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Property

THE CONSTITUTION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES of AMERICA.

THE CONSTITUTION OF THE PRESBYTERIAN CHURCH IN THE *UNITED STATES of AMERICA*

CONTAINING

THE

CONFESSION of FAITH,

THE

CATECHISMS,

THE

GOVERNMENT and DISCIPLINE,

AND THE

DIRECTORY for the WORSHIP of GOD,

Ratified and adopted by the SYNOD of NEW-YORK and PHILADELPHIA, held at PHILADELPHIA May the 16th 1788, and continued by adjournments until the 28th of the same Month.

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CONTENTS.

CONFESSION OF FAITH.

Chap.		Page.
1.	Of the Holy Scripture.	1
2.	Of God and of the Holy Trinity.	5
3.	Of God's Eternal Decree.	6
4.	Creation.	8
5.	Providence.	9
6.	the fall of Man, of Sin, and of the punishment thereof.	11
7.	God's Covenant with Man.	12
8.	Christ the Mediator.	13
9.	Free Will.	16
10.	Effectual Calling.	16
11.	Justification.	18
12.	Adoption.	19
13.	Sanctification.	20
14.	Saving Faith.	20
15.	Repentance unto Life.	21
16.	Good Works.	22
17.	the Perseverance of the Saints.	24
18.	Assurance of Grace and Salvation.	25
19.	the Law of God.	27
20.	Christian Liberty, and Liberty of Conscience.	29
21.	Religious Worship, and the Sabbath-Day.	30
22.	lawful Oaths and Vows.	33
23.	the Civil Magistrate.	34
24.	Marriage and Divorce.	36
25.	the Church.	38
26.	Communion of Saints.	39
27.	the Sacraments.	40
28.	Baptism.	41

29. Of

THE CONSTITUTION OF THE PRESBYTERIAN CHURCH, &c.

THE CONFESSION OF FAITH.

CHAP. I.

Of the Holy ſcripture.

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

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

Of the New Testament.

The Gospels according to
Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.
Paul's Epistles to
the Romans.
Corinthians I.
Corinthians II.
Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
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 Epistle of John.
The Epistle of
Jude.
The Revelation.

All

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

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.

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.

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

VI. The whole council of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless

Nevertheleſs, we acknowledge the inward illumination of the ſpirit of God to be neceſſary for the ſaving underſtanding of ſuch things as are revealed in the word; and 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.

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

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 moſt generally known to the nations,) being immediately inſpired by God, and by his ſingular care and providence kept pure in all ages, are therefore authentical; ſo as in all controverſies of religion the Church is finally to appeal unto them. But becauſe theſe original tongues are not known to all the people of God who have right unto and intereſt in the ſcriptures, and are commanded, in the fear of God, to read and ſearch them, therefore they are to be tranſlated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifull in all, they may worſhip him in an acceptable manner, and, through patience and comfort of the ſcriptures, may have hope.

IX. The

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.

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.

CHAP. II.

Of God, and of the Holy Trinity.

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

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made nor deriving any glory from them, but only manifesting his own glor

glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him, contingent or uncertain. He is most holy in all his counsels, in his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service or obedience, he is pleased to require of them.

III. In unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

CHAP. III.

Of God's Eternal Decree.

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

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;

yet hath he not decreed any thing becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions.

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

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

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

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

VII. The reſt of mankind, God was pleaſed, according to the unſearchable counſel of his own will,

will, whereby he extendeth or with-holdeth mercy as he pleaſeth, for the glory of his ſovereign power over his creatures, to paſs by, and to ordain them to diſhonour and wrath for their ſin, to the praiſe of his glorious juſtice.

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

CHAP. IV.

Of Creation.

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

II. After God had made all other creatures, he created man, male and female, with reaſonable and immortal ſouls, endued with knowledge, righteouſneſs, and true holineſs, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a poſſibility of tranſgreſſing, being left to the liberty of their own will, which was ſubject unto change. Beſides this law written in their hearts, they received

ceived a command not to eat of the tree of knowledge of good and evil; which while they kept they were happy in their communion with God, and had dominion over the creatures.

CHAP V.

Of Providence.

GOD, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel, of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

II. Although, in relation to the foreknowledge, and decree of God, the first cause, all things come to pass immutably and infallibly; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently.

III. God in his ordinary providence maketh use of means, yet is free to work without, above and against them, at his pleasure.

IV. The Almighty Power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and

and not from God; who being moſt holy and righteous, neither is nor can be the author or approver of ſin.

V. The moſt wiſe, righteous, and gracious God doth oftentimes leave for a ſeaſon his own children to manifold temptations, and the corruption of their own hearts, to chaſtiſe them for their former ſins, or to diſcover unto them the hidden ſtrength of corruption and deceitfulneſs of their hearts, that they may be humbled; and to raiſe them to a more cloſe and conſtant dependance 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.

VI. As for thoſe wicked and ungodly men, whom God as a righteous judge, for former ſins, doth blind and harden, from them he not only with-holdeth his grace, whereby they might have been enlightened in their underſtandings, and wrought upon in their hearts; but ſometimes alſo withdraweth the gifts which they had, and expoſeth them to ſuch objects as their corruption makes occaſion of ſin; and withal, gives them over to their own luſts, the temptations of the world, and the power of Satan: whereby it comes to paſs that they harden themſelves, even under thoſe means which God uſeth for the ſoftening of others.

VII. 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.

CHAP. VI.

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. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

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

III. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

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

V. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal and eternal.

CHAP. VII.

CHAP. VI.

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.

II. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience,

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called The Covenant of Grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.

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.

V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious

efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called The Old Testament.

VI. Under the gospel, when Christ the substance 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; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called The New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

CHAP. VIII.

Of Christ the Mediator.

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

II. The Son of God, the second person in the Trinity, being very and eternal God, of one sub-

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

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

IV. This office the Lord Jeſus did moſt willingly undertake; which, that he might diſcharge, he was made under the law, and did perfectly fulfil it; endured moſt grievous torments immediately in his ſoul, and moſt painful ſufferings in his body; was crucified, and died; was buried, and remained under the power of death, yet ſaw no corruption. On the third day he aroſe from the dead, with the ſame body in which he ſuffered; with which alſo he aſcended into heaven, and there ſitteth at the righthand of his Father, making

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ing intercession; and shall return to judge men and angels, at the end of the world.

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; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

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 elect, in all ages successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to day the same, and for ever.

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

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

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.

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; but yet mutably, so that he might fall from it.

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

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

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

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call by

by his word and Spirit, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt; enlightening their minds ſpiritually and ſavingly, to underſtand the things of God, taking away their heart of ſtone, and giving unto them an heart of fleſh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jeſus Chriſt; yet ſo as they come moſt freely, being made willing by his grace.

II. This effectual call is of God's free and ſpecial grace alone, not from any thing at all foreſeen in man, who is altogether paſſive therein, until, being quickened and renewed by the holy Spirit, he is thereby enabled to anſwer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and ſaved by Chriſt through the Spirit, who worketh when, and where, and how he pleaſeth. So alſo are all other elect perſons, who are incapable of being outwardly called by the miniſtry of the word.

IV. Others not elected, although they may be called by the miniſtry of the word, and may have ſome common operations of the Spirit, yet they never truly come to Chriſt, and therefore cannot be ſaved: much leſs can men, not profeſſing the Chriſtian religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of nature, and the law of that religion they do profeſs; and to aſſert and maintain that they may is very pernicious, and to be deteſted.

CHAP.

CHAP. XI.

Of Justification.

THOSE whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for 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, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righeousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

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

IV. God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless they are not justified, until

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the Holy Spirit doth, in due time, actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and 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.

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.

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

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, by his word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

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

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

CHAP. XIV.

Of Saving Faith.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry o the word:

word: by which alſo, and by the adminiſtration of the ſacraments, and prayer, it is increaſed and ſtrengthened.

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

III. This faith is different in degrees, weak or ſtrong; may be often and many ways aſſailed and weakened, but gets the victory; growing up in many to the attainment of a full aſſurance through Chriſt, who is both the author and finither of our faith.

CHAP. XV.

Of Repentance unto Life.

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

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, purposing and endeavouring to walk with him, in all the ways of his commandments.

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

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

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

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

CHAP. XVI.

Of Good Works.

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

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance,

ance, edify their brethern, adorn the profeſſion of the goſpel, ſtop the mouths of the adverſaries, and and glorify God, whoſe workmanſhip they are, created in Chriſt Jeſus thereunto; that, having their fruit unto holineſs, they may have the end, eternal life.

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

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

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; but, when we have done all we can, we have done but our duty, and are unprofitable ſervants; and becauſe, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled and mixed with ſo much weakneſs and imperfection, that they cannot endure the ſeverity of God's judgment.

VI. Yet

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

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

CHAP. XVII.

Of the Perseverance of the Saints.

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

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesu Christ, the abiding of the Spirit and of the seed of God within them; and the nature

of

of the covenant of grace: From all which ariseth also the certainty and infallibility thereof.

III. Nevertheless they may, through the temptations of satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

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 favour of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of

Adoption witneſſing with our Spirits, that we are the Children of God: which Spirit is the Earneſt of our Inheritance, whereby we are ſealed to the Day of Redemption.

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 of it: Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right uſe of ordinary means, attain thereunto. And therefore it is the duty of every one, to give all diligence to make his calling and election ſure; that thereby his heart may be enlarged in peace and joy in the Holy Ghoſt, in love and thankfulneſs to God, and in ſtrength and cheerfulneſs in the duties of obedience, the proper fruits of this aſſurance: So far is it from inclining men to looſeneſs.

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, 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: 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, and by the which, in the mean time, they are ſupported from utter deſpair.

CHAP.

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 threatned death upon the breach of it; and endued him with power and ability to keep it.

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

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: and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.

IV. To them also, as a body politick, 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.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

VI. Although true believers be not under the law as a covenant of works, to be thereby juſtified or condemned; 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; diſcovering alſo the ſinful pollutions of their nature, hearts and lives; ſo as, examining themſelves thereby, they may come to further conviction of, humiliation for, and hatred againſt ſin; together with a clearer ſight of the need they have of Chriſt, and the perfection of his obedience. It is likewiſe of uſe to the regenerate, to reſtrain their corruptions; in that it forbids ſin; and the threatnings 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 threatned in the law. The promiſes of it, in like manner, ſhew them God's approbation of obedience, and what bleſſings they may expect upon the performance thereof, although not as due to them by the law as a covenant of works: ſo as a 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.

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

CHAP.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE liberty which Christ hath purchased for Believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind. All which were common also to believers under the law; 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, and in greater boldness of access to the Throne of Grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

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

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

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.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutally 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 ecclesiastical, resist the ordinance of God. 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 chruch; they may lawfully be called to account, and proceeded against by the censures of the church.

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; and is therefore

therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

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

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

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

V. The reading of the scriptures with godly fear; the sound preaching and conscionable hearing of the word, in obedience unto God, with understanding, faith and reverence; singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths and vows, solemn fastings, and thanksgivings upon

special

ſpecial occaſions, which are, in their ſeveral times and ſeaſons, to be uſed in an holy and religious manner.

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

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 particularly appointed one day in ſeven for a ſabbath, to be kept holy unto him: which, from the beginning of the world to the reſurrection of Chriſt, was the laſt day of the week; and, from the reſurrection of Chriſt, was changed into the firſt day of the week, which in ſcripture is called the Lord's Day, and is to be continued to the end of the world, as the Chriſtian Sabbath.

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

CHAP.

CHAP. XXII.

Of lawful Oaths and Vows.

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

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: therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the old; so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.

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. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt:

hurt: nor is it to be violated, although made to hereticks or infidels.

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.

VI. It is not to be made to any creature, but to God alone: 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 strickly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

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. 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.

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

them with the power of the ſword, for the defence and encouragement of them that are good, and for the puniſhment of evil-doers.

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

III. Civil Magiſtrates may not aſſume to themſelves the adminiſtration of the word and ſacraments; or the power of the keys of the kingdom of Heaven; or, in the leaſt, interfere in matters of faith. 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 eccleſiaſtical perſons whatever ſhall enjoy the full, free, and unqueſtioned liberty of diſcharging, every part of their ſacred functions, without violence or danger. 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. 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 infidility, 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.

IV. It

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

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.

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

III. It is lawful for all ſorts of people to marry who are able with judgment to give their conſent; yet it is the duty of Chriſtians to marry only in the Lord. And, therefore, ſuch as profeſs the true reformed religion ſhould not marry with Infidels, Papiſts, or other idolaters: neither ſhould

ſuch

ſuch as are godly be unequally yoked, by marrying with ſuch as are notoriouſly wicked in their life, or maintain damnable hereſies.

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

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

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: Wherein a publick 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.

CHAP. XXV.

Of the Church.

THE catholick 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.

II. The visible church, which is also catholick 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, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

III. Unto this catholick 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.

IV. This catholick church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and publick worship performed more or less purely in them.

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

VI.

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

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: And, being united to one another in love, they have communion in each others gifts and graces; and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man.

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, 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.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his godhead, or to be equal with Christ in any respect: Either of which to affirm, is impious and blasphemous. 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.

CHAP. XXVII.

Of the Sacraments.

SACRAMENTS are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits; and to confirm our interest in him; as also to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word.

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 effects of the one, are attributed to the other.

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

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. V. The

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

CHAP. XXVIII.

Of Baptism.

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

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.

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

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

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

all

all that are, baptized are undoubtedly, regenerated.

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

VII. The sacrament of baptism is but once to be administered, to any person.

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.

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; 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; 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. III. The

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 themselves,) to give both to the communicants; but to none who are not then present in the congregation.

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

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; albeit, in substance and nature, they still remain truly, and only, bread, and wine, as they were before.

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.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also

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.

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, or be admitted thereunto.

CHAP. XXX.

Of Church Cenſures.

THE Lord Jeſus, as king and head of his church, hath therein appointed a government in the hand of church-officers, diſtinct from the civil magiſtate.

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.

III. Church

III. Church censures are necessary for the reclaiming and gaining of offending brethern; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour 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.

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.

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: 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; and to convene together in them, as often as they shall judge it expedient for the good of the Church,

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 publick worship of God,

and

and governmet of his church; to receive complaints in cases of mal-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.

III. All synods or councils since the apostle's times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.

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.

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; but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God

God in light and glory, waiting for the full redemption of their bodies: And the souls of the wicked are cast into hell, where they remain in torments, and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

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

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

CHAP. XXXIII.

Of the last Judgment.

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

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked

and

and diſobedient. 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: 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.

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: So will he have that day unknown to men, that they may ſhake off all carnal ſecurity, and be always watchful, becauſe they know not at what hour the Lord will come; and may be ever prepared to ſay, come, Lord Jeſus, come quickly, Amen.

FINIS.

THE

LARGER CATECHISM,

RATIFIED and ADOPTED

BY THE

SYNOD *of* NEW-YORK *and* PHILADELPHIA;

Held at *Philadelphia*, *May* the 16th 1788, and continued by Adjournments until the 28th of the ſame.

THE

LARGER CATECHISM.

Question I. *WHAT is the chief and highest end of man?*

Answer. Man's chief and highest end is to glorify God, and fully to enjoy him for ever.

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God declare plainly that there is a God; but his word and spirit, only do, sufficiently and effectually reveal him unto men for their salvation.

