

THE
CONSTITUTION
OF THE
CUMBERLAND PRESBYTERIAN CHURCH,
IN THE
UNITED STATES OF AMERICA:

CONTAINING
THE CONFESSION OF FAITH, A CATECHISM,
THE GOVERNMENT AND DISCIPLINE,
AND THE DIRECTORY FOR THE
WORSHIP OF GOD.

Ratified and adopted by the Synod of Cumberland, held at Sugg's Creek, in Tennessee state, April the 5th, 1814, and continued by adjournments, until the 9th of the same month.

NASHVILLE, T.

PRINTED BY M. & J. NORVELL,

FOR THE PUBLISHERS.

1815.

ERRATA.

PAGE 3. For *To I Timothy*—*To II Timothy*,
read *I Timothy, II Timothy*.

5—12th line from the top, For *mostly*
read *most*.

8--1st line in the note, for *best* read *better*.

do--4th do. for *with* read *by*.

36—lower line, for *does* read *do*.

41—8th line from the top, for *perfiguring*
read *pre-figuring*.

49—8th line from the top, for *vainful*
read *vainly*.

80—last line, for *our of own* read *of our
own*.

84—9th line from the top, for *practice*
read *practise*.

100—3d line from the bottom, for *Syo-
nodical* read *Synodical*.

103—4th line from the bottom, for *set*
read *sit*.

111—15th line from the bottom, for *of a
doctrine* read *of doctrine*.

TO THE CHRISTIAN READER.

THE SYNOD, in the execution of the following work, have only exercised a right which they think every association, or body of Christians are entitled to by the great head of the church, as well as by the laws of the land. If the reader wishes to know the occurrences that gave rise to this state of things, he is referred to the Circular letter of the late Cumberland Presbytery ; to a Series of Letters, commonly called a “ REPLY ;” to a Pastoral letter of West-Tennessee Presbytery ; and to the 3d edition of Black’s Theological Dictionary, printed in Philadelphia, under the letter P. It will be seen that the Synod have followed the plan of the Westminster Divines in their Confession, Shorter Catechism,* and Directory. In the Discipline they have necessarily made some considerable alterations : not in the general plan of Church government, (which they deem the best extant) but in literary qualifications &c.

With respect to the Confession, it will be seen the Synod have adopted many whole chapters of the old almost verbatim : In others they have retained part and expunged part, sometimes adding a section, or a part of a section, to make the sense more full and more compatible with their ideas of the gospel. They have endeavored to erase from the old Confession the idea

*NOTE—The larger catechism is not omitted because the synod have any more exceptions to it than to other parts of that book.

of fidelity only, which has long since appeared to them to be taught in part of that Book. But, notwithstanding the Synod have ventured to model, to expunge, and to add to the Confession of the general Presbyterian church, yet they are free to declare that they think in the main, that to be an admirable work, especially to be performed so shortly after Roman superstition and idolatry had almost covered the whole Christian world. The Synod feel the greatest veneration for the compilers of that work ; yet they think with those estimable men, that “ all Synods or Councils may err, and many have erred ;” therefore they think it not presumptuous, nor arrogant, to adopt what they think right, and expunge what they think erroneous from any *human creed*. In conformity to this principle they wish this work to be examined ; that is, let it be tried, not by former Confessions, but by the infallible word of truth. If it speak not according to the Bible, let it be rejected ; but if it do, let it not be condemned because it does not agree with *all* the Fathers.

The Synod have been prompted by a desire to do good in presenting this Confession and Discipline to the churches under their care, and to the world. If it should be a mean in God’s hand of promoting the Kingdom of the Redeemer, it will meet the highest object the Synod had in view.

CONTENTS.

CONFESSION OF FAITH.

CHAP.	PAGE.
1. OF the Holy scriptures,	1
2. Of God and the holy Trinity,	6
3. Of the decrees of God,	8
4. Of creation,	12
5. Of Providence,	13
6. Of the fall of man, of sin, and the punishment thereof,	15
7. Of God's covenant with man,	16
8. Of Christ the Mediator,	18
9. Free Will,	22
10. Effectual Calling,	23
11. Justification,	25
12. Adoption,	27
13. Sanctification,	27
14. Saving faith,	29
15. Repentance unto life,	30
16. Good works,	32
17. The perseverance of the saints,	34
18. The assurance of grace and salvation,	38
19. Of the law of God,	40
20. Christian liberty, and liberty of conscience,	43
21. Religious worship, and the sabbath day,	45
22. Lawful oaths and vows,	48
23. The civil magistrate,	51
24. Marriage and divorce,	53
25. The Church,	55
26. The communion of saints,	56
27. The sacrament,	57
28. Baptism,	59
29. The Lord's supper,	60
30. Church censures,	63
31. Synods and councils,	65
32. The state of man after death, and the resurrection from the dead,	66
33. The last judgment,	67
The shorter Catechism,	69 to 90

FORM OF GOVERNMENT.

1. Of the Church	94
2. The officers of the church,	95

CHAP.	PAGE.
1. Bishop, or Pastors,	95
2. Ruling Elders,	96
3. Deacons,	97
4. Ordinances in a particular church,	97
7. Church government, and the several kinds of judicatories.	98
8. Of the congregational assembly, or judicatory, usually styled the church session,	99
9. The Presbyterial assembly,	100
10. The Synodical assembly,	103
11. Electing and ordaining ruling Elders and Deacons,	105
12. Licensing candidates, or probationers, to preach the Gospel,	106
13. Ordination of Bishops or Evangelists,	109
14. Of a minister settling and removing,	113
15. Missions	113
16. Moderators,	114
17. Privilege,	116
18. Clerks,	116
19. Vacant congregations assembling for public worship.	117

FORMS OF PROCESS.

1. Of process against a private member,	118
2. Of process against a Bishop or Minister,	122

DIRECTORY FOR THE WORSHIP OF GOD.

1. Of sanctification of the Lord's day,	126
2. The assembling of the congregation, and their behaviour during divine service,	127
3. The public reading of the holy scriptures,	128
4. Of singing psalms, hymns, and spiritual songs,	129
5. Of public prayer,	129
6. The preaching of the word,	132
7. The administration of baptism,	134
8. The administration of the Lord's supper	135
9. The admission of persons to sealing ordinances,	139
10. The mode of inflicting church censures,	140
11. The Solemnization of marriage,	145
12. The visitation of the sick,	148
13. The burial of the dead.	151
14. Fasting : and of the observation of the days of Thanksgiving,	151
15. The directory for secret and family worship,	153

THE
C O N S T I T U T I O N
OF THE
CUMBERLAND PRESBYTERIAN CHURCH.

THE CONFESSION OF FAITH.

CHAP. I.

OF THE HOLY SCRIPTURES.

ALTHOUGH the sight of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as leave men inexcusable (a) ; yet in order to reveal himself, and a knowledge of his will more clearly, and the medium through which he is to be worshiped, it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church (b) ; 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 (c) ; which

(a) Rom. 2. 14, 15. Rom. 1. 19, 20. Psal. 19. 1, 2. See Rom. 1. 32, with Rom. 2. 1. (b) Heb 1. 1.

(c) Luke 1. 3, 4. Rom. 15. 4. Isai. 8. 20.

maketh the holy scripture to be most necessary,
(d) those former ways of God's revealing his
will unto his people, being now ceased. (e)

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

OF THE NEW TESTAMENT.

The Gospel according to Matthew,

(d) 2 Tim. 3, 15. 2 Pet. 1. 19. (e) Heb. 1. 1, 2.

THE CONFESSION OF FAITH.

3

The Gospels according to
Mark,
Luke,
John,

The acts of the Apostles,
Paul's epistles to the
Romans,
I. Corinthians,
II. Corinthians,
Gallatians,
Ephesians,
Philippians,
Colossians,
I. Thessalonians,

II. Thessalonians,
To I. Timothy,
To II. 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 inspiration of God, to be the rule of faith and life. (g)

III. 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. (h)

IV. 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. (i)

V. We may be moved and induced by the testimony of the church to an high and reverend esteem for the holy scripture (k); and the heav-

(g) II Eph. 2. 20. R. v. 22. 18, 19. 2 Tim. 3. 16. (h) Luke 24. 27, 44. 2 Peter 1. 21. IV. (i) 2 Tim. 3. 16. 1 John 1. 9. 1 Thess. 2. 13. V. (k) 1 Tim. 3. 15.

entliness of the matter, 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. (l)

VI. 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 (m), nevertheless, we acknowledge the inward illumination of the spirit of God to be necessary for saving understanding of such things as are revealed in the word (n) ; and 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. (o)

VII. All things in scripture are not alike

(l) 1 John 2, 20, 27. John 16. 13, 14. 1 Cor. 2. 10, 11
12. VI (m) 2 Tim 3. 16, 17. Gal. 1. 8. 2 Thess. 2, 2
(n) John 6. 45. 1 Cor. 2. 9, 10, 12. (o) 1 Cor. 11. 13, 14
1 Cor. 14. 26, 40.

plain in themselves, nor alike clear unto all (p); 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. (q)

VIII. 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 the writing of it was mostly 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 (r); so as in all controversies of religion the church is finally to appeal unto them (s); 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 (t); therefore they are to be translated into the vulgar language of every nation unto which they come (v), that the word of God dwelling plentifully in all, they may worship him in an acceptable manner (w) and, through patience and comfort of the scriptures may have hope (x).

IX. 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 may be searched and known by other places that speak more clearly (y).

VII. (p) 2 Pet. 3. 16. (q) P sal. 119 105. Ver. 130. VIII. [r] Mat. 5. 18 [s] Isai. 8, 20. Acts 15 15. John 5 46. (t) John 5 39. (v) 1. Cor 14. 6. 9 11, 12, 24, 27, 28. (w) Col. 3, 16. (x) Rom. 15, 4 (y) Acts 15, 15.

X. The Supreme Judge, by whom 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 Spirit speaking in the scripture (z).

CHAP. II.

OF GOD, AND OF THE HOLY TRINITY.

THERE is but one only (a) living and true God (b), who is infinite in being and perfection (c), a most pure spirit (d), invisible (e) without body, parts, [f], or passions [g], immutable, (h) immense, (i) eternal, (k) incomprehensible, (l) almighty, (m) most wise (n), most holy (o), most free (p), most absolute (q), working all things according to the counsel of his own immutable and most righteous will [r], for his own glory [s], most loving [t], gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin (v); the rewarder of them that diligent-

X (z) Mat. 22. 29. 31. Eph. 2. 20. Acts 28. 25. I (a) Deut. 6, 4. 4. Cor. 8. 4. 6. (b) 1. Thess. 1. 9. Jer. 10, 10. (c) Job. 11. 7, 8. 9. (d) John. 4. 24 (e) 1. Tim. 1. 17. (f) Deut. 4. 15, 16 Luke 24. 39. (g) Acts 14. 11. 15. (h) Jam. 1. 17. (i) 1 Kings 8. 27. Jer. 23. 23, 27. (k) Psal. 90. 2. 1 Tim. 1. 17. [l] Psal. 145. 3. (m) Gen. 17. 1. Rev. 4. 8. (n) Rom. 16. 27. (o) Isai. 6. 3. Rev. 4. 8 (p) Psal. 115. 3. (q) Exod. 3. 14. (r) Eph. 1. 13. [s] Prov. 16. 4. Rom. 11. 36. Rev. 4. 11. (t) 1 John 4. 8. (v) Exod. 34. 6, 7.

ly seek him [w], and withal, most just and terrible in his judgments [x], hating all sin [y], and who will by no means clear the guilty [z].

II. God hath all life [a], glory [b], goodness [c], blessedness [d], in and of himself; and is alone in and unto himself all sufficient, not standing in need of any creatures which he hath made [e], nor deriving any glory from them [f], 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 [g]; and hath most sovereign dominion over them, to do by them, for them, and upon them; whatsoever himself pleaseth [h]. In his sight all things are open and manifest [i]; his knowledge is infinite, infallible, and independent upon the creature [k]; so as nothing is to him uncertain [l]. He is most holy in all his counsels, in his works, and in all his commands [m]. To him is due from Angels and men, and every other creature, whatsoever worship, service or obedience, he is pleased to require of them [n].

III. In unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, Son, and Holy Ghost [o].

(w) Heb. 11. 6. (x) Neh. 9. 32, 33. [y] Psal. 5. 5, 6. [z] Nahum. 1. 2, 3. II. [a] John 5. 26. [b] Acts 17. 24. [c] Psal. 119. 68. [d] 1. Tim. 6. 16. Rom. 9. 5. [e] Acts 17. 24, 25. [f] Job 22. 2, 3. [g] Rom. 11. 36. [h] Rev. 4. 11. Dan. 4. 25, 35. [i] Heb. 4. 13. [k] Rom. 11. 33, 34. Psal. 147. 5. [l] Acts. 15. 18. Ezek. 11. 5. [m] Psal. 145. 17. Rom. 7. 12. [n] Rev. 5. 12, 13, 14. III. [o] 1. John. 5. 1. Matt. 3. 16, 17. Matt. 28. 19. 2 Cor. 13. 14.

CHAP. III.

OF THE DECREES OF GOD.

GOD did, by the most wise and holy counsel of his own will, determine to act or bring to pass, what should be for his own glory [a].

II. God has not decreed any thing respecting his creature man contrary to his revealed will or written word [b]; which declares his sovereignty over all his creatures [c], the ample provision he hath made for their salvation [d], his determination to punish the finally impenitent, with everlasting destruction [e], and to save the true believer with an everlasting salvation.*

I [] Eph. 1 11. II [b] Rev. 20. 12. Rom. 2 15 Acts. 20 7 P. 1 2 7. [c] Dan. 4 34, 35. psal 135. 6. Matt. 10 29 30, 31 [d] Heb. 2 9. Matt. 23 4. Isai 45 22. 1. Tim. 2. 4 5 6. Rev. 2 17. Isai 55 1. John. 3. 16. Rom. 8 25 1. John. 2. 2, 4, 10 [] 1. Thess. 2. 9 1. Thess. 5. 3. Mark. 16. 16.

We think it best under the head of the Decrees, to write what we know to be incontrovertible from the plain word of God, than to darken counsel with words without knowledge. We have elsewhere acknowledged the doctrine of predestination* to be a high mystery. We are therefore free to acknowledge that in our judgment it is easier to fix the limits, which man should not transcend, on either hand, than

*See 2d edition of Buck's Theological Dictionary, letter P.

to give an intelligent elucidation of the subject. We believe that both Calvinists, and Armenians have egregiously erred on this point ; the former by driving rational accountable man into the asylum of fate ; the latter by putting too much stress on man's *works* ; and leaving too much out of view the grace that bringeth salvation, and thereby cherish those legal principles that are in every human heart. We think the *intermediate plan* on this subject is nearest the **WHOLE** truth. For surely on the one hand, it must be acknowledged, that God's love, Christ's merits, and the Holy Spirit's operations, are the moving, meritorious and active causes of man's salvation ; That God is a sovereign, having a right to work when, where, how, and on whom he pleases ; That salvation in its device, in its plan, and in its application is of the Lord ; and that without the unmerited agency and operation of God's Spirit, not one of Adam's race, would, or *could* ever come to the knowledge of the truth ; for God is the author, as well as the finisher of our faith. Therefore God as a Sovereign may if he please, elect a Nation, as the Jews, to preserve his worship free from idolatry—many nations for a time, as Christendom to spread his gospel in—Individuals as Cyrus and others to answer a particular purpose—Paul and others for Apostles—Luther and Calvin to promote the reformation. But as it respects the salvation of the soul, God as a Sovereign can only elect, or choose fallen man in Christ who is the end of the law for righteousness to every one that believeth—But it appears to us incontestible from God's word, that

God has reprobated *none* from eternity. That all mankind became legally reprobated, by transgression, is undeniable, and continues so until they embrace Christ. “Examine yourselves, &c. Know ye not your own selves how that Jesus Christ is in you except you be reprobates,” 2 Cor. 13. 5. Now this cannot mean eternal reprobates, or all who have **not** Christ in them would be such: the absurdity of which will at once appear to every common capacity. Reprobation is not what some have supposed it to be, viz. a sovereign determination of God to create millions of rational beings, and, for his own glory, damn them eternally in hell, without regard to moral rectitude or sin in the creature. This would tarnish the divine glory, and render the greatest, best, and most lovely of all beings, most odious in the view of all intelligencies. When man sinned, he was legally reprobated, but not damned. God offered, and does offer the law-condemned sinner mercy in the gospel; he having from the foundation of the world so far chosen mankind in Christ, as to justify that saying in 1 Timothy, 4. 10. “Who is the Saviour of all men, especially of them that believe.” This is a gracious act of God’s sovereign-electing love, as extensive as the legal condemnation, or reprobation, in which all mankind are by nature. But, in a particular and saving sense, none can properly be called God’s elect, till they be justified and united to Christ, the end of the law for righteousness. (none are justified from eternity) as appears evident from the following passages of God’s word. “Who shall lay any thing

to the charge of God's elect? "Who is he that condemneth?" Rom. 8. 33, 34. Now it is certain the unbeliever is chargeable and condemned. Again, "If it were possible, they shall deceive the very elect." Matt. 24. 24. It is evident that a man must be enlightened in the knowledge of God, and his son Jesus, which is eternal life, before he can have spiritual wisdom to discern and detect the deceiver. If then by perverting the gracious provision of the gospel, in refusing to submit to the righteousness of God, the sinner finally grieves the spirit of God to depart from him, he becomes doubly and eternally reprobated. Or like the chymist's mineral which will not coin into pure metal, or the potter's clay which marred upon the wheel. But if the creature falls into this deplorable situation, he was not *bound* by any revealed nor *secret* decree of God to do so; it is his own fault. For God declares in his word that Christ died for the *whole* world.—That he offers pardon to all—That the Spirit operates on *all*—confirming by an oath that he has no pleasure in the death of sinners. Every invitation of the gospel either promises or implies aid by the Divine Spirit. The plan of the bible is *grace* and *duty*. God calls, (*grace*); sinner hearken diligently, (*duty*);—God reproves, (*grace*); sinner turn, (*duty*);—God pours out his spirit, (*grace*); sinner resist not the light, but improve it, (*duty*);—God makes known his word, or reveals the plan of salvation, (*grace*);—God invites, (*grace*); wicked man forsake your ways, (*duty*); your thoughts, (*duty*); and turn to the Lord, (*duty*); and God

will have mercy on you. (grace) ; and God will abundantly pardon. (grace).

