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# REFORMATION PRINCIPLES

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REFORMATION PRINCIPLES EXHIBITED  
BEING THE  
DECLARATION AND TESTIMONY  
OF THE  
REFORMED PRESBYTERIAN CHURCH  
IN  
NORTH AMERICA.

Fourth Edition.

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Whereto we have already attained, let us walk by the same rule; let us mind the same thing.

Bind up the Testimony, seal the Law among my Disciples.

And they overcame—by the blood of the Lamb, and by the word of their Testimony.

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NEW YORK:  
R. CRAIGHEAD, PRINTER, 112 FULTON STREET.

1850.

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NEW YORK, May 15, 1806.

THE Presbytery resumed the consideration of the *Draught* of a Testimony with the Amendments. A member was called upon to pray for divine direction. After prayer, the Moderator put the question, Approve or disapprove of the Draught as now amended? The members answered unanimously, Approve.

The Court do therefore approve and ratify this Testimony, as the Testimony of the Reformed Presbyterian Church in the United States of North America.

WILLIAM GIBSON,

*Moderator.*

JOHN BLACK, *Clerk.*

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THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, being in session in the city of New York, on the 17th day of October, 1848, resolved that a Fourth Edition of the *Declaration and Testimony* be published, and that the *Book of Discipline* be appended to it.

Attested by

JOHN N. McLEOD,

*Stated Clerk.*

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# TESTIMONY.

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## CHAPTER I.

### OF GOD.

1. **THERE** is one infinite, eternal, self-existent, independent, omniscient, omnipresent, and unchangeable Being, who is the Creator, the Preserver, and the Governor of all creatures which exist.

Deut. vi. 4. The Lord our God is one Lord. Job xi. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Ps. xc. 2. From everlasting to everlasting thou art God. Ex. iii. 14. God said unto Moses, I AM THAT I AM. Ps. cxlvii. 5. Great is our Lord, and of great power; his understanding is infinite. 1 Kings viii. 27. Behold, the heaven and heaven of heavens cannot contain thee. Mal. iii. 6. I am the Lord, I change not. Rev. iv. 11. Thou hast created all things. Heb. i. 3. Upholding all things by the word of his power. Ps. ciii. 19. His kingdom ruleth over all.

2. This only true and living God hath, in and of himself, all goodness, glory, and blessedness; is a most pure Spirit, invisible, almighty, most wise, most holy, most free, most absolute, most just, most gracious and merciful.

Jer. x. 10. The Lord is the true God; he is the living God, and an everlasting King. Acts vii. 2. The God of glory. Ps.



cxix. 68. Thou art good and doest good. Rom. ix. 5. Who is over all, God blessed for ever. John iv. 24. God is a spirit. 1 Tim. xi. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. Rev. iv. 8. Holy, holy, holy, Lord God Almighty. Ps. cxv. 3. He hath done whatsoever pleased him. Eph. i. 11. Who worketh all things after the counsel of his own will. Ex. xxxiv. 67. The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.

3. God is unto himself all-sufficient, deriving no help or glory from any of his creatures; but manifesting his own glory by them, unto them, and upon them, having sovereign dominion over them, to do to them whatsoever it pleaseth him; and, by a holy and wise providence, directing and disposing of them, and all their changes and actions, without any violence to their nature, according to the immutable counsel of his own will.

Job xxii. 2. Can a man be profitable unto God? Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Dan. iv. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. Acts xv. 18. Known unto God are all his works from the beginning of the world. Matt. x. 29. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. Acts xxvii. 24. So God hath given thee all them that sail with thee. 31. Except these abide in the ship, ye cannot be saved. Acts ii. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

4. The One infinite and eternal God subsists in

three distinct divine persons—the Father, the Son, and the Holy Ghost, all equal; the same in substance, in power, and in glory.

Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That this world is eternal, or caused by a fortuitous concourse of atoms, without the agency of an intelligent Creator.

2. "That there are more Gods than one.

3. "That God hath not determined by an unchangeable decree, every event which comes to pass.

4. "That God doth not, by a particular providence, govern all his creatures and all their actions.

5. "That it is not criminal to be discontented with any providential dispensation.

6. "That there is no distinction of persons in the Godhead; but that man can demonstrate the impossibility of the existence of three persons in the unity of the infinite and incomprehensible Godhead."

## CHAPTER II.

## OF MAN.

1. MAN is created with a rational and immortal soul, capable of ascertaining that God his Maker is worthy of being loved, feared, and served ; and he is accountable unto God for all his emotions, expressions, and actions.

Is. i. 18. Come now, and let us reason together, saith the Lord. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. Rom. i. 19. Because that which may be known of God is manifest in them. 21. When they knew God they glorified him not as God. Chap. ii. 6. Who will render to every man according to his deeds. Matt. xii. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

2. Man is a free agent, unrestrained in his volitions by the immutable decree of God, although it is not possible for him in any instance to avoid fulfilling that decree : the divine commandment is the rule of his conduct, and after the death of the body he shall be judged by a righteous God according to his works.

James i. 13. Let no man say when he is tempted, I am tempted of God. 14. But every man is tempted when he is drawn away of his own lust and enticed. Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel. Deut. xii. 32. What thing soever I command you, observe to do it ; thou shalt not add thereto nor diminish from it. Heb. ix. 27. It is appointed unto men once to die ; but after this the judgment.

3. Man, entirely dependent on God for his being, preservation, thoughts, and works, and bound to perfect obedience to whatever God commands, is nevertheless sinful in his disposition, criminal in every part of his conduct, incapable of ascertaining, without supernatural aid, the extent of his own guilt and depravity, or a method of reconciliation with a holy and just God.

Acts xvii. 28. For in him we live, and move, and have our being. Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Eph. ii. 3. And were by nature the children of wrath. 5. Even when we were dead in sin. 1 Cor. i. 21. The world by wisdom knew not God. Chap. ii. 14. But the natural man receiveth not the things of the Spirit of God. Prov. xxix. 18. Where there is no vision the people perish.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That man has no soul distinct from his bodily organization.

2. "That he is necessarily impelled to choose or act as an unconscious machine.

3. "That he can will or act independently of the purpose or the providence of God.

4. "That he is not exposed to punishment from God, on account of his evil disposition and criminal conduct.

5. "That the light of nature is sufficient to direct him to the highest perfection and happiness of his nature."

## CHAPTER III.

## OF DIVINE REVELATION.

1. **THE** eternal God can, in consistency with his own glorious perfections, and with the nature of man, make known to the human mind doctrines and facts, which could not have been discovered by any other method.

Is. lxiv. 4. For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. 1 Cor. ii. 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God.

2. God hath, from time to time, made known to men his will, respecting the salvation of sinners, and hath authorized certain persons, qualified for the work, to communicate a Divine Revelation to mankind, specifying the only method of escaping eternal punishment on account of sin, and accompanied with sufficient evidence of its authenticity.

Heb. i. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Eph. iii. 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

3. It hath pleased God, in condescension to

human wants and weakness, to inspire, and infallibly to guide, chosen men to commit to writing the Revelation of his Will, for the instruction and comfort of his Church in the world.

2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17. That the man of God may be perfect, thoroughly furnished unto all good works.

4. All the books of the Old and New Testaments, and these only, are given by inspiration of God ; they contain a complete system of faith, and a perfect rule for our direction in all the duties of life ; unto these Scriptures nothing is at any time to be added by new revelations of the Spirit, or traditions of men.

2 Pet. i. 21. Holy men of God spake as they were moved by the Holy Ghost. Ps. cxix. 105. Thy word is a lamp unto my feet and a light unto my path. John v. 9. Search the Scriptures. Rev. xxii. 18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

5. Rational arguments, drawn from the miracles which were wrought to attest the Divine Mission of the inspired writers, the fulfilment of prophecy, the sublimity of the doctrines, their divine efficacy, the purity of the precepts, and from the scope of the whole, being to give all glory to God, are useful in opposing infidels, and are sufficient to produce a rational persuasion of the truth of Christianity : But the influence of the Holy Spirit on the heart, is necessary to give to any man that

full assurance, and comfortable sense of the divine authority of the Holy Scriptures, which is included in a saving faith.

1 John v. 9. If we receive the witness of men, the witness of God is greater. 1 Thess. ii. 13. For this cause also thank we God without ceasing; because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, (as it is in truth,) the word of God, which effectually worketh also in you that believe.

6. There is a variety in the style and manner in which different parts of the Bible are written: The sacred penmen used means of information, and employed different talents, and peculiar modes of expression; but in all they wrote, they were infallibly guided, as to matter and manner, by the Holy Ghost. Translations may be imperfect; but the genuine text of the Old Testament in Hebrew, and the New Testament in Greek, is infallible. The Holy Ghost, speaking in the Scriptures, is the supreme Judge in all matters of religion.

2 Pet. iii. 16. In which are some things hard to be understood. Chap. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Verse 19. A more sure word of prophecy: whereunto ye do well that ye take heed. Matt. v. 18. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Is. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That a Divine Revelation is impossible, or unnecessary.
2. "That the Old and New Testaments are not the word of God.
3. "That the Old Testament is not the word of Christ, and of equal authority with the New.
4. "That there can be any errors in the Bible.
5. "That any inward light can set aside the obvious meaning of the Scriptures.
6. "That ecclesiastic authority, the writings, or traditions of the ancients, can be admitted in whole, or in part, as the supreme judge of religious controversy."

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## CHAPTER IV.

### OF HUMAN REASON.

1. THE exercise of Reason, with respect to Revelation, is lawful and necessary. God addresses man in the Scriptures as a rational creature: the faculty of reasoning is the gift of God; and men are bound to exercise it in searching the Scriptures, in ascertaining all the ideas which the word of God conveys to man, and drawing inferences for the direction of faith and manners from Scripture doctrines; and these inferences, as well as the express words of Revelation, are of divine authority. God hath spoken nothing the full force of which he did not comprehend.

1 Sam. xii. 7. Now, therefore, stand still, that I may reason



with you before the Lord. Eccles. vii. 25. I applied mine heart to know, and to search, and to seek out wisdom and the reason of things. 1 Pet. iii. 15. And be ready always to give an answer to every man that asketh you a reason of the hope that is in you. Acts vi. 2. It is not reason, that we should leave the word of God and serve tables.

2. Human reason cannot previously determine what God should or should not reveal. There are in the Scriptures doctrines which unassisted reason could never have discovered; and yet, when revealed, are perfectly intelligible by the human mind.

Is. xl. 13. Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? 1 Cor. i. 20. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? Ps. cxix. 130. The entrance of thy words giveth light: It giveth understanding unto the simple.

3. There are taught in the Sacred Oracles doctrines which human reason cannot fully comprehend. The fact, that they are taught in the Scriptures, is perfectly intelligible. What these doctrines are, and that they are not inconsistent with any other truths, may be ascertained by reason. These doctrines are to be received on the authority of God. There is no perception, of which the mind is capable, more certain, than that God is incapable of mistake or falsehood.

1 Tim. iii. 16. And without controversy great is the mystery of Godliness. Verse 9. Holding the mystery of the faith in a pure conscience. Tit. i. 1. And the acknowledging of the truth which is after godliness. 2. In hope of eternal life which God that cannot lie promised.

4. The veracity of God, and not the reasonableness of any doctrine, is the ground of our faith. It is the work of the gospel to cast down reasonings against the knowledge of God, and bring into captivity every thought unto the obedience of Christ.

1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. x. 5. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

We therefore condemn the following *errors*, and testify against all who maintain them.

1. "That reason is the proper standard of religious truth.

2. "That any doctrine contained in the Scriptures is unreasonable.

