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THE

CONSTITUTION

John G. Hunt
OF THE

PRESBYTERIAN CHURCH

his Book
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,

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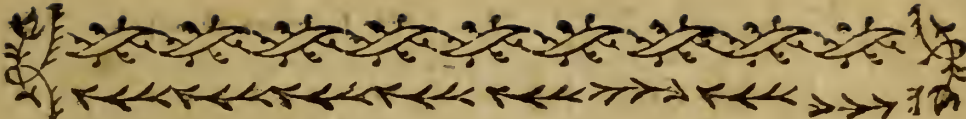
In *Front-street*, fourth Door below *Market-street*.

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T H E
C O N S T I T U T I O N
O F T H E
P R E S B Y T E R I A N C H U R C H, &c.

T H E
C O N F E S S I O N O F F A I T H.

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

OF the NEW TESTAMENT.

The Gospels according to Matthew.	Ephesians.	The first and second Epistles of Peter.
Mark.	Philippians.	The first, second and third Epistle of John.
Luke.	Colossians.	The Epistle of Jude.
John.	Thessalonians I.	The Revelation.
The Acts of the Apostles.	Thessalonians II.	
Paul's Epistles to the Romans.	To Timothy I.	
Corinthians I.	To Timothy II.	
Corinthians II.	To Titus.	
Galatians.	To Philemon.	
	The Epistle to the Hebrews.	
	The Epistle of James.	

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 plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the scriptures, may have hope.

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.

C H A P. II.

Of God, and of the Holy Trinity.

TH E R E 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.



C H A P. 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 fore-saw 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 withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

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 sincerely obey the gospel.



C H A P. 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 faultfulness 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 withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes 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.

C H A P. 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.

C H A P. VII.

C H A P. 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.



C H A P. 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 substance

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. O 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
ing

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.

C H A P. 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.



C H A P. 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.

C H A P. 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 righteousness, 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
the

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.



C H A P. 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.

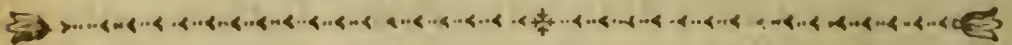
C H A P. XIII.

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 irreconcilable 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.



C H A P. XIV.

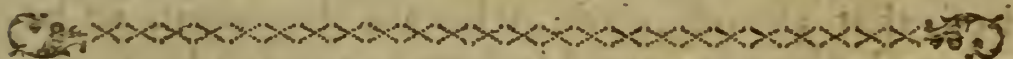
Of Saving Faith.

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 of 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 threatenings, and embracing the promises of God, for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace.

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 finisher of our faith.



C H A P. 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

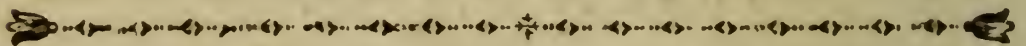
to turn from them all unto God, purposing and endeavouring to walk with him, in all the ways of his commandments.

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 repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.



C H A P. 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 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.

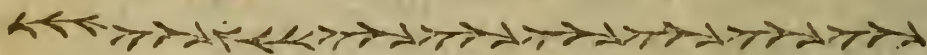
IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much, which in duty, they are bound to do.

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 unreprieveable 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.



C H A P. XVII.

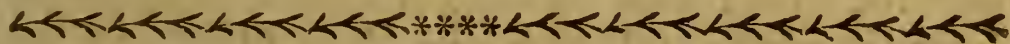
Of the Perseverance of the Saints.

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 Jesus 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.



C H A P. 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.

C H A P. 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 fundry 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.

C H A P. 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 mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or 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 church; they may lawfully be called to account, and proceeded against by the censures of the church.



C H A P. 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 ne 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.

C H A P. 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.

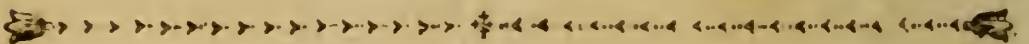
IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt:

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 inares, in which no Christian may entangle himself.