CHAP. IV.

OF CREATION.

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

II After God had made all other creatures, he created man, male and female [d], with reasonable and immortal souls [e], endued with knowledge, righteousness, and true holiness, after his own image [f], having the law of God written in their hearts [g], and power to fulfil it [h] ; and yet under a possibility of transgressing, being left to the liberty of their own will which was subject unto change [i] Besides this law written in their hearts, they received a command not to eat of the tree of the know-

[a] Heb. 1. 2. John 1. 2, 3. Job 26. 13. & 33. 4.

[b] Rom. 1. 20. Psal. 104. 24.

[c] Gen. 1st chap. Col. 1. 16.

[d] Gen. 1. 27.

[e] Gen. 2. 7. Luke 23. 43. Eccl. 12. 7. Matt. 10. 28.

[f] Gen. 1. 26.

[g] Rom. 2. 14, 15.

[h] Eccl. 7. 9.

[i] Gen. 3. 6. Eccl. 7. 29.

ledge of good and evil; which while they kept they were happy in their communion with God [k], and had dominion over the creatures [l].

(k) Gen. 2. 17. See Gen. 3. 8—11. 23. .

(l) Gen. 1. 28. Psal. 8. 6, 7, 8.

CHAP. V.

OF PROVIDENCE.

GOD, the great creator of all things, doth uphold (a), and govern all creatures and things, from the greatest even to the least (c), by his most wise and holy providence (d), to the praise of the glory of his wisdom, power, justice, goodness, and mercy (g).

¶ God, in his ordinary providence, maketh use of means (k), yet is free to work with (l), and above (m) them, at his pleasure (n).

III. 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, to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled (s), and to raise them to a more close

(a) Heb. 1. 3. (c) Matt. 10. 29, 30, 31. (d) Prov. 15. 3. (g) Eph. 3. 10. Rom. 9. 17. Psal. 145. 7. (k) Acts 27. 24, 31. Isai. 55. 10, 11.

II. (l) Hos. 1. 7. (m) Rom. 4. 19, 20. (n) 2 Kings 6. 6. Dan. 3. 27.

III. (s) 2 Chron. 32. 25, 26, 31.

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 (t).

IV. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden (v), from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts (w); but sometimes also, withdraweth the gifts which they had [x], and withal, gives them over to their own lusts, the temptations of the world, and the power of satan [z]: whereby it comes to pass that they harden themselves, even under those means which God useth for softening of others [a].

V. 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 [b].

III. (t) 2 Cor. 12 7, 8, 9. Psal. 73, throughout Psal. 77 1, 2, 3 4, 5, 6, 7, 8, 9, 10, 12. John 21. 15. 16 17.

IV (v) Rom 1. 4 26 28 & 11. 7, 8. (v) Deut 29 4. [x] Matt. 13 12. & 25 29. [z] Psal. 81 11. 12 2 Thess. 2. 10, 11, 12. [a] Exod 8 15, 37 2 Cor. 2. 15. 16. Exod. 7. 3. 1 Pet 2 7, 8 Isai 6 9, 10.

V. [b] Amos 9. 8, 9. Rom. 8. 28.

CHAP. VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtilty and temptation of satan, sinned in eating the forbidden fruit [a]. This their sin God was pleased, according to his wise and holy counsel, to overrule, through Christ, for his own glory, and the good of all them that believe [b].

II. By this sin they fell from their original righteousness and communion with God [c], and so became dead in sin [d], and wholly defiled in all the faculties and parts of soul and body [e].

III. They being the root of all mankind, by their sin, all were made sinners [f], and the same death in sin, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation [g].

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good [h], and wholly inclined to all evil [i], do proceed all actual transgressions [k].

[a] Gen. 3. 13. 2 Cor. 11. 3. [b] Rom. 11. 32.

II [c] Gen. 3. 7, 8. Eccl. 7. 29. Rom. 3. 23. [d] Eph. 2. 1. Rom. 5. 12. [e] Gen. 6. 5. J. 17. 9.

III [f] Rom. 5. 12, 15, 16, 17, 18, 19. [g] Psal. 51. 5. Gen. 5. 3. Job 14. 4. Job 15. 14.

IV. [h] Rom. 5. 6. Rom. 8. 7. John 3. 6. Rom. 7. 18. [i] Gen. 8. 21. Rom. 3. 10, 11, 12. [k] James 14. 15. Matt. 15. 10.

V. The remains of corrupt nature are felt by those that are regenerated [l]; and although it be through Christ pardoned and mortified, yet both itself and all the motions hereof are truly and properly sin [m].

VI. Every sin, being a transgression of the righteous law of God, and contrary thereunto [n], doth in its own nature, bring guilt upon the sinner [o], whereby he is bound over to the wrath of God [p], and curse of the law [q], and so made subject to death [r], with all miseries, spiritual [s], temporal [t], and eternal [v].

V [l] Rom. 7. 14, 17, 18, 23. Prov. 20 9. Eccl. 7. 20.
[m] Rom 7th Chap.

VI. [n] 1 John 3. 4. [o] Rom .3. 19 [p] Eph. 2. 3.
[q] Gal. 3. 10. (r) Rom 6 23. (s) Eph. 4. 18. (t) Lam
3. 39. (v) Matt. 25. 41. 2 Thess. 1. 9.

CHAP. VII.

OF GOD'S COVENANT WITH MAN.

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 any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant (a).

II. The first covenant made with man was a

I. (a) Job 9. 32, 33. Psal. 113. 5, 6.

covenant of works (b), wherein he was promised to Adam, and in him to his posterity (c), upon condition of perfect and personal obedience [d].

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make the second [e], 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 [f].

IV. This covenant of grace is frequently set forth in 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 [h].

V. This covenant was differently administered in the time of the law, and in the time of the gospel [i] : under the law it was administered by promises, prophecies, sacrifices, circumcision, the pascal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come [k], which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah

II. [b] Gal. 3. 12. Hosea 6. 7. Gen. 2. 16, 17. (c) Rom. 10. 5. (d) Gen. 2. 17. Gal. 3. 10.

III. (e) Gal. 3. 21. Rom. 8. 3. Isai. 42. 6. Gen. 3. 15 (f) Mark 16. 15, 16. John 3. 16

IV. (h) Heb. 9. 15, 16, 17. Luke 22. 20. 1 Cor. 11. 25.

V. [i] 2 Cor. 3. 6, 7, 8, 9. (k) Heb. 8. 9, 10. Rom. 4. 11. 1 Col. 2. 1. 1 Cor. 5. 7. Col. 2. 17.

[l], by whom they had full remission of sins, and eternal salvation ; and is called the old testament [m].

VI. Under the gospel, when Christ the substance [n], was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper [o] ; which though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy [p]. to all nations, both Jews and Gentiles [q] ; and is called the New Testament [r]. There are not, therefore, two covenants of the grace differing in substance, but one and the same under various dispensations [s].

V. (l) 1 Cor. 10 1, 2, 3, 4. Heb- 11. 13. John 8. 56.
(m) Gal. 3. 7, 8, 9, 14.

VI. (n) Coloss 2. 17. [o] Matt 28. 29. 1 Cor. 11. 23, 24, 25 2 Cor. 3 7 8, 9, 10, 11 [p] Heb 12. 22 to the 28 [q] Matt. 28. 9 Eph. 2 15, 16, 17, 18, 19. (r) Luke 22 20. Heb 8. 7, 8, 9. (s) Gal. 3. 14, 16. Acts 15. 11. Rom. 3. 30.

CHAP. VIII.

OF CHRIST THE MEDIATOR.

IT has pleased God, to choose the Lord Jesus Christ, his only begotten Son ; who verily was foreordained before the foundation of the world, to be the Mediator between God and

man [a], the prophet [b], priest [c], and king [d]; the head and Saviour of his church [e], the hearer of all things [f], and judge of the world [g]; unto whom he promised a seed [h], and to be by him in time redeemed, called by his word and Spirit, justified by his grace, sanctified, and glorified [i].

II. 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 [k], with all the essential properties and common infirmities thereof, yet without sin [l]: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance (m). 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 (n). Which person is very God and very man, yet one Christ, the only Mediator between God and man (o).

III. The Lord Jesus, in his human nature, thus united to the divine, was sanctified and anointed with the Holy Spirit above measure (p); having in him all the treasures of wisdom

I [a] Isai 42. 1 1 Peter 1. 19 20 1 Tim. 2. 5. [b] Acts 3. 22 Deut. 18. 15. [c] Heb. 5. 5 6 [d] Psal. 2. 6 Luke 1. 33 [e] Eph. 5. 3 [f] Heb. 1. 2. [g] Acts 17. 31. [h] Psal. 22. 30 Isai 53. 10. [i] 1 Tim. 2. 6 Isa. 55. 4 5. 1 Cor. 1. 30.

II. [k] John 1. 1 14. 1 John 5. 20. Psal. 2. 6 Gal. 4. 4. [l] Heb. 2. 17. Heb. 4. 15. [m] Luke 1. 27, 31, 35. Gal. 4. 4. [n] Luke 1. 35. Rom. 9. 5. 1 Tim. 3. 16. [o] Rom. 1. 3, 4 1 Tim. 2. 5

III. [p] Psal. 45. 7. John 3. 34.

and knowledge (q), in whom it pleased the Father that all fulness should dwell (r): to the end that being holy, harmless, undefiled, and full of grace and truth (s), he might be thoroughly furnished to execute the office of a MEDIATOR and surety (t).

Which office he took not unto himself, but was thereunto called by his Father (v); who put all power and judgment into his hand, and gave him commandment to execute the same (w).

IV. This office the Lord Jesus did most willingly undertake (x), which, that he might discharge, he was made under the law (y), and did perfectly fulfil it (z); endure most grievous torments immediately in his soul (a), and most painful sufferings in his body (b); was crucified and died (c); was buried, and remained under the power of death, yet saw no corruption (d). On the third day he arose from the dead (e) with the same body in which he suffered (f), with which also he ascended into heaven, and there sitteth at the right hand of his Father (g), making intercession (h); and shall return to judge men and angels, at the end of the world (i.)

III. (q) Col. 2. 3. (r) Col. 1. 19. (s) Heb. 7. 26. John 1. 14. (t) Acts 10. 38. Heb. 12. 24. Heb. 7. 22 (v) Heb. 5. 5 (w) John 5. 22, 27. Matt. 28. 18.

IV (x) Psal. 40. 7. 8. Phil. 2. 8 (y) Gal. 4. 4. (z) Mat. 3. 13. Matt. 5. 17. [a] Matt. 26. 37, 39. Luke 22. 44. Matt. 27. 46. [b] Matt. 26th and 27th chapters. [c] Phil. 2. 8 [d] 2. 34. 27. Acts 13. 37 [e] 1 Cor. 15. 4. (f) John 20. 25, 27 (g) Mark 16. 19 (h) Rom. 8. 34. Heb. 7. 25. (i) Rom. 14. 9. 10. Acts 1. 11 & 10. 42. Matt. 13. 40, 41, 42, Jude 6. 2 Pet. 2. 4

V. 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 his Father (k) ; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those who come to the Father by him [l].

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the believer, 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 to-day the same, and forever [m].

VII. Christ, in the work of mediation, acteth according to both natures ; by each nature doing that which is proper to itself [n] ; 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 [o].

VIII. As Jesus Christ, by the grace of God,

V. (k) Rom. 5. 19. Heb. 9. 14 16. Rom. 3. 25, 26. Heb. 10. 14. Eph 5. 2. [l] Eph. 1. 14. John 17. 2.

VI. [m] Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. 8

VII. (n) 1 Pet. 3. 18. Heb. 9. 14. (o) Acts 20. 28. John 3. 13. 1 John 3. 16.

has tasted death for every man [r]; and now makes intercession for transgressors [q]; by virtue of which, the holy Spirit is given, to convince of sin, and enable the creature to believe and obey, governing the hearts of believers by his word and spirit [s]; overcoming all their enemies, by his almighty power and wisdom, in such manner and in ways as are most consonant to his wonderful and unsearchable dispensation [t].

V. 11. (p) Heb. 2. 9. (q) Heb. 7. 25. (s) 2 Cor. 4. 13. Rom. 8. 9, 14. Rom. 15. 18, 19, John 17. 17. (t) Psal. 110. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 2. Col. 2. 15.

CHAP. IX.

OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil *a*.

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

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual

I. *a* James 1. 14. Deut. 30. 19

II. *b* Eccl. 7. 29. Gen. 1. 26. *c* Gen. 2. 16, 17. Gen. 3. 6.

good accompanying salvation *d*: so as a natural man, being altogether averse from that which is good *e* and dead in sin *f*, is not able by his own strength, to convert himself, or to prepare himself thereunto without divine aid *g*.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin *h*, and by his grace alone enables him freely to will and to do that which is spiritually good *i*, yet so as that by reason of his remaining corruption, he doth not perfectly, will and do that which is good *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only *l*.

III. *d* Rom. 5 6 Rom. 8 7 John 15. 5. *e* Rom. 3 18, 12 *f* Eph. 2. 1, 15. Col 2. 13. *g* John 6. 44 65. 1 Cor. 2. 14. Eph. 2. 2, 3, 4, 5

IV *h* Col. 1 13. John 8 34, 36. *i* Phil. 2. 13. Rom. 6. 18, 22. *k* Gal 5. 17. Rom 7 15.

V. *l* Eph. 4. 13 Jude 24.

CHAP. X.

OF EFFECTUAL CALLING.

ALL those whom God calls, and who obey the call, and those only, he is pleased by his word and Spirit *b*, to bring them out of that state of sin and death, in which they are by

I. *b* 2 Thess. 2. 13, 14. 2 Cor. 3. 3, 6.

nature, to grace and salvation by Jesus Christ *e*; enlightening their minds spiritually and savingly; to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wills, and by his almighty power, determining them to that which is good *f*; and effectually drawing them to Jesus Christ *g*; yet so as they come most freely, being made willing by his grace *h*.

II. This call is of God's free grace alone, not from any good thing at all foreseen in man *i*, who is altogether dead in sin, until, being enlightened by the Holy Spirit *k*, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it *l*.

III. All infants dying in infancy are regenerated and saved by Christ, through the Spirit *m*, who worketh when, and where, and how he pleaseth: so also are others who have never had the exercise of reason; and who are incapable of being outwardly called by the ministry of the word *n*.

I. *c* Rom. 8. 2. 2 Tim. 1. 9, 10. Ezek. 11. 19. Deut. 30. 6. *d* Acts 26. 18. 1 Cor. 2. 10, 12. *e* Ezek. 36. 26. *f* Ezek. 11. 19. Ezek. 36. 27. *g* John 6. 44, 45. *h* Cant. 1. 4. 2 Tim. 1. 9. Tit. 3. 4, 5.

II. *i* 2 Tim. 1. 9. Tit. 3. 4, 5. *k* 1 Cor. 2. 14. Rom. 8. 7. *l* John 6. 37. John 5. 25.

III. *m* Luke 18. 15, 16. Jonah 4. 11. *n* Psal. 145. 9.

CHAP. XI.

OF JUSTIFICATION.

THOSE whom God calleth (and who obey the call) he also freely justifieth *a*; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves, it is the gift of God *c*.

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification *d*, 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 *e*.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their

I *a* Rom. 8. 30. *Rom.* 3. 24. *b* Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. *Rom.* 3. 22, 24, 25. Jer. 23. 6. *Rom.* 5. 17, 18, 19. *c* Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

II. *d* John 1. 12. *Rom.* 3. 28. *Rom.* 5. 1. *e* James 2. 17, 22, 29. Gal. 5. 6.

h half *f*. Yet inasmuch as he was given by the Father for them *g*, and his obedience and satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*; that both, the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God before the foundation of the world, determined to justify all true believers *l*; and Christ did, in the fulness of time, die for their sins, and rise again for their justification *m*, nevertheless they are not justified until the Holy Spirit doth in due time, actually apply Christ unto them *n*.