Q. 3. *What is the word of God?*

A. The holy scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience.

Q. 4. *How doth it appear that the scriptures are the word of God?*

A. The scriptures manifest themselves to be the word of God, by their majesty, and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: But the spirit of God bearing witness by and with the

ſcriptures in the heart of man, is alone able fully to perſuade it that they are the very word of God.

Q. 5. *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.

What Man ought to believe concerning God.

Q. 6. *What do the ſcriptures make known of God?*

A. The ſcriptures make known what God is, the perſons in the godhead, his decrees, and the execution of his decrees.

Q. 7. *What is God?*

A. God is a ſpirit, in and of himſelf infinite in being, glory, bleſſedneſs, and perfection; all-ſufficient, eternal, unchangeable, incomprehenſible, everywhere preſent, Almighty, knowing all things, moſt wiſe, moſt holy, moſt juſt, moſt merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.

Q. 8. *Are there more Gods than one?*

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

Q. 9. *How many perſons are there in the Godhead?*

A. There be three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one true, eternal God, the ſame in ſubſtance, equal in power and glory; although diſtinguiſhed by their perſonal properties.

Q. 10. *What are the perſonal properties of the three perſons in the Godhead?*

A. It is proper to the father to beget the ſon, and to the ſon to be begotten of the father, and to the

Holy

Holy Ghoſt to proceed from the father and the ſon, from all eternity.

Q. 11. *How doth it appear that the ſon and the Holy Ghoſt are God equal with the father?*

A. The ſcriptures manifeſt that the ſon and the Holy Ghoſt are God equal with the father, aſcribing unto them ſuch names, attributes, works, and worſhip, as are proper to God only.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wiſe, free, and holy acts of the counſel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatſoever comes to paſs in time, eſpecially concerning angels and men.

Q. 13. *What hath God eſpecially decreed concerning angels and men?*

A. God, by an eternal and immutable degree, out of his mere love, for the praiſe of his glorious grace, to be manifeſted in due time, hath elected ſome angels to glory; and in Chriſt hath choſen ſome men to eternal life and the means thereof: And alſo, according to his ſovereign power, and the unſearchable counſel of his own will (whereby he extendeth or withholdeth favour as he pleaſeth) hath paſſed by, and fore-ordained the reſt to diſhonour and wrath, to be for their ſin inflicted, to the praiſe of the glory of his juſtice.

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence; according to his infallible fore-knowledge, and the free and immutable counſel of his own will.

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein

for himſelf, within the ſpace of ſix days, and all very good.

Q. 16. *How did God create angels?*

A. God created all the angels, ſpirits, immortal, holy, excelling in knowledge, mighty in power, to execute his commandments, and to praiſe his name, yet ſubject to change.

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female; formed the body of the man of the duſt of the ground, and the woman of the rib of the man; endued them with living, reaſonable, and immortal ſouls; made them after his own image, in knowledge, righteouſneſs and holineſs, having the law of God written in their hearts, and power to fulfil it, with dominion over the creatures; yet ſubject to fall.

Q. 18. *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; ordering them, and all their actions, to his own glory.

Q. 19. *What is God's providence towards the Angels?*

A. God by his Providence permitted ſome of the angels, wilfully and irrecoverably, to fall into ſin and damnation, limiting and ordering that and all their ſins to his own glory; and eſtabliſhed the reſt in holineſs and happineſs; imploying them all, at his pleaſure, in the adminiſtrations of his power, mercy, and juſtice.

Q. 20. *What was the providence of God toward man in the eſtate in which he was ereated?*

A. The providence of God toward man in the eſtate in which he was created, was, the placing him in Paradiſe, appointing him to dreſs it, giving

him

him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself, instituting the sabbath, entring into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created.

Q. 22. *Did all mankind fall in that first transgression?*

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

Q. 23. *Into what estate did the fall bring mankind?*

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

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.

Q. 25. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adam*'s first sin, the want of that righteousness wherein he was created,

and

and the corruption of his nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually; which is commonly called *original ſin*, and from which do proceed all actual tranſgreſſions.

Q. 26. *How is original ſin conveyed from our firſt parents unto their poſterity?*

A. Original ſin is conveyed from our firſt parents unto their poſterity by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin.

Q. 27. *What miſery did the fall bring upon mankind?*

A. The fall brought upon mankind the loſs of communion with God, his diſpleaſure and curſe; ſo as we are by nature children of wrath, bond ſlaves to Satan, and juſtly liable to all puniſhments in this world and that which is to come.

Q. 28. *What are the puniſhments of ſin in this World?*

A. The puniſhments of ſin in this world, are either inward, as blindneſs of mind, a reprobate ſenſe, ſtrong deluſions, hardneſs of heart, horror of conſcience, and vile affections: Or outward, as the curſe of God upon the creatures for our ſakes; and all other evils that befal us in our bodies, names, eſtates, relations, and employments; together with death itſelf.

Q. 29. *What are the puniſhments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come, are, everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul and body, without intermiſſion, in hell fire for ever.

Q. 30.

Q. 30. *Doth God leave all mankind to periſh in the eſtate of ſin and miſery?*

A. God doth not leave all men to periſh in the eſtate of ſin and miſery, into which they fell by the breach of the firſt covenant, commonly called the covenant of works: But of his mere love and mercy delivereth his elect out of it, and bringeth them into an eſtate of ſalvation by the ſecond covenant, commonly called the covenant of grace.

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Chriſt as the ſecond *Adam*, and in him with all the elect as his ſeed.

Q. 32. *How is the grace of God manifeſted in the ſecond covenant?*

A. The grace of God is manifeſted in the ſecond covenant, in that he freely provideth and offereth to ſinners a mediator, and life and ſalvation by him; and requiring faith as the condition to intereſt them in him, promiſeth and giveth his holy ſpirit to all his elect, to work in them that faith, with all other ſaving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith, and thankfulneſs to God, and as the way which he hath appointed them to ſalvation.

Q. 33. *Was the covenant of grace always adminiſtered after one and the ſame manner?*

A. The covenant of grace was not always adminiſtered after the ſame manner, but the adminiſtrations of it under the old Teſtament were different from thoſe under the new.

Q. 34. *How was the covenant of grace adminiſtered under the old Teſtament?*

A. The covenant of grace was adminiſtered under the old Teſtament, by promiſes, propheſies, ſacrifices,

ſacrifices, circumciſion, the paſſover, and other types and ordinances; which did all foreſignify Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed Meſſiah, by whom they then had full remiſſion of ſin and eternal ſalvation.

Q. 35. *How is the covenant of grace adminiſtered under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame covenant of grace was and ſtill is to be adminiſtered in the preaching of the word, and the adminiſtration of the ſacraments of baptiſm and the Lord's ſupper; in which grace and ſalvation are held forth in more fulneſs, evidence and efficacy to all nations.

Q. 36. *Who is the mediator of the covenant of grace?*

A. The only mediator of the covenant of grace is the Lord Jeſus Chriſt, who being the eternal Son of God, of one ſubſtance and equal with the father, in the fulneſs of time became man, and ſo was and continues to be God and man in two entire diſtinct natures, and one perſon for ever.

Q. 37. *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*, of her ſubſtance, and born of her, yet without ſin.

Q. 38. *Why was it requiſite that the mediator ſhould be God?*

A. It was requiſite that the mediator ſhould be God, that he might ſuſtain and keep the human nature from ſinking under the infinite wrath of God, and the power of death; give worth and efficacy to his ſufferings, obedience, and interceſ-

ſion;

ſion; and to ſatisfy God's juſtice, procure his favour, purchaſe a peculiar people, give his ſpirit to them, conquer all their enemies, and bring them to everlaſting ſalvation.

Q. 39. *Why was it requiſite that the Mediator ſhould be man?*

A. It was requiſite that the mediator ſhould be man, that he might advance our nature, perform obedience to the law, ſuffer and make interceſſion for us in our nature, have a fellow-feeling of our infirmities; that we might receive the adoption of ſons, and have comfort and acceſs with boldneſs unto the throne of grace.

Q. 40. *Why was it requiſite that the mediator ſhould be God and man in one perſon?*

A. It was requiſite that the mediator, who was to reconcile God and man, ſhould himſelf be both God and man, and this in one perſon; that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole perſon.

Q. 41. *Why was our mediator called* Jeſus?

A. Our mediator was called *Jeſus*, becauſe he ſaveth his people from their ſins.

Q. 42. *Why was our mediator called* Chriſt?

A. Our mediator was called *Chriſt*, becauſe he was anointed with the Holy Ghoſt above meaſure; and ſo ſet apart, and fully furniſhed with all authority and ability, to execute the offices of prophet, prieſt, and king of his church, in the eſtate both of his humiliation and exaltation.

Q. 43. *How doth Chriſt execute the office of a Prophet?*

A. Chriſt executeth the office of a prophet, in his revealing to the church in all ages, by his ſpirit and word, in divers ways of adminiſtration, the whole

whole will of God, in all things concerning their edification and ſalvation.

Q. 44. *How doth Chriſt execute the office of a Prieſt?*

A. Chriſt executeth the office of a prieſt, in his once offering himſelf a ſacrifice without ſpot to God, to be a reconciliation for the ſins of his people; and in making continual interceſſion for them.

Q. 45. *How doth Chriſt execute the office of a King?*

A. Chriſt executeth the office of a king, in calling out of the world a people to himſelf; and giving them officers, laws, and cenſures, by which he viſibly governs them; in beſtowing ſaving grace upon his elect, rewarding their obedience, and correcting them for their ſins, preſerving and ſupporting them under all their temptations and ſufferings, reſtraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and alſo in taking vengeance on the reſt, who know not God, and obey not the goſpel.

Q. 46. *What was the eſtate of Chriſt's humiliation?*

A. The eſtate of Chriſt's humiliation was that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant, in his conception and birth, life, death, and after his death until his reſurrection.

Q. 47. *How did Chriſt humble himſelf in his conception and birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being from all eternity the Son of God in the boſom of the father, he was pleaſed in the fulneſs of time to become the ſon of man, made of a woman of low eſtate, and to be born of her, with divers circumſtances of more than ordinary abaſement.

Q. 48.

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities, in his flesh, whether common to the nature of man or particularly accompanying that his low condition.

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*, forsaken by his disciples, scorned and rejected by the world, condemned by *Pilate*, and tormented by his persecutors; having also conflicted with the terrors of death and the powers of darkness, felt and born the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the Cross.

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, *He descended into Hell.*

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held) and having

the very ſame body in which he ſuffered, with the eſſential properties thereof (but without mortality and other common infirmities belonging to this life) really united to his Soul, he roſe again from the dead the third day by his own power; whereby he declared himſelf to be the ſon of God, to have ſatisfied Divine Juſtice, to have vanquiſhed death, and him that had the power of it, and to be Lord of quick and dead. All which he did as a public perſon, the head of his Church, for their juſtification, quickening in grace, ſupport againſt enemies, and to aſſure them of their reſurrection from the dead at the laſt day.

Q. 53. *How was Chriſt exalted in his aſcenſion?*

A. Chriſt was exalted in his aſcenſion, in that having after his reſurrection often appeared unto and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the kingdom of God, and giving them commiſſion to preach the Goſpel to all nations; forty days after his reſurrection, he in our nature, and as our head, triumphing over enemies, viſibly went up into the higheſt heavens, there to receive gifts for men, to raiſe up our affections thither, and to prepare a place for us, where himſelf is and ſhall continue 'till his ſecond coming at the end of the world.

Q. 54. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt is exalted in his ſitting at the right hand of God, in that as God-Man he is advanced to the higheſt favour with God the Father, with all fulneſs of joy, glory, and power over all things in heaven and earth; and doth gather and defend his church, and ſubdue their enemies; furniſheth his miniſters and people with gifts and graces, and maketh interceſſion for them.

Q. 55

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in Heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; answering all accusations against them; and procuring for them quiet of conscience notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory and of his Father's, with all his holy Angels, with a shout, with the voice of the Archangel, and with the trumpet of God, to judge the world in righteousness.

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption, with all other benefits of the covenant of grace.

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. 59. *Who are made partakers of redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it; who are in time by the Holy Ghost

Ghoſt enabled to believe in Chriſt, according to the Goſpel.

Q. 60. *Can they who have never heard the Goſpel, and ſo know not Jeſus Chriſt, nor believe in him, be ſaved by their living according to the light of Nature?*

A. They who having never heard the Goſpel, know not Jeſus Chriſt, and believe not in him, cannot be ſaved, be they never ſo diligent to frame their lives according to the light of Nature, or the laws of that religion which they profeſs; neither is there ſalvation in any other, but in Chriſt alone, who is the Saviour only of his body the Church.

Q. 61. *Are all they ſaved who hear the Goſpel, and live in the church?*

A. All that hear the Goſpel, and live in the viſible church, are not ſaved; but only they who are true members of the church inviſible.

Q. 62. *What is the viſible church?*

A. The viſible church is a ſociety made up of all ſuch as in all ages and places of the world do profeſs the true religion, and of their children.

Q. 63. *What are the ſpecial privileges of the viſible church?*

A. The viſible church hath the privilege of being under God's ſpecial care and government; of being protected and preſerved in all ages, notwithſtanding the oppoſition of all enemies; and of enjoying the communion of Saints, the ordinary means of ſalvation, and offers of grace by Chriſt to all members of it in the miniſtry of the Goſpel, teſtifying that whoſoever believes in him ſhall be ſaved, and excluding none that will come unto him.

Q. 64. *What is the inviſible church?*

A. The

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church, by Christ, enjoy union and communion with him in grace and glory.

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty power and grace, whereby (out of his free and especial love to his elect, and from nothing in them moving him thereunto) he doth in his accepted time invite and draw them to Jesus Christ, by his word and spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called; although others may be and often are outwardly called by the ministry of the word, and have some common operations of the spirit; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Q. 69. *What is the communion in grace, which the members of the Invisible church have with Christ?*

A. The communion in grace, which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else in this life manifests their union with him.

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.

Q. 71. *How is justification an act of God's free grace?*

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified: Yet in as much as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace, wrought in the heart of a sinner by the spirit and word of God, whereby he, being convinced of his sin and misery, and of the disability in himself, and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ

and

and his righteouſneſs therein held forth, for pardon of ſin, and for the accepting and accounting of his perſon righteous in the ſight of God for ſalvation.

Q. 73. *How doth faith juſtify a ſinner in the ſight of God?*

A. Faith Juſtifies a ſinner in the ſight of God, not becauſe of thoſe other graces which do always accompany it, or of, good works that are the fruits of it; nor as if the grace of faith, or any act thereof, were imputed to him for his juſtification; but only as it is an inſtrument, by which he receiveth and applieth Chriſt and his righteouſneſs.

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God, in and for his only Son Jeſus Chriſt, whereby all thoſe that are juſtified are received into the number of his children, have his name put upon them, the ſpirit of his ſon given to them, are under his fatherly care and diſpenſations, admitted to all the liberties and privileges of the ſons of God, made heirs of all the promiſes, and fellow-heirs with Chriſt in Glory.

Q. 75. *What is ſanctification?*

A. Sanctification is a work of God's grace, whereby they whom God hath before the foundation of the world, choſen to be holy, are in time, through the powerful operation of his ſpirit, applying the death and reſurrection of Chriſt unto them, renewed in their whole man after the image of God; having the ſeeds of repentance unto life, and all other ſaving Graces, put into their hearts, and thoſe graces ſo ſtirred up, encreaſed and ſtrengthened, as that they more and more die unto ſin, and riſe unto newneſs of life.