3. "That there is no incomprehensible mystery taught in the Holy Scriptures."

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## CHAPTER V.

### OF THE FALL, OF MAN.

1. MAN was created an intelligent, active being, having a living and immortal soul, and a body which had no tendency to sickness or death. His principal glory was his having the image of God drawn upon his soul, and this image chiefly consisted in knowledge, righteousness, and holiness.

Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Chap. i. 27. So God created man in his own image. Eccles. vii. 29. God hath made man upright.

2. God created man male and female; and having purposed that this first pair, Adam and Eve, should have a numerous offspring, he appointed Adam the public head and representative of all mankind, and entered into a covenant with him in behalf of himself and all his posterity. In this covenant God promised to the whole human family eternal life and happiness (with the preservation of men in their natural holiness), upon condition of Adam's perfect obedience in his state of probation, and threatened eternal misery (implying the total depravity of their nature), in case of disobedience; pointing out to Adam, at the same time, the *tree of knowledge of good and evil*, as the special sign of his probationary state, and prohibiting him to eat of its fruit.

Gen. i. 27. Male and female created he them. Acts xv. 18. Known unto God are all his works from the beginning of the world. Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. Rom. v. 14. Adam—who is the figure of him that is to come. Gal. iii. 12. And the law is not of faith. But the man that doeth them shall live in them. Gen. ii. 17. In the day thou eatest thereof thou shalt surely die.

3. Adam consented to the terms of this covenant; and having violated the condition of it, by eating the forbidden fruit, involved himself, and all his posterity descending from him by ordinary generation, in guilt and ruin.

Rom. v. 18. By the offence of one, judgment came upon all men to condemnation. 1 Cor. xv. 22. In Adam all die.

4. Mankind are all now, by nature, the children of wrath, conceived in sin, brought forth in iniquity, sunk in total depravity, become mortal in their bodies, subject to disease and pain, incapable of doing any thing spiritually good, in a state of enmity against God, and condemned to endless misery in the world to come.

Eph. ii. 3. And were by nature the children of wrath. Ps. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Eph. ii. 1. Dead in trespasses and sins. Rom. v. 17. By one man's offence death reigned. Chap. vi. 23. For the wages of sin is death. Chap. viii. 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8. So then, they that are in the flesh cannot please God. Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That Adam was not a covenant head and representative to all his posterity.

2. "That none of Adam's posterity is esteemed guilty, or condemned on account of his first transgression.

3. "That fallen man is not so depraved, but he is able to please God, and offer acceptable worship in his own natural strength."

## CHAPTER VI.

## OF ELECTION.

1. **JEHOVAH**, according to his own most wise counsel, and for his own glory, hath, from all eternity, unchangeably determined the final state of all his creatures.

Acts xv. 18. Known unto God are all his works from the beginning of the world. Prov. xvi. 4. The Lord hath made all things for himself.

2. In order to make a glorious display of his own infinite excellences, he hath eternally elected, in Christ Jesus, a definite number of mankind sinners unto everlasting holiness and happiness; and in his sovereign pleasure, passing by the rest, he hath, on account of their sins, ordained them to everlasting condemnation.

Eph. 1. 4. He hath chosen us in him before the foundation of the world. 11. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. ix. 22-23. What if God, willing to show his wrath, and make his power known, endured with much long suffering, the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

3. God did perfectly foreknow all the effects which all the second causes which he appointed should produce. But it is not on account of the

foreseen faith, or goodness of any man, that God predestinated him to everlasting life.

Ps. cxlvii. 5. His understanding is infinite. Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

4. In the Decree of Election are included all the means necessary to the salvation of sinners, in a manner perfectly consistent with the attributes of God, and the faculties which he hath given to the human mind.

Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Ps. cx. 3. Thy people shall be willing in the day of thy power. Rom. viii. 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That God created any thing without determining what should be its final end and condition.

2. "That election to eternal life is founded upon the foreseen improvement of the means of grace.

3. "That election means no more, in Scripture, than the choice of some persons, as church members, to external privileges.

4. "That it is unjust in God to choose some sinners to salvation, and leave others, no more sinful than they, to suffer merited condemnation.

5. "That any of the Elect shall be eternally lost, or any except the Elect finally saved."

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## CHAPTER VII.

### OF CHRIST THE MEDIATOR.

1. IT pleased God, in his eternal purpose, to choose, and ordain the Lord Jesus Christ to be the only Mediator between God and man, and to constitute him the public Head and Representative of all the Elect.

1 Tim. ii. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus. 1 Pet. i. 20. Who verily was foreordained before the foundation of the world. Eph. i. 22. And gave him to be the head over all things to the church, which is his body.

2. Christ the Mediator, is the Second Person in the Godhead—the true and eternal God, equal with the Father—having the names and all the perfections of God ascribed to him—the Creator, the Preserver, and Governor of all the creatures which exist; and equally with the Father and the Holy Spirit, the object of the worship both of angels and men.

1 John v. 20. And we know that the Son of God is come—

This is the true God. Phil. ii. 6. Who being in the form of God thought it not robbery to be equal with God. Rom. ix. 5. Christ came, who is over all, God blessed for ever. Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power. 6. And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him. 8. But unto the Son he saith, thy throne, O God, is for ever and ever. Rev. v. 11. And I heard the voice of many angels round about the throne, and the beasts and the elders. 12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. 13. And every creature heard I, saying, blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

**3. Jesus Christ our Lord is the eternally begotten Son of God; he is not called the Son of God on account of his office or his human nature, but is naturally, necessarily, and eternally the Son of the Father.**

Heb. i. 5. Thou art my Son, this day have I begotten thee. Prov. viii. 22. The Lord possessed me in the beginning of his ways, before his works of old. 23. I was set up from everlasting, from the beginning, or ever the earth was. 30. And I was daily his delight, rejoicing always before him. John i. 14. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**4. The eternal Son of God did, in the fulness of time, assume into an inseparable union with his Divine Person, a human nature (soul and body), being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin.**



Gal. iv. 4. God sent forth his Son, made of a woman. Heb. ii. 17. Wherefore in all things it behooved him to be made like unto his brethren. Luke i. 31. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32. He shall be great, and shall be called the Son of the Highest. 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God. Heb. vii. 26. For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners.

**5. Jesus Christ, as Mediator, is God-man, in one person and two natures, whole, perfect, and distinct, inseparably joined together, without composition or confusion.**

1 Tim. iii. 16. God was manifest in the flesh. John i. 14. And the Word was made flesh and dwelt among us. Rom. ix. 5. Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Matt. xxvi. 38. My soul is exceeding sorrowful even unto death. Heb. vii. 24. But this man, because he continueth for ever, hath an unchangeable priesthood.

**6. God manifested in the flesh will never cease to be the Mediator; but as the Prophet, the Priest, and the King, shall remain through eternity in full possession of the glory of God, the Head of his body the church.**

John xvii. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Heb. i. 3. Being the brightness of his glory, and the express image of his person. Rev. xxi. 23. And the city had no need of the sun, neither of the moon, to shine on it, for the glory of God did lighten it, and the Lamb is the light thereof. Acts

iii. 23. A prophet shall the Lord your God raise up unto you—him shall ye hear. Heb. v. 6. Thou art a priest for ever. Rev. xix. 16. King of kings, and Lord of lords.

7. Jesus Christ in his human nature was anointed with the Holy Spirit above measure, and thoroughly furnished for executing the work of the mediatorial office, which he voluntarily undertook, having been appointed thereunto by God.

Acts x. 38. God anointed Jesus of Nazareth with the Holy Ghost. John iii. 34. For God giveth not the Spirit by measure unto him. Chap. vi. 57. As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That Jesus Christ is no more than a creature.

2. " That the Mediator does not possess the same nature with God the Father.

3. " That the Sonship of Christ is not necessary and eternal.

4. " That the Mediator has not a true body and a reasonable soul.

5. " That the man Christ Jesus could have been influenced by any bias contrary to holiness.

6. " That the Divine nature is not personally united to the human nature.

7. " That the human nature is blended or mingled with the Divinity.

8. " That the human soul of Christ did exist previously to the incarnation.

9. "That Jesus Christ is not a distinct person from the Father and the Holy Spirit.

10. "That God-man, the Mediator, is not entitled to the worship of angels and men."

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## CHAPTER VIII.

### OF THE HOLY SPIRIT.

1. THE Holy Spirit is a Divine Person, who understands, wills, and acts, in teaching, witnessing, sealing, sanctifying, and comforting.

Luke xii. 12. The Holy Ghost shall teach you. Rom. viii. 16. The Spirit beareth witness with our spirit. Eph. iv. 30. The Holy Spirit wherewith ye are sealed. 2 Thess. ii. 13. God hath chosen you to salvation, through sanctification of the Spirit. John xiv. 16. I will pray the Father, and he will give you another Comforter, even the Spirit.

2. The person of the Holy Spirit is naturally and necessarily distinct from the person of the Father, and from the person of the Son: and it is his personal property, that he eternally *proceeds* from the Father and the Son, in a manner which is incomprehensible by man.

1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen. John xv. 26. The

Spirit of truth which proceedeth from the Father. Gal. iv. 26.  
The Spirit of his Son.

3. The Holy Spirit is equal in perfection and glory with God the Father, and our Lord Jesus Christ, and equally the object of religious worship; the Author of life, vegetative, animal, and rational, the Preserver and Sanctifier.

Psalm cxliii. 10. Thy Spirit is good. 1 Cor. ii. 10. The Spirit searcheth all things, yea, the deep things of God. 1 Pet. iv. 14. The Spirit of glory and of God resteth upon you. Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Gen. i. 2. The Spirit of God moved upon the face of the waters. Job xxxiii. 4. The Spirit of God hath made me. Psalm civ. 30. Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. Job xxxiv. 14. If he gather unto himself his Spirit and his breath, all flesh shall perish together. Rom. xv. 16. Being sanctified by the Holy Ghost.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the Holy Spirit is no more than a Divine attribute.
2. "That he is a creature.
3. "That he is essentially inferior to God."

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## CHAPTER IX.

### OF THE COVENANT OF GRACE.

1. GOD, from all eternity, having foreseen the fall of man, by the breach of the covenant of works,

and having predestinated some sinners to everlasting life and happiness, did enter into a Covenant of Grace, to deliver them from an estate of sin and misery, and bring them into a state of salvation by Jesus Christ.

1 Thess. v. 9. For God hath not appointed us to wrath ; but to obtain salvation by our Lord Jesus Christ. Tit. i. 2. In hope of eternal life, which God that cannot lie, promised before the world began. Is. xlii. 6. And will give thee for a covenant of the people.

2. The Covenant of Grace is an agreement between God, in the person of the Father and the Lord Jesus Christ as the public Head of elect sinners, in which God engages to bestow eternal life and glory upon all the Elect, on condition that Christ shall fulfil all righteousness as their Representative.

Zech. vi. 13. And the counsel of peace shall be between them both. John vi. 57. The living Father hath sent me, and I live by the Father. 1 Cor. xv. 22. For as in Adam all die, so in Christ shall all be made alive. 23. Christ the first fruits, afterward they that are Christ's. Is. liii. 10. When thou shalt make his soul an offering for sin, he shall see his seed. 11. He shall see of the travail of his soul, and shall be satisfied.

3. This is, unto us, a covenant of Promise, in which God, being moved thereunto, not by any excellency in the creature, but by his own love and grace, promises to all whom Christ represented, all the good things of which they shall have need in the present and future states of existence.

Is. lix. 21. As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 2 Cor. i. 20. For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us.