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

VI. 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.

III. *f* Rom. 5. 8, 9, 10. 1 Tim. 2. 6. Heb. 10. 10, 14. Isai. 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Matt. 3. 17. Eph. 5. 2. *i* Rom. 3. 24. Eph. 1. 7. *k* R. 1. 3. 26.

IV. *l* Gal. 3. 8. 1 Peter 12. 19, 20. Rom. 8. 30. *m* Gal. 4. 4. 1 Tim. 2. 6. Rom. 4. 25. *n* Col. 1. 21, 22. Gal. 2. 16. Tit. 3. 4, 5, 6, 7.

V. *o* Matt. 6. 12. 1 John 1. 9. 1 John 2. 1. *p* Luke 22. 32. John 10. 28. Heb. 10. 14. *q* Psal. 89. 31, 32, 33.

CHAP. XII.

OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption *a*: by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*; have his name put upon them *c*; receive the spirit of adoption *d*; have access to the throne of grace with boldness *e*; are enabled to cry, Abba, Father *f*; are pitied *g*; protected *h*; provided for *i*; and chastened by him *j* as by a Father *k*; yet never cast off *l*; but sealed to the day of redemption *m*; and inherit the promises *n*; as heirs of everlasting salvation *o*.

a Eph. 1. 5. Gal. 4. 4. 5. *b* Rom. 8. 17. Joh. 1. 12.
c Joh. 14. 9. Rev. 3. 12. *d* Rom. 18. 14. *e* Eph. 3. 12.
f Gal. 4. 6. *g* Psal. 103. 13. *h* Prov. 14. 6.
i Matt. 6. 30, 32. *j* 1 Peter 5. 7. *k* Heb. 12. 6. *l* Heb. 1.
m Eph. 4. 30. *n* Heb. 6. 12. *o* 1 Peter 1. 4. Heb. 1.
 14.

CHAP. XIII.

OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified

really and personally, through the virtue of Christ's death and resurrection *a*, by his word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakened and mortified *d*, and they more and more quickened and strengthened, in all saving graces *e*, to the practice of true holiness, without which no man shall see the Lord *f*.

II. This sanctification is throughout in the whole man *g*, yet imperfect in this life: there abideth still some remnants of corruption in every part *h*, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh *i*.

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

IV. Although the remains of depravity may continue to affect the true believer in this life, yet it is his duty and privilege, through grace, to keep a conscience void of offence toward God and toward men *o*.

I. *a* Cor. 6. 11. Acts 20. 32 Phil. 3. 10. Rom. 6. 5, 6.
b Eph. 5. 26 2 Thess. 2. 13. *c* Rom 6. 6 14 *d* Rom.
 5. 24. Rom. 8. 13. *e* Col. 1. 11. Eph. 3. 16. *f* 2 Cor. 7. 1.
 Heb 12. 14

II. *g* 1 Thess. 5. 23. *h* 1 John 1. 10. Phil. 3. 12. Rom.
 7. 18, 23. *i* Gal. 5. 17.

III. *k* Rom 7. 23. *l* Rom. 6. 14. 1 John 5. 4. Eph. 4. 16.
m 2 Peter 3. 18 2 Cor. 3. 18. *n* 2 Cor. 7. 1.

IV. *o* Acts 24. 16.

CHAP. XIV.

OF SAVING FAITH.

THE grace of faith whereby sinners are united to Christ, is the work of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the ministry of the word *c*; by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened *d*.

II. By this faith, the christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaketh therein *e*; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands *f*, trembling at the threatenings *g*, and embracing the promises of God for this life, and that which is to come *h*. 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 *i*.

III. This faith is different in degrees, weak or strong *k*; may be often and many ways as-

I, *b* 2 Cor. 4. 13. Eph. 2. 8. *c* rom 10. 14, 17 *d* 1 Peter 2. 2. Luke 17. 5. rom. 1. 16, 17.

II. *e* 1 Thess 2. 13. 1 John 5. 10. Acts 24. 14 *f* rom. 16. 26 *g* Isa. 66. 2 *h* Heb 11. 13. 1 Tim. 4. 8. *i* John 1. 12 Acts 16. 31 Gal 2. 20 Acts 15. 11.

III. *k* Heb. 5. 13, 14. rom. 4. 19, 20. Matt. 6. 30. Matt. 8. 10.

sailed and weakened, but gets the victory *l*; growing up in the attainment of a full assurance through Christ *m*, who is both the author and finisher of our faith *n*.

III. ¹ Luke 22. 51. 32. ¹ John 5. 4, 5. ^m Heb. 6. 11, 12; Heb. 10. 22. ⁿ H b 12. 2.

CHAP. XV.

OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace *a*, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ *b*.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God *c*. purposing and endeavoring to walk with him, in all the ways of his commandments *d*.

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of God's

¹ ^a Acts 11. 18. ^b Luke 24. 47. Mark 1. 15. Acts 20. 21

II ^c Ezek. 18. 30, 31. Ezek. 36. 31. Psal. 51. 4. Jer. 31. 18, 19. ² Cor. 7. 11. Joel 2. 12, 13. Amos 5. 15. Psal. 119, 128. ^d Psal. 110. 6, 59, 106. Luke 1. 6. ² Kings 93. 25.

III. ^e Ezek. 36. 31, 32. Ezek. 16. 63.

free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, he shall find mercy *m*: so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended *n*; who are thereupon to be reconciled to him, and in love to receive him *o*.

III. *f* Hos. 14. 2, 5. Rom. 3. 24. *g* Luke 13. 3, 5. Acts 17. 30.

IV. *h* Rom 6. 23. Matt. 12. 36. *i* Isai. 55. 7. Rom. 8. 1. Isai. 1. 18.

V. *k* Psal. 19. 13. Luke 19. 8. 1 Tim. 1. 13, 15.

VI. *l* Psal 32 5 6. Psal. 51. 4, 5, 7, 9, 14. *m* Prov. 28. 13. 1 John 1. 9. *n* James 5. 16. Luke 17. 3, 4. Josh. 7. 19. *o* 2 Cor. 2. 8. Gal. 6. 1, 2.

CHAP. XVI.

OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word *a*, and not such as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention *b*.

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

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ *m*. 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

I *a* Micah 6. 8. Rom. 12. 2. Heb. 13. 21.
b Matt. 15. 9. Isai. 29. 13. John 16. 2.

II. *c* James 2. 18. 22. *d* Psal. 116. 12, 13. 1 Peter 2. 9. *e* 1 John. 1 John 2. 3, 5. 2 Peter 1. 5, 6, 7, 8, 9, 10. *f* 2 Cor. 9. 2. Matt. 5. 16. *g* Tit. 2. 5. 1 Tim. 6. 1. Tit. 2. 9, 10, 11, 12. *h* 1 Peter 2. 15. *i* 1 Peter 2. 12. Phil. 1. 11. John 15. 8.
k Eph. 2. 10, 1 Rom. 6. 22.

III. *m* John 15. 5, 6.

and to do of his good pleasure *n*; 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 *o*.

IV. 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 do more than God requires, that they fall short of much, which in duty they are bound to do *p*.

V. 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 *q*; but when we have done all we can, we have done but our duty and are unprofitable servants *r*; & because, as they are good, they proceed from his spirit *s*; 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 *t*.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him *v*, not as

n Phil. 2. 13. Phil. 4. 13. *o* Phil. 2. 12. Heb. 6. 11, 12. Isai. 64. 7. 2 Pet. 1. 3, 5; 10, 11, 12. 2 Tim. 1. 6. Acts. 26. 5, 7. Jude 20, 21.

IV. *p* Luke 17. 10. Job 9. 2, 3. Gal. 5. 17.

V. *q* Rom. 3. 20. Rom. 4. 2, 4, 6. Eph. 2. 8, 9. Psal. 16. 2. Tit. 3. 5, 6, 7. Rom. 8. 18, 22. and chap. 35. 7, 8. *r* Luke 17. 10. Job. 9. 2, 3. Gal. 5. 17. *s* Gal. 5. 22, 23. *t*. Isai. 64. 6. Psal. 130. 3. Gal. 5. 17. Rom. 7. 15, 18.

VI. *v*. Eph. 1. 6. 1 Peter 2. 5. Gen. 4. 4. Heb. 11. 4

though they were in this life wholly unblamable and unreprouable in God's sight *w* ; but that he, looking upon them in his son, is pleased to accept and reward that which is sincere, altho' accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate man, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others *y* ; yet because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the word *a* ; nor to a right end, the glory of God *b* ; they, therefore, cannot merit the favor of God ; yet their neglect of them is displeasing unto God *c*.

w Job. 9. 20. Psal. 143. 2. *x* 2. Cor. 8. 12. Heb. 6. 10. Mat. 23. 21, 23.

VII. *y* 2 Kings 10. 30, 31. Phil. 1. 15, 16, 18. *z* Heb. 11. 4, 6. Gen. 45. *a* 1 Cor. 13. 3. Isai. 1. 12. *b* Ma. 6. 2, 3, 19. *c* Hag. 2. 14. Tit. 1. 15.

CHAP. XVII.

OF THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath justified and sanctified, he will also glorify *a* ; consequently the truly regenerated soul will never totally

a Rom. 8. 38, 39 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height,

nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved *b*.

II. This perseverance depends on the unchangeable love and power of God *c*, the merits, advocacy *d*. and intercession of Jesus Christ *e*; the abiding of the spirit and seed of God within them *f*; and the nature of the covenant of

b John 3. 16. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. John 10, 28, 29. And I gave unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hands. Phil 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

II *c* 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Jer 31. 3. The Lord hath appeared of old unto me, saying yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee. 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

d 1 John 2. 1. My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

e H. b. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 10, 10, 14. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified.

f John 14. 16, 17. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 1. John 3. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.

grace *g* : From all which ariseth also the certainty and infallibility thereof *h*.*

III. Although there are examples in the Old

g Jer 32 40. And I will make an everlasting covenant with them; that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me with Heb. 8 10. Heb. 10 16, 17.

h Job 17 9. The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger. Jer. 17 21 22. That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou

gavest me I have given them; that they may be one, even as we are one. 1 John 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but THEY WENT OUT, that they might be made manifest, that they were not all of us. 2 Thess. 3. 3. But the Lord is faithful, who shall establish you, and keep you from evil. See also Zeph. 3 17 Mal. 3 6. Num. 23. 19. Rom. 5 10. 2 Cor. 1 21, 22. John 4. 14 Psal. 94 14. Psal 12 5. John 17. 12. 1 Cor. 1. 8. 9

*NOTE—This doctrine, although it is certainly supported by most incontestible proof from God's word, as well as by the reason and nature of the union between Christ and his people, yet like all other truths, it has been, and may be perverted. The idea of eternal justification and consequent perseverance is unscriptural; the way perseverance is insisted on, by some Preachers in connection with the preceding parts of their sermons, is certainly dangerous. Example; first preach a superficial experience, then make a great many more allowances for weakness's and wickedness, stumbling, straying, &c. than God's word admits, then press perseverance and you have the formalist or hypocrite confirmed.

On the other hand, press the doctrine of final apostacy if the creature does not so and so, making

Testament of good men having egregiously sinned, and some of them continuing for a time therein *i*; yet now since life and immortality are brought clearer to light by the gospel *j*, and especially, since the effusion of the Holy Ghost on the day of Pentecost *k*; we may not expect the true christian to fall into such gross sins *l*. Nevertheless, they may through the

III. *i* 2 Sam. 12. 9, 13, 14. *j* 2 Tim. 1. 10. *k* Luke 24. 49 Acts 2. 4. *l* Acts 17. 30, 31. Mat. 11. 11

the perseverance of the creature depend chiefly upon his *doings*, you raise in the mind of the *unregenerate* professor; the fear of hell, as an high excitement to duty, confirm him in his legality, prepare his mind indirectly, at least to say glory to I, for his perseverance, settles him down in a self confident, and deplorable situation. What God's word hath joined together, let not his ministers put asunder. But first let them give, a clear definite description of the new birth, and then let them press the doctrine of heart and practical holiness as the sure consequence ("For by their fruit ye shall know them") and daily evidences (not the cause) of that gracious state which will insure their final perseverance.

When this true and comfortable doctrine, will not be perverted, neither will it have a tendency to licentiousness in him. "whom the love of Christ constraineth," or the real christian: no, he serves, and desires to serve God. with more zeal, and from pure evangelical principles, still laying the foundation in his own mind, and cherishing the principle of ascribing *all* the glory to God for his conversion, his perseverance, and his final and complete redemption.

temptations of Satan, the world and the flesh, the neglect of the means of grace, fall into sin and incur God's displeasure, and grieve his Holy Spirit *m* ; come to be deprived of some measure of their graces and comforts, and have their consciences wounded : but the real christian can never rest satisfied therein.

m Eph. 4. 30. Rev. 2. 4.

CHAP. XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation *a* ; which hope of theirs shall perish *b* : yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace *c*, and may rejoice in the hope of the glory of God ; which hope shall never make them ashamed *d*.

II. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope *e* ; but an infallible assurance of faith,

I. *a* Job 8. 14. Deut. 29. 19. John 8. 41. *b* Mat. 7. 22. 23. Job 8. 13. *c* 1 John 2. 3. 1 John 5. 13. 1 John 3. 14, 18, 19, 21, 24. *d* Rom. 5. 2, 5.

II. *e* Heb. 6. 11, 12—

founded upon the divine truth of the promises of salvation *f*. the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*: which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

III. 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 in it *k*: 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 *l*. And therefore it is the duty of every one, to give all diligence to make his calling and election sure *m*; 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 *n*: So far is it from inclining men to looseness *o*.

IV. 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,

f Heb. 6. 17, 18. *g* 2 Pet. 1. 4, 5, 10, 11. 1 John 3. 14. 1 John 2. 3 and 2 Cor. 1. 12. *h* Rom. 8. 15, 16. *i* Eph. 1. 13, 14. 2. Cor. 1. 21, 22.

III. *k* Isa. 50. 10. 1 John 5. 13. See Psal. 88 throughout, and Psal. 77 to the 12 verse. *l* 1 Cor. 2. 12. 1 John 4. 13. *h* b 6. 11, 12 Eph. 3. 17, 18, 19 *m* 2 Pet. 1. 10. *n* Rom. 5. 1, 2, 5. Rom. 14. 17. Rom. 15. 13. Psal. 119. 32 *o* Psal. 4. 6, 7. Eph. 1. 3, 4 *o* Rom. 6. 1, 2. Tit. 2. 11, 12, 14.

which woundeth the conscience, and grieveth the spirit ; by some sudden or vehement temptation ; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light *p* : Yet are they never 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 *q*, and by the which, in the mean time, they are supported from utter despair *r*.

IV. *p* Cant. 5. 2, 3, 6. Psal. 51. 8, 12. 14. Eph. 4. 30. Psal. 77 first 10 verses, and Mat. 26. 69. 70. 71. 72. Psal. 51. 22. Psal. 88 throu. hour, and Isa. 50. 10. *q* 1 John 3. 9. Luke 22. 32. Job. 13. 15. Psal. 73. 15. Psal. 51. 2, 21. with Isa. 50. 10. *r* Micah. 7. 7, 8, 9. Isa. 54. 7, 8.

CHAP. XIX.

OF THE LAW OF GOD.

GOD gave to *Adam* a law, 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 *a*.

II. This law, after his fall, continued to be a perfect rule of righteousness ; and, as such, was delivered by God upon mount Sinai in ten

I *a* Gen. 1. 26. Gen. 2. 17. Rom. 2. 14. 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 12, 13. Eccl. 7. 12. Job 28. 23.

THE CONFESSION OF FAITH.

commandments, and written in two tables *b*; the four first commandments containing our duty towards God, and the other six our duty to man *c*.

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits *d*; and partly holding forth divers instructions of moral duties *e*. All which ceremonial laws are now abrogated under the new testament *f*.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require *g*.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*; 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 *i*. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation *k*.

VI. Although true believers be not under the

II *b* Jam. 1. 25. Jam. 2. 8, 10, 11, 12 Rom. 3, 19. Rom. 13. 8, 9 Deut. 5. 32, and chap. 10. 4. Exod. 34. 1.
c Mat. 22. 37, 38, 39, 40 Exod. 20. 3 to 18

III. *d* Heb. 10. 1 Gal. 4. 1, 2, 3. Col. 2. 17 Heb. 9th chap. *e* 1 Cor. 5. 7. 2 Cor. 6. 17. *f* Col. 2. 14, 16, 17. E, h. 2. 15, 16

IV. *g* See Exod. 21 chap. and 22d chap. 1st to the 29th verse Gen. 49. 10. Mat. 5. 38, 39. 1 Cor. 9. 8, 9, 10.

V *h* Rom. 13. 8, 9 See above in letter *b* 1. Jam. 2. 8, 4, 7, 8 Rom. 13. 31 and 6. 15 1. Jam. 2. 10, 11 See in letter *b*. *k* Mat. 5. 18, 19. Jam. 2. 8. Rom. 3. 31.

law as a covenant of works, to be thereby justified or condemned *l*; yet is it 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 *m*; discovering also the sinful pollutions of their nature, hearts and lives *n*; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin *o*; together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin *q*; and the threatenings of it serve to shew 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 *r*. The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the law as a covenant of works *t*; so as a man's 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 *v*.