Q. 76. *What is repentance unto life?*

A. Re.

A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the spirit and word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns form them all to God, purposing and endeavouring constantly to walk with him in all the ways of new obedience.

Q. 77. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification, his spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned, in the other, it is subdued; the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?*

A. True

A. True believers, by reaſon of the unchangeable love of God, and his decree and covenant to give them perſeverance, their inſeparable union with Chriſt, his continual interceſſion for them, and the ſpirit and ſeed of God abiding in them, can neither totally nor finally fall away from the ſtate of grace, but are kept by the power of God through faith unto ſalvation.

Q. 80. *Can true believers be infallibly aſſured that they are in the eſtate of grace, and that they ſhall perſevere therein unto ſalvation?*

A. Such as truly believe in Chriſt, and endeavour to walk in all good conſcience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promiſes, and by the ſpirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made, and bearing witneſs with their ſpirits, that they are the children of God, be infallibly aſſured that they are in the eſtate of grace, and ſhall perſevere therein unto ſalvation.

Q. 81. *Are all true believers at all times aſſured of their preſent being in the eſtate of grace, and that they ſhall be ſaved?*

A. Aſſurance of grace and ſalvation not being of the eſſence of faith, true believers may wait long before they obtain it; and after the enjoyment thereof, may have it weakened and intermitted, through manifold diſtempers, ſins, temptations and deſertions: yet are they never left without ſuch a preſence and ſupport of the ſpirit of God, as keeps them from ſinking into utter deſpair.

Q. 82. *What is the communion in Glory, which the members of the inviſible church have with Chriſt?*

A. The communion in glory, which the members of the inviſible church have with Chriſt, is in

this

this life, immediately after death, and at last perfected at the resurrection and day of judgment.

Q. 83. *What is the communion in glory with Christ, which the members of the invisible church enjoy in this life?*

A. The members of the invisible church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of; and as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost; and hope of glory; As on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments, which they shall endure after death.

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned.

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of farther communion with Christ in glory, which they then enter upon.

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately

mediately after death, is in that their ſouls are then made perfect in holineſs, and received into the higheſt heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which even in death continue united to Chriſt, and reſt in their graves as in their beds, till at the laſt day they be again united to their ſouls. Whereas the ſouls of the wicked are at their death caſt into hell, where they remain in torments and utter darkneſs; and their bodies kept in their graves, as in their priſons, until the reſurrection and judgment of the great day.

Q. 87. *What are we to believe concerning the reſurrection?*

A. We are to believe, that at the laſt day there ſhall be a general reſurrection of the dead, both of the juſt and unjuſt: When they that are then found alive ſhall in a moment be changed; and the ſelf ſame bodies of the dead which were laid in the grave, being then again united to their ſouls for ever, ſhall be raiſed up by the power of Chriſt. The bodies of the juſt, by the ſpirit of Chriſt, and by virtue of his reſurrection as their head, ſhall be raiſed in power, ſpiritual, incorruptible, and made like to his glorious body: And the bodies of the wicked ſhall be raiſed up in dishonour by him as an offended judge.

Q. 88. *What ſhall immediately follow after the reſurrection?*

A. Immediatey after the reſurrection ſhall follow the general and final judgment of Angels and men: The day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. 89. *What ſhall be done to the wicked at the day of judgment?*

A. At

A. At the day of judgment, the wicked ſhall be ſet on Chriſt's left hand, and upon clear evidence, and full conviction of their own conſciences, ſhall have the fearful but juſt ſentence of condemnation pronounced againſt them; and thereupon ſhall be caſt out from the favourable preſence of God, and the glorious fellowſhip with Chriſt, his Saints, and all his holy Angels, into Hell, to be puniſhed with unſpeakable torments both of body and ſoul, with the devil and his Angels for ever.

Q. 90. *What ſhall be done to the righteous at the day of Judgment?*

A. At the day of judgment, the righteous, being caught up to Chriſt in the clouds, ſhall be ſet on his right hand, and there openly acknowledged and acquitted, ſhall join with him in the judging of reprobate Angels and Men: and ſhall be received into heaven, where they ſhall be fully and for ever freed from all ſin and miſery; filled with inconceivable joys; made perfectly holy and happy both in body and ſoul, in the company of innumerable Saints and Angels, but eſpecially in the immediate viſion and fruition of God the father, of our Lord Jeſus Chriſt, and of the holy Spirit to all eternity. And this is the perfect and full communion, which the members of the inviſible Church, ſhall enjoy with Chriſt in glory, at the reſurrection and day of judgment.

Having

Having ſeen what the Scriptures principally teach us to believe concerning God, it follows to conſider what they require as the duty of Man.

Q. 91. *What is the duty which God requireth of Man?*

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

Q. 92 *What did God at firſt reveal unto Man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the eſtate of innocence, and to all mankind in him, beſide a ſpecial command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole man, ſoul and body, and in performance of all thoſe duties of holineſs and righteouſneſs which he oweth to God and Man: Promiſing life upon the fulfilling, and threatening death upon the breach of it.

Q. 94. *Is there any uſe of the moral law to Man ſince the fall?*

A. Although no Man ſince the fall, can attain to righteouſneſs and life by the moral law; yet there is great uſe thereof, as well common to all Men, as peculiar either to the unregenerate, or the regenerate.

Q. 95. *Of what uſe is the moral law to all Men?*

A. The moral law is of uſe to all Men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their diſability to keep it, and of the ſinful pollution of their nature, hearts and lives; to humble them in the ſenſe of their ſin and miſery, and thereby help them to a clearer ſight of the need they have of Chriſt, and of the perfection of his obedience.

Q. 96. *What particular uſe is there of the moral law to unregenerate Men?*

A. The moral law is of uſe to unregenerate Men, to awaken their conſciences to flee from the wrath to come, and to drive them to Chriſt; Or, upon their continuence in the eſtate and way of ſin, to leave them inexcuſable, and under the curſe thereof.

Q. 97. *What ſpecial uſe is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Chriſt, be delivered from the moral law as a covenant of works, ſo as thereby they are neither juſtified nor condemned: Yet, beſide the general uſes thereof common to them with all Men, it is of ſpecial uſe, to ſhew them how much they are bound to Chriſt for his fulfilling it, and induring the curſe thereof in their ſtead and for their good; and thereby to provoke them to more thankfulneſs, and to expreſs the ſame in their greater care to conform themſelves thereunto as the rule of their obedience.

Q. 98. *Where is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments, which were delivered by the voice of God upon mount *Sinai*, and written by him

him in two tables of ſtone; and are recorded in the twentieth chapter of *Exodus*. The four firſt commandments containing our duty to God, and the other ſix our duty to Man.

Q. 99. *What rules are to be obſerved for the right underſtanding of the ten commandments?*

A. For the right underſtanding of the ten commandments, theſe rules are to be obſerved;

1. That the law is perfect, and bindeth every one to full conformity in the whole Man unto the righteouſneſs thereof, and unto entire obedience for ever; ſo as to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin.

2. That it is ſpiritual, and ſo reacheth the underſtanding, will, affections, and all other powers of the ſoul; as well as words, works, and geſtures.

3. That one and the ſame thing, in diverſe reſpects, is required or forbidden in ſeveral commandments.

4. That as, where a duty is commanded, the contrary ſin is forbidden; and, where a ſin is forbidden, the contrary duty is commanded: So, where a promiſe is annexed, the contrary threatning is included; and, where a threatening is annexed, the contrary promiſe is included.

5. That what God forbids, is at no time to be done; what he commands, is always our duty; and yet every particular duty is not to be done at all times.

6. That, under one ſin or duty, all of the ſame kind, are forbidden or commanded; together with all the cauſes, means, occaſions and appearances thereof, and provocations thereunto.

7. That what is forbidden or commanded to ourſelves, we are bound, according to our places,

to endeavour that it may be avoided or performed by others, according to the duty of their places.

8. That in what is commanded to others, we are bound according to our places and callings to be helpful to them; and to take heed of partaking with others in what is forbidden them.

Q. 100. *What ſpecial things are we to conſider in the ten commandments?*

A. We are to conſider in the ten commandments, the preface, the ſubſtance of the commandments themſelves, and ſeveral reaſons annexed to ſome of them the more to inforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in theſe words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the houſe of bondage.* Wherein God manifeſteth his ſovereignty, as being Jehovah, the eternal, immutable, and almighty God; having his being in and of himſelf, and giving being to all his words, and works: And that he is a God in covenant, as with *Iſrael* of old, ſo with all his people; who as he brought them out of their bondage in Egypt, ſo he delivereth us from our ſpiritual thraldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Q. 102. *What is the ſum of the four commandments, which contain our duty to God?*

A. The ſum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our ſoul, and with all our ſtrength, and with all our mind.

Q. 103. *Which is the firſt commandment?*

A. The

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

104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honouring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him; giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in any thing he is offended; and walking humbly with him.

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God; idolatry, in having or worshipping more Gods than one, or any with, or instead of the true God; the not having and vouching him for God, and our God; the omission or neglect of any thing due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair; incorrigibleness, and insensibleness under judgments, Hardness of heart, pride, presumption, car-

nal ſecurity, tempting of God: uſing unlawful means, and truſting in unlawful means; carnal delights and joys; corrupt, blind, and indiſcreet zeal; lukewarmneſs, and deadneſs in the things of God, eſtranging ourſelves, and apoſtatizing from God; praying, or giving any religious worſhip, to Saints, Angels, or any other creatures; all compacts and conſulting with the Devil, and hearkening to his ſuggeſtions; making Men the Lords of our faith and conſcience; ſlighting and deſpiſing God, and his commands; reſiſting and grieving of his ſpirit, diſcontent and impatience at his diſpenſations, charging him fooliſhly for the evils he inflicts on us; and aſcribing the praiſe of any good we either are, have, or can do, to fortune, idols, ourſelves, or any other creature.

Q. 106. *What are we eſpecialy taught by theſe words* (before me) *in the firſt commandment?*

A. Theſe words *(before me)* or before my face, in the firſt commandment, teach us, that God, who ſeeth all things, taketh ſpecial notice of, and is much diſpleaſed with, the ſin of having any other God: That ſo it may be an argument to diſſuade from it, and to aggravate it as a moſt impudent provocation; as alſo to perſuade us to do as in his ſight, whatever we do in his ſervice.

Q. 107. *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 father upon the children unto the third and fourth generation of them that hate me:*

And

And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

Q. 108. *What are the duties required in the ſecond commandment?*

A. The duties required in the ſecond commandment are, the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances as God hath inſtituted in his word; particularly prayer and thankſgiving in the name of Chriſt; the reading, preaching and hearing of the word; the adminiſtration and receiving of the ſacraments; church-government and dicipline; the miniſtry and maintainance thereof; religious faſting; ſwearing by the name of God, and vowing unto him: As alſo the diſapproving, deteſting, oppoſing all falſe worſhip; and according to each one's place and calling, removing it, and all monuments of idolatry.

Q. 109. *What are the ſins forbidden in the ſecond commandment?*

A. The ſins forbidden in the ſecond commandment are, all deviſing, counſelling, commanding, uſing, and any wiſe approving any religious worſhip not inſtituted by God himſelf; the making any repreſentation of God, of all or of any of the three perſons, either inwardly in our mind, or outwardly in any kind of image or likeneſs of any creature whatſoever: all worſhip of it, or God in it or by it; the making of any repreſentation of feigned deities, and all worſhip of them, or ſervice belonging to them; all ſuperſtitious devices, corrupting the worſhip of God, adding to it, or taking from it, whether invented and taken up of ourſelves, or received by tradition from others, though under the title of antiquity, cuſtom, devotion, good intent, or any other

pretence

pretence whatſoever; ſimony, ſacrilege; all neglect, contempt, hindring, and oppoſing the worſhip and ordinances which God hath appointed.

Q. 110. *What are the reaſons annexed to the ſecond commandment, the more to enforce it?*

A. The reaſons annexed to the ſecond commandment, the more to enforce it, contained in theſe words, *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;* are, beſide God's ſovereignty over us, and propriety in us, his fervent zeal for his own worſhip, and his revengeful indignation againſt all falſe worſhip, as being a ſpiritual whoredom; accounting the breakers of this commandment ſuch as hate him, and threatning to puniſh them unto divers generations: and eſteeming the obſervers of it ſuch as love him and keep his commandments, and promiſing mercy to them unto many generations.

Q. 111. *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. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes, ordinances, the word, ſacraments, prayer, oaths, vows, lots, his works, and whatſoever elſe there is whereby he makes himſelf known, be holily and reverently uſed in thought, meditation, word and writing; by an holy profeſſion, and anſwerable converſation, to

the

the glory of God, and the good of ourſelves, and others.

Q. 113. *What are the ſins forbidden in the third commandment?*

A. The ſins forbidden in the third commandment are, the not uſing of God's name as is required; and the abuſe of it in an ignorant, vain, irreverent, profane, ſuperſtitious, or wicked mentioning or otherwiſe uſing his titles, attributes, ordinances, or works, by blaſphemy, perjury; all ſinful curſings, oaths, vows, and lots; violating of our oaths and vows, if lawful; and fulfilling them, if of things unlawful; murmuring and quarrelling at, curious prying into, and miſapplying of God's decrees and providences; miſinterpreting, miſapplying, or any way perverting the word, or any part of it, to profane jeſt, curious and unprofitable queſtions, vain janglings, or the maintaining of falſe doctrines; abuſing it, the creatures, or any thing contained under the name of God, to charms, or ſinful luſts and practices; the maligning, ſcorning, reviling, or any wiſe oppoſing of God's truth, grace, and ways; making profeſſion of religion in hypocriſy, or for ſiniſter ends; being aſhamed of it, or a ſhame to it, by uncomfortable, unwiſe, unfruitful and offenſive walking, or backſliding from it.

Q. 114. *What reaſons are annexed to the third commandment?*

A. The reaſons annexed to the third commandment, in theſe words, *(the Lord thy God,)* and *(for the Lord will not hold him guiltleſs that taketh his name in vain)* are, becauſe he is the Lord and our God, therefore his name is not to be profaned or any way abuſed by us; eſpecially becauſe he will be ſo far from acquitting and ſparing the tranſgreſſors of this commandment, as that he will not ſuffer

them

them to eſcape his righteous judgment, albeit many ſuch eſcape the cenſures and puniſhments of men.

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *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 the 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. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the ſanctifying or keeping holy to God ſuch ſet times as he hath appointed in his word, expreſsly one whole day in ſeven; which was the ſeventh from the beginning of the world to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world; which is the chriſtian ſabbath, and in the New Teſtament called *the Lord's day.*

Q. 117. *How is the Sabbath or Lord's day to be ſanctified?*

A. The ſabbath or Lord's day is to be ſanctified by an holy reſting all that day, not only from ſuch works as are at all times ſinful, but even from ſuch worldly employments and recreations as are on other days lawful; and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy) in the public and private exerciſes of God's worſhip: And, to that end, we are to prepare our

hearts

hearts, and with ſuch foreſight, diligence and moderation, to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſs, that we may be the more free and fit for the duties of that day.