4. All the promises of God to the Elect, are made upon condition that Christ shall fulfil the law, and satisfy Divine Justice, as their Substitute, so that the condition, upon which the things promised shall be conferred, is not to be performed by the Elect, but by the Surety; and that same *establishment*, which is to them a Covenant of free Grace, is to him a Covenant of Redemption.

Is. liii. 5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand. Heb. vii. 22. Jesus made a surety of a better testament. Chap. ix. 15. He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which were called might receive the promise of eternal inheritance. Chap. x. 5. Sacrifice and offering thou wouldst not. 9. Then said he, Lo, I come to do thy will, O God. 10. By the which will we are sanctified, through the offering of the body of Christ, once for all.

5. Christ Jesus our Lord, having fulfilled the condition of the Covenant of Grace, has purchased a right to have all the promises applied

in their true spirit and design to all his people, and has consequently received from God all fulness, that he might himself dispose of all the promised blessings, as purchased benefits to his spiritual seed.

Eph. i. 7. In whom we have redemption through his blood. Heb. ii. 9. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor. Chap. i. 2. Whom he hath appointed heir of all things. Luke xxiv. 49. And behold, I send the promise of my Father upon you. 2 Cor. i. 20. For all the promises of God in him are yea, and in him, Amen. Chap. iv. 15. For all things are for your sakes. Col. i. 19. For it pleased the Father that in him should all fulness dwell. John i. 16. And of his fulness have all we received, and grace for grace. Matt. vi. 32. For your heavenly Father knoweth that ye have need of all these things. 1 Cor. iii. 21. For all things are yours. 22. Things present, or things to come, all are yours.

6. Jesus Christ, the Mediator between God and man, makes of the Covenant of Grace a testamentary dispensation to all his people; and, as by his death he fulfilled what he undertook as our Representative to God, so also he hath sealed and ratified the dispensation of God's grace to man, as his own proper testament, which he ever lives to execute and administer.

Luke xxii. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Chap. viii. 6. He is the Mediator of a better covenant, which was established upon better promises. Chap. ix. 16. For where a testament is, there must also, of necessity, be the death of the testator. 24. For Christ is not entered into the holy place made with hands—but into heaven itself, now to appear in the presence of God for

us. Chap. x. 16. This is the covenant that I will make with them—I will put my law into their hearts. 21. And having an high priest over the house of God, 22. let us draw near with a true heart.

7. The Covenant of Grace being formed with Christ as a Federal Head, all the Elect are in him, as their Representative, a party with God in the covenant, and to this each individual shall consent, when effectually called, to choose the Mediator as his Representative in particular; every true believer has to say, God hath made with me an everlasting covenant, ordered in all things and sure.

Is. lv. 3. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 2 Sam. xxiii. 5. He hath made with me an everlasting covenant, ordered in all things and sure.

8. Every blessing, which God promises to bestow upon believers, and every thing which they receive in time, and through eternity, comes through the channel of the Covenant of Grace, and is purchased for them by Christ's obedience unto the death; nevertheless, the grace of God, as well as that of Christ, shines forth in our salvation, inasmuch as the Saviour himself is the *gift* of God to man, and the *evidence* of God's infinite mercy, grace, and love.

1 Cor. iii. 21. Therefore let no man glory in men; for all things are yours. 23. And ye are Christ's, and Christ is God's. 2 Cor. i. 20. For all the promises of God in him are yea, and



in him, Amen. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. v. 21. Even so might grace reign through righteousness.

9. The goodness of the Elect is not the cause of their being taken into this covenant, neither is faith, repentance, sincere obedience, nor any other thing, except the righteousness of the Surety, the condition of it; but God has promised, in this covenant, to bestow on all the Elect, faith, repentance, and holiness, as well as happiness; and Christ, their glorious Head, enables them to believe, repent, and live a life of sincere godliness.

Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. 6. Which he shed on us abundantly through Jesus Christ our Saviour. 7. That being justified by his grace we should be made heirs, according to the hope of eternal life. Jer. xxiii. 6. This is the name whereby he shall be called, *The Lord our Righteousness*. Phil. i. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Heb. xii. 2. Jesus the author and finisher of our faith.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That Christ is not the Representative of any definite number of mankind.

2. " That God has formed no covenant with Jesus Christ as our public Head and Saviour.

3. " That there are, besides the Covenant of Works, two distinct covenants; *one*, a Covenant of Redemption made with Christ; and the *other*,

a Covenant of Grace made with us, *distinct* from the Covenant of Redemption.

4. "That Faith is the condition of the Covenant of Grace.

5. "That God's gracious promises are suspended upon conditions to be performed by man.

6. "That God promises any favor to sinners in any other way than through the purchase of Christ."

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## CHAPTER X.

### OF CHRIST'S SATISFACTION.

1. IN every display of his grace, God preserves the lustre of his holiness and justice. The harmony of his attributes necessary to the eminence of his perfection, requires that a complete satisfaction be made for all the sins of those who shall be saved.

Rom. v. 21. Grace reigns through righteousness. Psalm lxxxv. 10. Mercy and truth are met together: righteousness and peace have kissed each other. Heb. ix. 22. And without shedding of blood is no remission.

2. The Lord Jesus Christ, as the public Head of his Elect, assumed a human nature, perfectly holy, in which he, in the room of his people, fulfilled the law, and suffered its penalty; making a

perfect atonement for all their sins, by offering himself as a sacrifice unto God.

Heb. x. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. 9. Lo, I come to do thy will, O God. 14. For by one offering he hath perfected for ever them that are sanctified. Chap. vii. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

3. Christ did not in any sense suffer for the sins of all mankind, nor did he lay down his life to make an atonement for an indefinite number of sinners. There is indeed an infinite sufficiency in his sacrifice to save the whole world, had it been designed to produce that effect; but in the purpose of God and in the undertaking of Christ, it was not contemplated that he should make atonement for any except those who were elected in him to everlasting life: these only he represented, and these only shall be saved through his redemption.

John x. 14. I am the good Shepherd, and know my sheep. 15. And I lay down my life for the sheep. 26. But ye believe not, because ye are not of my sheep. 27. My sheep hear my voice, and I know them. 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. 29. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. 30. I and my Father are one. Is. xlii. 2. The Lord is well pleased, for his righteousness' sake he will magnify the law and make it honorable. Rom. iii. 25. Whom God hath set forth to be a propitiation. Acts xx. 28. The church of God, which he hath purchased with his own blood. John xvii. 9. I pray not for the world, but for them which thou hast given me; for they are thine. 10. And all thine are mine, and mine are

thine. Rev. v. 9. And they sung a new song, saying, Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

4. The reprobate world, by means of their connexion with God's Elect, who live among them, or may descend from them, are partakers of some benefits which flow from Christ's death; the gospel Revelation meliorates the state of society; Divine judgments are sometimes averted for the sake of the saints; the peace and prosperity of nations are furthered by the providence of God over his people; benevolence and temperance are promoted by ecclesiastical discipline; the world is continued under its present economy until all the Elect are brought to salvation: these and similar benefits, of which the ungodly partake, are necessary consequences of Christ's purchase and care of his church, foreseen by God, in forming the system of grace, having been predestinated from eternity.

Is. xlv. 1. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before thee. 2. I will go before thee, and make the crooked places straight. 3. And I will give thee the treasures of darkness, and hidden riches. 4. For Jacob my servant's sake, and Israel mine elect. Matt. v. 13. Ye are the salt of the earth. 14. Ye are the light of the world. Chap. xiii. 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Is. lxxv. 8. Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servant's sake, that I may not destroy them all. Matt. xxiv. 22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened. Jer. xxix. 7. And seek the peace of the city, whither I have caused you to be carried away captives,

and pray unto the Lord for it: for in the peace thereof shall ye have peace. -Gen. xxxix. 5. The Lord blessed the Egyptian's house for Joseph's sake. Gal. vi. 10. As we have, therefore, opportunity, let us do good to all men, especially unto them who are of the household of faith. Gen. xviii. 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. Psalm lxxv. 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Heb. xi. 7. By faith, Noah prepared an ark to the saving of his house. Gen. ix. 11. And I will establish my covenant with you; neither shall there any more be a flood to destroy the earth. Is. vi. 13. As a teil-tree, or as an oak, whose substance is in them when they cast their leaves, so the *Holy Seed* shall be the *substance* thereof.

5. Christ has redeemed all the Elect, soul and body, from the curse of the Law, and has purchased for them all the comforts promised in God's word; and every believer has a new covenant right, through the precious blood of Christ, to every thing necessary for body and soul, in time and through eternity.

Eph. i. 7. In whom we have redemption through his blood. 1 Cor. vi. 19. What! Know ye not that your body is the temple of the Holy Ghost?—and ye are not your own, 20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. xv. 44. It is sown a natural body, it is raised a spiritual body. 45. The last Adam was made a quickening spirit. Ver. 21. For since by man came death, by man came also the resurrection of the dead. 2 Cor. i. 20. For all the promises of God in him are yea. 1 Tim. iv. 8. Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. Matt. vi. 11. Give us this day our daily bread. 31. Therefore take no thought, saying, What shall we eat? What shall we drink? or, Wherewithal shall we be clothed? 32. For your heavenly Father knoweth that ye have need of all these things. 33. And all these things shall be added unto you. Rom. iv. 13.

For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed—which is of the faith of Abraham, who is the father of us all. 1 Cor. iii. 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. Acts ii. 46. Did eat their meat with gladness and singleness of heart. 1 Tim. iv. 3. Meats which God hath created to be received with thanksgiving of them which believe and know the truth. 4. For every creature of God is good—if it be received with thanksgiving: 5. For it is sanctified by the word of God and prayer. Deut. xxviii. 5. Blessed shall be thy basket and thy store. 1 Cor. x. 31. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Heb. xi. 6. But without faith it is impossible to please him.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That God saves sinners without any atonement.
  2. "That Immanuel died merely as a martyr.
  3. "That Christ died equally for all mankind.
  4. "That Christ died for no person in particular, but that the atonement is indefinite.
  5. "That the sacrifice of Christ is not a perfect and complete satisfaction to Divine Justice, and fully adequate to our eternal redemption.
  6. "That Jesus Christ did not purchase temporal benefits for believers.
  7. "That Christ purchased any benefit for the reprobate."
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## CHAPTER XI.

## OF THE GOSPEL OFFER.

1. **THE** Gospel is the Revelation, which God has given to man, of the plan of salvation by a Redeemer: this is glad tidings, worthy of all acceptance by sinners.

Acts xv. 7. That the Gentiles by my mouth should hear the word of the gospel and believe. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

2. Preaching the Gospel consists in the offer of salvation through Christ to sinners, accompanied with such an explanation of the various parts of God's word as may tend to persuade men to receive Christ as a Saviour, and to live and walk in him.

2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you; we pray you in Christ's stead be ye reconciled to God. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. Is. lv. 1. Ho every one that thirsteth, come ye to the waters. 2. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? 3. Incline your ear, and come unto me; hear, and your soul shall live.

3. The Gospel offer is not a declaration to any individual sinner, that his particular name is in the

Book of Life; it is not immediately founded upon the decree of election, but upon the commandment of God, authorizing the minister of the gospel to offer Christ and all his benefits to sinners, as such, however aggravated their crimes may have been, accompanied with information that every one who accepts the offer shall be saved.

Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us. Mark xvi. 15. Go ye into all the world, and preach the gospel to every creature. Acts ii. 22. Ye men of Israel, hear these words; Jesus of Nazareth—23. Him ye have taken, and by wicked hands have crucified and slain. 38. Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; 39. For the promise is unto you and to your children. 40. Save yourselves from this untoward generation. Mark xvi. 16. He that believeth and is baptized shall be saved.