C H A P. XXIII.

Of the Civil Magistrate.

GOD, the supreme Lord and King of all the world, hath ordained civil magistratēs to be under him over the people, for his own glory and the public good; and, to this end, hath armed them

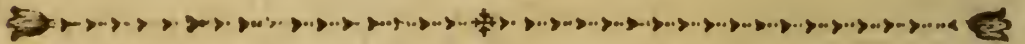
them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

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 infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

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 jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be hereticks, or upon any other pretence whatsoever.



C H A P. 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.

C H A P. 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.

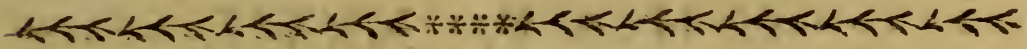
II. The visible church, which is also catholick or universal under the gospel, (not confined to one nation, as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family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



C H A P. XXVI.

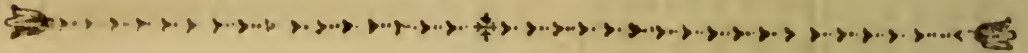
Of the Communion of Saints.

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.



C H A P. 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.

C H A P. 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.

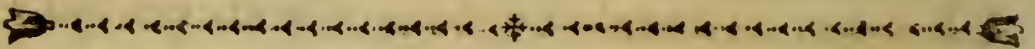
V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that

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.



C H A P. 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. F 11

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.

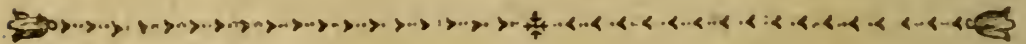
V. The outward elements, in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature,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



C H A P. 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 magistrature.

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.

C H A P. 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 government 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.

C H A P. 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.

C H A P. 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.

F I N I S.

T H E
L A R G E R C A T E C H I S M,

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.

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1852

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T H E

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 might 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 decree, 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; employing 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 created?

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, entering 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 befall 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, prophecies, sacrifices,

sacrifices, circumcision, the passover, and other types and ordinances; which did all fore signify 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 intercession;

tion; 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 honour with God the Father, with all fullness 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
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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, increased and strengthened, as that they more and more die unto sin, and rise unto newness of life.

Q. 76. What is repentance unto life?

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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 from 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 infalibly 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 infalibly 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. Immediately 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?

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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.

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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?

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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 threatening 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 enforce 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 thralldom; 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?*

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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, Hardne's 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; flighting 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 especially 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 displeas'd 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 discipline; 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 threatening 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
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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 curfings, 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 remembering 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 businessses 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 neighbour 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 cheertulneſs 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; carelessly 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 adultery.*

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, adultery, 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.

diligence in it; frugality; avoiding unnecessary law-suits, and suretyship, 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 enhance the price, unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching 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, flandering, back-biting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; miscon-structing 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 exprefs letter of the law, break many commandments, contain in it many fins: 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 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 enticing 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 administered?*

A. Baptism is not to be administered 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 communicate 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 they 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 administered 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 bearing mention 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. 158.

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 contrary 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 for ward 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*.

F I N I S.



T H E
SHORTER CATECHISM,
RATIFIED AND ADOPTED

BY THE

S Y N O D

OF NEW-YORK, AND PHILADELPHIA.





T H E

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 displeas'd 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; expressly 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?

L

A. The

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 adultery.*

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 forbiddeth all unchaste thoughts, words and actions.

Q. 73. *Which is the eighth commandment ?*

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

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

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

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

A. The

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

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.*

* * * * *

THE TEN COMMANDMENTS.

E X O D U S. XX.

G O D 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. v̄.*

O UR 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 C R E E D.

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

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.

End of the Catechism.