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but

VI *l* Rom 6. 14. rom 8. 1. Gal 4. 4, 5. Acts 13. 39. m rom. 7. 12, 22, 25. Psal. 119. 5. 1 Co. 7. 19. Gal. 5. 14, 18, 19, 20, 21, 22, 23. n Rom 7. 7. rom. 3. 20. o rom. 7. 9, 14, 24. p Gal 3. 24. rom. 8. 3, 4. rom. 7. 24, 25. q J. m 2. 11. Psal. 119, 128. r Ezra 9. 13, 14. Ps. 89. 30, 31, 32, 33, 34. s Psal. 37, 11. Psal. 19. 11. Lev. 26. 40 to the 14th verse, and Eph 6. 2. Mat. 5. 5. Gal. 2. 16. v R m. 6. 12, 14. Heb. 12. 28, 29. 1 Pet. 3. 8, 9, 10, 11, 12. Psal. 34. 12, 13, 14, 15, 16.

do sweetly comply with it *w* : 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, requireth to be done *x*.

VII. *w* Gal. 3 21. Tit. 2 11, 12, 13, 14. *x* Ezek. 36 37. Heb. 8. 10. Jer. 31 33.

CHAP. XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel consist in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law *a* ; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin *b*, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c* ; as also in their free access to God *d*, and their yielding obedience unto him, not out of slavish fear *e*, but a child-like love, and a willing mind. All which were common also to believers under the law *f* ; but under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected *g*, and in greater boldness of access

I. *a* Tit. 2 14 Gal 3 13. *b* Gal. 1 4 Acts 26 18. Rom. 6 14 *c* Psal. 119. 71. 1 Cor. 15. 54, 55. 56 57. Rom 8. 1. *d* Rom. 5 2. *e* Rom. 8. 14, 15. 1 John 4. 18. *f* Gal. 3. 19, 14. *g* Gal. 5, 1. Acts 15. 10, 11. Gal. 4. 1, 2, 3, 6.

to the throne of grace *h.* and in full communications of the free spirit of God, than believers under the law did ordinarily partake of *i.*

II. God alone is Lord of the conscience *k,* and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship *l.* So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience *m;* and the requiring of an implicit faith, and absolute and blind obedience is to destroy liberty of conscience, and reason also *n.*

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby 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 *o.*

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or eccle-

h. Heb. 4. 14. 16. Heb. 10. 19, 20, i John 7. 38, 39. 2 Cor. 3. 13. 17, 18

II. *k.* R. m. 14. 4. 1 Acts 4. 19. Acts 5. 29. 1 Cor 7. 23. Mat. 23. 8, 9, 10. 2 Cor. 1. 24. Mat 15. 9. m Col. 2. 20, 22, 23. Gal. 1. 10. Gal. 2. 4. See Gal 5. 1. n Isa 8. 20. Ac s 17. 11. John 4. 22. See also Hos 5. 11. with Rev. 13. 12, 16, 17.

III. *o.* Gal. 5. 13. 1 Pet. 2. 16. Luke 1. 74, 75. 2 Pet. 2. 19. John 8. 34.

siastical, resist the ordinance of God *p*. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship or conversation ; or to the power of godliness ; or such erroneous opinions or practices, as either, in their own nature, or in the manner of publishing or maintaining them are destructive to the external peace and order which Christ hath established in the church *q* ; they may lawfully be called to account, and proceeded against by the censures of the church *r*.

LY. *p* 1 Pet. 2. 13, 14 16 Heb 13. 17. Rom 13. 1.
to the 8^h verse. *q* Rom. 1. 32. 1 Cor. 5. 1, 5. 11, 13.
r 2 Thess. 3. 14. Tit. 3. 10.

CHAP. XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all ; is good, and doeth good unto all *a*. 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 representation or any other way not prescribed in the holy scriptures *b*.

I. *a* Rom. 1. 20. *b* Deut. 12. 32. Mat. 15, 9. Mat. 4 9,
60. See also Deut. 15. to the 20th ver. and Exod. 20. 4, 5, 6.

II. Religious worship is to be given to God, the Father, Son and Holy Ghost ; and to him alone *c* : nor to angels, saints or any other creature *d* : and since the fall not without a mediator ; nor in the mediation of any other but of Christ alone *e*.

III. Prayer with thanksgiving, being one special part of religious worship *f*, is by God required of all men *g* ; and, that it may be accepted, it is to be made in the name of the Son *h*, by the help of his Spirit *i*, according to his will *k*, with understanding, reverence, humility, fervency, faith, love and perseverance *l* ; and if vocal, in a known tongue *m*.

IV. Prayer is to be made for things lawful *n*, and for all sorts of men living *o* ; but not for the dead *p*, nor for those of whom it may be known that they have sinned the sin unto death *q*.

V. The reading of the scriptures with godly fear *r* ; the sound preaching *s*, and conscionable hearing of the word, in obedience unto

II *c* John 5. 23. 2. Cor. 13. 14. Mat. 4. 10. Rev. 5. 11, 12, 13. *d* Col 2. 18. Rev. 19. 10. Rom. 1. 25. *e* John 14. 6. 1 Tim 2. 5. Eph. 2. 18.

III. *f* Phil. 4. 6. *g* Psal. 65. 2. *h* John 14. 13. 14. *i* Rom. 8. 26. *k* 1 John 5. 14. *l* Psal. 47. 7. Heb. 12. 28. Gen. 18. 27. Jam. 5. 16. Eph. 6. 18. Jam. 1. 6. 7. Mark 11. 24. Mat. 6. 12. 14, 15. Col. 4. 2. *m* 1 Cor. 14. 14.

IV. *n* 1 John 5. 14. *o* 1 Tim. 2. 1, 2. *p* 2 Sam. 12. 21, 22. 23. Luke 16. 25, 26. Rev. 14. 13. *q* 1 John 5. 16.

V. *r* Acts 15. 21. Rev. 1. 3. *s* 2 Tim. 4. 2.—

God, with understanding, faith and reverence *t* ; singing of psalms with grace in the heart *v* ; as also, the due administration and worthy receiving of the sacraments instituted by Christ ; are all parts of the ordinary religious worship of God *w* : besides religious oaths *x*, and vows *y*, solemn fastings *z*, and thanksgiving upon special occasions *a* ; which are in their several times and seasons, to be used in an holy and religious manner *b*.

VI. 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 *c* : but God is to be worshipped every where *d* in spirit and in truth *e* ; as in private families *f* daily *g*, and in secret each one by himself *h*, so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto *i*.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God ; so, in his word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath particular-

t Jam. 1. 22. Acts 10. 33. Heb. 4. 2. Mat. 13. 19.
v Col. 3. 16 Eph. 5. 12. Jam. 5. 13. *w* Mat. 28. 19.
 Acts 2. 42. 1 Cor. 11. 23, to 29. *x* Deut. 6. 13.
y Eccl. 5. 4. 5 Acts 18. 18. *z* Joel 2. 12. Mat. 9.
 15. 1. Cor. 7. 5. *a* Psal. 107. *b* Heb. 12. 28.

VI. *c* John 4. 21. *d* Mal. 1. 11. 1 Tim. 2. 8.
e John 4. 23, 24. *f* Jer. 10. 25. Job 1. 5. 2 Sam. 6.
 18. 20. *g* Mat. 6. 11. Jos. 24. 15 *h* Mat. 6. 6 Eph. 6.
 48. *i* Isa. 56. 7. Heb. 10. 25. Prov. 8. 34. Acts 2. 42.

ly appointed one day in seven for a Sabbath, to be kept holy unto him *k* : 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 *l*, which in scripture is call'd the Lord's day *m*, and is to be continued to the end of the world, as the christian Sabbath *n*.

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

VII. *k* See the 4th commandment in Exod. 20. 8, 9, 10, 11. Isa. 56. 2, 4, 6 / Gen. 2. 3. 1 Cor. 16. 1, 2 Acts 20. 7. *m* Rev. 1. 10 *n* Exod. 20. 8, 10. Ma. 5. 17, 18.

VIII. *o* Exod. 16. 23, 25, 26, 29, 30 Exod. 31. 15, 16. Isa. 58. 13. Neh. 13. 15, 16, 17, 18, 19, 21, 22. *p* Isa. 58. 13. Mat. 12. 1 to 13.

CHAP. XXII.

OF LAWFUL OATHS AND VOWS.

A Lawful oath is a part of religious worship *a*, wherein upon just occasion, the

I. a Deut. 10. 20.

person swearing, solemnly calleth God to witness what he asserteth or promiseth ; and to judge him according to the truth or falsehood of what he sweareth *b*.

II. 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 *c* : therefore to swear vainful or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred *d*. 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 *e*, so a lawful oath being, imposed by lawful authority, in such matters ought to be taken *f*.

III. Whosoever taketh an oath 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 *g*. 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 *h*. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority *i*.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation *k*. It cannot oblige to sin ; but in any thing not sinful, being taken,

I. *b* Exod. 20. 7. Lev. 19. 12. 2 Cor. 1. 23. 2 Chron. 6. 22. 23

II. *c* Deut. 6. 13. *d* Jer. 5. 7. Jam. 5. 12. Exod. 20. 7. *e* Heb. 6. 16. Isa. 65. 16. *f* 1 Kings 8. 31. Ezra 10. 5.

III. *g* Jer. 4. 2. Exod. 20. 7. *h* Gen. 24. 2, 3, 2. *i* Numb. 5. 19, 21. Neh. 5. 12.

IV. *k* Psal. 24. 4. Jer. 4. 2. let *g*.—

it binds to performance, although to a man's own hurt *l*: nor is it to be violated, although made to hereticks or infidels *m*.

V. A vow 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 *n*.

VI. It is not to be made to any creature, but to God alone *o*: and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received. or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto *p*.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God *q*. In which respects, 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 *r*.

—/ Psal. 15. 4. 1 Sam. 25. 22, 32, 33, 34. *m* Ezek. 17. 16 18 19. Josh. 9. 18, 19. 2 Sam. 21 :

V. *n* Isa. 19. 21. Eccl. 5. 4, 5, 6. Psal 66. 13, 14. Psal. 61. 8.

VI *o* Psal. 76. 11. Jer 44 25. 26. *p* Deut. 23. 21, 23. Psal. 50. 14. Gen 28. 20, 21. 22. 1 Sam. 1. 11 Psal. 132. 2. 3, 4. 5.

VII. *q* Acts 23. 12. Mark 6. 26. Num. 30. 5, 8, 12, 13. *r* 1 Cor. 7. 2, 9, 23.

CHAP. XXIII.

OF THE CIVIL MAGISTRATE.

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 are good, and for the punishment of evil-doers *a*.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto *b* ; in the managing whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth *c*, so, for that end, they may lawfully, now under the new testament, wage war upon just and necessary occasions *d*.

III. Civil magistrates may not assume to themselves the administration of the word and sacraments *e* ; or the power of the keys of the kingdom of heaven *f* : or, in the least, interfere in matters of faith *g*. Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest in such a manner, that all eccle-

I. *a* R. m. 13. 1, 3. 4. 1 Pet. 2. 13, 14.

II. *b* Prov. 8. 15, 16. See let. *a*. *c* Psal. 82. 3, 4. 2 Sam. 23. 3. 1 Pet. 2. 13. *d* Luke 3. 14. Mat. 8. 9, 10. Acts 10. 1, 2. Rom. 13. 4.

III. *e* 1 Chron. 26. 18. *f* Mat. 16. 18, 19. 1 Cor. 4. 1, 2. John 18. 36. Mal. 2. 7. Acts 5. 29.—

siastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger *h*. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief *i*. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance *k*.

IV. It is the duty of the people to pray for magistrates *l*, to honor their persons *m*, to pay them tribute and other dues *n*, to obey their lawful commands, and to be subject to their authority, for conscience sake *o*. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him *p*: from which ecclesiastical persons are not exempted *q*; much less hath the Pope any power

h Isai. 49. 23. *i* Psal. 105. 15. Acts 18. 14, 15. at large. *k* 2 Sam. 23. 3. 1 Tim. 2. 1 and 2, at large. Rom. 13. 4. at large.

l V. 21. 1 Tim. 1. 2. *m* 1 Pet. 2. 17. *n* Rom. 13. 6, 7. *o* Rom 13. 5. Tit. 3. 1. *p* 1. Pet. 2. 13, 14, 16. *q* Rom. 13. 1. Acts 25. 19, 11.

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 hereticks, or upon any other pretence whatsoever *r*.

r 2 Thess. 2. 4 Rev 13. 15 16. 17. 18.

CHAP. XXIV.

OF MARRIAGE AND DIVORCE.

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 *a*.

II. Marriage was ordained for the mutual help of husband and wife *b* ; for the increase of mankind with a legitimate issue, and of the church with an holy seed *c* ; and for preventing of uncleanness *d*.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent *e* ; yet it is the duty of Christians to marry only in the Lord *f*. 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 notoriously wicked in their life, or maintain damnable heresies *g*.

I. *a* 1 Cor. 7. 2. Mark 10. 6. 7.

II. *b* Gen. 2. 18. *c* Mal 2. 15. *d* 1 Cor. 7. 2. *e*

III. *e* 1 Tim. 4. 3 Gen. 24. 57, 58. *f* 1 Cor. 7. 39. *g* Gen. 34. 14. Exod. 34. 16. 2 Cor. 6. 14. 1 Kings 14. 4. Neh. 13. 25, 26, 27.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word *h* ; 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 *i*. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's nearer in blood than of her own *k*.

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion, to the innocent party, to dissolve that contract *l*. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce *m*, and after the divorce to marry another, as if the offending party were dead *n*.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage ; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage *o* : wherein a public and orderly course of proceeding is to be observed ; and the persons concerned in it, not left to their own wills and discretion in their own case *p*.

IV. *h* Lev. 18 ch. 1 Cor. 5. 1 *i* Mark 6. 18 Lev. 18. 24, 5, 26, 27, 28. *k* Lev. 20. 19, 20, 21

V. *Mat* 1 : 18 19 20. *m* *Mat* 5 31, 32. *n* *Mat* 19. 9 *R-m* 7. 2 3

VI. *o* *Mat* 19. 8, 1 Cor. 7. 15. *Mat* 19. 6 *p* *Ezra* 10. 3

 CHAP. XXV.

OF THE CHURCH.

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 *a*.

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion *b*, together with their children *c*; and is the kingdom of the Lord Jesus Christ *d*, the house and family of God *e*.

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto *g*.

IV. This catholic church hath been sometimes more, sometimes less, visible *h*. And particular churches, which are members thereof, are more or less pure, according as the doc-

I. *a* Eph. 1. 10, 22, 23. Col. 1. 18. Eph. 5. 23, 27, 32.

II. *b* 1 Cor. 1. 5. 1 Cor. 12. 12, 13, Psal. 2. 8. Rom. 15. 9, 10, 11, 12. *c* 1 Cor. 7. 14. Gen. 17. 7. Rom. 11. 16. Gal. 3. 7, 9, 14, Rom. 4. *d* Mat. 13. 47. Isa. 9. 7. *e* Eph. 2. 19. *e* Eph. 3. 15. Prov. 29. 18.

III. *g* Eph. 4. 11, 12, 13. Isa. 59. 21. Mat. 28. 19, 20.

IV. *h* Rom. 11. 3, 4. Rev. 12. 6, 14. Acts 9. 31---

trine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them *i*.

V. The purest churches under heaven are subject both to mixtare and error *k* : and some have so degenerated, as to become no churches of Christ, but synagogues of Satan *l*. Nevertheless, there shall be always a church on earth, to worship God according to his will *m*.

VI. There is no other head of the church but the Lord Jesus Christ *n*. Nor can the Pope of *Rome*, in any sense be head thereof ; but is that anti-christ, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God *o*.

— 1 Cor. 5. 6, 7. Rev. 2d and 3d chapters.

V *k* 1 Cor. 13. 12. M *t*. 13. 14, 25, 26, 27, 28, 29, 30, 47. Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22. *m* Mat. 16. 18. Psal 102. 18. Mat. 28. 19, 20.

VI *o* Col. 1. 18 Eph. 1. 22. *o* Mat. 23. 8, 9, 10. 2 Thes 1. 2, 3, 4, 8, 9.

CHAP. XXVI.

OF THE COMMUNION OF SAINTS.

ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory *a* : and, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties,

a *1* *2* John 1. 3 Eph. 3. 16, 17, 18, 19. John 1. 16. Paul. 3. 10. *b* Eph. 4. 15, 16.

public and private, as do conduce to their mutual good, both in the inward and outward man *c*.

II. Saints, by profession, 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 *d*: as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus *e*.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his god-head, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous *f*. Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath, in his goods and possessions *g*.

c 1 Thess. 5. 11, 14. Gal. 7. 10. 1 John 3. 16, 17, 18.

d 1 Heb. 10. 24, 25. Acts 2. 42, 46. Is. 4. 2, 3. 1 Cor. 11. 20. *e* 1 John 3. 17. Acts 11. 29, 30. 2 Cor. 8 and 9 chapters.

f Col. 1. 18, 19. 1. Cor. 8. 6. Psal. 45. 7. 1 Tim. 6. 16. *g* Acts 5. 4.