Q. 118. *Why is the charge of keeping the ſabbath more ſpecially directed to governors of families and other ſuperiors?*

A. The charge of keeping the ſabbath is more eſpecially directed to governors of families and other ſuperiors, becauſe they are bound not only to keep it themſelves, but to ſee that it be obſerved by all thoſe that are under their charge; and becauſe they are prone oft-times to hinder them by employments of their own.

Q. 119. *What are the ſins forbidden in the fourth commandment?*

A. The ſins forbidden in the fourth commandment are, all omiſſions of the duties required, all careleſs, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleneſs, and doing that which is in itſelf ſinful; and by all needleſs works, words, and thoughts about our worldly employments and recreations.

Q. 120. *What are the reaſons annexed to the fourth commandment the more to enforce it?*

A. The reaſons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us ſix days of ſeven for our own affairs, and reſerving but one for himſelf, in theſe words, *ſix days ſhalt thou labour and do all thy work*: From God's challenging a ſpecial propriety in that day, *the ſeventh day is the ſabbath of the Lord thy God*: from the example of God, who *in ſix days made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day*: And from that

bleſſing

bleſſing which God put upon that day, not only in ſanctifying it to be a day for his ſervice, but in ordaining it to be a means of bleſſing to us in our ſanctifying it; *wherefore the Lord bleſſed the ſabbath day, and hallowed it.*

Q. 121. *Why is the word* remember *ſet in the beginning of the fourth commandment?*

A. The word *remember* is ſet in the beginning of the fourth commandment, partly, becauſe of the great benefit of remembring it, we being thereby helped in our preparation to keep it; and, in keeping it, better to keep all the reſt of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a ſhort abridgment of religion: and partly becauſe we are ready to forget it, for that there is leſs light of nature for it, and yet it reſtraineth our natural liberty in things at other times lawful; that it cometh but once in ſeven days, and many worldly buſineſſes come between, and too often take off our minds from thinking of it, either to prepare for it, or to ſanctify it; and that ſatan with his inſtruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. 122. *What is the ſum of the ſix commandments which contain our duty to Man?*

A. The ſum of the ſix commandments which contain our duty to Man, is, to love our neigbour as ourſelves, and to do to others what we would have them do to us.

Q. 123. *Which is the fifth commandment?*

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

Q. 124.

Q. 124. *Who are meant by* Father *and* Mother, *in the fifth commandment?*

A. By *Father* and *Mother*, in the fifth commandment, are meant not only natural parents, but all ſuperiors in age and gifts; and eſpecially ſuch as by God's ordinance are over us in place of authority, whether in family, church, or commonwealth.

Q. 125. *Why are ſuperiors ſtiled* Father *and* Mother?

A. Superiors are ſtiled *Father* and *Mother*, both to teach them in all duties towards their inferiors, like natural parents, to expreſs love and tenderneſs to them, according to their ſeveral relations; and to work inferiors to a greater willingneſs and cheerfulneſs in performing their duties to their ſuperiors, as to their parents.

Q. 126. *What is the general ſcope of the fifth commandment?*

A. The general ſcope of the fifth commandment is the performance of thoſe duties which we mutually owe in our ſeveral relations, as inferiors, ſuperiors or equals.

Q. 127. *What is the honour that inferiors owe to their ſuperiors?*

A. The honour which inferiors owe to their ſuperiors is, all due reverence in heart, word, and behaviour; prayer and thankſgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counſels; due ſubmiſſion to their corrections; fidelity to, defence, and maintainance of their perſons and authority, according to their ſeveral ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that ſo they may be an honour to them and to their government.

Q. 128

Q. 128. *What are the ſins of inferiors againſt their ſuperiors?*

A. The ſins of inferiors againſt their ſuperiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion againſt their perſons and places, in their lawful counſels, commands, and correction; curſing, mocking, and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government.

Q. 129. *What is required of ſuperiors towards their inferiors?*

A. It is required of Superiors, according to that power they receive from God, and that relation wherein they ſtand, to love, pray for, and bleſs their inferiors; to inſtruct, counſel and admoniſh them; countenancing, commending, and rewarding ſuch as do well; and diſcountenancing, reproving, and chaſtiſing ſuch as do ill, protecting, and providing for them all things neceſſary for ſoul and body: And, by grave, wiſe, holy and exemplary carriage, to procure glory to God, honour to themſelves, and ſo to preſerve that authority which God hath put upon them.

Q. 130. *What are the ſins of ſuperiors?*

A. The ſins of ſuperiors are, beſide the neglect of the duties required of them, an inordinate ſeeking of themſelves, their own glory, eaſe, profit, or pleaſure; commanding things unlawful, or not in the power of inferiors to perform; counſelling, encouraging, or favouring them in that which is evil; diſſuading, diſcouraging, or diſcountenancing them in that which is good; correcting them unduly; careleſs expoſing, or leaving them to wrong, temptation and danger; provoking them to wrath; or any way diſhonouring themſelves, or leſſening

their

their authority, by an unjuſt, indiſcreet, rigorous or remiſs behaviour.

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to go one before another; and to rejoice in each other's gifts and advancement as their own.

Q. 132. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or proſperity one of another; and uſurping pre-eminence one over another.

Q. 133. *What is the reaſon annexed to the fifth commandment, the more to enforce it?*

A. The reaſon annexed to the fifth commandment, in theſe words, *that thy days may be long upon the land which the Lord thy God giveth thee*, is an expreſs 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. 134. *Which is the ſixth commandment?*

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

Q. 135. *What are the duties required in the ſixth commandment?*

A. The duties required in the ſixth commandment are, all careful ſtudies, and lawful endeavours, to preſerve the life of ourſelves and others, by reſiſting all thoughts and purpoſes, ſubduing all paſſions, and avoiding all occaſions, temptations, and practices, which tend to the unjuſt taking away the life of any; by juſt defence thereof againſt violence; patient bearing of the hand of God, quietneſs of mind, cheerfulneſs of ſpirit, ; and ſober uſe of meat, drink, phyſic, ſleep, labour, and recreations

recreations; by charitable thoughts, love, compaſſion, meekneſs, gentleneſs, kindneſs; peaceable, mild and courteous ſpeeches and behaviour; forbearing, readineſs to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent.

Q. 136. *What are the ſins forbidden in the ſixth commandment?*

A. The ſins forbidden in the ſixth commandment are, all taking away the life of ourſelves or of others, except in caſe of public juſtice, lawful war, or neceſſary defence; the neglecting or withdrawing the lawful or neceſſary means of preſervation of life; ſinful anger, hatred, envy, deſire of revenge; all exceſſive paſſions, diſtracting cares; immoderate uſe of meat, drink, labour, and recreations; provoking words, oppreſſion, quarrelling, ſtriking, wounding, and whatſoever elſe tends to the deſtruction of the life of any.

Q. 137. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultry.*

Q. 138. *What are the duties required in the ſeventh commandment?*

A. The duties required in the ſeventh commandment are, chaſtity in body, mind, affections, words, and behaviour; and the preſervation of it in ourſelves and others; watchfulneſs over the eyes and all the ſenſes; temperance, keeping of chaſte company, modeſty in apparel; marriage by thoſe that have not the gift of continency, conjugal love, and cohabitation; diligent labour in our callings; ſhunning all occaſions of uncleanneſs, and reſiſting temptations thereunto.

Q. 139. *What are the ſins forbidden in the ſeventh commandment?*

A. The ſins forbidden in the ſeventh commandment, beſide the neglect of the duties required, are, adultry, fornication, rape, inceſt, ſodomy, and all unnatural luſts; all unclean imaginations, thoughts, purpoſes and affections; all corrupt or filthy communications, or liſtning thereunto; wanton looks, impudent or light behaviour, immodeſt apparel; prohibiting of lawful, and diſpenſing with unlawful marriages; allowing, tolerating, keeping of ſtews, and reſorting to them; intangling vows of ſingle life, undue delay of marriage; having more wives or huſbands than one at the time; unjuſt divorce or deſertion; idleneſs, gluttony, drunkenneſs, unchaſte company; laſcivious ſongs, books, pictures, dancings, ſtage-plays; and all other provocations to, or acts of uncleanneſs either in ourſelves or others.

Q. 140. *Which is the eighth commandment?*

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

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulneſs and juſtice in contracts and commerce between man and man; rendering to every one his due; reſtitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the neceſſities of others; moderation of our judgments, wills and affections concerning worldly goods; a provident care and ſtudy to get, keep, uſe and diſpoſe of thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our condition; a lawful calling, and

diligence in it; frugality; avoiding unneceſſary law-ſuits, and ſuretiſhip, or other like engagements; and an endeavour by all juſt and lawful means to procure, preſerve, and further the wealth and outward eſtate of others, as well as our own.

Q. 142. *What are the ſins forbidden in the eighth commandment?*

A. The ſins forbidden in the eighth commandment, beſide the neglect of the duties required, are, theft, robbery, man-ſtealing, and receiving any thing that is ſtolen: fraudulent dealing, falſe weights and meaſures, removing land marks, injuſtice and unfaithfulneſs in contracts between man and man, or in matters of truſt; oppreſſion, extortion, uſury, bribery, vexatious law-ſuits, unjuſt incloſures and depredation; ingroſſing commodities to inhance the price, unlawful callings, and all other unjuſt or ſinful ways of taking or withholding from our neighbour what belongs to him, or of inriching ourſelves; covetouſneſs; inordinate prizing and affecting worldly goods; diſtruſtful and diſtracting cares and ſtudies in getting, keeping and uſing them; envying at the proſperity of others: as likewiſe idleneſs, prodigality, waſteful gaming; and all other ways whereby we do unduly prejudice our own outward eſtate: and defrauding ourſelves of the due uſe and comfort of that eſtate which God hath given us.

Q. 143. *Which is the ninth commandment?*

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

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preſerving and promoting of truth between man and man, and the good name of our neighbour

neighbour, as well as our own: appearing and ſtanding for the truth; and from the heart, ſincerely, freely, clearly, and fully, ſpeaking the truth, and only the truth, in matters of judgment and juſtice, and in all other things whatſoever: a charitable eſteem of our neighbours; loving, deſiring, and rejoicing in their good name; ſorrowing for, and covering of, their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingneſs to admit of an evil report concerning them; diſcouraging tale-bearers, flatterers, and ſlanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promiſes; ſtudying and practiſing of whatſoever things are true, honeſt, lovely, and of good report.

Q. 145. *What are the ſins forbidden in the ninth commandment?*

A. The ſins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbours as well as our own, eſpecially in public judicature; giving falſe evidence, ſuborning falſe witneſſes, wittingly appearing and pleading for an evil cauſe, out-facing and overbearing the truth; paſſing unjuſt ſentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue ſilence in a juſt cauſe, and holding our peace when iniquity calleth for either a reproof from ourſelves, or complaint to others; ſpeaking the truth unſeaſonably, or maliciouſly to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expreſſion, to the prejudice of truth or juſtice;

ſpeaking

ſpeaking untruth, lying, ſlandering, back-biting, detracting, tale-bearing, whiſpering, ſcoffing, reviling, raſh, harſh, and partial cenſuring; miſconſtructing intentions, words and actions; flattering, vain-glorious boaſting, thinking or ſpeaking too highly or too meanly of ourſelves or others; denying the gifts and graces of God; aggravating ſmaller faults; hiding, excuſing, or extenuating of ſins, when called to a free confeſſion; unneceſſarily diſcovering of infirmities; raiſing falſe rumours, receiving and countenancing evil reports, and ſtopping our ears againſt juſt defence; evil ſuſpicion; envying or grieving at the deſerved credit of any, endeavouring or deſiring to impair it, rejoicing in their diſgrace and infamy; ſcornful contempt, fond admiration; breach of lawful promiſes; neglecting ſuch things as are of good report; and practiſing or not avoiding ourſelves, or not hindering what we can in others, ſuch things as procure an ill name.

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou ſhalt not covet thy neighbour'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.*

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, ſuch a full contentment with our own condition, and ſuch a charitable frame of the whole ſoul towards our neighbour, as that all our inward motions and affections touching him, tend unto and further all that good which is his.

Q. 148. *What are the ſins forbidden in the tenth commandment?*

A. The

A. The ſins forbidden in the tenth commandment are, diſcontentment with our own eſtate; envying, and grieving at the good of our neighbour, together with all inordinate motions and affections to any thing that is his.

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himſelf, or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word and deed.

Q. 150. *Are all tranſgreſſions of the law of God equally heinous in themſelves, and in the ſight of God?*

A. All tranſgreſſions of the law of God are not equally heinous; but ſome ſins, in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

Q. 151. *What are thoſe aggravations that make ſome ſins more heinous than others?*

A. Sins receive their aggravations.

1. From the perſons offending: if they be of riper age, greater experience, or grace; eminent for profeſſion, gifts, place, office; guides to other, and whoſe example is likely to be followed by others.

2. From the parties offended: If immediately againſt God, by his attributes and worſhip; againſt Chriſt, and his grace; the holy ſpirit, his witneſs, and workings; againſt ſuperiors, men of eminency, and ſuch as we ſtand eſpecially related and engaged unto; againſt any of the ſaints, particularly weak brethren, the ſouls of them or any other, and the common good of all or of many.

3. From

3. From the nature and quality of the offence: If it be againſt the expreſs letter of the law, break many commandments, contain in it many ſins: If not only conceived in the heart, but breaks forth in words and actions, ſcandalize others, and admit of no reparation: If againſt means, mercies, judgments, light of nature, conviction of conſcience, public or private admonition, cenſures of the church, civil puniſhments; and our prayers, purpoſes, promiſes, vows, covenants, and engagements to God or men: If done deliberately, wilfully, preſumptuouſly, impudently, boaſtingly, maliciouſly, frequently, obſtinately, with delight, continuance, or relapſing after repentance.

4. From circumſtances of time, and place; If on the Lord's day, or other times of Divine worſhip; or immediately before, or after theſe, or other helps to prevent or remedy ſuch miſcarriages: If in public, or in the preſence of others, who are thereby likely to be provoked or defiled.

Q. 152. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſovereignty, goodneſs and holineſs of God, and againſt his righteous law, deſerveth his wrath and curſe, both in this life, and that which is to come; and cannot be expiated but by the blood of Chriſt.

Q. 153. *What doth God require of us, that we may eſcape his wrath and curſe due to us by reaſon of the tranſgreſſion of the law?*

A. That we may eſcape the wrath and curſe, of God due to us by reaſon of the tranſgreſſion of the law, he requireth of us repentance toward God, and faith towards our Lord Jeſus Chriſt, and the diligent uſe of the outward means whereby

Chriſt

Chriſt communicateth to us the benefits of his mediation.

Q. 154. *What are the outward means whereby Chriſt communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Chriſt communicates to his church the benefits of his mediation, are all his ordinances; eſpecially the word, ſacraments, and prayer; all which are made effectual to the elect for their ſalvation.

Q. 155. *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 enlightening, convincing and humbling ſinners; of driving them out of themſelves, and drawing them unto Chriſt; of conforming them to his image, and ſubduing them to his will; of ſtrengthening them againſt temptations and corruptions; of building them up in grace, and eſtabliſhing their hearts in holineſs and comfort thro' faith unto ſalvation.

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publicly to the congregation, yet all ſorts of people are bound to read it apart by themſelves, and with their families: to which end, the holy ſcriptures are to be tranſlated out of the original into vulgar languages.