T H E

F O R M

O F T H E

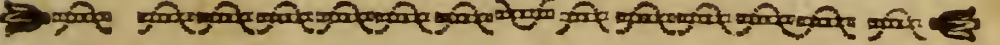
GOVERNMENT AND DISCIPLINE

O F T H E

PRESBYTERIAN CHURCH

I N T H E

UNITED STATES OF AMERICA.



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INTRODUCTION.

TH E 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 commandments of men; which are in any thing contrary to his word; or beside it in matters of faith or worship: Therefore, they consider the rights of private judgement, in all matters that respect religion, as uni-

M

versal

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 exercise 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

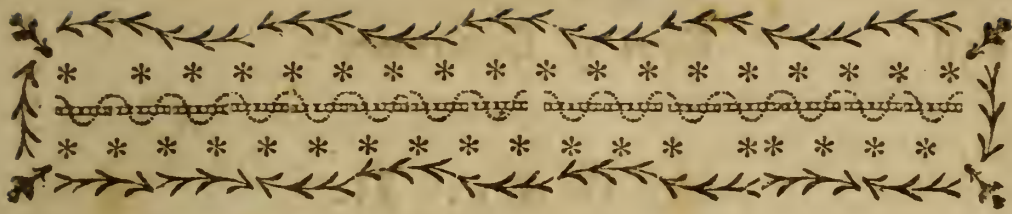
V. That while, under the conviction of the above principle, They think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith; They also believe, that there are truths and forms, with respect to which men of good characters and principles may differ: And 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 F O R M, &c.

C H A P. I.

Of the Church.

SECT. I. **J**ESUS 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.

C H A P. 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 endowed with miraculous gifts, which have, long since, ceased.

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



C H A P. III.

Of Bishops or Pastors.

THE *pastoral* office is the first, in the church, both for dignity and usefulness. *The person who fills this office*, hath, in the scripture, obtained different names expressive of his various duties. As *he* has the oversight of the flock of Christ, he is termed *Bishop* *. 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.

John P. Hunt - 1789

his Book

C H A P. IV.

Of Ruling Elders.

RULING Elders are properly the representatives of the people, chosen by them, for the Name, &c. purpose of exercising government and discipline, 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.

CHAP.

C H A P. 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.



C H A P. 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.

CHAP.

C H A P. VII.

Of Church Government, and the several kinds of Judicatories.

SECT. I. **I**T 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.

C H A P. VIII.

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

SECT. I. **T**HE church Session consists of the Constituent Members of the Church Session. Minister, or Ministers, and elders of a particular congregation.

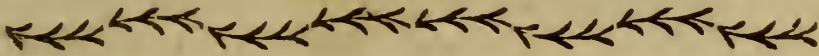
SECT. II. The church session is competent to its power. the spiritual government of the congregation: For which purpose, they have power to inquire into the knowledge and christian conduct of the members of that church; to call before them offenders and witnesses, being members of their own society, 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. 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.

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

Registers
to be kept.



C H A P. IX.

Of the Presbyterial Assembly.

SECT. I. **T**HE church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline; 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.

Necessity of
the Pres-
bytery.

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

Constituent
Members
thereof.

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 maintenance 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.

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

SECT. V. The Presbytery have cognizance of all
 Powers things, that regard the welfare of the par-
 of the Pres- ticular churches within their bounds,
 bytery, &c. 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.

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,

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.

C H A P. X.

Of the Synodical Assembly.

SECT. I. **A**S 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.



C H A P. XI.

Of the General Assembly.

SECT. I. **T**HE 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.

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 ASSSEMBLY.

Constituent Members of the General Assembly.

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 business.

Quorum thereof.

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 ;

Powers of the Assembly.

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

SECT. V. To the Assembly also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline: Of reproof, 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.

Other powers of the Assembly.

SECT. VI. Before any overtures or regulations, proposed by the Assembly to be established as standing rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of, at least, a majority of the Presbyteries, in writing, approving thereof.

Restriction of the power of the Assembly.