CHAP. XXVII.

OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace *a*, immediately in-

a Rom. 4. 11. Gen. 17. 7.

is instituted by God *b*, to represent Christ and his benefits; and to confirm our interest in him *c*; as also to put a visible difference between those that belong unto the church, and the rest of the world *d*; and solemnly to engage them to the service of God in Christ, according to his word *e*.

II. 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 the effects of the one, are attributed to the other *f*.

III. 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 *g*, but upon the work of the spirit *h*, and the word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers *i*.

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any, but by a minister of the word, lawfully ordained *k*.

V. The sacraments of the old testament, in regard of the spiritual things thereby signified

b Mat 28. 19. 1 Cor. 11. 23. *c* 1 Cor. 10. 16. 1 Cor. 11. 25. 26. Gal. 3. 27. *d* Exod. 12. 28. 1 Cor. 5. 21. *e* Rom. 6. 3. 4. 1 Cor. 10. 16.

II. *f* Gen. 17. 10. Mat 26. 27, 28. Tit. 3. 5.

III. *g* Rom. 2. 28. 29. 1 Pet. 3. 21. *h* Mat. 3. 11. 1 Cor. 12. 13. *i* Mat 26. 27, 28. Mat. 28. 19, 20.

IV. *k* Mat. 23. 19. 1 Cor. 11. 20, 23. 1 Cor. 4. 1. Heb. 5. 4.

and exhibited, were, for substance, the same as those with the new *l*.

V. 1 1 Cor. 10. 1, 2, 3, 4. 1 Cor. 5 7. 8.

CHAP. XXVIII.

OF BAPTISM.

BAPTISM is a sacrament of the new testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized into the visible church *b*, but also to be unto him a sign and seal of the covenant of grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God, through Jesus Christ, to walk in newness of life *g* : which sacrament, is by Christ's own appointment, to be continued in his church until the end of the world *h*.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto *i*.

III. Dipping of the person into the water is not necessary ; but baptism is rightly administered by pouring, or sprinkling water, upon the person *k*.

I. *a* Mat. 28 19. Mat. 16 16. *b* 1 Cor. 12 13. Gal. 3. 27 28. *c* Rom. 4 11. Cor. 2 11, 12. *d* Gal. 3 17. Rom. 6 5. *e* Tit. 3 5. *f* Acts 2. 38. Mark 1. 4. Acts 22. 16. *g* Rom. 6 3 4. *h* Mat. 28 19, 20.

II. *i* Acts 10 47. Act. 8 36, 38. Mat 28 19

III. *k* Acts 2. 41. Acts 16. 33. Mark 7. 4. Heb. 9. 10, 19, 20. 21.

IV. Not only those that do actually profess faith in, and obedience unto Christ *l*, but also the infants, of one or both believing parents are to be baptized *m*.

V. Although it be a great sin to contemn or neglect this ordinance *n*, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it *o*, or that all that are baptized are, undoubtedly, regenerated *p*.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered *q*; 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.

VII. The sacrament of baptism is but once to be administered, to any person; there being no example for the repetition of Christian baptism.

IV. *l* Mark 16. 15, 16. Acts 8. 37. *m* Gen. 17. 7. 9. Gal. 3. 9, 14. Col. 2. 11, 12. Rom. 4. 11, 12. Acts 2. 38, 39. Acts 16. 15, 33. 1 Cor. 7. 14. Mat. 28. 19. Mark 10. 13, 14, 15, 16. Luke 18. 15

V. *n* Luke 7. 50. Exod. 4. 24, 25, 26. *o* Rom. 4. 11. Acts 10. 2, 4, 22, 51, 45, 47. *p* Acts 8. 13, 23.

VI. *q* John 3. 5, 8.

CHAP. XXIX.

OF THE LORD'S SUPPER.

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 church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing 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, as members of his mystical body *a*.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that once offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same *c*; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect, and of the whole world *d*.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, 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 thems lves,) to give both to the communicants *e*; but to none who are not then present in the congregation *f*.

I. *a* 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16, 17, 21. 1 Cor. 12. 13.

II. *b* Heb. 9. 22, 25, 26, 28. *c* Mat. 26. 26, 27. Luke 22. 19, 20. *d* Heb. 7. 23, 24, 27. Heb. 10. 11, 12, 14. 18.

III. *e* See the institution. Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20. and 1 Cor. 11. 23, to 27. *f* Acts 20. 7. 1 Cor. 11. 20.

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

V. 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 *k*; however in substance and nature, they still remain truly, and only, bread and wine, as they were before *l*.

VI. That 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 *m*.

g, h Because there is not the least appearance of a warrant for any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned—the most important of which are cited above. *i* Mat 15. 9.

V. k Mat. 26. 26, 27, 28. . 1 Cor. 11. 26 27.

VI. m Acts 3. 21. 1 Cor 11. 24. 5 Luke 4. 6 39.

* The Synod also rejects the doctrine of consubstantiation.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament *n*, 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 and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses *o*.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries *p*, or be admitted thereunto *q*.

VII. *n* 1 Cor. 11. 28. 1 Cor. 5. 7. 8. *o* 1 Cor. 10. 3, 4. 16.

VIII. *p* 1 Cor. 11. 27, 29. 2 Cor. 6. 14, 15. 16. 1 Cor. 10. 21. *q* 1 Cor. 5. 6, 7, 13. 2 Thess. 3. 6. 14, 15. Mat. 7. 6.

CHAP. XXX.

OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a govern-

84 THE CONFESSION OF FAITH.

ment in the hand of church officers, distinct from the civil magistrate *a.*

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures ; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require *b.*

III. Church censures are necessary for the reclaiming and gaining of offending brethren ; for deterring of others from like offences ; for purging out of that leaven which might infect the whole lump ; for vindicating the honor of Christ, and the holy profession of the gospel ; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer this covenant. and the seals thereof, to be profaned by notorious and obstinate offenders *c.*

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person *d.*

I. *a* Isa. 9. 6, 7. 1 Tim. 5. 17. 1 Thess. 3. 12. 1 Cor. 12. 28. Psal. 2. 6, 7, 8, 9. John 18. 26.

II. *b* Mat. 16. 19. Mat. 18. 17, 18. John 20. 21, 22, 23. 2 Cor. 2. 6, 7, 8.

III. *c* 1 Cor. 5. 1 Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. Jude 23. 1 Cor. 11. 27.

IV. *d* 1 Thess. 5. 12. 2 Thess. 3. 6, 14. 1 Cor. 5. 4, 5, 13. Mat. 18. 17. Tit. 3. 10.

 CHAP. XXXI.

OF SYNODS AND COUNCILS.

FOR the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils *a* ; and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies *b* ; and to convene together in them, as often as they shall judge it expedient for the good of the church *c*.

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience ; to set down rules and directions for the better ordering of the public worship of God, and government of his church ; to receive complaints in cases of mis-administration, and authoritatively to determine the same : which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word *d*.

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred ; therefore they are not to

I. *a* Acts 15. 2, 4, 6 *b* Acts 15. *c* Acts 15. 22, 23, 25.

II. *d* Acts 16. 4 Acts 15. 15, 19, 24, 27, 28, 29, 30, 31.
Mat 18. 17, 18, 19, 20.

be made the rule of faith or practice, but to be used as an help in both *e*.

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical : and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary ; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate *f*.

III. *e* Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24. Eph. 2. 20.

IV. *f* Luke 12. 13. 14. John 18. 36.

CHAP. XXXII.

Of the State of Man after Death. and of the Resurrection from the Dead.

THE bodies of men, after death, return to dust, and see corruption *a* ; but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b*. 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 *c* : And the souls of the wicked are cast into hell, where they remain in torments, and utter darkness, reserved to the judgment of the great day *d*. Besides these

a Gen. 3. 19. Acts 13. 36. *b* Luke 23. 43. Eccles. 12. 7. *c* 1. 12. 23. Phil. 1. 23. 1 John 3. 2. 2 Cor. 5. 1, 6, 8. *d* Luke 16. 23, 24. Jude ver. 6, 7.

two places for souls separated from their bodies, the scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed *e* : 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 forever *f*

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body *g*.

II. *e* 1 Thess. 4. 17. 1 Cor. 15. 51, 52. *f* Job 19. 26. 27. 1 Cor. 15. 42, 43. 44.

III. *g* Acts 24. 15. John 5. 28, 29. Phil. 3. 21.

CHAP. XXXIII.

OF THE LAST JUDGMENT.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ *a*, to whom all power and judgment is given of the Father *b*. In which day, not only the apostate angels shall be judged *c*; 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 *d*.

II. The end of God's appointing this day is

I Acts 17. 31. *h* Job 5. 22, 27. *c* 1 Cor. 6. 3. Jude, v. 6. 2 Pet. 2. 4. *d* 2 Cor. 5. 10. Eccles. 12. 14. Rom. 2. 16. Rom. 14. 10, 12. Mat. 12. 26, 27.

for the manifestation of the glory of his mercy, in the eternal salvation of the believer *e* ; and of his justice, in the damnation of the reprobate, who are wicked and disobedient *f*. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord *g* : 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 *h*.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity *i* : 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 *k*. Amen.

e Mat. 25. 21 *f* Rom. 9. 5. 6 2 Thess. 1. 7 8 Rom. 9. 22. *g* Mat. 25. 31 32, 33, 34. Acts 3. 19 2 Thess. 1. 7. *h* Mat. 25. 41, 46. 2 Thess. 1. 9 Isa. 66. 24.

III. *i* 2 Pet. 3. 11, 14 2 Cor. 5. 11. 2 Thess. 1. 5. 6 *k*. Luke 21. 27, 28 *l* Mat. 24. 36 42 43, 44. Mark 13. 35, 36, 37. Luke 12. 35, 36. Rev. 22. 20.

THE CATECHISM,

RATIFIED AND ADOPTED

BY THE
SYNOD OF CUMBERLAND.

Question 1. **W**HAT is the chief end of man?
Answer. Man's chief end is, to glorify God, and to enjoy him forever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God which is contained in the scriptures of the old and new testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the scriptures principally teach?*

A. The scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his purpose, whereby, according to the counsel of his own will, he hath fore-ordained ~~to~~ bring to pass what shall be for his own ~~glory~~—sin not being for God's glory; therefore he hath not decreed it.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and overruling all their actions.

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of

the tree of knowledge of good and evil, upon pain of death.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their coveting and eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate, wherinto man fell, consists in Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto we are born?*

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. No; God, out of his mere good pleasure and love, did provide salvation for all mankind, by giving his son to make an atonement for them, that he that believeth should not perish, but have eternal life.

Q. 21. *Who is the redeemer of God's elect or true believer?*

A. The only redeemer of God's elect or true believer, is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures, and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our redeemer?*

A. Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in

revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and making continual intercession for us.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling, and defending us, and in restraining and conquering all his and our enemies.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the application of it to us by his Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ by the effectual working of his power.

Q. 31. What is the work of the Spirit?

A. The work of God's Spirit, is the convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our will, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. What benefits do they partake of in this life that are united to Christ?

A. They that are united to Christ do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. What are the benefits which in this life

do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

Q. The sum of the ten commandments is, 'To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.'

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage.*

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other Gods before me.*

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know, and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. What are we specially taught by these words (*before me*) in the first commandment?

A. These words (*Before me*) in the first com-

mandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain:

for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's name, titles, attributes, ordinances, word and works.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing any thing whereby God maketh himself known.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the

keeping holy to God, such set times as he hath appointed in his word ; expressly one whole day in seven, to be a holy sabbath to himself.

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath ?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

Q. 60. How is the sabbath to be sanctified ?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. What is forbidden in the fourth commandment ?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments and recreations.

Q. 62. What are the reasons annexed to the fourth commandment ?

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments, his challenging a special propriety of the seventh, his own example, and his blessing the sabbath day.

Q. 63. Which is the fifth commandment ?

A. The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honor and duty which belongeth to every one in their several places and relations.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawfull endeavors to preserve our own life, and the life of others.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away our own life, or the life of our

neighbor unjustly, or whatsoever tendeth thereunto.

Q. 70. What is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech and behaviour.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's wealth or outward estate.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neigh-

bor's good name, especially in witness bearing.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbor's good name.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions or affections to any thing that is his.

Q. 82. Is any man able perfectly to keep the moral law?

A. No.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations are more heinous in the sight of God than others.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and

curse, both in this life and that which is to come.

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of sin, turn from it unto God, with full purpose of and endeavor after, new obedience.

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer.

Q. 89. How is the word made effectual to salvation?

A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners,

and of building them up in holiness, and comfort through faith unto salvation.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation ?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer ; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91. How do the sacraments become effectual means of salvation ?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his spirit in them that by faith receive them.

Q. 92. What is a sacrament ?

A. A sacrament is an holy ordinance instituted by Christ ; wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. 93. Which are the sacraments of the new testament ?

A. The sacraments of the new testament are baptism and the Lord's supper.

Q. 94. What is baptism ?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. To whom is baptism to be administered ?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him.

but the infants of such as are members of the visible church, are to be baptized.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, *The Lord's Prayer*.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is, (*Our Father which art in heaven*) teacheth

us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is (*Hallowed be thy name*), we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose of all things to his own glory.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, (*Thy kingdom come.*) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, (*Thy will be done on earth as it is in heaven,*) we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things as the angels do in heaven.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, (*Give us this day our daily bread,*) we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, (*And for-*

give us our debts, as we forgive our debtors,) we pray that God for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, (*And lead us not into temptation, but deliver us from evil,*) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, (*For thine is the kingdom, the power and the glory forever. Amen.*) teacheth us to take our encouragement in prayer, from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS.

EXODUS XX.

GOD spake all these words, saying. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing, that

is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God : In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day and hallowed it.

V. Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE LORD'S PRAYER.**MATTHEW VI.**

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven : Give us this day our daily bread : And forgive us our debts as we forgive our debtors : And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

N

THE
FORM
OF THE
GOVERNMENT AND DISCIPLINE,
OF THE
CUMBERLAND PRESBYTERIAN CHURCH,
IN THE
UNITED STATES OF AMERICA.

INTRODUCTION.

THE Synod of Cumberland, judging it expedient to ascertain and fix the system of union, and the form of government and discipline of the Cumberland Presbyterian Church, in these United States, under their care; have thought proper to lay down, by way of introduction, a few of the general principles by which they have heretofore been governed; and which are the ground work of the following plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections, which usually proceed from an imperfect view of any subject, as well as make the several parts of the system plain,

and the whole plan perspicuous and easily understood.

The Synod are unanimously of opinion ;

I. That " God alone is Lord of the conscience ;
 " and hath left it free from the doctrine and com-
 " mandments of men ; which are in any thing
 " contrary to his word, or beside it in matters
 " of faith or worship : " Therefore, they consi-
 der the rights of private judgment, in all mat-
 ters that respect religion, as universal and un-
 alienable : They do not even wish to see any
 religious constitution aided by the civil power,
 further than may be necessary for protection
 and security, and at the same time equal and
 common to all others.

II. That, in perfect consistency with the a-
 bove principle of common right, every christian
 church, or union, or association of particular
 churches, is entitled to declare the terms of ad-
 mission into *its communion*, and the qualifica-
 tions of its ministers and members, as well as
 the whole system of its internal government
 which Christ hath appointed : That, in the ex-
 ercise of this right, they may, notwithstanding,
 err, in making the terms of communion either
 too lax or too narrow ; yet, even in this case,
 they do not infringe upon the liberty, or the
 rights of others, but only make an improper
 use of their own.

III. That our blessed saviour, for the edifi-
 cation of the visible church, which is his body,
 hath appointed officers, not only to preach the
 gospel, and *administer the sacraments*, but also
 to exercise discipline, for the preservation both
 of truth and duty : and that it is incumbent up-
 on these officers, and upon the whole church, to

whose name they act, to censure, or cast out, the erroneous and scandalous ; observing, in all cases, the rules contained in the word of God.

IV. That truth is in order to goodness ; and the greater touchstone of truth, its tendency to promote holiness ; according to our saviour's rule, " by their fruits ye shall know them " And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded, that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith ; they also believe, that there are truths and forms, with respect to which men of good characters and principles may differ : And in all these, they think it the duty, both of private christians and societies, to exercise mutual forbearance toward each other.

VI. That though the character, qualifications, and authority of church officers, are laid down in the holy scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or in the way of representation, by delegated authority, is only

ministerial and declaratory : *That is to say*, that the holy scriptures are the only rule of faith and manners ; that no ecclesiastical body ought to pretend to make laws, to bind the conscience, in virtue of their own authority ; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger, from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel ; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*, That if the preceding scriptural and rational principles be stedfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any evil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

THE FORM OF GOVERNMENT.

CHAP. I.

Of the Church.

SEC. I. **J**ESUS CHRIST, who is now exalted, far above all principality and power *a*, hath erected, in this world a kingdom, which is his church *b*.

II. The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws *c*.

III. As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and warranted by scripture example, that they should be divided into many particular churches *d*.

