his edification.

24. For the avoiding of differences that may otherwise arise, for the greater solemnity in the celebration of the ordinances of Christ, and the opening a way for the larger usefulness of the gifts and graces of the Holy Ghost; saints living in one city or town, or within such distances as that they may conveniently assemble for divine worship, ought rather to join in one church for their mutual strengthening and edification, than to set up many distinct societies.

25. As all churches and all the members of them are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; (everyone within the bounds of their places and callings, in the exercise of their gifts and graces). So the churches themselves (when planted by the providence of God, so as they may have opportunity and advantage for it) ought to hold communion amongst themselves for their peace, increase of love, and mutual edification.

26. In cases of difficulties or differences, either in point of doctrine or in administrations, wherein either the churches in general are concerned, or anyone church in their peace, union, and edification, or any member or members of any church are injured in, or by any proceeding in censures, not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do by their messengers meet in a synod or council, to

consider and give their advice in, or about that matter in difference, to be reported to all the churches concerned. Howbeit, these synods so assembled are not entrusted with any church-power, properly so called, or with any jurisdiction over the churches themselves, to exercise any censures, either over any churches or persons, or to impose their determinations on the churches or officers.

27. Besides these occasional synods or councils, there are not instituted by Christ any stated synods in a fixed combination of churches, or their officers in lesser or greater assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

28. Persons that are joined in church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the church whereunto they are so joined. Nevertheless, where any person cannot continue in any church without his sin, either for want of the administration of any ordinances instituted by Christ, or by his being deprived of his due privileges, or compelled to anything in practice not warranted by the Word, or in case of persecution, or upon the account of conveniency of habitation; he consulting with the church, or the officer or officers thereof, may peaceably depart from the communion of the church, wherewith he hath so walked, to join himself with some other church, where he may enjoy the ordinances in the purity of the same, for his edification and consolation.

29. Such reforming churches as consist of persons sound in the faith and of conversation becoming the gospel, ought not to refuse the communion of each other, so far as may consist with their own principles respectively, though they walk not in all things according to the same rules of church-order.

30. Churches gathered and walking according to the mind of Christ, judging other churches (though less pure) to be true churches, may receive unto occasional communion with them, such members of those churches as are credibly testified to be godly, and live without offence.