4. Preaching the Gospel does not consist in promising salvation to all who hear it, or in affirming that Christ has redeemed each of them; but in a free and full offer of a Saviour to every individual, declaring that he who believeth shall be saved, and he who believeth not shall be damned; there is no inconsistency between the doctrine of particular redemption and an unlimited Gospel offer.

John x. 15. I lay down my life for the sheep. 26. But ye believe not because ye are not of my sheep. 37. If I do not the works of my Father, believe me not; 38. But if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me and I in him. Matt. xxii. 4. All things are ready, come unto the marriage. 12. How camest thou in hither, not having a wedding garment? 14. For many



are called, but few are chosen. John iii. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Rev. xiv. 4. These were redeemed from among men. Mark xvi. 15. Preach the Gospel to every creature.

5. Every assertion contained in the Gospel is true, independently of man's works or faith, and every promise of the Gospel shall be fulfilled, because God is true; the fulfilment of the promise depends on Christ's righteousness as the only condition, and all the blessings promised shall be distributed precisely in the order and connexion in which the promises are made, to all for whom Christ suffered, and upon whom he bestows saving faith.

Ps. xxxiii. 4. For the word of the Lord is right; and all his works are done in truth. Heb. x. 23. He is faithful that promised. Chap. ix. 15. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Joshua xxi. 45. There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the Gospel is a new and more easy Law, which, accommodated to human depravity, promises salvation, upon condition of faith and repentance, as constituting the proper title to its blessings.

2. "That eternal life is promised to any sinner, without respect to faith in Jesus Christ.

3. "That the Gospel is not to be preached to sinners, as such.

4. "That the Gospel offer consists in declaring to sinners, that Christ has redeemed each of them in particular.

5. "That the unlimited offer of the Gospel is inconsistent with the doctrine of particular redemption."

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## CHAPTER XII.

### OF REGENERATION.

1. THE effectual application of the Holy Spirit is necessary to render any sinner a partaker of the spiritual blessings purchased by Christ.

Rom. viii. 2. The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. 9. Now if any man have not the Spirit of Christ, he is none of his. 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God.

2. The Holy Spirit applies the benefits of redemption to all the Elect of God, renewing the soul after the image of God, enlightening the understanding, and directing the affections of the heart to God in Christ Jesus.

1 Cor. ii. 10. But God hath revealed them unto us by his Spirit. John xiv. 26. The Holy Ghost whom the Father will

send in my name, he shall teach you all things, and bring all things to your remembrance. Rom. viii. 6. To be spiritually minded is life and peace.

3. Regeneration is the infusion of a new principle of life, by the Holy Ghost, on account of Christ's atonement, into an elect soul, previously dead in trespasses and in sins; in order to enable the sinner to embrace the gospel offer and to become united to Christ by faith.

Tit. iii. 4-7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

4. The human soul, although in its nature an active spirit, is absolutely incapable of contributing to its own regeneration; but, in relation to this change, is as passive as it was in its own creation.

John iii. 3. Except a man be born again he cannot enter into the kingdom of God. Eph. iv. 24. The new man, which after God is created in righteousness and true holiness. John iii. 8. So is every one that is born of the Spirit. Eph. ii. 5. Even when we were dead in sins hath quickened us, together with Christ. 9. Not of works, lest any man should boast. 10. For we are his workmanship, created in Christ Jesus.

5. No previous discipline, of any kind whatever, can so prepare the sinful soul as to give unto

it any bias toward holiness ; regeneration is supernatural and instantaneous.

James i. 18. Of his own will begat he us. Prov. xvi. 1. The preparations of the heart in man are from the Lord. John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That Regeneration is no more than the influence of a rational argument producing moral suasion.

2. "That Regeneration is no more than baptism by water rightly administered.

3. "That any preparatory work can predispose the soul for Regeneration.

4. "That Regeneration is not a blessing of the covenant of grace, purchased by Christ.

5. "That the soul is active in its own Regeneration.

6. "That the influence of the Holy Ghost in Regeneration is dependent upon the exercise of man's free will."

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## CHAPTER XIII.

### OF FAITH.

1. GOD hath purposed that union with Christ in his righteousness should be established through

**Faith.** The Redeemer hath provided by his death for having the grace of Faith bestowed upon the Elect, in order to unite them to him; and the Holy Spirit, accordingly, regenerates each of Christ's ransomed ones, enabling them to receive Jesus Christ by Faith, as their public Head and only Saviour.

Rom. iii. 25. Whom God hath set forth to be a propitiation through faith in his blood. 26. That he might be just, and the justifier of him which believeth. Phil. i. 29. Unto you it is given in the behalf of Christ—to believe on him. Acts xiii. 48. And as many as were ordained to eternal life believed. 2 Cor. ii. 13. Having the same spirit of faith—we also believe.

**2. Faith is the first and immediate act of the regenerate soul, under the powerful influence of the Holy Ghost, embracing Christ as offered by God in the gospel to sinners.**

John i. 12. But as many as received him—even to them that believe on his name. 13. Which were born—of God. Eph. ii. 5. When we were dead in sins, hath quickened us together with Christ. 8. For by grace ye are saved through faith. 1 Cor. xii. 13. For by one spirit are we all baptized into one body. Gal. iii. 26. For ye are all the children of God by faith in Christ Jesus. 1 John iii. 23. And this is his commandment, that we should believe on the name of his Son Jesus Christ. Zech. xii. 10. And I will pour upon the house of David the Spirit of grace, and they shall look upon me whom they have pierced, and mourn.

**3. The infinite sufficiency of Christ to save, the freeness of the gospel offer, the unlimited extent of the invitation to come to him for salvation, the authority of God commanding all to receive him, and the infallible promise of salvation to as many**

as do receive him, constitute the proper ground of Faith.

Heb. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him. Is. lv. 1. Come ye, buy and eat—without money and without price. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him. Rev. xxii. 17. And whosoever will, let him take the water of life freely. 1 John iii. 23. This is his commandment, that we should believe. Chap. v. 13. These things have I written unto you that believe, that ye might know that ye have eternal life.

4. The proposition to which God demands the sinner's assent is true, independently of man's belief. It is not that he shall have eternal life in Christ; but that Christ and salvation are freely offered to him. True faith, however, although it implies necessarily an assent to this proposition, chiefly consists in embracing the gospel offer, and thus appropriating the salvation which it contains.

John viii. 26. He that sent me is true; and I speak to the world those things which I have heard of him. 46. And if I say the truth, why do ye not believe me? Chap. vi. 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not. Chap. vii. 37–38. Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. Chap. vi. 69. And we believe and are sure that thou art that Christ the Son of the living God. Rom. x. 10. With the heart man believeth unto righteousness. John vi. 53. Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

5. Every true believer shall most certainly be saved, but an assurance that he is in a state of grace, and shall be saved, is not inseparably connected with true Faith in every believer's heart; nevertheless every Christian may, in the proper use of means, attain to it, and it is his duty to give all diligence to make his calling and election sure.

Rom. viii. 1. There is, therefore, now no condemnation to them which are in Christ Jesus. Ps. lxxvi. 6-10. I commune with mine own heart. Will the Lord cast off for ever? Doth his promise fail for evermore? Hath he in anger shut up his tender mercies? And I said, This is my infirmity. 2 Pet. i. 10. Wherefore, the rather, brethren, give diligence to make your calling and election sure.

6. It is dangerous for sinners to persuade themselves that they are interested savingly in the promises of the gospel, without solid ground for their assurance. No man may conclude that he is in a gracious state and shall be saved, without a knowledge of the marks of grace described in the Scriptures, a consciousness that he possesses these marks, and an application of the appropriate promises in which God declares that such persons shall be saved.

Jas. ii. 20. But wilt thou know, O vain man, that faith without works is dead? 2 Cor. xiii. 5. Examine yourselves whether ye be in the faith, prove your own selves: Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates? 1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Rom. viii. 38-39. For I am persuaded, that neither death, nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

7. The want of this assurance evidences a criminal neglect of self-examination and a deficiency in spirituality, but is not unbelief, unless it arises from doubting God's promise of perseverance in grace: unbelief consists in rejecting the testimony and offer of God, not in doubting of the exercise of a man's own heart: the testimony of God is infallible, but the testimony of the soul respecting its own state is often doubtful and false.

2 Cor. xiii. 5. Know ye not your own selves, how that Jesus Christ is in you? 2 Pet. i. 8-9-10. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure. Is. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Rom. iv. 20-21. He staggered not at the promise of God through unbelief—being fully persuaded that what he had promised he was able also to perform. Psalm lxxviii. 14. Lord, why castest thou off my soul? Why hidest thou thy face from me? 15. While I suffer thy terrors I am distracted. 16. Thy fierce wrath goeth over me. Psalm lxxiii. 13. Verily I have cleansed my heart in vain, and washed my hands in innocency. 22. So foolish was I and ignorant. 23. Nevertheless, I am continually with thee. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

8. The strength of Faith is ascertained by its



*fruits*—the love, the zeal, the holiness, the faithfulness it produces; and not by the *confidence* which a man may have of his being in a safe state. We often perceive those who are truly pious and faithful, possessed with doubts and fears respecting themselves, while the careless, the presumptive, and the enthusiastic, appear full of assurance that they are the favorites of heaven.

Matt. xv. 22. And behold a woman of Canaan cried unto him, saying, Have mercy on me, O Lord thou Son of David. 23. And he answered her not. 25. Then came she and worshipped him, saying, Lord, help me. 26. But he answered and said, It is not meet to take the children's bread and cast it to dogs. 27. And she said, Truth, Lord: Yet the dogs eat of the crumbs which fall from their master's table. 28. Then answered Jesus and said unto her, O woman, great is thy faith. Is. l. 11. Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled: this shall ye have of mine hand, ye shall lie down in sorrow. Matt. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? 23. And then will I profess unto them, I never knew you. James ii. 18. Show me thy faith without thy works, and I will show thee my faith by my works. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same—15. And deliver them who through fear of death were all their lifetime subject to bondage.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That an unregenerate man can believe to the saving of his soul.

2. "That any unbeliever shall be saved.

3. "That Faith is no more than a rational conviction of the authenticity of the Sacred Scriptures.

4. "That Faith is no more than the assent of the human mind to the truth of the speculative doctrines of the Scriptures.

5. "That Faith consists in a man's persuading himself that he has been elected to everlasting life.

6. "That Faith consists in a man's persuading himself that he has been redeemed by the death of Christ.

7. "That the appropriation of Christ, as he is offered in the gospel, is not essential to faith.

8. "That a full assurance of salvation is inseparably connected with saving faith, so that a believer cannot be without it.

9. "That fear respecting the piety of a man's own heart is the sin of unbelief, or the same with rejecting the testimony of God concerning his Son."

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## CHAPTER XIV.

### OF JUSTIFICATION.

1. GOD did from eternity decree to justify the Elect in Christ; and Christ did in the fulness of time die for their sins, and rise again for their justification; nevertheless, they are not justified until they are united to Christ by faith.

Rom. viii. 30. Moreover, whom he did predestinate, them he

also called ; and whom he called, them he also justified. Chap. iv. 25. Who was delivered for our offences, and raised again for our justification. Chap. iii. 26. That he might be just and the justifier of him which believeth in Jesus. 28. Therefore we conclude that a man is justified by faith.

2. Every one of God's Elect is, in the time appointed in the council of peace, apprehended of Christ by his Spirit, as one of his redeemed children ; is regenerated, and thereby enabled to embrace the Saviour ; and thus through faith becomes one with Christ in the covenant of grace, and acknowledging Jesus as his head and representative, is justified from all his sins.