IV. A particular church consists of a number of professing christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the holy scriptures *e*; and submitting to a certain form of government *f*.

a Eph. 1. 20, 21. Psal 68, 18. *b* Psal. 2. 6 Dan. 7. 14. Eph. 1. 22, 23. *c* Rev. 5. 9 Acts 2. 39 1 Cor. 1. 2 2 Cor. 9. 13. *d* Gal 1. 21, 22. Rev. 1. 4, 50. Rev. 2. 1 *e* Acts 2. 41, 47. 1 Cor. 7. 14 Mark 10. 14. Mat. 19. 13, 14. Luke 18. 15, 16. *f* Heb. 8. 5. Gal. 6. 16.

CHAP. II.

Of the Officers of the Church.

OUR blessed Lord, at first, collected his church, out of different nations *a*, and formed it into one body *b*, by the mission of men endued with miraculous gifts, which have long since ceased *c*. The ordinary and perpetual officers, in the church are, Bishops or Pastors *d*; the representatives of the people, usually styled Ruling Elders *e*, and Deacons *f*.

a Psal. 2. 8. Rev. 7. 9. *b* 1 Cor. 10. 17. Eph. 4. 16. Col. 1. 18. *c* Mat. 10. 1, 7, 8. *d* 1 Tim. 3. 1, 2, 12. *e* 1 Tim. 5. 17. *f* Phil. 1. 1.

CHAP. III.

Of Bishops or Pastors.

THE pastoral office is the first in the church, both for dignity and usefulness *a*. The person who fills this office, hath, in the scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop *b*. As he feeds them with spiritual food, he is termed pastor *c*. As he serves Christ in his church, he is termed minister *d*. As it is his duty to be grave and prudent, and an example of the flock, and

a Rom. 11. 13. *b* Acts 20. 18. *c* Jer. 3. 15. 1 Pet. 5. 2, 3, 4. *d* 1 Cor. 4. 1. 2 Cor. 3. 6.

to govern well in the house and kingdom of Christ, he is termed presbyter or elder *e*. As he is the messenger of God, he is termed the angel of the church *f*. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador *g*. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God *h*.

e 1 Pet. 5. 1 Tit. 1. 5. 1 Tim. 5. 1, 17, 19. *f* Mal. 2. 7. Rev. 2. 1. Rev. 1. 20. Rev. 3. 1, 7. *g* 2 Cor. 5. 20. Eph. 6. 20. *h* Luke 12. 42. 1 Cor. 4. 1, 2.

CHAP. IV.

Of Ruling Elders.

RULING elders are properly the representatives of the people, chosen by them, for the purpose of exercising government and discipline, in conjunction with pastors or ministers *a*. This office has been understood, by a great part of the protestant reformed churches, to be designated in the holy scriptures, by the title of governments; and of those who rule well; but do not labour in the word and doctrine *b*.

a 1 Tim. 5. 17. Rom. 12. 7, 8. Acts 15. 25. *b* Acts 6. 12.

CHAP. V.

Of Deacons.

THE scriptures clearly point out deacons as distinct officers in the church *a*, whose business it is to take care of the poor, and to distribute among them the collection which may be raised for their use *b*. To them also may be properly committed the management of the temporal affairs in the church *c*.

a Phil. 1. 1. 1 Tim. 3. to ver. 15. *b* Acts 6. 1, 2. *c* Acts 6. 3, 5, 6.

CHAP. VI.

Of Ordinances in a particular Church.

THE ordinances, established by Christ the head, in a particular church, which is regularly constituted with its proper officers *a*, are prayer *b*, singing praises *c*, reading *d*, expounding and preaching the word of God *e*; administering baptism and the Lord's supper *f*; public solemn fasting and thanksgiving *g*, catechising *h*, making collections for the poor, and other pious purposes *i*; exercising discipline *k*; and blessing the people *l*.

a 1 Cor. 14. 26, 33, 40. *b* Acts 6. 4. 1 Tim. 2. 1. *c* Col. 3. 16. Psal. 9. 11. Eph. 5. 19. Col. 4. 16. *d* Acts 15. 12. Luke 14. 16, 17. *e* Tit. 1. 9. Acts 10. 44. Acts 28. 23. Luke 24. 47. 2 Tim. 4. 2. Acts 9. 20. *f* Mat. 28. 19, 20. Mark 16. 15, 16. 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16. *g* Luke 5. 35. Psal. 50. 40. Phil. 4. 6. 1 Tim. 2. 1. *h* Heb. 5. 12. *i* 1 Cor. 16. 1, 2, 3, 4. Gal. 2. 10. *k* Heb. 13. 17. 1 Thes. 5. 12, 13. 1 2 Cor. 13. 14. Eph. 13. 2.

CHAP. VII.

Of Church government and the several kinds of Judicatories.

IT is absolutely necessary that the government of the church, be exercised under some certain and definite form *a* ; and we hold it to be expedient and agreeable to scripture and the practice of the primitive christians, that the church be governed by congregational, presbyterial and synodical assemblies. In full consistency with this belief we embrace, in the spirit of charity, those christians who differ from us, in opinion or in practice on these subjects *b*.

II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties *c* : Their power is wholly moral or spiritual, and that only ministerial and declarative *d*. They possess the right of requiring obedience to the laws of Christ ; and of excluding the disobedient and disorderly, from the privileges of the Church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure : They can call before them any offender against the order and government of the church : They can require members of their own society, to appear and give testimony on the cause ; but the highest punishment to which their authority extends, is

a Ezek. 43. 10, 11, 12. *b* Acts 15. 5, 6. *c* Luke 12. 13, 14. John 18 36. *d* See and consult Acts 15, from the 1st to the 22d verse.

to exclude the contumacious and impenitent, from the congregation of believers *c*.

c Mat. 18. 15, 16, 17, 18, 19, 20. 1 Cor. 5. 4. 5.

CHAP. VIII.

Of the Congregational Assembly, or Judicatory, usually styled The Church Session.

THE church session consists of the minister, or ministers *a*, and elders of a particular congregation. In a vacant congregation the elders alone shall form the session when a minister cannot conveniently attend, and shall be convened when any two elders shall concur in calling them together.

II. The church session is competent to the spiritual government of the congregation *b*: For which purpose, they have power to inquire into the knowledge and christian conduct of the members of that church *c*; to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, or elsewhere, when it may be necessary, to bring the process to issue; and, when they can be procured to attend, to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censure of the church *d*; to concert the best measures for promoting the spiritual interest of the congregation, and to appoint

a 1 Cor. 5. 4. *b* Heb. 13. 17. 1 Thes. 5. 12. 13. 1 Tim. 5. 17. *c* Ezek. 34. 4. *d* 1 Thes. 5. 12, 13. 2 Thes. 3. 6, 14, 15. 1 Cor. 11. 27, to the end.

them in an orderly manner *f* ; of examining and licencing candidates for the gospel ministry *g* ; of ordaining, settling, removing, or judging ministers *h* ; of examining, and approving or censuring the records or the sessions ; of resolving questions of doctrine or discipline, seriously and reasonably proposed *i* ; of condemning erroneous opinions, that injure the purity or peace of the church *k* ; of visiting particular churches, to enquire into their state, and redress the evils that may have arisen within them *l* ; of uniting, or dividing congregations, at the request of the people ; and of ordering whatever pertains to the spiritual concerns of the churches under their care *m*. And it shall be the duty of the presbyteries to report, to the synod, licensures, ordinations, the dismissing or receiving of members, and the removal of members by death.

VI. The presbytery shall meet on their own adjournment : and when any emergency shall require a meeting, sooner than the time to which the judicatory stands adjourned, the moderator shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant congregation having a right to send a representative to the judicatory, in due time previous to the meeting ; which time shall be ascertained and recorded by each presbytery, and shall not

f Acts 18. 24, 27. Acts 19. 1, 2, 3, 4, 5, 6, 7. *g* 1 Tim. 4. 14. Acts 13. 2, 3. *h* Acts 15. 28. 1 Cor. 5. 3. *i* Acts 15. 10. Gal. 2. 4, 5. *k* Acts 15. 22, 23. 4. 1 Acts 20. 17. Acts 6. 2. Acts 15. 30. *m* Eph. 6. 18. Phil. 4. 6.

be less than ten days : and nothing shall be transacted, at such special meeting, besides the particular business for which the judicatory has been thus convened.

VII. At each meeting of the presbytery, a sermon shall be delivered, if convenient ; and every particular session shall be opened and concluded with prayer : The roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present, and also of those ministers who are absent.

CHAP. X.

Of the Synodical Assembly.

THE Synod shall be the highest judicatory of the Cumberland Presbyterian Church ; and shall represent, in one body, all the particular churches of this denomination, until two thirds of the Presbyteries composing said Synod shall concur with the Synod to constitute more Synods, or a General Assembly ; and shall bear the style and title of the Cumberland Synod of the Cumberland Presbyterian church in the United States of America.

II. The Synod shall consist of all the bishops (or ordained ministers) belonging to the several presbyteries under their care, with as many elders from different congregations. That is, it shall be the duty of each minister to bring with him an elder to set in the Synod.

III. Any ten or more of these members, one half of whom shall be ministers, being met, on the day, and at the place appointed, shall be

competent to form a Synod, and to proceed to business.

IV. The Synod shall admit and judge of appeals, regularly brought up from the presbyteries ; give their judgment on all references, or ecclesiastical cases, made to them ; to review the presbytery books ; to redress whatever has been done by presbyteries contrary to order ; to take effectual care that presbyteries observe the constitution of the church ; to make such regulations for the benefit of their whole body, and of the presbyteries and churches under their care, as shall be agreeable to the word of God.

V. The Synod shall constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches.

VI. To the Synod also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline ; of reproofing, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church or presbytery ; of corresponding with other churches, of putting a stop to schismatical contentions and disputations ; and in general of recommending and attempting reformation of manners, and of promoting charity, truth and holiness, through all the churches ; and of erecting new presbyteries when they judge it necessary.

VII. Before any regulations, proposed by the Synod to be established as standing rules, shall be obligatory, on the churches, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of at least a majority of the presbyteries, in writing, approving thereof.

VIII. The Synod shall meet on its own adjournment; have power to compel the attendance of its members, and shall meet at least once in every year; and on the day of meeting, if there be not a quorum to do business, those who have attended may adjourn from day to day until a complete number shall have met.

IX. The Synod shall not infringe the liberties and privileges with which the constitution invests the several presbyteries; but may censure, dissolve or divide any presbytery or presbyteries, for acting contrary to order, or violating the constitution of the church.

CHAP. XI.

Of electing and ordaining ruling Elders and Deacons.

HAVING defined the officers of the church, and the assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation *a*.

III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.

IV. The minister shall propose to him, in

a 1 Cor. 14. 40.

the presence of the congregation, the following questions, viz :

1. Do you believe the scriptures of the Old and New Testament, to be the word of God, the only infallible rule of faith and practice ?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures ?

3. Do you approve of the government and discipline of the Cumberland Presbyterian Church, as exercised in these United States ?

4. Do you accept the office of ruling elder (or deacon, as the case may be,) in this congregation, and promise faithfully to endeavor to perform all the duties thereof, as God may enable you ?

After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of elder (or Deacon, as the case may be ;) and the minister shall give him, and the congregation, an exhortation suited to the occasion.

CHAP. XII.

Of licensing Candidates. or Probationers, to preach the Gospel.

THE holy scriptures require that some trial be previously had of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded. by being committed to weak or unworthy men *a*, and

a Acts 6. 5, 6. 1 Tim., 3, 6. 2 Tim. 2. 2.

that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall licence probationers, to preach the gospel ; that after a competent trial of their talents, and receiving, from the churches, a good report ; they may, in due time, ordain them to the pastoral office *b*.

II. It is proper and requisite, that candidates, applying to the presbytery to be licenced to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office *c*. And their internal call to this important work *d* : and it is recommended that the candidate be required, to produce, before he be licenced, testimonials of his having received, at least, a good English education : because it is highly reproachful to religion, and dangerous to the church, to entrust the holy ministry to weak and ignorant men *e*. And in order to make trial of his talents, to explain and vindicate, and practically to enforce the doctrines, of the gospel. The presbytery shall require of him, a written discourse on some common head of divinity from time to time, at

b 1 Tim 3. 73. Jno 12 *c* Rom 2. 21. in connection with the letter *a*. *d* 1 Cor 9 16. Heb 5. 4. Jer. 20. 9. Jonah 3 2. Luke 9. 60. *e*. 1 Tim. 3. 6. 2 Tim. 2. 2.

successive sessions till they shall have obtained satisfaction, as to his piety and aptness to teach in the churches.

III. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, the presbytery is required to enjoin it upon all candidates to exercise their gifts in public exhortation among the churches and also carefully to examine them on revealed theology before they are licenced.

IV. Before the presbytery proceed to licence the candidate, the moderator shall require of him the following engagements : viz.

1. Do you believe the scriptures of the old and new testament to be the word of God, the only infallible rule of faith and practice ?

2. Do you sincerely receive and adopt the confession of faith, of this church, as containing the system of doctrine taught in the holy scriptures ?

3. Do you promise to study the peace, unity and purity of the church ?

4. Do you promise to submit yourself, in the Lord, to this presbytery, or of any other presbytery of this church in the bounds of which you may be ?

V. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate : to the following purpose : in the name of the Lord Jesus Christ, and by the authority, which he hath given to his church for its edification we do licence you, to preach the gospel, where God in his providence may call you ; and for this purpose, may the blessing of God rest upon

you, and the spirit of Christ fill your heart.
Amen. And record shall be made of the licensure, in the following form : v z. At the
day of the presbytery of

having received testimonials in favor of
of his good moral character ; and
of his being in the communion of the church ;
proceeded to take the usual parts of trial for his
licensure. And he having given satisfaction,
as to his aptness to teach ; as to his experimen-
tal acquaintance with religion, as to his internal
call to the work of the ministry ; and as to his
proficiency in divinity ; the presbytery did, and
do hereby express their approbation of all these
parts of trial. And he having adopted the con-
fession of faith of this church : and satisfacto-
rily answered the questions, appointed to be put
to candidates to be licensed, the presbytery did,
and do hereby licence him. the said
to preach the gospel of Christ ; as a probationer
for the holy ministry : within the bounds of this
presbytery, or wherever else God in his provi-
dence may cast his lot.

VI. When any candidate shall, by the per-
mission of his presbytery remove without its
limits, an extract of this record, accompanied
with a presbyterial recommendation signed by
the clerk, shall be his testimonials, to the pres-
bytery under whose care he shall come.

CHAP. XIII.

Of the Ordination of Bishops or Evangelists:

AS ordination, or setting a part to the whole
work of the ministry by the imposition of

hands, is investing the probationer with as high an ecclesiastical office, as is recognized by this church^b; the presbyteries are required to be careful to ordain none till they are fully satisfied with their qualifications for so important a work.

II. No presbytery shall feel bound to ordain a probationer, because he has long been licenced, nor to ordain him at all if they judge him unqualified for ordination.

III. But when any licentiate or probationer, shall have preached to the satisfaction of the presbytery; and one or more respectable congregations, shall have petitioned for his ordination, then the presbytery may appoint a day for the purpose of ordaining him, on the principles and agreeable to the rules that follow, viz.

IV. Trials for ordination shall consist of a careful examination as to his (the probationer's) acquaintance with experimental religion—his internal call to the ministry—his knowledge of natural and revealed theology—of philosophy—of astronomy—of geography—of English grammar and ecclesiastical history; * also as to his knowledge of the constitution, the rules and principles of the government and discipline of the church; together with such written or extempore discourse, founded on the word of God, as to the presbytery shall seem proper.

V. The presbytery being fully satisfied with

* In addition to these branches of literature which are indispensable, it is earnestly recommended to the presbyteries, to use their best exertions to promote and encourage among their candidates and even licentiates, the acquiring of a competent knowledge of the original languages, especially the Greek scriptures, the utility of which to a godly minister, is hereby unequivocally declared.

his qualifications for the sacred office ; and the day appointed for ordination being come, and the presbytery convened, a member of the presbytery previously appointed to that duty, shall preach a sermon adopted to the occasion. The same or another member appointed to preside in this business, shall afterwards briefly recite from the pulpit in the audience of the people, the proceedings of the presbytery preparatory to this transaction ; he shall point out the nature and importance of the ordinance ; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate, he shall propose to him the following questions, viz.

1. Do you believe the scriptures of the old and new testament to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt, the confession of faith of this church as containing the system of a doctrine taught in the holy scriptures ?

3. Do you approve of the government and discipline of the *Cumberland* presbyterian church?

4. Do you promise subjection to your brethren in the Lord ?

5. Have you been induced by the Holy Ghost as far as you know your own heart to seek the office of the holy ministry from love to God a desire to do his will, to promote his glory in the gospel of his son and the salvation of your fellow men ?

6. Do you promise to be zealous and faithful as God may enable you in maintaining the truths of the gospel, and the purity and peace of the

church : whatever persecution, or opposition may arise unto you on that account ?

7. Do you engage, through grace, to be faithful in the discharge of public and private duties as a christian and minister, endeavoring to be exemplary in your walk and conversation before the flock of God and before the world ?