C H A P. XII.

Of Electing and ordaining ruling Elders and Deacons.

SECT. I. **H**AVING 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.

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.

Mode of electing ruling Elders, &c.

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 the following manner.

How to be ordained.

SECT. IV. After sermon, the Minister shall propose to him, in the presence of the congregation, the following questions: viz.

Engagements required of Elders and Deacons.

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?

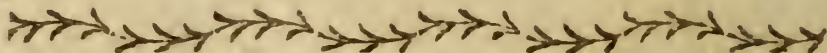
2. Do you sincerely receive and adopt, the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the government and discipline of the presbyterian church, as 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.



C H A P. XIII.

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

SEC. I. **T**HE 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. It is proper and requisite, that Candidates, applying to the Presbytery to be licenced to preach the Gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the Presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. 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.

Testimonials to be produced by Candidates applying to be licenced.

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 exegetis 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

Trials in order to Licence.

obtained

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

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.

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

SECT. V. Before the Presbytery proceed to license the candidate, the moderator shall require of him the following engagements: *viz.*

Engagements required of Probationers, before license.

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?

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

Manner of licensing.

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.*

At the day of the
 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.

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.

Testimonials
 of a Probationer.

CHAP.

C H A P. XIV.

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

SECT. I. **W**HEN any Probationer shall have preached, so much to the satis-

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

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 the ensuing Lord's day, 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.

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.

ted 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.

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

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

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

The form of a Call. ^{viz.} 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.

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

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, founded

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.

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 ?

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

Engagements required 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?

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.



C H A P. XV.

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

SECT. I. **N**O 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

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.

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.

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.

Instalment constitutes the pastoral relation, &c.

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.

Notice of the day must be given.

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:

A Sermon shall be delivered, &c.

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

Instalment consists in mutual engagements of Minister and People.

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.

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.

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

C H A P. XVI.

Of resigning a Pastoral Charge.

SECT. I. **W**HEN 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.



C H A P. 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.



C H A P. XVIII.

Of Moderators.

SECT. I. **I**T is equally necessary in the Judicatories of the Church, as in other

A Moderator assemblies, that there should be a necessary Moderator or President; that the business may be conducted with order and dispatch.

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.

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.

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.

C H A P. 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.



C H A P. 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

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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.



C H A P. 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.

C H A P. XXII.

Of Commissioners to the General Assembly.

SECT. I. **T**HE 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.

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.

“ 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
 P 2 the

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
of _____ Bishop of the congregation
[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 Ame-
rica, 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 prin-
ciples 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 ap-
pointment.

SECT. III. These commissions shall, if possi-
ble, be delivered to the Clerk of the
Commissions shall be deli- Assembly, in proper season, that he
vered to the Clerk at the may have the roll of the Assembly
first Session. completed before the first session.
Commissions, not produced at the
opening of the Assembly, shall afterwards be deli-
vered 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.

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.

The Assembly shall meet once a year.

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.

And shall be opened with a sermon.

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.

Mode of dissolving the Assembly.

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. ."

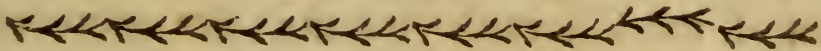
After which he shall pray, and return thanks to God for his great mercy and goodness, and pronounce, on those present, the apostolic benediction.

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.

Expences of Delegates to be defrayed.



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 Judiciary, 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 Judiciary, 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 Judiciary, 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 Judiciary.

5. The Judiciary, 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, reſuſes to obey the citation, he ſhall be cited a ſecond, and a third time; and if he ſtill continue

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

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

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

C H A P. II.

*Of Proceſs againſt a Biſhop or
Minifter.*

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 administered. 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.