John vi. 37. All that the Father giveth me shall come unto me ; and him that cometh to me, I will in nowise cast out. Phil. iii. 9. The righteousness which is of God by faith. 12. That for which also I am apprehended of Christ Jesus. John i. 12. Them that believe in his name. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ. 8. By grace ye are saved, through faith.

3. Justification does not make a person virtuous any more than condemnation makes a person criminal ; it is a legal sentence, declaring the sinner acquitted from the guilt of sin, although the sinner, personally considered, is ungodly ; yet being united to Christ, he has a perfect righteousness imputed to him, and thus, by an act of God's free grace, all his sins are pardoned, and he is received, as righteous in Christ the head, to the full favor of God.

Rom. viii. 38. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Chap. iv. 5. Believeth on him that justifieth the ungodly. Chap. iii. 22. The righteousness of God which is by faith of Jesus Christ, unto all, and upon all that believe. Chap. iv. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, 7. saying, Blessed are they whose iniquities are forgiven and whose sins are covered.

4. No sinner can be justified in the sight of God on account of any merit in his faith or in his works; but the believer having Christ's perfect righteousness imputed to him, is perfectly justified at once; this sentence declaring him righteous in the surety, can never be reversed, all his future transactions notwithstanding.

Rom. iv. 4. Now to him that worketh is the reward not reckoned of grace but of debt. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6. Unto whom God imputeth righteousness without works. 8. Blessed is the man to whom the Lord will not impute sin. Chap. v. 8. While we were yet sinners, Christ died for us. 9. Much more then being now justified by his blood, we shall be saved. Chap. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus.

5. The Redeemer has purchased a perfect right to the justification of every individual for whom he became surety; possessing this right, he unites the sinner to himself through faith, in order to have him justified; the elect sinner embracing the Saviour by faith, has, then, and not till then, in his own possession a full and perfect title to the pardon of all his sins, to be received into the

favor of God, to be delivered from the law as a covenant of works, and to be sanctified and glorified.

Rom. iv. 25. Who was delivered for our offences, and raised again for our justification. Phil. i. 29. For unto you it is given in the behalf of Christ—to believe in him. Heb. xii. 2. Looking unto Jesus, the author and the finisher of our faith. Rom. iv. 24. But for us also, to whom it shall be imputed if we believe. John iii. 18. But he that believeth not is condemned already. 36. The wrath of God abideth on him.

6. The union of a believer with Christ is not merely an agreement with the principles of religion and a love to the Saviour, which may be termed a *union of sentiment and affection*, but consists principally in the *oneness* of a person with his representative: it is upon the principle of this *representative oneness*, that the believer is in law perfectly entitled to salvation.

1 Cor. xii. 27. Now ye are the body of Christ and members in particular. Gal. iii. 28. For ye are all one in Christ Jesus. Chap. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. Rom. v. 18. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. 2 Cor. v. 21. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

7. Those who are justified may sometimes suffer from doubts and fears, because their sanctification is not in this life complete; but they cannot fall into condemnation; it would be an act of distributive injustice in God to condemn a justified

person to eternal misery; and yet, the grace of God reigns, through righteousness, in our justification, inasmuch as he established the covenant of grace, accepted a substitute for our sins, provided his own beloved Son as that substitute, and bestowed upon us the grace of *faith in Christ* for justification.

Psalm xlii. 5. Why art thou cast down, O my soul? And why art thou disquieted within me? John v. 24. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation. Rom. viii. 34. Who is he that condemneth? It is Christ that died. Chap. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. 25. Whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness through the remission of sins. 26. That he might be just, and the justifier of him which believeth in Jesus.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That any of Adam's race is justified from eternity.

2. " That men are justified before God, either in whole or in part, on account of a righteousness wrought in them, or works done by them.

3. " That a man may be justified while an unbeliever.

4. " That faith itself is the ground of our justification.

5. " That there is any inconsistency between the doctrine of justification by imputed righteousness and divine grace.

6. " That Justification is incomplete in the present life.

7. "That it would be no act of distributive injustice to punish believers eternally, Christ's atonement and their own faith notwithstanding."

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## CHAPTER XV.

### OF ADOPTION.

1. ALL those that are justified, God is graciously pleased, in and through his only Son Jesus Christ, to take into his family, and bless with the adoption of sons; by which they are admitted to an intimacy with God, have his name put upon them, and receive the spirit of adoption. They have a special interest in God as a gracious Father, and enjoy liberty of access to the throne of grace with boldness. They are sealed to the day of redemption, and made partakers of the various privileges of God's children here, and their inheritance hereafter.

1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Gal. iv. 4-5-6. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Rev. iii. 12. And I will write upon him my new name. 2 Cor. vi. 18. And will be a Father unto you, and

ye shall be my sons and daughters, saith the Lord Almighty. Eph. i. 13-14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2. All the Elect, and they only, are, in their respective times of love, adopted into the family of God. The adoption of saints under the Old Testament dispensation, was as perfect as that under the New. They were, however, treated as children under age. Still they were children. Under the New Testament, their service is more spiritual and reasonable. God bestows his Spirit more abundantly—gives more knowledge of, and intimacy with himself—admits equal access from every part of the world—allows greater boldness in approaching him, and calls to more direct and immediate views of the spiritual inheritance.

Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Is. lxiv. 8. But now, O Lord, thou art our Father. Gal. iv. 1-3. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all ; but he is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. Heb. vii. 19. For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God. Rom. xii. 1. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Psalm lxxii. 17. Men shall be blessed in him : all nations shall call him blessed. 2 Cor. iii. 18. But we all, with open face beholding as in a glass



the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

3. Justification and Adoption, although inseparably connected, are nevertheless distinct from one another. They are both acts of God's free grace—they are both performed at once, and never repeated—they both spring from the mere good pleasure of God,—and they both give a right to all the privileges of the sons of God. Believers only are the subjects of both, and the instrumental cause in both is faith. In the economy of salvation, while they both are the act of the Father, Son, and Holy Ghost, yet are they more immediately the act of God the Father.

Rev. ii. 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Tit. iii. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Jer. iii. 19. And I said, Thou shalt call me, My father; and shalt not turn away from me. Gal. iii. 26. For ye are all the children of God by faith in Christ Jesus. Zech. xiii. 9. I will say, It is my people; and they shall say, The Lord is my God.

4. Justification, however, has respect to those who were guilty, and in a state of condemnation, but whose sins are now pardoned, and their persons accounted righteous. Adoption respects those who were in a state of alienation—strangers to God and to the household of faith—of the family of Satan,

and heirs of hell : but who, by this gracious act, are brought near unto God—advanced to the high honor of being made the children of God, the sons and daughters of the Lord Almighty—have a right to the protection of his providence—the support of his bounty—the ordinances of his grace—the enjoyment of his fellowship, and a right to God himself. They are placed in his family, and are made heirs of all the promises, and joint-heirs with Jesus Christ, of all the blessings of his purchased redemption. The right conferred in Justification, is a right of purchase, sustainable in law ; but that conferred in Adoption, is a right of actual inheritance.

Eph. ii. 3. And were by nature the children of wrath, even as others. 1 Cor. vi. 11. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Eph. ii. 12–13. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. Rom. viii. 17. And if children, then heirs : heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. Gal. iv. 7. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. Ps. xvi. 5–6. The Lord is the portion of mine inheritance and of my cup : thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That men are not, by nature, estranged from God, and of the family of Satan.

2. "That visible membership constitutes the adoption of sons.

3. "That Adoption is merited by the creature, and not an act of God's free grace.

4. "That ever the sonship, conferred in Adoption, will or can be annulled by God."

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## CHAPTER XVI.

### OF REPENTANCE.

1. BELIEVERS, although in justification they are delivered from the precept and penalty of the law as a covenant of works, are still indispensably bound to yield a perfect obedience to all God's commandments, as the rule of life and standard of holiness.

Rom. vi. 14. For ye are not under the law, but under grace. Chap. vii. 6. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit. Chap. iii. 31. Do we then make void the law through faith? God forbid. Yea, we establish the law.

2. Christians are not entirely free from innate corruption, while they remain in this world; but do daily break the commandments of God in thought, word, and deed.

Psalm li. 3. For I acknowledge my transgressions, and my sin is ever before me. cxix. 96. I have seen an end of all perfection: but thy command is exceeding broad. Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

3. Divine grace influences all who are regenerated and justified in Christ, to hate sin, to love the law of God, to strive against indwelling corruption, and, pressing, after perfect holiness of heart and of life, to *repent* of all their transgressions.

Rom. viii. 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Chap. vii. 22. For I delight in the law of God after the inward man. 24. Oh, wretched man that I am! who shall deliver me from the body of this death? 25. I thank God, through Jesus Christ our Lord: So then with the mind I myself serve the law of God.

4. Repentance is a saving grace wrought by the Holy Spirit in all believers. They are enabled to understand and lament the depravity of their own hearts—they mourn on account of their weakness and sinfulness—they love God, and esteem it happiness to live righteously and godly. The exercise of the grace of repentance chiefly consists in turning from sin unto God through Jesus Christ, with that *loathing* of sin and *thirsting* for holiness, which God by his grace produces in the souls of the saints.

Acts xi. 18. Then hath God also to the Gentiles granted

repentance unto life. Jer. xxxi. 19. Surely after that I was turned I repented, and after that I was instructed I smote upon my thigh. Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities and for your abominations. 2 Cor. vii. 11. For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal. Jer. xxxi. 18. Turn thou me and I shall be turned, for thou art the Lord my God.

5. Unconverted sinners may, and often do, exercise a natural Repentance. Considering sin in general as the cause of misery, and particular crimes as procuring dishonor, or pain, or loss, they are sorry for sin, as it is an obstacle to the happiness which they desire; but they have no hatred of it as the opposite of holiness, or as dishonoring to God.

. Matt. xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself. 2 Cor. vii. 10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

6. Evangelical Repentance implies union with Christ and true faith, but is not the ground of pardon, although the exercise of it precedes the joy which intimations of a gracious pardon communicate to the soul.

Zech. xii. 10. And they shall look upon me whom they have pierced, and they shall mourn. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins. Rom. iii. 28. Therefore we conclude that a man is justified by faith.

Luke x. 3. Except ye repent ye shall all likewise perish. Acts iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Psalms li. 1. Have mercy upon me, O God, according to thy loving kindness. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 12. Restore unto me the joy of thy salvation.

We therefore condemn the following *errors*, and testify against all who maintain them.

1. "That a believer is under no law as the rule of life.

2. "That a saint is so perfect in this life as to have no sin of which he should repent.

3. "That Repentance is the ground of pardon.

4. "That an impenitent man should believe that his sins are pardoned.

5. "That an unbeliever can exercise evangelical Repentance.

6. "That a true believer can be destitute of the grace of Repentance."

## CHAPTER XVII.

### OF SANCTIFICATION.

1. THE dignity as well as the happiness of man, consists in the equable improvement and

perfection of all his powers and faculties, and in contemplating, loving, serving, and enjoying his God.

Rev. iii. 17. Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. 1 Cor. xiii. 10. But when that which is perfect is come, then that which is in part shall be done away. Phil. iii. 8. And I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. 12. Not as though I had already attained, either were already perfect. 14. I press toward the mark for the prize of the high calling of God in Christ Jesus.