VIII. The candidate having answered these questions in the affirmative, the moderator, or some other appointed for the purpose, shall require him to kneel down, in the most convenient place, then the presiding bishop shall, by prayer, and with the laying on of the hands of the presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees : and the minister who presides shall first, and afterwards all the members of the presbytery in the order, take him by the right hand, saying, in words to this purpose. “ We give you the right hand of fellowship to take part of this ministry with us.” After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop ; and shall then by prayer, recommend him to the grace of God and his holy keeping ; and finally, after singing a psalm or hymn, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

CHAP. XIV.

Of a Minister settling, and of removing.

NO Minister, either ordained or licensed, shall take the charge of any congregation or congregations, as their stated pastor, without the consent of the presbytery. And when such consent is obtained, either party shall be liable to censure that do not perform their engagements agreeable to their mutual agreement. And when such union does take place between a pastor and a people, it shall not be dissolved, only by mutual consent, or the consent of the presbytery—which consent either party shall always obtain by application, and offering sufficient reasons why it should be.

CHAP. XV.

Of Missions.

EXPERIENCE having taught, that the itinerant plan is the best, to supply vacancies with the word and ordinances, and to plant new churches, it is recommended to the presbyteries, to devise and adopt such measures as will be best calculated to promote that end. Each presbytery ought, if practicable, to keep one or more missionaries constantly employed, exclusive of short missions and other supplies granted to vacant congregations. And the Sy-

and may also, of their own knowledge, send missions to any part to plant churches, or to supply vacancies : *Provided always*, That such missions be made with the consent of the parties appointed.

CHAP. XVI.

Of Moderators.

IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president ; that the business may be conducted with order and despatch.

II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order ; for convening and adjourning the judicatory ; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject for deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to an issue. He shall prevent the members from interrupting each other ; and require them in speaking always to address the chair. He shall prevent a speaker from deviating from the subject ; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes.

If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time : and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote ; and the vote being taken, shall then declare how the question is decided. And he shall likewise be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

III. The pastor of the congregation shall always be the moderator of the church session ; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside : in which case the pastor may, with the concurrence of the session, invite such other minister, as they may see meet, belonging to the same presbytery, to preside in that affair. In this judicatory, therefore, the moderator is continual ; but in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery ; or invited by the session to preside on a particular occasion. In congregations, where there are colleagues, they shall, when present, alternately preside in the session.

IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod shall be chosen at each meeting of these judicatories : and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

CHAP. XVII.

Of Privilege.

IT shall be the privilege of any member of a judicatory to speak, in his proper order, to any question, with leave from the moderator. The moderator shall give leave to the person who first rises ; but if two or more members, are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the church, or to the interest of religion, and to have it put to vote : provided, only, that his motion be seconded by another member. If any member conceive his privilege to be unjustly controlled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote : and the moderator and member must submit to the suffrage of the judicatory.

CHAP. XVIII.

Of Clerks.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully ; and to grant extracts from them, whenever properly required ; and such extracts, under the hand of the clerk, shall be considered as authentic vouchers

of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

CHAP. XIX.

Of vacant Congregations assembling for public Worship.

CONSIDERING the great importance of weekly assembling the people, for the public worship of God ; in order thereby to improve their knowledge : to confirm their habits of worship, and their desire of the public ordinances ; to augment their reverence for the most high God ; and to promote the eharitable affections which unite men most firmly in society : It is recommended that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy scriptures, together with the works of such approved divines, as the presbytery within whose bounds they are, may recommend, and they may be able to procure ; and that the elders or deacons be the persons who shall preside, and select the portions of scripture, and of the other books to be read ; and to see that the whole be conducted in a becoming and orderly manner.

FORMS OF PROCESS

IN THE

JUDICATORIES OF THIS CHURCH.

CHAP. I.

WITH regard to SCANDALS or OFFENCES that may arise in our churches, we agree to observe the following rules of proceeding.

1. Inasmuch as all baptized persons are members of the church, they are under its care; and, when they have arrived at the years of discretion, they are bound to perform all the duties of church members.

2. No accusation shall be admitted as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear, from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances, should be ascertained, if possible; that the accused may have an opportunity to prove an *alibi*; or to extenuate, or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted; unless those means of reconciliation, and of privately reclaiming the offender, have

been used, which are required by Christ. Mat. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the church : because, the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonors religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties. than to give the accused a copy of each charge, with the names of the witnesses to support it ; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days, previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification, to send some members to converse, in a private manner, with the accused person ; and, if he confesses guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second, and third time ; and if he still continue to refuse, he shall be excluded from the com-

munion of the church, for his contumacy ; until he repent.

7. No crime shall be considered as established by a single witness, unless there be strong corroborating circumstances, or inferential proof.

8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator,* and shall be in the following, or like terms : “ I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth ; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead.”

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused ; or at least after he shall have received due citation to attend : and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness, afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory : and the parties shall be allowed copies of the whole proceedings, if they demand them. And, in case of references, or appeals, the judicatory appea-

* In vacant congregations, the presiding Elder of the session on business, shall administer the oath when a minister is not present.

led from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, rebuked, or excluded from church-privileges, as the case shall appear to deserve ; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders, as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion, agreeably to our Lord's direction, Mat. xviii. 17. and the apostolic injunction respecting the incestuous person, 1 Cor. ver. 1—5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted, without the advice and consent of, at least, the presbytery under whose care the particular church is, to which the offender belongs ; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed ; unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges ; unless the church, to which he removes, has other satisfactory means of information.

CHAP. II.

Of Process against a Bishop or Minister.

AS the success of the gospel, in a great measure, depends upon the credit and good report of its ministers, each presbytery ought, with the greatest attention, to watch over all their members ; and be careful to censure them, when necessary, with impartiality ; either for personal crimes, which they may commit in common with other men ; or those that are vocational, arising from the manner in **which** they may discharge their important office.

1. Process, against a gospel minister shall always be entered before the presbytery of which he is a member. And, in case it shall be found that the facts with which he shall be charged happened without the bounds of his own presbytery, they shall send notice to the presbytery within whose bounds they did happen : and desire that presbytery, either (if within convenient distance) to cite the witnesses to appear at the place where the trial began, or, if otherwise, to take the examination themselves : and transmit an authentic record of their testimony. Always giving due notice to the accused person of the time and place of such examination.

2. Nevertheless, in case of a minister being supposed to be guilty of any crime, or crimes, at such a distance from his usual place of residence, as that the offence is not likely to become otherwise known to the presbytery to which he belongs : it shall, in such case, be the duty of the

presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is probable ground of accusation, to send notice, to the presbytery of which he is a member ; who are to proceed against him, and to take the proof by commission, as above directed.

3. Process, against a gospel minister, shall not be entered upon ; unless some person, or persons, undertake to make out the charge ; or when common fame so loudly proclaims the scandal, that the presbytery find it necessary to prosecute and search into the matter, for the honor of religion.

4. As the success of the gospel greatly depends on the unblemished character of its ministers, their soundness in the faith, and holy, and exemplary conversation ; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man ; it is especially so of a minister of the gospel. If, therefore, any man know a minister guilty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public he should apply to some other bishop of the presbytery, for his advice in the matter.

5. When complaint is laid before the presbytery, it must be reduced to writing ; and nothing farther is to be done at the first meeting, unless by consent of parties, than giving the minister a full copy of the charges, with the names of the witnesses annexed thereto ; and citing all parties, and their witnesses, to appear and be heard at the next meeting : which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the presbytery, the charges must be read to him, and his answers

heard. If it appear necessary to proceed further, the presbytery ought to labor to bring him to confession. And if he confess, and the matter be base and flagitious ; such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry ; and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned, that, if he fail to prove the charges, he must himself be censured, as a slanderer of the gospel ministry ; in proportion to the malignity, or rashness, that shall appear in the prosecution.

8. If a minister, accused of atrocious crimes, being three times duly cited, shall refuse to attend the presbytery, he must be immediately suspended. And if, after another citation, he shall be deposed as contumacious.

9. If the minister, when he appears will not confess ; but denies the facts alledged against him ; if, on hearing the witnesses, the charges appear important and well supported, the presbytery must, nevertheless, censure him ; and suspend and depose him, according to the nature of the offence.

10. Heresy and schism may be of such a nature as to infer deposition : but errors ought to be carefully considered ; whether they strike at the vitals of religion, and are industriously spread ; or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

11. A minister, under process for heresy or schism, should be treated with christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. Yet, for some more dangerous errors, suspicion becomes necessary. But the synod should be consulted in such cases.

12. If the presbytery find, on trial, that the matter complained of, amounts to no more than such acts of infirmity as may be amended, and the people satisfied ; so as little or nothing remains to hinder his usefulness ; they shall take all prudent measures to remove the offence.

13. A minister, deposed for scandalous conduct, may not be restored, even on his deepest sorrow for sin ; without some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal.

14. As soon as a minister is deposed, his congregation shall be declared vacant.

THE DIRECTORY

*For the Worship of God in the Cumberland
Presbyterian Church, in the United
States of America.**

CHAP. I.

Of the Sanctification of the LORD'S DAY.

SECT. I. **I**T is the duty of every person to remember the Lord's Day ; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the sabbath, as the holy scriptures require.

SECT. II. The whole day is to be kept holy to the Lord ; and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be an holy resting, all the day, from unnecessary labours ; and an abstaining from those recreations, which may be lawful on other days ; and also, as much as possible, from worldly thoughts and conversation.

SECT. III. Let the provisions, for the support

* The scripture-warrant for what is specified in the various articles of this directory, will be found at large in the Confession of Faith, in the places where the same subjects are treated in a doctrinal form.

of the family of that day, be so ordered, that servants or others be not improperly detained from the public worship of God ; nor hindered from sanctifying the sabbath.

SECT. IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the scriptures, and by holy meditation ; prepare for communion with God in his public ordinances.

SECT. V. Let the people be careful to assemble at the appointed time ; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship : and let none unnecessarily depart, till after the blessing be pronounced.

SECT. VI. Let the time after the solemn services of the congregation in public are over, be spent in reading ; meditation ; repeating of sermons ; catechising ; religious conversation ; prayer for a blessing upon the public ordinances ; the singing of psalms, hymns, or spiritual songs ; visiting the sick ; relieving the poor, and in performing such like duties of piety, charity and mercy.

CHAP. II.

Of the Assembling of the Congregation, and their Behavior during Divine Service.

SECT. I. **W**HEN the time appointed for public worship is come, let the people enter the church, and take their seats, in a decent, grave, and reverent manner.

SECT. II. In time of public worship, let all the people attend with gravity and reverence ; forbearing to read any thing, except what the minister is then reading or citing ; abstaining from all whisperings ; from salutations of persons present or coming in ; and from gazing about, sleeping, smiling, and all other indecent behavior.

CHAP. III.

Of the public Reading of the Holy Scriptures.

SECT. I. **T**HE reading of the holy scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

SECT. II. The holy scriptures, of the old and new testament, shall be publicly read, from the most approved translation, in the vulgar tongue, that all may hear and understand.

SECT. III. How large a portion shall be read at once, is left to the discretion of every minister : he may, when he thinks it expedient, expound any part of what is read ; always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other ; nor the whole rendered too short, or too tedious.

CHAP. IV.

*Of the singing of Psalms, Hymns, and
Spiritual Songs.*

SECT. 1. **I**T is the duty of Christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family.

SECT. II. In singing the praises of God, we are to sing with the spirit, and with the understanding also ; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music ; that we may praise God in a becoming manner with our voices, as well as with our hearts.

SECT. III. The proportion of the time of public worship to be spent in singing, is left to the prudence of every minister : but it is recommended, that more time be allowed for this excellent part of divine service, than has been usual in most of our churches.

CHAP. V.

Of Public Prayer.

SECT. I. **A**FTER singing a psalm, or hymn, it is proper that before sermon there should be a full, and comprehensive prayer. *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation ; in the conduct of

Providence ; and in the clear, and full revelation he hath made of himself in his written word. *Second*, Giving thanks to him for all his mercies of every kind ; general and particular, spiritual and temporal, common and special ; above all for Christ Jesus, his unspeakable gift ; and the hope of eternal life through him. *Third*, Making humble confession of sin, both original and actual ; acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such ; as being a departure from the living God ; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness :—as, sins against God, our neighbor, and ourselves : sins in thought, in word, and in deed ; sins secret and presumptuous ; sins accidental and habitual. Also, the aggravations of sin ; arising from knowledge, or the means of it : from distinguishing mercies ; from valuable privileges ; from breach of vows, &c. *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits ; for the spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty ; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal ; and for all temporal mercies, that may be necessary in our passage through this vale of tears. Always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life. *Fifth*, Pleading from every principle warranted in scripture ; from our

own necessity ; the all-sufficiency of God ; the merit and intercession of our Saviour, and the glory of God in the comfort and happiness of his people. *Sixth*, Intercession for others, including the whole world of mankind ; the kingdom of Christ ; or his church universal ; the church or churches, with which we are more particularly connected ; the interest of human society in general, and in that community, to which we immediately belong ; all that are invested with civil authority ; the ministers of the everlasting gospel ; and the rising generation ; with whatever else, more particular, may seem necessary, or suitable, to the interest of that congregation where divine worship is celebrated.

SECT. II. Prayer after sermon ought generally to have a relation to the subject that has been treated of in the discourse ; and all other public prayers, to the circumstances that gave occasion for them.

SECT. III. It is easy to perceive, that in all the preceding directions there is a very great compass and variety ; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of providence ; the particular state of the congregation in which he officiates ; or the disposition and exercise of his own heart at the time.—But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for public worship ; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare

and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the holy scriptures ; by reading the best writers on the subject ; by meditation ; and by a life of communion with God in secret ; to endeavour to acquire both the spirit and the gift of prayer.—Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it ; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

CHAP. VI.

Of the Preaching of the Word.

SECT. I. **T**HE preaching of the word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it.—Every minister ought to give diligent application to it ; and endeavor to prove himself a workman that needeth not to be ashamed ; rightly dividing the word of truth.

SECT. II. The subject of a sermon should be some verse, or verses of scripture ; and its object, to explain, defend, and apply some part of the system of divine truth : or, to point out the nature, and state the bounds, and obligation of some duty. A text should not be merely a motto : but should fairly contain the doctrine

proposed to be handled. It is proper also that large portions of scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred oracles.

SECT. III. The method of preaching requires much study, meditation and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues, nor to serve God with that which cost them nought.—They ought, however, to keep to the simplicity of the gospel; expressing themselves in language agreeable to scripture, and level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning.—They ought also to adorn, by their lives, the doctrine which they teach; and to be examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

SECT. IV. As one primary design of public ordinances, is to pay social acts of homage to the *most high God*, ministers ought to be careful, not to make their sermons so long as to interfere with, or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.

SECT. V. The sermon being ended, the minister is to pray, and return thanks to almighty God: then let a psalm or hymn be sung; a collection* raised for the poor, or other purposes of the church; and the assembly dismissed with the apostolic benediction.

* The session must judge when it is expedient to make collections.

 CHAP. VII.

Of the Administration of Baptism.

SECT. I. **B**APTISM is not to be unnecessarily delayed ; nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

SECT. II. It is usually to be administered in the church, in the presence of the congregation.

SECT. III. After previous notice is given to the minister, the child to be baptized is to be presented, by one or both the parents ; signifying their desire that the child may be baptized.

SECT. IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use and ends of this ordinance : Showing,

“ That it is instituted by Christ, that it is a
 “ seal of the righteousness of faith ; that the
 “ seed of the faithful have no less a right to this
 “ ordinance, under the gospel, than the seed of
 “ Abraham to circumcision, under the old tes-
 “ tament ; that Christ commanded all nations to
 “ be baptized ; that he blessed little children,
 “ declaring that of such is the kingdom of hea-
 “ ven ; that children are federally holy, and
 “ therefore ought to be baptized ; that we are,
 “ by nature, sinful, guilty and polluted, and have
 “ need of cleansing by the blood of Christ, and by
 “ the sanctifying influences of the Spirit of God.”

The minister is also to exhort the parents to the careful performance of their duty : requiring,

“ That they teach the child to read the word
 “ of God ; that they instruct it in the principles
 “ of our holy religion, as contained in the scrip-
 “ tures of the old and new testament ; an ex-
 “ cellent summary of which we have in the con-
 “ fession of faith of this church, and in the cat-
 “ echism, which are to be recommended to them,
 “ as adopted by this church, for their direction
 “ and assistance in the discharge of this impor-
 “ tant duty ; that they pray with and for it ;
 “ that they set an example of piety and godliness
 “ before it ; and endeavor, by all the means of
 “ God’s appointment, to bring up their child
 “ in the nurture and admonition of the Lord.”

SECT. V. Then the minister is to pray for
 a blessing to attend this ordinance ; after which,
 calling the child by its name, he shall say,

“ I baptize thee, in the name of the Father,
 “ and of the Son, and of the Holy Ghost.”

As he pronounces these words, he is to bap-
 tize the child with water ; by pouring or
 sprinkling it on the face of the child, without
 adding any other ceremony : and the whole
 shall be concluded with prayer.