Q. 157. *How is the word of God to be read?*

A. The holy ſcriptures are to be read with an high and reverend eſteem of them; with a firm perſuaſion that they are the very word of God, and that he only can enable us to underſtand them; with deſire to know, believe and obey the will of God revealed in them; with diligence, and attention

tion to the matter and ſcope of them; with meditation, application, ſelf-denial, and prayer.

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by ſuch as are ſufficiently gifted, and alſo duly approved and called to that office.

Q. 159. *How is the word of God to be preached by thoſe that are called thereunto?*

A. They that are called to labour in the miniſtry of the word, are to preach ſound doctrine, diligently, in ſeaſon, and out of ſeaſon; plainly, not in the inticing words of man's wiſdom, but in demonſtration of the ſpirit; and of power; faithfully, making known the whole counſel of God; wiſely, applying themſelves to the neceſſities and capacities of the hearers; zealouſly, with fervent love to God, and the ſouls of his people; ſincerely, aiming at his glory, and their converſion, edification, and ſalvation.

Q. 160. *What is required of thoſe that hear the word preached?*

A. It is required of thoſe that hear the word preached, that they attend upon it with diligence, preparation and prayer; examine what they hear by the ſcriptures; receive the truth with faith, love, meekneſs, and readineſs of mind, as the word of God; meditate and confer of it; hide it in their hearts, and bring forth the fruit of it in their lives.

Q. 161. *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation, not by any power in themſelves, or any virtue derived from the piety or intention of him by whom they are adminiſtered; but only by the

working

working of the Holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted.

Q. 162. *What is a ſacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt in his church, to ſignify, ſeal, and exhibit unto thoſe that are within the covenant of grace, the benefits of his mediation; to ſtrengthen and increaſe their faith, and all other graces, to oblige them to obedience; to teſtify and cheriſh their love and communion one with another, and to diſtinguiſh them from thoſe that are without.

Q. 163. *What are the parts of a ſacrament?*

A. The parts of a ſacrament are two: The one an outward and ſenſible ſign uſed according to Chriſt's own appointment; the other, an inward and ſpiritual grace thereby ſignified.

Q. 164. *How many ſacraments hath Chriſt inſtituted in his church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his church only two ſacraments, baptiſm, and the Lord's ſupper.

Q. 165. *What is baptiſm?*

A. Baptiſm is a ſacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt, to be a ſign and ſeal of ingrafting into himſelf, of remiſſion of ſins by his blood, and regeneration by his Spirit; of adoption and reſurrection unto everlaſting life: And whereby the parties baptized are ſolemnly admitted into the viſible church, and enter into an open and profeſſed engagement to be wholly and only the Lord's.

Q. 166. *Unto whom is baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible church, and ſo ſtrangers from

the covenant of promiſe, till they profeſs their faith in Chriſt, and obedience to him; but infants deſcending from parents, either both or but one of them, profeſſing faith in Chriſt, and obedience to him, are in that reſpect within the covenant, and to be baptized.

Q. 167. *How is our baptiſm to be improved by us?*

A. The needful but much neglected duty of improving our baptiſm is to be performed by us all our life long, eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others, by ſerious and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the privileges and benefits conferred and ſealed thereby and our ſolemn vow made therein; by being humbled for our ſinful defilement, our falling ſhort of, and walking contrary to, the grace of baptiſm and our engagements; by growing up to aſſurance of pardon of ſin, and of all other bleſſings ſealed to us in that ſacrament: By drawing ſtrength from the death and reſurrection of Chriſt, into whom we are baptized, for the mortifying of ſin, and quickening of grace; and by endeavouring to live by faith, to have our converſation in holineſs and righteouſneſs, as thoſe that have therein given up their names to Chriſt, and to walk in brotherly love, as being baptized by the ſame Spirit into one body.

Q. 168. *What is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament of the New Teſtament, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace; have their union and communion with

him

him confirmed; teſtify and renew their thankfulneſs and engagement to God, and their mutual love and fellowſhip each with other, as members of the ſame myſtical body.

Q. 169. *How hath Chriſt appointed bread and wine to be given and received in the ſacrament of the Lord's ſupper?*

A. Chriſt hath appointed the miniſters of his word, in the adminiſtration of this ſacrament of the Lord's ſupper, to ſet apart the bread and wine from common uſe by the word of inſtitution, thankſgiving and prayer; to take and break the bread and to give both the bread and the wine to the communicants: who are by the ſame appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Chriſt was broken and given, and his blood ſhed for them.

Q. 170. *How do they that worthily commnicate in the Lord's ſupper feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the bread and wine in the Lord's ſupper; and yet are ſpiritually preſent to the faith of the receiver, no leſs truly and really than the elements themſelves are to their outward ſenſes; ſo they that worthily communicate in the ſacrament of the Lord's ſupper, do therein feed upon the body and blood of Chriſt, not after a corporal or carnal, but in a ſpiritual manner; yet truly and really, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death.

Q. 171. *How are they that receive the ſacrament of the Lord's ſupper to prepare themſelves before they come unto it?*

A. They that receive the ſacrament of the Lord's ſupper are, before they come, to prepare themſelves thereunto, by examining themſelves of their being in Chriſt, of their ſins and wants; of the truth and meaſure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving thoſe that have done them wrong, of their deſires after Chriſt, and of their new obedience; and by renewing the exerciſe of theſe graces, by ſerious meditation, and fervent prayer.

Q. 172. *May one who doubteth of his being in Chriſt, or of his due preparation come to the Lord's ſupper?*

A. One who doubteth of his being in Chriſt, or of his due preparation to the ſacrament of the Lord's ſupper, may have true intereſt in Chriſt, tho' he be not yet aſſured thereof; and in God's account hath it, if he be duly affected with the apprehenſion of the want of it, and unfeignedly deſires to be found in Chriſt, and to depart from iniquity: in which caſe (becauſe promiſes are made, and this ſacrament is appointed, for the relief even of weak and doubting Chriſtians) he is to bewail his unbelief, and labour to have his doubts reſolved; and, ſo doing, he may and ought to come to the Lord's ſupper; that he may be further ſtrengthened.

Q. 173. *May any who profeſs the faith, and deſire to come to the Lord's ſupper, be kept from it?*

A. Such as are found to be ignorant or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lord's ſupper, may and ought to be kept from that ſacrament, by the power which Chriſt hath left in his church, until they receive inſtruction, and manifeſt their reformation.

Q. 174.

Q. 174. *What is required of them that receive the ſacrament of the Lord's ſupper in the time of the adminiſtration of it?*

A. It is required of them that receive the ſacrament of the Lord's ſupper, that, during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently obſerve the ſacramental elements and actions, heedfully diſcern the Lord's body, and affectionately meditate on his death and ſufferings, and thereby ſtir up themſelves to a vigorous exerciſe of their graces; in judging themſelves and ſorrowing for ſin; in earneſt hungerings and thirſtings after Chriſt, feeding on him by faith, receiving of his fulneſs, truſting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the ſaints.

Q. 175. *What is the duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper?*

A. The duty of Chriſtians, after the have received the ſacrament of the Lord's ſupper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs; if they find quickening and comfort, to bleſs God for it, beg the continuance of it, watch againſt relapſes, fulfil their vows, and encourage themſelves to a frequent attendance on that ordinance: but, if they find no preſent benefit, more exactly to review their preparation to, and carriage at the ſacrament; in both which if they can approve themſelves to God and their own conſciences, they are to wait for the fruit of it in due time: but, if they ſee they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.

Q. 176. *Wherein do the ſacraments of baptiſm and the Lord's ſupper agree?*

A. The ſacraments of baptiſm and the Lord's ſupper agree, in that the author of both is God; the ſpiritual part of both is Chriſt and his benefits; both are ſeals of the ſame covenant, are to be diſpenſed by miniſters of the goſpel and by none other, and to be continued in the church of Chriſt until his ſecond coming.

Q. 177. *Wherein do the ſacraments of baptiſm and the Lord's ſupper differ?*

A. The ſacrament of baptiſm and the Lord's ſupper differ, in that baptiſm is to be adminiſtred but once, with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt, and that even to infants; whereas the Lord's ſupper is to be adminiſtered often, in the elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul, and to confirm our continuance and growth in him, and that only to ſuch as are of years and ability to examine themſelves.

Q. 178. *What is prayer?*

A. Prayer is an offering up of our deſires unto God in the name of Chriſt, by the help of his Spirit; with confeſſion of our ſins, and thankful acknowledgment of his mercies.

Q. 179. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts, hear the requeſt, pardon the ſins, and fulfil the deſires of all; and only to be believed in, and worſhipped with religious worſhip: prayer, which is a ſpecial part thereof, is to be made by all to him alone, and to none other.

Q. 180. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes

promiſes, to aſk mercy for his ſake: not by bear mentioning of his name; but by drawing our encouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation.

Q. 181. *Why are we to pray in the name of Chriſt?*

A. The ſinfulneſs of man, and his diſtance from God by reaſon thereof, being ſo great, as that he can have no acceſs into his preſence without a mediator; and there being none in heaven and earth appointed to, or fit for, that glorious work but Chriſt alone; we are to pray in no other name but his only.

Q. 182. *How doth the ſpirit help us to pray?*

A. We not knowing what to pray for as we ought, the ſpirit helpeth our infirmities, by enabling us to underſtand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all perſons, nor at all times in the ſame meaſure) thoſe apprehenſions, affections and graces, which are requiſite for the right performance of that duty.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Chriſt upon earth, for magiſtrates and miniſters, for ourſelves, our brethren, yea our enemies; and for all ſorts of men living, or that ſhall live hereafter; but not for the dead, nor for thoſe that are known to have ſinned the ſin unto death.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God, the welfare of the church, our own or others good; but not for any thing that is unlawful.

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the majeſty of God, and deep ſenſe of our own unworthineſs, neceſſities and ſins; with penitent, thankful and enlarged hearts; with underſtanding, faith, ſincerity, fervency, love and perſeverance, waiting upon him with humble ſubmiſſion to his will.

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

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

Q. 187. *How is the Lord's Prayer to be uſed?*

A. The Lord's Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be alſo uſed as a prayer, ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty of prayer.

Q. 188. *Of how many parts doth the Lord's Prayer conſiſt?*

A. The Lord's Prayer conſiſts of three parts, a preface, petitions and a concluſion.

Q. 189. *What doth the preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer (contained in theſe words, *Our father who art in heaven*) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſs, and our intereſt therein; with reverence, and all other child-like diſpoſitions, heavenly affections, and due apprehenſions of his ſovereign power, majeſty and gracious condeſcenſion: as alſo to pray with and for others.

Q. 190.

Q. 190. *What do we pray for in the first petition?*

A. In the first petition (which is, *hallowed be thy name*) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word and deed: That he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonourable to him; and, by his over-ruling providence, direct and dispose of all things to his own glory.

Q. 191. *What do we pray for in the second petition?*

A. In the second petition (which is, *Thy kingdom come*) acknowledging ourselves and all mankind to be by nature under the dominion of sin and satan, we pray, that the kingdom of sin and satan may be destroyed, the gospel propagated throughout the world, the jews called, the fulness of the *gentiles* brought in; the church furnished with all gospel-officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: That the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted: That Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever: And that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Q. 192.

Q. 192. *What do we pray for in the third petition?*

A. In the third petition (which is *Thy will be done in earth, as it is in heaven*) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel againſt his word, to repine and murmur againſt his providence, and wholly inclined to do the will of the fleſh, and of the devil: We pray, that God would by his ſpirit take away from ourſelves and others all blindneſs, weakneſs, indiſpoſedneſs, and perverſeneſs of heart, and by his grace make us able and willing, to know, do, and ſubmit to his will in all things, with the like humility, cheerfulneſs, faithfulneſs, diligence, zeal, ſincerity and conſtancy, as the Angels do in heaven.

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day our daily bread*) acknowledging that in *Adam*, and by our own ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them; and that neither they of themſelves are able to ſuſtain us, nor we to merit, or by our own induſtry to procure them; but prone to deſire, get, and uſe them unlawfully: We pray for ourſelves and others, that both they and we, waiting upon the providence of God from day to day in the uſe of lawful means, may of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, enjoy a competent portion of them, and have the ſame continued and bleſſed unto us in our holy and comfortable uſe of them, and contentment in them; and be kept from all

things

things that are conrrary to our temporal ſupport and comfort,

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is *Forgive our debts, as we forgive our debtors*) acknowledging that we and all others are guilty both of original and actual ſin, and thereby become debtors to the juſtice of God; and that neither we nor any other creature can make the leaſt ſatisfaction for that debt: We pray for ourſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt apprehended and applied by faith, acquit us both from the guilt and puniſhment of ſin, accept us in his beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more aſſurance of forgiveneſs; which we are the rather emboldened to aſk, and encouraged to expect, when we have this teſtimony in ourſelves, that we from the heart forgive others their offences.

Q. 195. *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*) acknowledging that the moſt wiſe, righteous and gracious God, for divers holy and juſt ends, may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by temptation; that ſatan, the world and the fleſh, are ready powerfully to draw us aſide, and enſnare us; and that we, even after the pardon of our ſins, by reaſon of our corruption, weakneſs and want of watchfulneſs, are not only ſubject to be tempted, and ſor vard to expoſe ourſelves unto temptations; but alſo of ourſelves unable and unwilling to reſiſt them, to recover out of them,

and

and to improve them; and worthy to be left under the power of them: We pray, that God would ſo over-rule the world and all in it, ſubdue the fleſh, and reſtrain ſatan, order all things, beſtow and bleſs all means of grace, and quicken us to watchfulneſs in the uſe of them; that we and all his people may by his providence be kept from being tempted to ſin; or, if tempted, that by his ſpirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation; or, when fallen, raiſed again and recovered out of it, and have a ſanctified uſe and improvement thereof: that our ſanctification and ſalvation may be perfected, ſatan trodden under our feet, and we fully freed from ſin, temptation, and all evil for ever.

Q. 196. *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, and the power, and the glory for ever, Amen*) teacheth us to enforce our petitions with arguments, which are to be taken, not from any worthineſs in ourſelves, or in any other creature, but from God: and with our prayers to join praiſes, aſcribing to God alone eternal ſovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, ſo we by faith are emboldened to plead with him that he would, and quietly to rely upon him that he will fulfill our requeſts. And to teſtify our deſires and aſſurance, we ſay, *Amen.*

FINIS.

THE
SHORTER CATECHISM,
RATIFIED AND ADOPTED
BY THE
SYNOD
OF NEW-YORK, AND PHILADELPHIA.

THE

SHORTER CATECHISM.

Queſtion 1. *WHAT is the chief end of man?*

Anſwer. Man's chief end is, to glorify God, and to enjoy him for ever.

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.

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 eternal purpoſe according to the counſel of his will, whereby, for his own glory, he hath fore-ordained whatſoever comes to paſs.

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 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

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 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 whereinto man fell?*

A. The ſinfulneſs of that eſtate, whereinto man fell, conſiſts in the guilt of *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 man fell?*

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. God having out of his mere good pleaſure from all eternity elected ſome to everlaſting life, did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a redeemer.

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

A. The only redeemer of God's elect 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 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 of himſelf a ſacrifice to ſatisfy divine juſtice, and reconcile us to God, and making continual interceſſion for us.