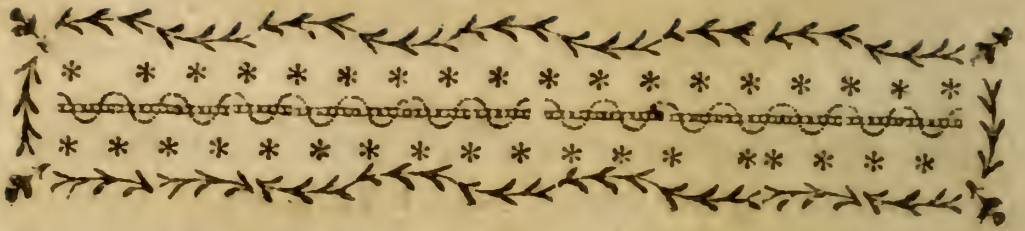
13. A Minister, deposed for scandalous conduct, may not be restored; even on his deepest sorrow for sin; without some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal.

14. As soon as a Minister is deposed, his Congregation shall be declared vacant.



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D I R E C T O R Y ,
F O R T H E
W O R S H I P O F G O D ,
O F T H E
P R E S B Y T E R I A N C H U R C H ,
I N T H E
U N I T E D S T A T E S o f A M E R I C A .





T H E

DIRECTORY, &c.

C H A P. I.

Of the Sanctification of the LORD'S DAY.

SECT. I. **I**T is the duty of every person to remember the Lord's Day; and to prepare for it, before 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.

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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.

C H A P. II.

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

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

SECT. II. In 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.



C H A P. III.

Of the public reading of the Holy Scriptures.

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

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

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

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

SECT. III. The 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.



C H A P. V.

Of public Prayer.

SECT. I. **I**T 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
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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 atonement; with all its important and happy fruits; for the spirit of sanctification; and abundant supplies of the Grace that is necessary to the discharge of our duty; for support, and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies, that may be necessary in our passage through this 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-

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 indispensable 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.



C H A P. VI.

Of the Preaching of the Word.

SECT. I. **T**HE preaching of the word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it.—Every Minister ought to give diligent application to it: and 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.

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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.

Of the Administration of Baptism.

SECT. I. **B**APTISM is not to be unnecessarily delayed; nor to be administered, in any case, by any private person; but by a Minister of Christ, called to be the Steward of the mysteries of God.

SECT. II. It is usually to be administered in the Church in the presence of the Congregation; 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
R ‘ blood

‘ blood of Christ, and by the sanctifying influences of the Spirit of God.’

The Minister is also to exhort the parents to the careful performance of their duty: requiring;

‘ That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the 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 Shorter 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 duty; 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 appointment, to bring up their child in the nurture and admonition of the Lord.’

SECT. V. Then the Minister is to pray for a blessing to attend this ordinance, after which, calling the child by 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 administered 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.

Of the Administration of the Lord's Supper.

SECT. I. **T**HE Communion, or Supper of the Lord, is to be celebrated frequently; but how often may be determined by the Minister and Eldership of each Congregation; as they may judge most for edification.

SECT. II. The ignorant and scandalous are not to be admitted to the Lord's supper.

SECT. III. It is proper that public notice should be given to the Congregation, at least, the sabbath before the administration of this ordinance; and that, either then or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

SECT. IV. When the sermon is ended, the Minister shall shew:

‘ That this is an ordinance of Christ, by reading the words of institution, either from one of the Evangelists, or from 1 Cor. XI. chapter; which, as to him may appear expedient, he may explain and apply; that it is to be observed in remembrance of Christ, to shew forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith, and holy resolution; and

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‘ to

‘ 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 *noisy 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, ministering in his name, give this bread
 ‘ unto you; saying, (here the Bread is to be dis-
 ‘ tributed) 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.

C H A P. IX.

Of the Admission of Persons to Sealing-Ordinances.

SECT. I. **C**HILDREN, 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
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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.



C H A P. X.

Of the mode of inflicting Church Censures.