Although it is proper, that baptism be ad-
 ministered in the presence of the congregation ;
 yet there may be cases, when it will be expe-
 dient to administer this ordinance in private
 houses ; of which the minister is to be the judge.

CHAP. VIII.

Of the Administration of the Lord’s Supper.

SECT. I. **T**HE communion, or supper of
 the Lord, is to be celebrated
 frequently ; but how often, may be determined

by the minister and eldership of each congregation, as they may judge most for edification.

SECT. II. The ignorant and scandalous are not to be admitted to the Lord's supper.

SECT. III. It is proper that public notice should be given to the congregation, at least, the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it ; that all may come in a suitable manner to this holy feast.

SECT. IV. When the sermon is ended, the minister shall shew,

“That this is an ordinance of Christ ; by
 “reading the words of institution, either from
 “one of the evangelists, or from 1 Cor. xi.
 “chapter ; which, as to him may appear expedient, he may explain and apply ; that it is
 “to be observed in remembrance of Christ, to
 “shew forth his death till he come ; that it is of
 “inestimable benefit, to strengthen his people
 “against sin ; to support them under troubles ;
 “to encourage and quicken them in duty ; to
 “inspire them with love and zeal ; to increase
 “their faith, and holy resolution ; and to be-
 “get peace of conscience, and comfortable hopes
 “of eternal life.”

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table, such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God ; such as, being instructed in the gospel doctrine, have a competent knowledge to

discern the Lord's body ; and such as are determined to lead a holy and godly life.

SECT. V. The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in their seats before it) in the presence of the minister : let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying in expressions of this sort,

“ Our Lord Jesus Christ, on the same night
“ in which he was betrayed, havin^g taken bread,
“ and blessed and broken it, gave it to his dis-
“ ciples ; as I, ministering in his name, give this
“ bread unto you ; saying, (here the bread is
“ to be distributed) Take, eat ; this is my body,
“ which is broken for you : this do in remem-
“ brance of me.”

After having given the bread, he shall take the cup, and say,

“ After the same manner our Saviour also
“ took the cup ; and, having given thanks, as
“ hath been done in his name, he gave it to the
“ disciples, saying, (while the minister is re-
“ peating these words let him give the cup)
“ This cup is the new testament in my blood,
“ which is shed for many for the remission of
“ sins : drink ye all of it.”

The minister himself is to communicate, at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind,

T

“ Of the grace of God, in Jesus Christ, held
 “ forth in this sacrament ; and of their obliga-
 “ tion to be the Lord’s ; and may exhort them,
 “ to walk worthy of the vocation wherewith they
 “ are called ; and, as they have professedly re-
 “ ceived Christ Jesus the Lord, that they be
 “ careful so to walk in him ; and to maintain
 “ good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them,

“ Of their duty ; stating their sin and danger,
 “ by living in disobedience to Christ, in neglect-
 “ ing this holy ordinance ; and calling upon
 “ them to be earnest in making preparation for
 “ attending upon it, at the next time of its cele-
 “ bration.”

Then the minister is to pray and give thanks to God,

“ For his rich mercy, and invaluable good-
 “ ness, vouchsafed to them in that sacred com-
 “ munion ; to implore pardon for the defects of
 “ the whole service ; and to pray for the ac-
 “ ceptance of their persons and performances ;
 “ for the gracious assistance of the Holy Spirit,
 “ to enable them, as they have received Christ
 “ Jesus the Lord, so to walk in him ; that they
 “ may hold fast that which they have received,
 “ that no man take their crown ; that their con-
 “ versation may be as becometh the gospel ;
 “ that they may bear about with them, continu-
 “ ally, the dying of the Lord Jesus ; that the
 “ life also of Jesus may be manifested in their
 “ mortal body ; that their light may so shine
 “ before men, that others, seeing their good
 “ works, may glorify their Father, who is in
 “ heaven.”

The collection, for the poor, and to defray the expense of the elements, may be made after this ; or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction—

“ Now the God of peace, that brought again
“ from the dead our Lord Jesus, that great
“ shepherd of the sheep, through the blood of
“ the everlasting covenant, make you perfect in
“ every good work to do his will, working in
“ you that which is well-pleasing in his sight,
“ through Jesus Christ ; to whom be glory for
“ ever and ever. *Amen.*”

SECT. VI. As it has been customary, to observe a fast before the Lord's supper ; to have sermon on Friday, Saturday and Monday ; and to invite two or three ministers, on such occasions ; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations ; we think it not improper, that they, who choose it, may continue in this practice.

CHAP. IX.

Of the Admission of Persons to Seating-Or- dinances.

SECT. I. **C**HILDREN, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection of the church ; and are to be taught to read, and repeat the catechism, and the Lord's prayer.

They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body,* they ought to be informed, it is their duty and their privilege, to come to the Lord's supper.

SECT. II. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing-ordinances ; and of the time when it is proper to admit young Christians to them.

SECT. III. Those who are to be admitted to sealing-ordinances, shall be examined, as to their knowledge, piety, and faith in Jesus Christ.

SECT. IV. When unbaptized persons apply for admission into the church, they shall, after giving satisfaction with respect to their knowledge and piety, or experimental religion, thereupon be baptized.

CHAP. X.

Of the Mode of inflicting Church Censures.

SECT. I. **T**HE power which Christ hath given the rulers of his church, is for edification, and not for destruction. As, in the preaching of the word, the wicked are, doctrinally, separated from the good ; so, by discipline, the church authoritatively makes a

* That is, to be converted or regenerated.

distinction between the holy and the profane. In this she acts the part of a tender mother, correcting her children only for their good ; that every one of them may be presented faultless in the day of the Lord Jesus.

SECT. II. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness ; considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity ; that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the church of the living God ; and that, with the divine blessing, it may lead him to repentance.

SECT. III. When the judicatory has resolved to pass sentence, suspending a member from church-privileges, the moderator shall address him, to the following purpose :

“ Whereas you are guilty [by your own confession, or convicted by sufficient proof, as the case may be], of the sin of [here mention the particular offence] we declare you suspended from the sacraments of the church ; till you give satisfactory evidence of the sincerity of your repentance.”—To this shall be added such advice, admonition, or rebuke, as may be judged necessary ; and the whole shall be concluded by prayer to almighty God, that he would follow this act of discipline with his blessing. We judge it prudent, in general, that such censures be inflicted in the presence of the judicatory only ; but, if any church think it expedient to rebuke the offender publicly,

this solemn suspension from the sacraments, may be in the presence of the congregation.

SECT. IV. After any person hath been thus suspended from the sacraments, it is proper that the minister, and elders, and other Christians should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And it may be requisite likewise, particularly on days preparatory to the dispensing of the Lord's supper, that the prayers of the church be offered up for those unhappy persons who, by their wickedness, have shut themselves out from this holy communion.

SECT. V. When the judicatory shall be satisfied, as to the reality of the repentance of any offender, he shall be admitted to profess his repentance; and be restored to the privileges of the church, Which restoration shall be declared to the penitent in the presence of the session, or of the congregation, and followed with prayer and thanksgiving.

SECT. VI. When any offender has been, with the advice of the presbytery, (as directed in the form of government, &c.) adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

SECT. VII. The design of excommunication is, to operate upon the offender as a mean of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear by the example of his punishment.

The minister shall, at least two Lord's days before the excommunication, give the congregation a short narrative of the several steps which

have been taken with respect to their offending brother; and inform them, that it has been found necessary to cut him off from their communion.

On the day appointed for that purpose, the minister, after sermon is ended, shall in the presence of the congregation, pronounce this sentence in the following or like form :

He shall begin by shewing the authority of the church to cast out unworthy members, from Mat. xviii. 15, 16, 17, 18 ; 1 Cor. v. 1, 2, 3, 4, 5 ; and shall briefly explain the nature, use, and consequences of this censure ; warning the people to avoid all unnecessary intercourse with him who is cast out.

Then he shall say,

“ Whereas A. B. hath been, by sufficient proof,
 “ convicted of [here insert the sin,] and after
 “ much admonition and prayer, obstinately re-
 “ fuseth to hear the church, and hath manifested
 “ no evidence of repentance ; therefore, in the
 “ name, and by the authority of the Lord Jesus
 “ Christ, I pronounce him to be excluded from
 “ the communion of the church.”

After which prayer shall be made that the blessing of God may follow his ordinance for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

SECT. VIII. When one who hath been excommunicated shall be so affected with his state as to be brought to repentance, and to desire to be re-admitted to the privileges of the church ; the session, having obtained sufficient evidence of his sincere penitence, shall, with the advice and concurrence of the presbytery, restore him.

In order to which, the minister shall, on two Lord's days previous thereto, inform the congregation of the measures which have been taken with the excommunicated person, and of the resolution of the session to receive him again to the communion of the church.

On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation,* the following questions :

“ Do you, from a deep sense of your great
 “ wickedness, freely confess your sin, in thus
 “ rebelling against God, and in refusing to
 “ hear his church ; and do you acknowledge
 “ that you have been in justice and mercy cut
 “ off from the communion of the saints ? *Answer,* I do. Do you now voluntarily profess
 “ your sincere repentance and deep contrition,
 “ for your sin and obstinacy ; and do you
 “ humbly ask the forgiveness of God and of
 “ his church ? *Answer,* I do. Do you sincerely
 “ ly promise, through divine grace, to live in
 “ all humbleness of mind and circumspection ;
 “ and to endeavor to adorn the doctrine of God
 “ our Saviour, by having your conversation as
 “ becometh the gospel ? *Answer,* I do.”

Here the minister shall give the penitent a suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him. Then he shall pronounce the sen-

*If it appear most expedient to the session to receive the confession of the excommunicated in the judicatory alone, and then have the transaction published to the congregation, they may do so.

tence of the restoration, in the following words :

“Whereas you, A. B. have been shut out
 “from the communion of the faithful, but have
 “now manifested such repentance as satisfies
 “the church : In the name of the Lord Jesus
 “Christ, and by his authority, I declare you ab-
 “solved from the sentence of excommunication
 “formerly denounced against you ; and I do
 “receive you into the communion of the church,
 “that you may be partaker of all the benefits of
 “the Lord Jesus, to your eternal salvation.”

The whole shall be concluded with prayer,
 and the people dismissed with the usual bles-
 sing.

CHAP. XI.

Of the Solemnization of Marriage.

SECT. I. **M**ARRIAGE is not a sacrament ;
 nor peculiar to the church of
 Christ. It is proper that every commonwealth,
 for the good of society, make laws to regulate
 marriage : which all citizens are bound to o-
 bey.

SECT. II. Christians ought to marry in the
 Lord ; therefore it is fit that their marriage be
 solemnized by a lawful minister : that special
 instruction may be given them, and suitable
 prayers made, when they enter into this rela-
 tion.

SECT. III. Marriage is to be between one
 man and one woman only : and they are not to
 be within the degrees of consanguinity or affin-
 ity prohibited by the word of God.

SECT. IV The parties ought to be of such

years of discretion as to be capable of making their own choice : and if they be under age, or live with their parents, the consent of the parents, or others under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

SECT. V. Parents ought neither to compel their children to marry contrary to their own inclinations, nor deny their consent, without just and important reasons.

SECT. VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time, previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community : And that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

SECT. VII. Marriage must always be performed before a competent number of witnesses ; and at any time except on a day of public humiliation. And we advise that it be not on the Lord's day. And the minister is to give a certificate of the marriage when required.

SECT. VIII. When the parties present themselves for marriage, the minister is to desire if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage-relation, that they will now make it known, or ever after hold their peace. No objections being made,

The minister shall then proceed to give them some instruction, from the scriptures, respecting the institution, and duties of this state shewing—

“That God hath instituted marriage for the
 “comfort and happiness of mankind, in declar-
 “ing a man shall forsake his father and mo-
 “ther, and cleave unto his wife; and that mar-
 “riage is honorable in all; that he hath ap-
 “pointed various duties, which are incumbent
 “upon those who enter into this relation; such
 “as a high esteem and mutual love for one an-
 “other; bearing with each other’s infirmities
 “and weaknesses, to which human nature is
 “subject in its present lapsed state; to encour-
 “age each other under the various ills of life; to
 “comfort one another in sickness; in honesty
 “and industry to provide for each others tempo-
 “ral support; to pray for and encourage one
 “another, in the things which pertain to God,
 “and to their immortal souls; and to live to-
 “gether as the heirs of the grace of life.”

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

“You, take this woman, whom you hold by
 “the hand, to be your lawful and married wife
 “and you promise, and covenant, in the pre-
 “sence of God and these witnesses, that you
 “will be unto her a loving and faithful husband
 “until you shall be separated by death.”

The bridegroom shall express his consent, by saying, “Yes I do.”

Then the minister shall address himself to the woman in these words:

“ You, take this man, whom you held by
 “ the hand, to be your lawful and married hus-
 “ band ; and you promise, and covenant, in
 “ the presence of God, and these witnesses,
 “ that you will be unto him a loving, faithful
 “ and obedient* wife, until you shall be sepa-
 “ rated by death.”

The bride shall express her consent, by say-
 ing, “ Yes, I do.”

Then the minister is to say :

“ I pronounce you husband and wife, accor-
 “ ding to the ordinance of God ; whom there-
 “ fore God hath joined together, let not man
 “ put asunder.”

After this the minister may exhort them in a
 few words, to the mutual discharge of their duty.

Then let him conclude with a prayer suita-
 ble to the occasion.

Let the minister keep a proper register of
 the names of all persons whom he marries, and
 of the time of their marriage, for the perusal of
 all whom it may concern.

CHAP. XII.

Of the Visitation of the Sick.

SECT. I. **W**HEN persons are sick, it is
 their duty, before their strength
 and understanding fail them, to send for their
 minister, and to make known to him, with pru-
 dence, their spiritual state ; or to consult him
 on the concerns of their precious souls : And it

* The obligation to obedience, only extends to commands
 lawful and reasonable.

is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

SECT. II. He shall instruct the sick out of the scriptures, that diseases arise not out of the ground, nor do they come by chance, but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends ; and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor fainting under his rebukes.

SECT. III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

SECT. IV. He shall exhort the sick to examine himself ; to search his heart, and try his former ways, by the word of God ; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

SECT. V. If the sick shall signify any scruple, doubt or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and direction, as the case may seem to require.

SECT. VI. If the sick appear to be a stupid, thoughtless and hardened sinner, he shall endeavor to awaken his mind ; to arouse his conscience ; to convince him of the evil and danger of sin ; of the curse of the law, and the wrath of God due to sinners ; to bring him to an

humble and penitential sense of his iniquities ; and to state before him the fullness of the grace and mercy of God, in and through the glorious Redeemer ; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

SECT. VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities ; or if his spirit be broken with a sense of sin, or through apprehensions of the want of the divine favor ; then it will be proper to administer consolation and encouragement to him, by setting before him the freeness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

SECT. VIII. The minister must endeavor to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ ; and against unreasonable fears of death and desponding discouragements ; against presumption upon his own goodness and merit, upon the one hand, and against despair of the mercy and grace of God in Christ Jesus, on the other.

SECT. IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with and for him.

SECT. X. Lastly, the minister may improve the present occasion to exhort these about the

sick, to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness, death and judgment.

CHAP. XIII.

Of the Burial of the Dead.

SECT. I. **W**HEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

SECT. II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend, conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse: and the minister, if present, may exhort them to consider the frailty of life; and the importance of being prepared for death and eternity.

CHAP. XIV.

Of Fasting, and of the Observation of the Days of Thanksgiving.

SECT. I. **T**HERE is no day under the gospel commanded to be kept holy, except the Lord's day, which is the christian sabbath.

SECT. II. Nevertheless to observe days of fasting and thanksgiving, as the extraordinary

dispensations of divine providence may direct, we judge both scriptural and rational.

SECT. III. Fasts and thanksgivings may be observed by individual Christians ; or families, in private ; by particular congregations ; by a number of congregations contiguous to each other ; by the congregations under the care of a presbytery, or by all the congregations of our church.

SECT. IV. It must be left to the judgment and discretion of every Christian family to determine, when it is proper to observe a private fast or thanksgiving ; and to the church-session to determine for particular congregations ; and to the presbyteries or synod to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the synod. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a christian government, to pay all due respect to the same.

SECT. V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs, that they may properly attend to the duties thereof.

SECT. VI. There shall be public worship upon all such days ; and let the prayers, psalms, portions of scripture to be read, and sermons, be all, in a special manner, adapted to the occasion.

SECT. VII. On fast days, let the minister point out the authority and providences call-

ing to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

SECT. VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged.

CHAP. XV.

The Directory for Secret and Family Worship.

SECT. I. **B**ESIDES the public worship in congregations, it is the indispensable duty of each person alone in secret; and of every family by itself in private, to pray to, and worship God.

SECT. II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the scriptures, holy meditation, and

serious self-examination. The many advantages arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.

SECT. III. Family worship, which ought to be performed by every family, ordinarily, morning and evening, consists in prayer, reading the scriptures, and singing praises.

SECT. IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend ; and that none withdraw themselves unnecessarily from any part of family worship ; and that all refrain from their common business while the scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

SECT. V. Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's day ; admitting strangers into the families, except when necessity or charity requires it ; or any other practices, whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.