Q. 26.

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 effectual 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, in our effectual calling.

Q. 31. *What is effectual calling.*

A. Effectual calling is the work of God's ſpirit, whereby, convincing us of our ſin and miſery, enlightening our minds in the knowledge of Chriſt, and renewing our will, he doth perſuade

and

and enable us to embrace Jeſus Chriſt, freely offered to us in the goſpel.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called 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

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?*

A. 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

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 commandment, 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 ſhewing mercy unto thouſands of them that love me, and keep my commandments.

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

A. The

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 of 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.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, 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 the 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; expreſly one whole day in ſeven, to be a holy ſabbath to himſelf.

Q. 59. *Which day of the ſeventh 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

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 in the ſeventh, his own example, and his bleſſing the ſabbath-day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, Honour 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 honour, 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 honour 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 require in the ſixth commandment?*

A. The ſixth commandment requireth all lawful endeavours 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 of our own life, or the life of our neighbour unjuſtly, or whatſoever tendeth thereunto.

Q. 70. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultry.*

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

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

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

A. The ſeventh commandment for biddethall 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

A. The eighth commandment forbiddeth whatſoever doth, or may, unjuſtly hinder our own, or our neigbour'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 neighbour.*

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 neighbour'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 neighbour's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou ſhalt not covet thy neighbour'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.*

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 neighbour, 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 neighbour, and all inordinate motions and affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, ſince the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

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 his ſin, turn from it unto God, with full purpoſe of, and endeavour after, new obedience.

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

A. The

A. The outward and ordinary means, whereby Chriſt communicateth to us the benefits of redemption, are, his ordinances, eſpecially the word, ſacraments and prayer; all which are made effectual to the elect for ſalvation.

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 practiſe 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 ingrafting 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 acknowledgement 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. *That doth the preface to the Lord's prayer teach us?*

A. The preface to 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 in, 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. *That do we pray for in the fourth petition?*

A. in

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 forgive 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, for ever. 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.*

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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

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 neighbour.

X. Thou ſhalt not covet thy neighbour'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

The LORD's PRAYER, *Matth. 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.

The CREED.

I Believe in God the Father Almighty maker of heaven and earth; and in Jeſus Chriſt his only Son, our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into hell*, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt, the Holy Catholic Church, the communion of ſaints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

* i. e. *continued in the ſtate of the dead and under the power of death until the third day.*

End of the Catechiſm.

THE FORM

OF THE

GOVERNMENT AND DISCIPLINE

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

INTRODUCTION.

THE *Synod of* NEW-YORK *and* PHILADELPHIA, judging it expedient to aſcertain and fix *the ſyſtem of union, and the form of* Government and *Diſcipline* of the 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 been hitherto 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 fully 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 command- "ments of men; which are in any thing contrary to "his word; or beſide it in matters of faith or wor- "ſhip: Therefore, they conſider the rights of private judgement, in all matters that reſpect religion, as uni-*

verſal and 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 above principle of common right, every Chriſtian Church, or union and aſſociation of particular Churches, is entitled to declare the terms of admiſſion into its communion, *and the qualifications of its miniſters and members, as well as the whole ſyſtem of its internal government which Chriſt hath appointed: That, in the excerciſe 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 edification 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 upon* theſe officers, *and upon the whole Church, in 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 great 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

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 towards 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 declarative: That is to ſay, *that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory 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 vigour 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 civil effects, it can de-*

rive 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,

The FORM, *&c.*

CHAP. I.

Of the Church.

SECT. I. JESUS CHRIST, who is now exalted, far above all principality and power, hath erected, in this world, a kingdom, which is his church.

SECT. 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.

SECT. 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.

SECT. 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; and submitting to a certain form of government.

CHAP. II.

Of the Officers of the Church.

OUR bleſſed Lord, at firſt, collected his church, out of different nations, and formed it into one body, by the miſſion of men endued with miraculous gifts, which have, long ſince, ceaſed.

Extraordinary Officers.

The ordinary and perpetual officers, in the church, are, *Biſhops* or *Paſtors*; the repreſentatives of the people, uſually ſtiled *Ruling Elders*, and *Deacons*.

Perpetual Officers.

CHAP. III.

Of Biſhops or Paſtors.

THE *paſtoral* office is the firſt, in the church, both for dignity and uſefulneſs. *The perſon who* Names, &c. *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 *. As he feeds them with ſpiritual food, he is termed Paſtor. As He ſerves

* As the office and character of the goſpel miniſter is particularly and fully deſcribed, in the holy ſcriptures, under the title of Biſhop; and as this term is peculiarly expreſſive of his duty, as an overſeer of the flock, it ought not to be rejected.

ſerves Chriſt in his church, he is termed Miniſter. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the houſe and kingdom of Chriſt, he is termed Preſbyter or Elder. As he is the meſſenger of God, he is termed the Angel of the church. 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. And, as He diſpenſes the manifold grace of God, and the ordinances inſtituted by Chriſt, he is termed Steward of the myſteries of God.

CHAP. IV.

Of Ruling Elders.

RULING Elders are properly the repreſentatives of the people, choſen by them, for the purpoſe of exerciſing government and, dicipline, in conjunction with Paſtors or Miniſters. 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.

Name, &c.

CHAP.

CHAP. V.

Of Deacons.

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

Name, &c.

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, are, prayer, ſinging praiſes, reading, expounding, and preaching the word of God; adminiſtering baptiſm and the Lord's ſupper; public ſolemn faſting and thankſgiving; catechiſing, making collections for the poor, and other pious purpoſes; exerciſing diſcipline; and bleſſing the people.

Ordinances of the church.

CHAP.

CHAP. VII.

Of Church Government, and the ſeveral kinds of Judicatories.

SECT. I. IT is abſolutely neceſſary that the government of the church be exerciſed under ſome certain and definite form: 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.

Different Judicatories.

SECT. II. Theſe aſſemblies ought not to poſſeſs any civil juriſdiction, nor to inflict any civil penalties. Their power is wholly moral or ſpiritual, and that only miniſterial and declarative. 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 to exclude, the contumacious and impenitent, from the congregation of believers.

Their Powers.

CHAP.

CHAP. VIII.

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

Sect. I. Conſtituent Members of the Church Seſſion.

THE church Seſſion conſiſts of the Miniſter, or Miniſters, and elders of a particular congregation.

Sect. II. Its power.

The church ſeſſion is competent to the ſpiritual government of the congregation: For which purpoſe, they have power to inquire into the knowledge and chriſtian conduct of the members of that church; to call before them offenders and witneſſes, being members of their own ſociety, and to introduce witneſſes from other ſocieties, or denominations, where 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 cenſures of the church; to concert the beſt meaſures for promoting the ſpiritual intereſts of the congregation; and to appoint delegates to the higher judicatories of the church.

Sect. III. How to be convened.

The Miniſter hath a right to convene the Seſſion when he may judge it requiſite. And he ought, in all caſes, to convene them, when requeſted by any two or more of the Elders.

Sect. IV.

Regiſters to be kept.

SECT. IV. We think it proper, that every church ſeſſion keep a fair regiſter, of births, of baptiſms, of marriages, of perſons admitted to the Lords table, of deaths in the ſociety, and of other removals.

CHAP. IX.

Of the Preſbyterial Aſſembly.

Neceſſity of the Preſbytery.

SECT. I. THE church being divided into many ſeparate congregations, theſe need mutual counſel and aſſiſtance, in order to preſerve ſoundneſs of doctrine, and regularity of dicipline; and to enter into common meaſures, for the promoting of knowledge and religion, and for the preventing of the encroachments of infidelity and error. Hence ariſe the importance and uſefulneſs of preſbyterial and ſynodical Aſſemblies.

Conſtituent Members thereof.

SECT. II. A preſbytery conſiſts of all the Miniſters, and one ruling elder from each congregation, within a certain diſtrict.

SECT. III. Every congregation, which has a ſettled paſtor, has a right to be repreſented, in preſbytery, by one elder; and every collegiate church, by two or more elders, in proportion to its Miniſters. Where there are two or more congregations united, under one paſtor, all ſuch congregations

ſhall

ſhall have but one elder to repreſent them. Every congregation, which has no ſettled Miniſter, and is able and willing, to ſupport one, ſhall be entitled to be repreſented, by a ruling elder, in this judicatory. And where there are two or more ſuch congregations, united for the maintainance of the goſpel, and in their united ſtate, are of the deſcription aforeſaid, then ſuch united congregations may be repreſented by one elder. Every elder, not known to the Preſbytery, ſhall produce a certificate of his regular appointment, from the church which he repreſents.

Quorum of the Preſbytery.

SECT. IV. Any three Miniſters, and as many elders as may be preſent, belonging to the Preſbytery, being met, at the time and place appointed, ſhall be a judicatory, competent to the diſpatch of buſineſs; notwithſtanding the abſence of the other members.

Powers of the Preſbytery, &c.

SECT. V. The Preſbytery have cognizance of all things, that regard the welfare of the particular churches within their bounds, which are not cognizable by the ſeſſion. They have alſo a power of receiving and iſſuing appeals from the ſeſſions; and references, brought before them in an orderly manner; of examining, and licenſing candidates for the goſpel miniſtry; of ordaining, ſettling, removing, or judging miniſters; of examining, and approving or cenſuring the records of the ſeſſions; of reſolving queſtions of doctrine or diſcipline, ſeriouſly and reaſonably propoſed; of condemning erroneous opinions, that injure the purity or peace of the church; of viſiting particular churches, to inquire into their ſtate and redreſs the evils that may have ariſen within

within them; of uniting, or dividing Congregations, at the requeſt of the people; and of ordering what ever pertains to the ſpiritual concerns of the Churches under their care. 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.

How to be convened.

SECT. 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 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.

Opening of the Preſbytery.

SECT. VII. At each meeting of 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.

SECT. I. AS a Presbytery is the convention of the Bishops and Elders, within a certain district; so a Synod is the convention of several Presbyteries, within a larger district.

Constituent Members of Synod.

SECT. II. The Synod have power to admit and judge of appeals, regularly brought up from the Presbyteries: To give their judgment on all references, in ecclesiastical cases, made to them: To review the Presbytery books: To redress whatever hath been done by Presbyteries contrary to order: To take effectual care that Presbyteries observe the constitutions 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, and not contradictory to the decisions of the General Assembly, and to propose, to the General Assembly, for their adoption, such measures as may be of common advantage to the whole Church.

Powers thereof.

CHAP. XI.

Of the General Assembly.

SECT. I. THE General Assembly is the highest judicatory of the Presbyterian

Style of the highest Judicatory of the Presbyterian Church.

terian Church; and shall represent in one body, all the particular Churches of this denomination; and shall bear the style and title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Constituent Members of the General Assembly.

SECT. II. The General Assembly shall consist of an equal delegation of Bishops and Elders, from each Presbytery, in the following proportion: viz. each Presbytery, consisting of not more than six Ministers, shall send one Minister and one Elder; each Presbytery, consisting of more than six Ministers and not more than twelve, shall send two Ministers and two Elders; and in like proportion, for every six Ministers, in any Presbytery: And these delegates, so appointed, shall bear the title of COMMISSIONERS TO THE GENERAL ASSEMBLY.

Quorum thereof.

SECT. III. Any fourteen, or more, of these commissioners, one half of whom shall be Ministers, being met, on the day, and at the place appointed, shall be competent to form a General Assembly, and to proceed to

fines.

Powers of the Assembly.

The Assembly shall receive and issue all appeals and references, which may be regularly brought before them from the inferior judicatories; they shall review the minutes and proceedings of every Synod, to approve or censure them; they shall give their advice and instructions, in all other cases submitted to them;

them; and they shall also constitute the bond of union, peace, correspondence, and mutual confidence, among all our Churches.

Other powers of the Assembly.

SECT. V. To the Assembly also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline: Of reproving warning, or bearing testimony against error in doctrine, or immorality in practice, in any Church, Presbytery, or Synod: Of corresponding with foreign 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 Synods, when they judge it necessary.

Restriction of the power of the Assembly.

SECT. VI. Before any overtures or regulations, proposed by the Assembly to be eestablished 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.

CHAP. XII.

Of Electing and ordaining ruling Elders and Deacons.

SECT. I. HAVING defined the officers of the church, and the Assemblies by which it shall be governed, it is proper here to prescribe

prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

Mode of electing ruling Elders, &c.

SECT. 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.

How to be ordained.

SECT. 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 in the following manner.

Engagements required of Elders and Deacons.

SECT. IV. After sermon, the Minister shall propose to him, in 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 dicipline of the 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 perform all the duties thereof?

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.

To be ſet apart by prayer.

CHAP. XIII.

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

SECT. I. 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; and 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.

Preſbyteries ought to licence Probationers.

SECT. II.

Testimonials to be produced by Candidates applying to be licensed.

SECT. II. It is proper and requisite, that Candidates, applying to the Presbytery to be licensed 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. And it is recommended, that the candidate be also required to produce a diploma, of bachelor or master of arts, from some college or university: or at least authentic testimonials of his having gone through a regular course of learning.

Trials in order to Licence.

SECT. III. Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men, the Presbytery shall try each candidate, as to his knowledge of the latin language; and of the original languages in which the holy scriptures were written. They shall examine him, on the arts and sciences; on theology, natural and revealed; and on ecclesiastical history. 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, an exegesis on some common head of divinity; a Presbyterial exercise; a lecture or explication of a portion of scripture; and a popular sermon: or other similar exercises, to be held, at several successive sessions, till they shall have

obtained

obtained satisfaction, as to his piety, literature, and aptness to teach in the churches.

The study of divinity must continue at least two years before license.

SECT. IV. that the most effectual measures may be taken, to guard against the admission of insufficient men into the sacred office, it is recommended, that no candidate, except in extraordinary cases, be licensed; unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine, or professor of theology.

Engagements required of Probationers, before license.

SECT. V. Before the Presbytery proceed to license 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 the government of this Presbytery, or of any other Presbytery in the bounds of which you may be?

Manner of licensing.

SECT. IV. 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 that authority

rity, which he hath given to his church for its edification, we do licenſe you, to preach the Goſpel, wherever 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: *viz.*

Form of Licenſe.

At the day of the Preſbytery of having received ſufficient teſtimonials, in favour of of his having gone through a regular courſe of literature; 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 accompliſhments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity, and other ſtudies; the Preſbytery did, and hereby do expreſs their approbation of all theſe parts of trial: and he having adopted the confeſſion of faith of this church; and ſatisfactorily anſwered the queſtions, appointed to be put to candidates to be licenſed; the Preſbytery did, and hereby do licenſe him, the ſaid to preach the Goſpel of Chriſt; as a Probationer for the holy miniſtry; within the bounds of this Preſbytery, or wherever he ſhall be orderly called.

Teſtimonials of a Probationer.

SECT. VI. When any candidate ſhall, by the permiſſion 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 Preſbytery under whoſe care he ſhall come.

CHAP.

CHAP. XIV.

Of the Election, and Ordination, of Biſhops or Paſtors.

SECT. I. WHEN any Probationer ſhall have preached, ſo much to the ſatisfaction of any Congregation as that the people appear diſpoſed to receive him as their miniſter, the ſeſſion ſhall ſolicit the preſence and council of ſome neighbouring Miniſter, to aſſiſt them in preparing a call for him; unleſs highly inconvenient on account of diſtance: In which caſe they may proceed without ſuch aſſiſtance.