SECT. I. **T**HE power, which Christ hath given the Rulers of his church, is for edification, and not for destruction. As, in the preaching of the word, the wicked are, doctrinally, separated from the good; so, by discipline, the church authoritatively makes a 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 confession, or convicted by sufficient proof as the case may be], of the sin of [here mention the particular offence] we declare you suspended from the sacraments of the church; till you give satisfactory evidence of the sincerity of your repentance.’—To this shall be added such advice, admonition, or rebuke as may be judged necessary; and the whole shall be concluded by prayer to almighty God that he would follow this act of discipline with his blessing. We judge it prudent in general that such censures be inflicted in the presence of the Judicatory only: but, if any church think it expedient to rebuke the offender publicly, this solemn suspension from the sacraments, may be in the presence of the congregation.

SECT. IV. After any person hath been thus suspended from the sacraments, it is proper that the Minister and Elders and other Christians should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And it may be requisite likewise, particularly on days preparatory to the dispensing of the Lord’s Supper, that the prayers of the church be offered up, for those unhappy persons,

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 :

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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.

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On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the Minister shall call upon the excommunicated person, and propose to him, in the presence of the Congregation, the following questions :

‘ Do you, from a deep sense of your great wickedness, freely confess your sin, in thus rebelling against God; and in refusing to hear his church; and do you acknowledge that you have been, in justice and mercy, cut off from the communion of the saints? *Answer*, I do. Do you now voluntarily profess your sincere repentance, and deep contrition, for your sin and obstinacy; and do you humbly ask the forgiveness of God and of his church? *Answer*, I do, Do you sincerely 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 becometh the gospel? *Answer*, I do ’

Here the Minister shall give the penitent a suitable exhortation; addressing him in the bowels of brotherly love, encouraging and comforting him. Then he shall pronounce the 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 sentence of excommunication formerly denounced against you; and I do receive you into the communion of the Church, that you may be a partaker of all the benefits of the Lord Jesus to your eternal salvation.’

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



C H A P. XI.

Of the Solemnization of Marriage.

SECT. I. **M**ARRIAGE is not a sacrament; nor peculiar to the Church of Christ. It is proper that every Commonwealth, for the good of society, make laws to regulate Marriage; which all Citizens are bound to 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.

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SECT. V.

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 lawfully
‘ 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 lawfully
‘ 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 un-
‘ to him a loving, faithful, and obedient wite, un-
‘ til 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, accord-
‘ ing to the ordinance of God ; whom therefore
‘ God hath joined together, let not man put a-
‘ sunder.’

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.

C H A P. XII.

Of the Visitation of the Sick.

SECT. I. **W**HEN persons are sick, it is their duty, before their strength and understanding fail them, to send for their Minister; and to make known to him, with 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 grossly ignorant, he shall instruct him, in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

SECT. IV. He shall exhort the sick to examine himself; to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

SECT. V. If the sick shall signify any scruple, doubt or temptation, under which he 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.



C H A P. XIII.

Of the Burial of the Dead.

SECT. I. **W**HEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

SECT. II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend, conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse; and the Minister, if present.

present, may exhort them to consider the frailty of life; and the importance of being prepared for death and eternity.



CHAP. XIV.

Of Fasting and of the observation of the days of Thanksgiving.

SECT. I. **T**HERE is no day under the Gospel commanded to be kept holy, except the Lord's day, which is the christian sabbath.

SECT. II. Nevertheless to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.

SECT. III. Fasts and thanksgivings may be observed by individual christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a Presbytery, or 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.



C H A P. XV.

The Directory for Secret and Family Worship.

SECT. I. **B**ESIDES the public worship in congregations, it is the indispensable duty of each person alone, in secret; and of every family by itself in private; to pray to and worship God.

SECT. II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the scriptures, holy meditation, and serious self examination. The many advantages, arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.

SECT. III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the scriptures, and singing praises.

SECT. IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from
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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.

December the 15 1797
John Sturt his book

E I N I S.