**2. The Holy Spirit, according to the promise of the Father, is commissioned by Jesus Christ, the administrator of the Covenant of Grace, to sanctify justified sinners, and to prepare them for heaven.**

Luke xxiv. 49. Behold, I send the promise of my Father upon you. John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things. Chap. xv. 26. But when the Comforter is come whom I will send unto you from the Father. Chap. xvi. 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. Col. i. 12. Giving thanks unto the Father, which hath made us meet to become partakers of the inheritance of the saints in light.

**3. Sanctification is a work of God's grace, in which the Elect are, through the agency of the Holy Ghost, applying the spiritual benefits of**

Christ's purchase, renewed in the whole man after the image of God; and having all saving graces put into their hearts, these graces are exercised and strengthened, so that sanctified persons do more and more die unto sin and live unto righteousness.

1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit. John xvi. 15. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him. John i. 16. And of his fulness have all we received, and grace for grace. Is. xl. 31. But they that wait upon the Lord shall renew their strength. Gal. ii. 19-20. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. iv. 16. For which cause we faint not, but through our outward man perish, yet the inward man is renewed day by day.

4. The moral law is the declaration of God's will to man, binding him to perpetual and perfect conformity thereunto, both in disposition and behaviour. Although no man, since the fall, can attain to justification or life by the law, it is of use to all men, to inform them of the holiness of God, of their own duty, of the perfection of Christ's obedience in the room of sinners; and it is the standard of Sanctification.

James iv. 12. There is one Lawgiver who is able to save and to destroy. Ps. xix. 7. The law of the Lord is perfect. Heb. iv. 12. For the word of God is quick and powerful, and sharper



than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Gal. iii. 21. For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh. Chap. vii. 10. And the commandment which was ordained to life, I found to be unto death. 12. Wherefore the law is holy, and the commandment holy, and just, and good. 1 Tim. i. 8. But we know that the law is good if a man use it lawfully. 1 John v. 3. For this is the love of God, that we keep his commandments, and his commandments are not grievous. Rom. vii. 7. Is the law sin? God forbid. Nay, I had not known sin but by the law. 22. For I delight in the law of God after the inward man.

5. Man, before the fall, was upright in his disposition, and able to keep the commandments ; but no unregenerate sinner can do anything which is spiritually good, or acceptable to God. Nevertheless, all men are under obligation to yield obedience to the divine law in all its precepts and in its full extent ; neither does the total depravity of the sinner, nor the complete justification of the believer, in any degree diminish that obligation.

Eccles. vii. 29. God hath made man upright. Gen. i. 27. So God created man in his own image. Rom. viii. 7-8. Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. Gal. iii. 10. For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Rom. iii. 31. Do we then make void the law through faith? God forbid : Yea, we establish the law. 1 Cor. ix. 21. Being not without law to God, but under the law to Christ. Eccles. xii. 13. Let us hear the conclusion of the whole matter : Fear God, and keep his commandments, for this is the whole duty of man.

6. Good works are performed from a principle of faith and love, and are agreeable to the divine law ; they are acceptable to God and useful to man ; but they have no merit, neither do they procure pardon or eternal life. They are necessary in the Christian character to manifest the truth of grace in the soul, to strengthen assurance, to edify fellow Christians, adorn our profession, silence adversaries, and to glorify God who hath created us in Christ Jesus unto good works.

2 Cor. ix. 8. And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work. Gal. v. 6. Faith which worketh by love. Rom. xiv. 18. For he that in these things serveth Christ, is acceptable to God and approved of men. Luke xvii. 10. When ye shall have done all those things which are commanded you, say, we are unprofitable servants : we have done that which was our duty to do. Rom. iii. 27. Where is boasting then ? It is excluded. Eph. ii. 9. Not of works, lest any man should boast. James ii. 20. Faith without works is dead. 2 Pet. i. 10. Give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall. Matt. v. 16. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Tit. ii. 10. That they may adorn the doctrine of God our Saviour in all things. 14. A peculiar people, zealous of good works.

7. Sanctification is inseparably connected with Justification ; but is distinct from it. By Justification the sinner is acquitted from condemnation ; by Sanctification he is rendered holy and prepared for the happiness of heaven. Justification is complete at once and equal in all believers ; Sanctification is neither equal in all, nor perfect in any, while in this life. Nevertheless, all who are

justified shall be completely sanctified. At death, the soul, separated from the body, is made perfect in holiness.

2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature. Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. 2 Thess. ii. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit. Job. i. 8. Hast thou considered my servant Job, that there is none like him on the earth? Rom. vii. 19. For the good that I would, I do not; but the evil which I would not, that I do. 21. When I would do good, evil is present with me. Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Heb. xii. 23. The spirits of just men made perfect. Eph. v. 27. A glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That Sanctification is not necessary to the happiness of man.

2. "That Sanctification is not a supernatural work of God's Holy Spirit.

3. "That any man can will or effect his own Sanctification without divine grace.

4. "That Christians by their good works may merit or procure the favor of God.

5. "That the works of an unregenerate man can be acceptable to God.

6. "That believers are not under obligation to love and obey the law of God as the rule of duty.

7. "That good works are unnecessary.

8. "That the law of God is not the criterion of Sanctification.

9. "That any man on earth is completely sanctified.

10. "That any justified person shall eventually fail of being made perfectly holy and happy."

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## CHAPTER XVIII.

### OF PERSEVERANCE IN GRACE.

1. **SOME** who make a profession of religion may afterwards fall into carelessness, contempt, and even hatred of all religion, and so eternally perish.

1 John ii. 19. They went out from us, but they were not of us. Heb. x. 38. But if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition. Matt. xii. 45. And the last state of that man is worse than the first.

2. **True Christians** may, through the influence of temptation, prevalency of corruption, and the neglect of the means of grace, be left in God's holy providence to fall into grievous sins, and so incur the displeasure of God, be deprived of some measure of their graces and comforts, scandalize

the church, and bring temporal judgments upon themselves.

Matt. xxvi. 72. And again he denied with an oath, I do not know the man. Micah vii. 9. I will bear the indignation of the Lord, because I have sinned against him. Rom. vii. 19. But the evil which I would not, that I do. Ps. li. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. 2 Sam. xii. 14. By this deed thou hast given great occasion to the enemies of the Lord to blaspheme. Ps. lxxxix. 37. Then will I visit their transgressions with the rod, and their iniquity with stripes.

3. All those who have faith in Christ shall be preserved by God in a state of grace. None who have ever received the special grace of God can ever lose it totally, or finally perish.

1 John ii. 19. For if they had been of us, they would no doubt have continued with us. Heb. x. 38. The just shall live by faith. 39. That believe to the saving of the soul. Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Christ.

4. The Perseverance of the saints is not secured by their own industry, vigilance, and strength ; but by the unchangeableness of God's purpose and love, the perfection of Christ's redemption, and the prevalency of his intercession, the constant efficacy, of the Holy Ghost's influence upon the soul, and the stability of the Covenant of Grace.

1 Pet. i. 5. Who are kept by the power of God, through faith unto salvation. Ps. lxxiii. 22. So foolish was I and ignorant ; I was as a beast before thee. 26. My flesh and my heart

faileth : but God is the strength of my heart and my portion for ever. 2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Jer. xxxi. 3. Yea, I have loved thee with an everlasting love. Heb. x. 14. By one offering he hath perfected for ever them that are sanctified. Chap. vii. 25. Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. John xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Jer. xxxii. 40. And I will make an everlasting covenant with them—that they shall not depart from me. 2 Sam. xxiii. 5. He hath made with me an everlasting covenant, ordered in all things and sure. Rom. viii. 38–39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

5. The doctrine of Perseverance excites the saints to the study of universal obedience. Persuaded that their labor shall not be in vain, believers become steadfast, immovable, always abounding in the work of the Lord. The love of Christ constraineth them; and the faith of its being unchangeable strengthens its influence.

1 Pet. ii. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you. 1 Cor. xv. 58. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Eph. iii. 17–18. That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height—19. and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

• We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That a person can, after conversion, be at any time totally destitute of grace or piety.

2. " That a saint can fall away from grace, and finally perish.

3. " That if the saints do persevere, it is on account of their own resolution and strength.

4. " That the doctrine of Perseverance is unfriendly to holiness."

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## CHAPTER XIX.

### OF THE STATE OF MEN AFTER DEATH.

1. THERE is a time appointed for every man to leave this world. The immortal soul, leaving the body dead upon the earth, retains his consciousness, and shall immediately be rewarded according to his works. The spirits of the just made perfect are received into Heaven, and the souls of the wicked are cast into hell.

Job vii. 1. Is there not an appointed time to man upon earth ?  
 Eccles. viii. 8. There is no man that hath power over the spirit to retain the spirit : neither hath he power in the day of death.  
 Chap. xii. 7. Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it. Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a

living soul. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. Heb. xii. 23. And to the spirits of just men made perfect. 2 Cor. v. 6. Knowing that whilst we are at home in the body, we are absent from the Lord. 8. And willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. Having a desire to depart, and to be with Christ; which is far better. Matt. x. 28. Fear him which is able to destroy both soul and body in hell. Luke xvi. 23. And in hell he lifted up his eyes, being in torments. Acts i. 21. Judas by transgression fell, that he might go to his own place.

2. When all the generations of men shall have finished their appointed time on earth, there shall be a resurrection of all the dead, and the same bodies which were buried being re-united to their respective spirits, these and all who shall then be alive on the earth, must appear before the judgment seat of Christ.

Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv. 42. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption. John v. 28-29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 1 Thes. iv. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Cor. xv. 51. I shew you a mystery: we shall not all sleep, but we shall all be changed. 52. In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ.



3. God-man, the Mediator, shall sit in judgment upon all mankind, and shall publicly pronounce sentence, determining their final state according to their several characters.

Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained. John v. 22. For the Father judgeth no man, but hath committed all judgment unto the Son. 27. And hath given him authority to execute judgment also, because he is the Son of man. Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

4. The righteous shall be declared joint-heirs with Christ in happiness and glory, on account of the merit of the Redeemer, in whom they all trusted. The pious thoughts, words, and actions of believers, while they were on the earth, shall then be sustained as the evidence of their union with Christ, and of their gracious state: they shall accordingly be glorified.

1 John iii. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Jesus Christ—that we may be also glorified together. 1 Pet. i. 5. Who are kept by the power of God, through faith unto salvation. 9. Receiving the end of your faith, even the salvation of your souls. 22. Seeing ye have purified your souls in obeying the truth through the Spirit. Matt. xxv. 23. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

5. God's Elect, being publicly recognised in Christ, shall all as one in him, their divine Head, join in the sentence pronounced by the Mediator upon all the wicked. Punishment shall be apportioned to the character of the ungodly by the omniscient and just Judge; and their thoughts, words, and deeds, while they were on earth, shall be certain evidence of their total depravity and guilt.

John xvii. 22. And the glory which thou hast given me, I have given them; that they may be one even as we are one. 1 Cor. vi. 2. Do ye not know that the saints shall judge the world? 3. We shall judge angels. Rev. xx. 12. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. 13. And they were judged every man according to their works. 15. And whosoever was not found written in the book of life, was cast into the lake of fire.

6. The wicked shall be banished, together with the fallen angels, into the regions of never-ending misery: and the righteous shall accompany Christ in triumph into endless happiness and glory.

Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 46. And these shall go away into everlasting punishment; but the righteous into life eternal. Psalm lxxiii. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the soul continues in a state of inactivity from death until the resurrection.

2. "That there is some other state, besides the states of misery and happiness, into which separate spirits may enter.

3. "That there shall be no resurrection of the dead.

4. "That there shall be no resurrection of the wicked, but of the saints only.

5. "That it is not the same body which died that shall arise.