A Church diſpoſed to prepare a Call in order to ordination, ſhall aſk the aſſiſtance of a Miniſter.

SECT. II. On a Lord's day, immediately after public worſhip, it ſhall be intimated from the Pulpit, that all the members of that Congregation are requeſted to meet, on enſuing, at the Church, or uſual place for holding public worſhip; then and there, if it be agreeable to them, to prepare a Call for to be their Paſtor.

The day for preparing the Call ſhall be previouſly appointed on a Lord's day.

SECT. III. On the day appointed, the Miniſter, whoſe aſſiſtance has been obtained, ſhall preach a ſermon, at the uſual ſeaſon for public worſhip; and after ſermon, he ſhall announce to the people, that he will immediately proceed to take the votes of the electors of that Congregation, in the caſe of whether or not he ſhall be choſen to be their miniſter. In this election, no perſon ſhall be entitled

The Miniſter ſhall receive the votes of none but regular members, and who punctually pay towards the ſupport of the Church.

tled to vote, who refuſes to ſubmit to the cenſures of the Church, regularly adminiſtred; or who does not contribute his juſt proportion, according to his own engagements, or the rules of that Church, to all its neceſſary expences.

When the people are not unanimous the Miniſter ſhall certify the number and circumſtances of the Diſſentients.

SECT. IV. When the votes are taken, if it appear that a great proportion of the people are averſe from the candidate, and cannot be induced to concur in the call, the aſſiſting miniſter ſhall endeavour to diſſuade the congregation from proſecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority ſhall inſiſt upon their right to call a miniſter; then in that caſe, the miniſter, after uſing his utmoſt endeavours to perſuade the congregation to unanimity, ſhall proceed to draw a call in due form, and to have it ſubſcribed by the electors; certifying, at the ſame time, the number and circumſtances of thoſe who do not concur in the call: All which proceedings ſhall be laid before the Preſbytery, together with the call.

The call ſhall be in the following, or like form viz.

The form of a Call.

The Congregation of being, on ſufficient grounds, well ſatisfied of the miniſterial qualifications of you and having good hopes, from our paſt experience of your labours, that your miniſtrations in the Goſpel will be profitable to our ſpiritual intereſts, do earneſtly call, and deſire you, to undertake the Paſtoral office in ſaid congregation; promiſing you, in the diſcharge of your

your duty, all proper ſupport, encouragement, and obedience, in the Lord: And that you may be free from worldly cares and avocations, we hereby promiſe and oblige ourſelves, to pay to you, the ſum of in regular * payments, during the time of your being, and continuing, the regular Paſtor of this Church. In teſtimony whereof, we have reſpectively ſubſcribed our names, this day of A. D.

Atteſted by A. B. *Moderator of the meeting.*

A call may, in certain caſes, be ſubſcribed by Elders or Deacons.

SECT. V. But if any congregation ſhall chooſe to ſubſcribe their call, by their Elders and Deacons or Truſtees, or Committee or either, they ſhall be at liberty ſo to do; but it ſhall, in ſuch caſe, be fully certified, to the Preſbytery, by the Miniſter, or other perſon who preſided, that they have been appointed, for this purpoſe, by a public vote of the congregation; and that the call has been, in all other reſpects, prepared as above directed.

A call ſufficient both for ordination & inſtalment.

SECT. VI. When a call ſhall be preſented to any Miniſter or candidate, it ſhall always be viewed as a ſufficient petition from the people for his inſtalment. The acceptance of a call, by a Miniſter or candidate, ſhall always be conſidered as a requeſt, on his part, to be inſtalled at the ſame time. And when a candidate ſhall be ordained, in conſequence of a call from any congregation, the Preſbytery ſhall always, at the ſame time, ordain and inſtal him Paſtor of that congregation.

SECT.

* This blank to be filled up with the words, quarterly, half yearly, or yearly, as may beſt ſuit the congregation.

SECT. VII. The call, thus prepared, ſhall be preſented to the Preſbytery, under whoſe care the perſon called ſhall be; that, if the Preſbytery think it expedient to preſent the call to him, it may be accordingly preſented: And no Miniſter or candidate ſhall receive a call, but through the hands of the Preſbytery.

The call muſt be preſented to the Preſbytery.

SECT. VIII. If the call be to the licentiate of another Preſbytery, in that caſe the Commiſſioners, deputed from the congregation to proſecute the call, ſhall produce, to that judicatory, a certificate from their own Preſbytery, regularly atteſted by the Moderator and clerk, that they are in order. If that Preſbytery preſent the call to their licentiate, and he be diſpoſed to accept it, they ſhall then diſmiſs him from their juriſdiction, and require him to repair to that Preſbytery, into the bounds of which he is called; and there to ſubmit himſelf to the uſual trials preparatory to ordination.

How to proceed when the call is to the Licentiate of another Preſbytery.

SECT. IX. Trials for ordination, eſpecially in a different Preſbytery, from that in which the candidate was licenſed, ſhall conſiſt of a careful examination, as to his acquaintance with experimental religion; as to his knowledge of Philoſophy, Theology, Eccleſiaſtical hiſtory, the Greek and Hebrew languages, and ſuch other branches of learning as to the Preſbytery may appear requiſite; and as to his knowledge of the conſtitution, the rules and principles of the government and diſcipline of the church; together with ſuch written diſcourſe, or diſcourſes,

Trials for ordination.

founded on the word of God, as to the Preſbytery ſhall ſeem proper. The Preſbytery, being fully ſatisfied with his qualifications for the ſacred office, ſhall appoint a day for his ordination, which ought to be, if convenient, in that Church of which he is to be the Miniſter. It is alſo recommended that a faſt day be obſerved in the congregation previous to the day of ordination.

Preſbytery being conſtituted a ſermon ſhall be preached, &c.

SECT. X. 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 adapted 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 endeavour to impreſs the audience with a proper ſenſe of the ſolemnity of the tranſaction.

Engagements required of thoſe who are ordained.

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 doctrine taught in the holy Scriptures?

3. Do you approve of the government and diſcipline of the Preſbyterian church, as preſcribed in the Form of the Government and diſcipline of the Preſbyterian church in theſe United States?

4. Do

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

5. Have you been induced, as far as you know your own heart, to ſeek the office of the holy miniſtry, from love to God, and a ſincere deſire to promote his glory in the Goſpel of his Son?

6. Do you promiſe to be zealous and faithful 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 to be faithful and diligent, in the exerciſe of all private and perſonal duties, which become you as a Chriſtian and a Miniſter of the Goſpel; as well as in all relative duties, and the public duties of your office, endeavouring to adorn the profeſſion of the Goſpel by your converſation; and walking, with exemplary piety, before the flock, over which God ſhall make you Overſeer?

When the candidate is to be ordained as the Paſtor of a particular congregation, the following queſtion ſhall be added.

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promiſe to diſcharge the duties of a Paſtor to them, as God ſhall give you ſtrength?

Engagements required of the people.

SECT. XI. The candidate having anſwered theſe queſtions in the affirmative, the Moderator ſhall demand of the people:

1. Do you, the people of this congregation, continue to profeſs your readineſs to receive , whom you have called, to be your Miniſter?

2. Do you promiſe to receive the word of truth from his mouth, with meekneſs and love; and to ſubmit to him, with humility, in the due exerciſe of diſcipline?

3. Do you promiſe to encourage him, in his arduous labour, and to aſſiſt his endeavours for your inſtruction and ſpiritual edification?

4. And do you engage to continue to him, while he is your Paſtor, that competent worldly maintenance which you have promiſed; and whatever elſe you may ſee needful, for the honour of religion, and his comfort among you?

Mode of ordination.

SECT. XII. The people having anſwered theſe queſtions, in the affirmative, by holding up their right hands, the candidate ſhall kneel down, in the moſt convenient part of the church: 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 their 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 to the people, to perſe-

vere

vere in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping; and finally, after singing of a psalm, shall dismiss the congregation with the usual blessing. And the Presbytery shall duly record the transaction.

CHAP. XV.

Of translation, or removing a Minister from one charge to another.

SECT. I. NO Bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the Presbytery.

Translation to be made by the Presbytery.

SECT. II. Any church, desiring to call a settled Minister from his present charge, shall, by Commissioners properly authorized, represent to the Presbytery the ground on which they plead his removal. The Presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the Call; or may order it to be delivered, to the Minister to whom it is directed, together with a written citation, to him and his Congregation, to appear before

Mode of procedure in translations.

fore the Preſbytery at their next meeting. This citation ſhall be read from the pulpit in that Church, by a member of the Preſbytery appointed for that purpoſe, immediately after public worſhip; ſo that, at leaſt, two Sabbaths ſhall intervene, betwixt the citation, and the meeting of the Preſbytery at which the cauſe of tranſlation is to be conſidered. The Preſbytery, being met, and having heard the parties, ſhall, upon the whole view of the caſe, either continue him in his former charge, or tranſlate him, as they ſhall deem to be moſt for the peace and edification of the Church; or refer the whole affair to the Synod, at their next meeting, for their advice and direction.

Mode of procedure when the Miniſter is of another Preſbytery.

SECT. III. When the Congregation, calling any ſettled Miniſter, is within the limits of another Preſbytery, that Congregation ſhall obtain leave, from the Preſbytery to which they belong, to apply to the Preſbytery of which he is a member: And that Preſbytery, having cited him and his Congregation as before directed, ſhall proceed to hear and iſſue the cauſe. If they agree to the tranſlation, they ſhall releaſe him from his preſent charge; and having given him proper teſtimonials, ſhall require him to repair to that Preſbytery, within the bounds of which the Congregation calling him lies, that the proper ſteps may be taken for his regular ſettlement in that Congregation: And the Preſbytery, to which the Congregation belongs, having received an authenticated certificate of his releaſe, under the hand of the Clerk of that Preſbytery, ſhall proceed to inſtal him, in the Congregation, as ſoon as convenient. Provided always, that no

Biſhop

Biſhop or Paſtor ſhall be tranſlated, without his own conſent previouſly obtained.

Inſtalment conſtitutes the paſtoral relation, &c.

SECT. IV. When any Miniſter is to be ſettled in a Congregation, the inſtalment, which conſiſts in conſtituting a paſtoral relation between him and the people of that particular Church, may be performed, either by the Preſbytery, or by a Committee appointed for that purpoſe; as may appear moſt expedient: and the following order ſhall be obſerved therein.

Notice of the day muſt be given.

SECT. V. A day ſhall be appointed for the inſtalment, at ſuch time as may appear moſt convenient, and due notice thereof given to the Congregation.

A Sermon ſhall be delivered, &c.

SECT. VI. When the Preſbytery, or Committee, ſhall be convened and conſtituted, on the day appointed, a ſermon ſhall be delivered, by ſome one of the members previouſly appointed thereto; immediately after which, the Biſhop, who is to preſide, ſhall ſtate to the Congregation the deſign of their meeting and briefly recite the proceedings of the Preſbytery relative thereto. And then, addreſſing himſelf to the Miniſter to be inſtalled, ſhall propoſe to him the following or ſimilar queſtions:

Inſtalment conſiſts in mutual engagements of Miniſter and People.

1. Are you now willing to take the charge of this Congregation, as their Paſtor, agreeably to your declaration at accepting their Call?

2. Do

2. Do you conſcientiouſly believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a ſincere deſire to promote the glory of God, and the good of his Church?

3. Do you ſolemnly promiſe, that, by the aſſiſtance of the grace of God, you will endeavour faithfully to diſcharge all the duties of a Paſtor to this Congregation; and will be careful, to maintain a deportment in all reſpects becoming a Miniſter of the Goſpel of Chriſt, agreeably to your Ordination engagements? To all theſe having received ſatisfactory anſwers, He ſhall propoſe to the People the ſame, or like queſtions, as thoſe directed under the head of ordination; which having been alſo ſatisfactorily anſwered, by holding up the right hand, in teſtimony of aſſent, He ſhall ſolemnly pronounce and declare the ſaid Miniſter to be regularly conſtituted the Paſtor of that Congregation. A charge ſhall then be given to both parties, as directed in the affair of ordination; and, after prayer, and ſinging a pſalm adapted to the tranſaction, the Congregation ſhall be diſmiſſed with the uſual benediction.

Elders and Heads of families ſhall give their right hand to their Miniſter.

SECT. VIII. It is highly becoming, that, after the ſolemnity of the inſtalment, the heads of Families of that Congregation who are then preſent, or at leaſt the Elders, and thoſe appointed to take care of the temporal concerns of that Church, ſhould come forward to their Paſtor, and give him their right hand, in token of cordial reception and affectionate regard.

CHAP.

CHAP. XVI.

Of resigning a Pastoral Charge.

SECT. I. WHEN any Minister shall labour under such grievances, in his Congregation, as that he shall desire leave to resign his pastoral charge, the Presbytery shall cite the Congregation to appear, by their Commissioners, at their next meeting, to shew cause, if any they have, why the Presbytery should not accept the resignation. If the Congregation fail to appear, or if their reasons for retaining their Pastor be deemed by the Presbytery insufficient, he shall have leave granted to resign his pastoral charge; of which due record shall be made, and that Church shall be held to be vacant, till supplied again, in an orderly manner, with another Minister: And if any Congregation shall desire to be released from their Pastor, a similar process, *mutatis mutandis*, shall be observed.

The Congregation must be cited and heard.

CHAP. XVII.

Of Missions.

WHEN vacancies become so numerous, in any Presbytery, that they cannot be supplied with the frequent administration of the Word and ordinances, it shall be proper for such Presbytery,

tery, or any vacant Congregation within their bounds, with the leave of the Preſbytery, to apply to any other Preſbytery, or to any Synod, or to the General Aſſembly, for ſuch aſſiſtance as they can afford. And, when any Preſbytery ſhall ſend any of their Miniſters or Probationers to diſtant vacancies, the Miſſionary ſhall be ready to produce his credentials to the Preſbytery or Preſbyteries, through the bounds of which he may paſs, or at leaſt to a Committee thereof, and obtain their approbation. And the General Aſſembly may, of their own knowledge, ſend miſſions, to any part, to plant Churches, or to ſupply vacancies: And, for this purpoſe, may direct any Preſbytery to ordain Evangeliſts, or Miniſters without relation to particular Churches: *Provided always*, that ſuch miſſions be made with the conſent of the parties appointed; and that the Judicatory ſending them make the neceſſary proviſion for their ſupport and reward in the performance of this ſervice.

CHAP. XVIII.

Of Moderators.

SECT. I. 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 diſpatch.

A Moderator neceſſary.

SECT.

SECT. 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 of deliberation that comes before them. He may propoſe what appears to him the moſt regular and ſpeedy way of bringing any buſineſs to 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.

The authority and duty of the Moderator.

SECT.

SECT. III. The Paſtor of the Congregation ſhall always be the Moderator of the Church Seſſion; except when, for prudential reaſons, it may appear adviſeable 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.

The Miniſter perpetual Moderator of the Church Seſſion.

SECT. 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, and of the General Aſſembly, ſhall be choſen at each meeting of thoſe Judicatories: and the laſt Moderator preſent ſhall open the meeting with a ſermon, and ſhall hold the chair till a new Moderator be choſen.

The Moderators of the other Judicatories how to be choſen.

CHAP-

CHAP. XIX.