6. "That the punishment of the wicked shall ever come to an end.

7. "That the Mediator is not the Judge who shall settle the unchangeable state of angels and men."

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## CHAPTER XX.

### OF CHRIST'S HEADSHIP.

1. THE Mediator, having voluntarily humbled himself in human nature, for our redemption, is appointed to the highest power and glory, and in his exalted state he rules in and over all his children, as their living Head and Lawgiver; and governs all creatures and all their actions for his own glory and our salvation, as Head over all things to the church which is his body.

Phil. ii. 8-9. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God, also, hath highly exalted him, and given him a name which is above every name. Eph. i. 20. When he raised him from the dead, and set him at his own right hand in the heavenly places. 21. Far above all principality, and power, and might, and dominion, and every name that is named, not only of this world, but also in that which is to come. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. Heb. ii. 8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

2. God-man laid the foundation of the church's existence and salvation in his own infinite righteousness. He quickens church-members by his divine Spirit; he lives in them and they in him as their life and strength; and he alone has a right to appoint ordinances and officers, and to establish laws, as the King and Head of his church.

Jer. xxiii. 5. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. 1 Cor. iii. 11. For other foundation can no man lay than that is laid, which is Jesus Christ. John vi. 63. It is the Spirit that quickeneth. Chap. xvii. 26. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them. Is. ix. 6-7. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders—upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.

3. Submission is due to the mediatory authority, from all the intelligent creatures of God. Men,

not only as saints and church-members, but also in every possible relation and condition, are under obligation to subserve his gracious purposes according to his law. The holy angels minister under his directions to the heirs of salvation.

Phil. ii. 10. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth. Psalm ii. 10. Be wise, now, therefore, O ye kings ; be instructed, ye judges of the earth. 12. Kiss the Son, lest he be angry, and ye perish. Heb. i. 6. And he saith, Let all the angels of God worship him. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

4. The administration of the kingdom of providence is subordinate to the dispensation of grace. Christ Jesus, as the Head of the church, rules by his infinite power, and in perfect wisdom and justice, over all the parts of the inanimate and irrational creation, and over all wicked men and devils; making them and all their changes, counsels, and efforts, subservient to the manifestation of God's glory in the system of redemption.

Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Rev. i. 18. I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and death.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That the authority of God-man, as Mediator, is confined to his saints, and does not extend to all the creatures of God.

2. " That a rational creature can, in any station or condition whatever, refuse submission to Messiah, and not be guilty.

3. " That there is any creature, or institution, which is not subjected to Christ, for the good of his church.

4. " That any king or magistrate, pope or council, has a right to dictate any part of the doctrine or the order of the Christian church.

5. " That Christ is not the sole Head and Law-giver of his church."

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## CHAPTER XXI.

### OF THE CHRISTIAN CHURCH.

1. GOD, in order to display his own perfections, in the redemption of mankind, and to bring the redeemed to glory, hath appointed a church in this world, comprehending all those who are distinguished from the rest of mankind by the dispensation of the covenant of grace.

Psalm l. 2. Out of Zion, the perfection of beauty, God hath shined. Eph. iv. 11-12. And he gave some, apostles ; and some,

prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints. Eph. v. 24–26. The church is subject unto Christ—Christ also loved the church, and gave himself for it, that he might sanctify it by the word. John xvii. 14. I have given them thy word, and the world hath hated them, because they are not of the world.

2. The church invisible embraces all who are *really* interested in the covenant of grace ; who have been elected in Christ and shall be saved. The church visible, standing in an *external* relation to Christ in the visible dispensation of the covenant of grace, comprehends all adults who profess faith in Christ, and give obedience to his law, together with all their children.

Eph. i. 22. Head over all things to the church, 23. which is his body. Chap. v. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing. Acts ii. 38. Repent and be baptized, every one of you, in the name of Jesus Christ—39. For the promise is unto you and to your children. 41. Then they that gladly received his word, were baptized : and the same day there were added unto them about three thousand souls. 47. And the Lord added to the church daily such as should be saved. Matt. xix. 14. Suffer little children—for of such is the kingdom of heaven.

3. The visible church, according to the institution of Christ the head, is ONE among all nations. The Scriptures direct, for the more convenient edification of believers, distinct congregations, and distinct judicatories, all connected under himself ; but it is both the sin and the loss of professed Christians, to establish distinctions which destroy the UNITY of the church.

Matt. xvi. 18. And upon this rock I will build my church, and the gates of hell shall not prevail against it. Acts xv. 41. He went through Syria and Cilicia, confirming the churches. Jas. iii. 16. Where envying and strife is, there is confusion and every evil work. Eph. iv. 3-4. Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling. 1 Cor. xii. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. 13. For by one Spirit are we all baptized into one body.

4. It is the duty of a Christian to pray for the reformation of every part of Christ's church; to inquire what part adheres most closely to the Scripture plan; and without prejudice, join in that communion which is most pure, and in which he may prove most useful in the service of Christ.

Ps. cxxii. 6. Pray for the peace of Jerusalem. 7. Peace be within thy walls, and prosperity within thy palaces. 9. Because of the house of the Lord, I will seek thy good. 1 Thess. v. 21. Prove all things; hold fast that which is good. 1 Cor. xi. 2. Keep the ordinances as I delivered them to you. 34. That ye come not together unto condemnation.

5. When any church imposes sinful terms of communion—when the constitution is anti-scriptural—when the administration is corrupt, and attempts at its reformation have proved ineffectual, it is the duty of Christians to separate from it; and if the majority should violate the terms, upon which church-members were united, it is lawful for the minority to testify against the defection, and to walk by the rule of their former attainments.



Rom. iii. 8. Let us do evil, that good may come—whose damnation is just. 1 Cor. xi. 19. For there must be also heresies among you, that they which are approved may be made manifest among you. Is. viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. 2 Cor. vi. 14. And what communion hath light with darkness? 16. And what agreement hath the temple of God with idols? 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. 1 Cor. x. 18. Are not they which eat of the sacrifices, partakers of the altar? 20. And I would not that ye should have fellowship with devils. 21. Ye cannot be partakers of the Lord's table and the table of devils. Rev. xi. 1. Rise and measure the temple of God, and the altar, and them that worship therein. Chap. xviii. 4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues. Phil. iii. 16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

6. There may be associations of men called churches, which are founded upon antichristian principles, and some churches have degenerated into synagogues of Satan. Such are not to be considered as branches of the true Christian church.

Rev. xi. 1. And there was given me a reed like unto a rod: And the angel stood, saying, Rise, measure the temple of God, and the altar, and them that worship therein. 2. But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot. Chap. xvii. 5. And upon her forehead was a name written, Mystery, Babylon the great, the Mother of Harlots and Abominations of the earth. Chap. iii. 9. Behold, I will make them of the synagogue of Satan (which say they are Jews and are not, but do lie).

7. No association of men on earth is infallible, and there is no certainty that any one particular church, in any particular place, shall remain always pure. But God has engaged to preserve a visible church of Christ somewhere upon the earth, until the end of time. Sound doctrine, a legitimate ministry, and the proper use of the sacraments, are the characteristics of the true Christian church.

Rev. iii. 16. Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Matt. xvi. 18. I will build my church, and the gates of hell shall not prevail against it. Acts ii. 42. And they continued steadfast in the apostles' doctrine and fellowship. Chap. xiv. 23. And when they had ordained them elders in every church. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you, always, even unto the end of the world, AMEN. Acts xx. 7. The disciples came together to break bread. 1 Cor. xi. 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That there can be a period in which there shall not be a visible church of Christ on earth.

2. "That it is not sinful to promote and maintain schisms destructive to the unity of the Christian church.

3. "That it is a matter of indifference to what church a person belongs.

4. "That separation from a corrupt or declining church is not a Christian duty.

5. "That any visible church can be perfectly pure and infallible while on earth.

6. "That the infant children of church members are not members of the visible Christian church."

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## CHAPTER XXII.

### OF CHURCH-FELLOWSHIP.

1. IT is the duty of all who hear the gospel to enter into the communion of the Christian church, and in order to comply with this duty, faith in Christ is necessary. He who is not a saint, does not love God, or God's children, and in offering to join the church, he either deceives himself, or acts the part of a hypocrite.

Acts ii. 38. Repent and be baptized, every one of you. 41. Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. 47. And the Lord added to the church daily such as should be saved. Heb. xi. 6. But without faith it is impossible to please him. 2 Tim. iii. 5. Having a form of godliness; but denying the power thereof: from such turn away.

2. The qualifications for church-membership necessary in adults, are, that they knowingly pro-

fess a belief of the doctrine of Christ, promise submission to all the institutions of Christ, evidence repentance, and manifest no prevailing inclination to any kind of wickedness.

Acts viii. 37. If thou believest with all thine heart thou mayest. Gal. v. 22-23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Acts xxvi. 20. That they should repent and turn to God, and do works meet for repentance. Psalm xxiv. 3. Who shall ascend unto the hill of the Lord? and who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

3. The end of Church-Fellowship is to exhibit a system of sound principles, to maintain the ordinances of gospel worship in their purity, to promote holiness, and to prepare the saints for heaven.

Col. ii. 2. Being knit together in love—to the acknowledgment of the mystery of God, and of the Father, and of Christ. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship. Rev. ii. 25. That which ye have, hold fast till I come. Phil. ii. 15. That ye may be blameless and harmless, the sons of God, without rebuke. Rom. xiv. 13. That no man put a stumbling-block or occasion to fall in his brother's way. Col. i. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

4. The Christian church as a society of rational beings, must have explicit terms of communion, to which every member gives his assent. It is not to

be expected that all men shall think alike about every object of thought; but Christians cannot cooperate, unless they are of one mind about the general principles of Christianity. Terms of Christian communion should embrace nothing but what is divine truth, and reject nothing for which the church hath faithfully contended.

Amos iii. 3. Can two walk together, except they be agreed? Phil. i. 27. With one mind, striving together for the faith of the gospel. Rom. xiv. 5. One man esteemeth one day above another; another esteemeth every day alike. Acts xv. 7. There had been much disputing. Rom. xiv. 1. Him that is weak in the faith receive ye, but not to doubtful disputations. Jude, ver. 3. Ye should earnestly contend for the faith. Rev. iii. 10. Thou hast kept the word of my patience. 1 Tim. i. 4. Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying. Phil. ii. 2. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men. Phil. iii. 16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Rom. xiv. 19. Follow after the things which make for peace, and things wherewith one may edify another. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That it is not sinful to neglect Church-Fellowship.
2. " That an unbeliever has a right in the sight of God to enter into Christian communion.
3. " That saintship is the criterion of church-membership, so that the visible church may not

without guilt, receive any who is not really a saint, or exclude any who is regenerated.

4. "That it is not criminal to separate from the communion of a church which maintains Christian purity and faithfulness.

5. "That it is lawful for the church to be without any terms of Christian communion.

6. "That any person may be admitted to communion who opposes any of the terms of church-fellowship.

7. "That *occasional communion* may be extended to persons who should not be received to constant fellowship."

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## CHAPTER XXIII.

### OF THE GOVERNMENT OF THE CHURCH.

1. CHRIST, the Head and Lawgiver, has appointed in his word a particular form of government for the New Testament church, distinct from the civil government of the nations in which Christians live. This form of church government is to continue until the end of the world.

Is. xxxiii. 20. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. 23. The Lord is our lawgiver, the Lord is our king; he will save us. Chap.

ix. 6. The government shall be upon his shoulder. Eph. i. 22. Head over all things to the church. Heb. viii. 5. See that thou make all things agreeable to the pattern showed to thee in the mount. 1 Cor. xii. 28. God hath set some in the church—governments. 2 Cor. iii. 10. The power which the Lord hath given me to edification, and not to destruction. Heb. xiii. 7. Obey them that have the rule over you, and submit yourselves.