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 intereſts 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 controuled 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. XX.

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. XXI.

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 charitable 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.

CHAP.

CHAP. XXII.

Of Commiſſioners to the General Aſſembly.

SECT. I. THE Commiſſioners to the General Aſſembly ſhall always be appointed, by the Preſbytery from which they come, at its laſt ſtated meeting immediately preceding the meeting of the General Aſſembly; provided, that there be a ſufficient interval, between that time and the meeting of the Aſſembly, for the Commiſſioners to attend their duty in due ſeaſon; otherwiſe, the Preſbytery may make the appointment at any ſtated meeting, not more than ſeven months preceding the meeting of the Aſſembly. And as much as poſſible to prevent all failure in the repreſentation of the Preſbyteries, ariſing from unforeſeen accidents to thoſe firſt appointed, it may be expedient for each Preſbytery, in the room of each Commiſſioner, to appoint alſo an alternate Commiſſioner, to ſupply his place, in caſe of neceſſary abſence.

Commiſſioners ſhall be appointed at laſt ſtated meeting of the Preſbytery.

SECT. II. Each Commiſſioner, before his name ſhall be enrolled as a Member of the Aſſembly, ſhall produce, from his Preſbytery, a commiſſion under the hand of the Moderator and Clerk, in the following or like form: viz.

Form of a Commiſſion.

" The Preſbytery of being met at on the day of doth hereby appoint Biſhop of the congregation of [or ruling Elder in the congregation of as

the caſe may be ;]" (to which the Preſbytery may, if they think proper, make a ſubſtitution in the following form, " or in caſe of his abſence, then Biſhop of the congregation of [or ruling Elder in the congregation of as the caſe may be ;]") to be a Commiſſioner, on behalf of this Preſbytery, to the next General Aſſembly of the Preſbyterian church in the United States of America, to meet at on the day of A. D. or wherever, and whenever the ſaid Aſſembly may happen to ſit ; to conſult, vote, and determine, on all things that may come before that body, according to the principles and conſtitutions of this church, and the Word of God. And of his diligence herein, he is to render an account at his return.

Signed, by Order of the Preſbytery,
Moderator,
Clerk."

And the Preſbytery ſhall make record of the appointment.

Commiſſions ſhall be delivered to the Clerk at the firſt Seſſion.

SECT. III. Theſe commiſſions ſhall, if poſſible, be delivered to the Clerk of the Aſſembly, in proper ſeaſon, that he may have the roll of the Aſſembly completed before the firſt ſeſſion. Commiſſions, not produced at the opening of the Aſſembly, ſhall afterwards be delivered only in the intervals between the ſeſſions. No Commiſſioner ſhall have a right to deliberate or vote in the Aſſembly ; until his name ſhall have been enrolled by the Clerk, and his commiſſion publicly read, and filed among the papers of the Aſſembly.

SECT.

The Assembly shall meet once a year.

SECT. IV. The General Assembly shall meet, at least, once in every year, their first meeting to be on the third Thursday of May, 1789, in the second Presbyterian church in Philadelphia, and afterwards on their own adjournments. If there be not a sufficient number, for the transaction of business, convened before 12 o'clock, on that day, those who are present shall have power to adjourn, from day to day, till a sufficient number shall have met to constitute an Assembly.

And shall be opened with a sermon.

SECT. V. On the day, to which the General Assembly stands adjourned, and between the hours of eleven and twelve, the Moderator of the last General Assembly, if present; or, in case of his absence, the senior Minister present, shall open the meeting with a sermon. After sermon, the Members being in the house where the Assembly is to hold its sessions, the same Minister who preached shall, by prayer, publicly implore the blessing and direction of Almighty God; and shall continue to preside till a new Moderator be chosen. For this purpose he shall call for the commissions of those present; which being read, and the names of the Members, enrolled in order, if there be a quorum, they shall chose a Moderator.

Mode of dissolving the Assembly.

SECT. VI. Each session of the Assembly, as of all the other Judicatories of the church, shall be introduced and concluded with prayer. And the whole business of the Assembly being finished, and the vote being taken for dissolving the present Assembly, the

Moderator

Moderator ſhall ſay from the chair: " By virtue of the authority delegated to me by the church, let this General Aſſembly be diſſolved; and I do hereby diſſolve it, and require another Aſſembly choſen in the ſame manner, to meet at on the day of A. D. ." After which he ſhall pray, and return thanks to God for his great mercy and goodneſs, and pronounce, on thoſe preſent, the apoſtolic benediction.

Expences of Delegates to be defrayed.

SECT. VII. In order, as far as poſſible, to procure a reſpectable and full delegation to all our Judicatories, it is proper, that the expences of Miniſters and Elders, in their attendance on theſe Judicatories, be defrayed, by the bodies which they reſpectively repreſent.

FORMS

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 subject to its government and discipline: 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 alledged, 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

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 diſhonours 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 confeſs guilt, to endeavour 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 a third time; and if he ſtill continue

to

to refuſe, he ſhall be excluded from the communion of the Church, for his contumacy; until he repent.

7. No crime ſhall be conſidered as eſtabliſhed by a ſingle witneſs.

8. The oath, or affirmation, to be taken by a witneſs, ſhall be adminiſtred 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 cauſe.

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 appealed from ſhall ſend authentic copies of the whole proceſs to the higher Judicatories.

13. The perſon found guilty ſhall be admoniſhed, or rebuked, or excluded from Church privileges,

leges, 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. V. 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.

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 to 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,

ſhall, in ſuch caſe, be the duty of the Preſbytery within whoſe bounds the facts ſhall have happened, after ſatisfying themſelves that there is a 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 honour 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.

heard. If it appear neceſſary to proceed farther, the Preſbytery ought to labour 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 ſtill refuſe to attend, 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 or 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 adminiſtred. Yet, for ſome more dangerous errors, ſuſpenſion becomes neceſſary. But a 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

THE DIRECTORY,

FOR THE

WORSHIP OF GOD,

OF THE

PRESBYTERIAN CHURCH,

IN THE

UNITED STATES of *AMERICA*.

THE DIRECTORY, &c.

CHAP. I.

Of the Sanctification of the LORD'S DAY.

SECT. I. IT is the duty of every perſon to remember the Lord's Day; and to prepare for it, before it's 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.

SECT. III. Let the provisions, for the support of the family on 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.

CHAP. II.

Of the assembling of the Congregation, and their behaviour during Divine Service.

SECT. I. WHEN 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 the 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 behaviour.

CHAP. III.

Of the public reading of the Holy Scriptures.

SECT. I. THE 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.

SECT. III. How large a portion shall be read at once is left to the discretion of every Minister; however, in each service, he ought to read, at least, one chapter; and more, when the chapters are short, or the connection requires it. 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.

SECT. I. IT 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 whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parceling

celing out the pſalm, line by line. The practice of reading the pſalm, line by line, was introduced in times of ignorance, when many in the Congregation could not read: therefore, it is recommended, that it be laid aſide, as far as convenient.

SECT. IV. 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. IT ſeems very proper to begin the public worſhip of the Sanctuary by a ſhort prayer: humbly adoring the infinite Majeſty of the living God. Expreſſing a ſenſe of our diſtance from him as creatures; and unworthineſs as ſinners: and humbly imploring his gracious preſence; the aſſiſtance of his holy Spirit in the duties of his Worſhip; and his acceptance of us through the merits of our Lord and Saviour Jeſus Chriſt.

SECT. II. Then, after ſinging a Pſalm, or Hymn, it is proper that before Sermon there ſhould be a full, and comprehenſive prayer. *Firſt* adoring the

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 endeavouring 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 neighbour, 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 attonement; with all it's 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 valley 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

ſcrip-

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. III. 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. IV. 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 altho' 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 indiſpenſible duty of every Miniſter, previouſly to his entering on his office to prepare and

qualify

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 endeavour 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. THE 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 endeavour 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 it's 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

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 be ſung; a collection raiſed for the poor, or other purpoſes of the Church; and the aſſembly diſmiſſed with the apoſtolic benediction.

CHAP. VII.

CHAP. VII.

Of the Adminiſtration of Baptiſm.

SECT. I. BAPTISM is not to be unneceſſarily delayed; nor to be adminiſtred, 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 adminiſtred in the Church in the preſence of the Congregation; and it is convenient that it be performed immediately after ſermon.

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: Shewing,

'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 Teſtament; that 'Chriſt commanded all nations to be baptized; 'that he bleſſed little children, declaring that of 'ſuch is the kingdom of heaven; 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 in-
'fluences 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 Scriptures
'of the old and new Teſtament, an excellent
'ſummary of which we have in the Confeſſion of
'faith of this Church; and in the Larger and Short-
'er Catechiſms of the Weſtminſter Aſſembly:
'which are to be recommended to them, as
'adopted by this Church, for their direction and
'aſſiſtance, in the diſcharge of this important du-
'ty; that they pray with and for it; that they ſet
'an example of piety and godlineſs before it; and
'endeavour, by all the means of God's appoint-
'ment, 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 it's 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 baptize 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 adminiſtred in the preſence of the Congregation: yet there may be caſes, when it will be expedient to adminiſter this ordinance in private houſes; of which the Miniſter is to be the Judge.

CHAP. VIII.

CHAP. VIII.

Of the Adminiſtration of the Lord's Supper.

SECT. I. THE 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 beget 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 deſire to renounce their ſins, and 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, having taken bread, and 'bleſſed and broken it, gave it to his Diſciples; 'as I, miniſtring 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 remembrance of me.'

After having given the Bread, he ſhall take the Cup, and ſay:

'After

'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 Diſci- 'ples; ſaying, (while the Miniſter is repeating '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;

'Of the grace of God, in Jeſus Chriſt, held 'forth in this ſacrament; and of their obligation 'to be the Lord's; and may exhort them, to walk 'worthy of the vocation wherewith they are cal- 'led; and, as they have profeſſedly received 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 neglecting this 'holy ordinance; and calling upon them to be 'earneſt in making preparation for attending 'upon it, at the next time of its celebration.'

Then the Miniſter is to pray and give thanks to God;

'For his rich mercy, and invaluable goodneſs, 'vouchſafed to them in that ſacred communion; 'to implore pardon for the defects of the whole 'ſervice; and to pray for the acceptance of their 'perſons and performances; for the gracious aſ- 'ſiſtance of the Holy Spirit, to enable them, as 'they have received Chriſt Jeſus the Lord, ſo to

'walk

'walk in him; that they may hold fast that which 'they have received, that no man take their crown; 'that their converſation may be as becometh the 'goſpel; that they may bear about with them, 'continually, 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 expence 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 ſhep-'herd of the ſheep, through the blood of the ever-'laſting 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 forever and ever. *Amen.*'

SECT. VI. As it has been cuſtomary, in ſome parts of our Church, to obſerve a Faſt before the Lord's Supper; to have Sermon on 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 chuſe it, may continue in this practice.

CHAP. IX.

CHAP. IX.

Of the Admiſſion of Perſons to Sealing-Ordinances.

SECT. I. CHILDREN, born within the pale of the viſible Church, and dedicated to God in baptiſm, are under the inſpection and government of the Church; and are to be taught to read, and repeat the Catechiſm, the Apoſtles Creed, 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 and piety.

SECT. IV. When unbaptized perſons apply for admiſſion into the church, they ſhall, in ordinary

nary caſes, after giving ſatisfaction with reſpect to their knowledge and piety, make a public profeſſion of their faith, in the preſence of the congregation; and thereupon be baptized.

CHAP. X.

Of the mode of inflicting Church Cenſures.

SECT. I. THE 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 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

preſſing 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 confeſ-
'ſion, or convicted by ſufficient proof as the caſe
'may be], of the ſin of [here mention the particu-
'lar offence] we declare you ſuſpended from the
'ſacraments of the church; till you give ſatisfac-
'tory evidence of the ſincerity of your repent-
'ance.'—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,

ſons, 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

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 af- 'ter 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 readmitted 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

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 re-'belling 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 repent-'ance, and deep contrition, for your ſin and obſti-'nacy; and do you humbly aſk the forgiveneſs of 'God and of his church? *Anſwer*, I do, Do you 'ſincerely promiſe, through divine grace, to live 'in all humbleneſs of mind and circumſpection; 'and to endeavour to adorn the doctrine of God 'our Saviour, by having your converſation as be-'cometh 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 ſentence of 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 abſolved, from the ſen-'tence of excommunication formerly denounced 'againſt you; and I do receive you into the com-'munion of the Church, that you may be a 'partaker of all the benefits of the Lord Jeſus to 'your eternal ſalvation.'

The

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

CHAP. XI.

Of the Solemnization of Marriage.

SECT. I. MARRIAGE 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 obey.

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 relation.

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 affinity 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, he is then ſeverally to addreſs himſelf to the parties to be married, in the following or like words:

'You,

'You, the man, declare, in the preſence of 'God, that you do not know any reaſon, by pre-'contract or otherwiſe, why you may not lawful-'ly marry this woman.'

Upon his declaring he does not, the Miniſter ſhall addreſs himſelf to the Bride, in the ſame or ſimilar terms:

'You, the woman, declare, in the preſence of 'God, that you do not know any reaſon, by pre-'contract or otherwiſe, why you may not lawful-'ly marry this man.'

Upon her declaring ſhe does not, he is to begin with prayer for the preſence and bleſſing of God.

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 com-'fort and happineſs of mankind, in declaring a 'man ſhall forſake his father and mother and 'cleave unto his wife; and that marriage is ho-'nourable in all; that he hath appointed various 'duties, which are incumbent upon thoſe who 'enter into this relation; ſuch as, a high eſteem 'and mutual love for one another; bearing with 'each other's infirmities and weakneſſes, to which 'human nature is ſubject in its preſent lapſed ſtate; 'to encourage each other under the various ills of 'life; to comfort one another in ſickneſs; in ho-'neſty and induſtry to provide for each others tem-'poral ſupport; to pray for and encourage one 'another, in the things which pertain to God, and 'to their immortal ſouls; and to live together as 'the heirs of the grace of life.'

Then the Miniſter ſhall cauſe the bridegroom and bride to join their right hands, and ſhall pro-

nounce 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 preſence '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 hold by the 'hand, to be your lawful and married huſband; '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 ſeparated by death.'

The Bride ſhall expreſs her conſent, by ſaying, 'Yes, I do.'

Then the Miniſter is to ſay:

'I pronounce you, Huſband and Wife, according to the ordinance of God; whom therefore '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 ſuitable 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.

CHAP. XII.

Of the Visitation of the Sick.

SECT. I. WHEN 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 prudence, their spiritual state; or to consult him on the concerns of their precious souls: And it 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 grosly 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 labours, the Miniſter, muſt endeavour 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 endeavour 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 a humble and penitential ſenſe of his iniquities; and to ſtate before him the fulneſs 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 favour 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 endeavouring 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 favour; 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 endeavour 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

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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 thoſe 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. WHEN 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.

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. THERE 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 of a Synod; or by all the congregations of our church.

SECT. IV. It must be left to the judgment and discretion of every christian and 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 Synods to determine for larger districts.

tricts. When it is deemed expedient that a faſt or thankſgiving ſhould be general, the call for them muſt be judged of by the Synod or General Aſſembly. 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 calling 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.

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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. BESIDES 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

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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 Lords 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 favour, if they interfere with the above important and neceſſary duty.

FINIS.