2. Christ Jesus did commission several persons with extraordinary powers, such as Apostles, Prophets, and Evangelists, at the beginning of the New Testament dispensation, to settle the constitution of the Christian church according to his appointment, and commit the administration of it into the hands of the ordinary and permanent officers.

Acts i. 3. Being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Eph. iv. 10–13. He that descended is the same also that ascended up, far above all heavens, that he might fill all things; and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers—for the work of the ministry, for the edifying of the body of Christ—till we all come, in the unity of the faith—unto a perfect man. Acts xiv. 23. And when they had ordained them elders in every church they commended them to the Lord. Tit. i. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

3. The government of the church is presbyterian. Ministers or teaching elders are the highest officers, and among these there is a perfect parity of power. With teaching elders are associated in the exercise of ecclesiastical government, other

elders who only rule. These ministers and ruling elders meet in courts, congregational sessions, presbyteries, and synods, in regular subordination the one to the other. To these courts Christ has given the power of governing the church, and ordaining officers, and this power is entirely ministerial and subordinate to his law. The deacon has no power except about the temporalities of the church.

Acts xiv. 23. They had ordained them elders in every church. Chap. xx. 17. He sent to Ephesus and called the elders\* of the church. 18. And when they were come unto him, he said unto them, 28. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers,† to feed‡ the church of God, which he hath purchased with his own blood. 1 Tim. v. 17. Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. xiv. 4. Laying on of the hands of the presbytery. Matt. xviii. 17. Tell it unto the church. 18. Whatsoever ye shall bind on earth shall be bound in heaven. 20. For where two or three are gathered together in my name, there am I in the midst of them. Acts xv. 2. They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question. Acts vi. 1. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2. It is not reason that we should leave the word of God, and serve tables. 3. Look ye out among you seven men—whom we may appoint over this business. 4. But we will give ourselves—to the ministry of the word.

4. No ecclesiastical authority is lodged in the hands of private Christians or civil Magistrates.

\* Presbyters.

† Bishops.

‡ Perform the duty of a pastor.



Church judicatories are subordinate only to Christ Jesus. They appoint, by an exclusive right, their own times and places of meeting and adjournment. But every congregation of Christians have the right of choosing all the officers who shall stand in a particular relation to themselves.

Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves. Matt. xvi. 19. I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven. 2 Cor. xiii. 10. The power which the Lord hath given me to edification. 1 Cor. xii. 18. But now hath God set the members, every one of them in the body as it hath pleased him. 20. But now are they many members, and yet but one body. 21. And the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

We therefore condemn the following *errors*, and testify against all who maintain them.

1. "That any power or person on earth has a right to exercise supremacy over the church, and that Christians may submit to such pretensions.

2. "That there is no form of church government of divine right.

3. "That pope or bishop, as claiming a power superior to a teaching presbyter, is an officer of the true church of Christ, appointed by divine authority.

4. "That there should be no ruling elders.

5. "That any assembly of private Christians may lawfully exercise any part of the government or discipline of the Christian church.

6. "That ecclesiastical judicatories are not subordinate one to the other.

7. "That the Christian church may give up to civil rulers the exclusive right of assembling judicatories, or any power whatever in dissolving them.

8. "That a Christian minister may lawfully relinquish his right to exercise the power of government and discipline in the church."

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## CHAPTER XXIV.

### OF CHRISTIAN WORSHIP.

1. God is to be worshipped by all his intelligent creatures, in such a manner as he himself shall prescribe; and as no sinner can have access unto him, but in Christ Jesus, divine revelation is the supreme standard by which all modes of worship must be regulated.

Luke iv. 8. It is written thou shalt worship the Lord thy God, and him only shalt thou serve. John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth. Rev. iii. 22. He that hath an ear, let him hear what the Spirit saith unto the Churches. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

2. Conscience is not a rule of faith or practice; but a power of the human mind, which is natural

to man, and necessarily implies our accountability to God. The exercise of a good conscience consists, in comparing our motives, intentions, and actions, with the divine law, and in approving or disapproving of them, as they appear to be agreeable unto, or contrary to the law. The approbation of this *moral sense* is accompanied with pleasure, and its disapprobation with pain.

1 Sam. xii. 21. And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. Rom. ii. 14. These having not the law, *are a law* unto themselves. 15. Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing. Heb. xii. 18. We trust we have a good conscience, in all things willing to live honestly. 1 Tim. i. 5. The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. 2 Cor. i. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

3. Every man is bound to act conscientiously in every part of religious worship; but the dictates of conscience cannot render false worship lawful in any man or body of men. The *rights of conscience* consist in the conscientious performance of every part of appointed worship, uninfluenced by the fear of man; and *liberty of conscience* consists in enjoying these rights without restraint.

Acts xxiv. 16. And herein do I exercise myself, to have always a conscience void of offence, toward God and toward men. John xvi. 2. Whosoever killeth you will *think* that he doeth God service. Is. i. 12. When ye come to appear before me, who hath

required this at your hand? Ps. xii. 4. Who have said, With our tongue will we prevail; our lips are our own: Who is Lord over us? 2 Pet. ii. 19. While they promise them liberty, they themselves are the servants of corruption. James ii. 12. So speak ye, and so do, as they that shall be judged by the law of liberty. Gal. ii. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. 5. To whom we gave place by subjection, no, not for an hour. 2 Cor. iii. 17. Where the Spirit of the Lord is, there is liberty.

4. It is the duty of every man to maintain a devout frame of mind, and to devote to secret prayer, at least, a part of every evening and morning. Families are under obligation to worship the great God socially, by singing Psalms, reading the Scriptures, and prayer, each night and day, and the head of the family should take care that these duties be performed, and that regular attendance be given by every member of the family. -

1 Thess. v. 17. Pray without ceasing. Ps. cxix. 147. I prevented the dawning of the morning, and cried; I hoped in thy word. 148. Mine eyes prevent the night watches, that I might meditate in thy word. xcii. 1-2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous. Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Gen. xviii. 19. I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord. Eph. vi. 4. Bring them up in the nurture and admonition of the Lord.

5. Christians should frequently meet, at stated

times, for acts of private social worship, in order to strengthen each other in piety and zeal, and maintain sincere friendship upon evangelical principles.

Heb. x. 25. Not forsaking the assembling of yourselves together, as the manner of some is ; but exhorting one another. Mal. iii. 16. Then they that feared the Lord spake often one to another ; and the Lord hearkened and heard. Col. iii. 16. Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms, and hymns, and spiritual songs. Matt. xviii. 20. For where two or three are gathered together, in my name, there am I in the midst of them. Song viii. 13. The companions hearken to thy voice, cause me to hear it. John xx. 19. When the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

6. The Lord of life and time hath set apart one-seventh part of time, from the common work of life, to be employed, exclusively, in the public and private exercises of God's worship, except so much of it as may be taken up by the works of necessity and mercy ; and since the resurrection of Christ, the first day of the week, comprehending twenty-four hours from midnight to midnight, is the weekly Sabbath.

Exod. xx. 10. The seventh day is the Sabbath of the Lord thy God, in it thou shall not do any work. Acts xv. 21. Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath-day. Chap. xx. 7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ? Matt. xii. 12. Wherefore it is lawful to do good upon the Sabbath-day. John xx. 1. The first day of the week cometh Mary Magdalene early when it was

yet dark—and seeth the stone taken away from the sepulchre. 19. Then the same day, at evening, being the first day of the week—came Jesus and stood in the midst, and saith unto them, Peace be unto you.

7. Those who are ordained, by the Head of the church, to preach the gospel, should labor faithfully in explaining, and applying the word of God to the assembled congregation, every Lord's day, and all should conscientiously attend this public school of instruction, and sanctuary of devotion. The ministers of religion have no warrant for *reading* their sermons to the congregation.

Lev. xix. 30. Ye shall keep my Sabbaths, and reverence my sanctuary. Rom. x. 15. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace. 1 Tim. ii. 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Luke iv. 16. And as his custom was, he went into the synagogue on the Sabbath-day. 17. And when he had *opened the book*, he found the place where it was written, 18. The Spirit of the Lord is upon me, because he hath anointed me to *preach* the gospel. 20. And he *closed the book*. 21. And he began to *say* unto them, This day is the Scripture fulfilled. Acts x. 33. Now, therefore, are we all here present before God, to hear all things that are commanded. Chap. xx. 7. Paul preached to them—and continued his *speech* until midnight. Tit. ii. 1. But *speak* thou the things that become sound doctrine.

8. Singing God's praise is a part of public social worship, in which the whole congregation should join. The Book of Psalms, which are of divine inspiration, is well adapted to the state of the church, and of every member, in all ages and cir-

cumstances ; and these Psalms, to the exclusion of all *imitations* and uninspired compositions, are to be used in social worship.

2 Sam. xxiii. 1-2. The sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue. 2 Chron. xxix. 30. Sing praise unto the Lord, with the words of David, and of Asaph the Seer. Mark xiv. 26. And when they had sung an *hymn*. Ps. xevi. 1. O sing unto the Lord a new *song*. xcv. 2. And make a joyful noise unto him with *psalms*. Eph. v. 19. Speaking to yourselves in *psalms*, and *hymns*, and spiritual *songs*, singing, and making melody in your heart to the Lord.

9. Public prayer is to accompany the word preached. Written *forms* of prayer, whether read or repeated, are not authorized in the Scriptures—are not calculated to exercise the mind in the graces of the holy Spirit—are not adapted to the varieties of the state of the church and its members ; and are not to be used in approaching the throne of grace.

Acts ii. 42. And they continued steadfastly in the apostles' doctrine—and in prayers. Matt. vi. 7. But when ye pray, use not vain repetitions as the heathen do. 1 Cor. xii. 7. But the manifestation of the Spirit is given to every one to profit withal. Chap. xiv. 12. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Rom. viii. 26. The Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit because he maketh intercession for the saints by the will of God. Heb. iv. 16. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

10. The ministers of the gospel are to pronounce publicly the apostolic benediction in some such words as these: 'The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all.'

Numbers vi. 23-27. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel—and I will bless them. 2 Cor. xiii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That it is immaterial what form of worship is used.

2. "That man has a right to worship God, whatever way conscience may dictate, although that way should be opposed to God's commandments.

3. "That any body of men may recognise such a right.

4. "That it is unnecessary for families to worship God every day, and particularly to make singing Psalms a part of their worship.

5. "That private fellowship meetings among the saints are not of divine appointment.

6. "That there is no Sabbath under the gospel.

7. "That any unauthorized person may take upon him to preach the gospel.

8. "That the Scripture psalmody is unfit for gospel worship.

9. "That the church should use a liturgy of prayer."



## CHAPTER XXV.

### OF THE SACRAMENTS.

1. THE only Sacraments of the New Testament, are Baptism and the Lord's Supper, and these are peculiar badges of distinction for the church from the world.

Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them. 1 Cor. xi. 24. This do in remembrance of me. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Chap. xii. 13. For by one Spirit are we all baptized into one body—and have been all made to drink into one Spirit.

2. Baptism is administered by a Christian minister, applying water in the name of the Father, and of the Son, and of the Holy Ghost, to such adult persons as profess their faith in Christ, and obedience to him. The infants of church-members are also to be baptized, and baptism is not to be repeated.

Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost. Matt. xix. 14. Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

3. The Lord's Supper was instituted by Christ, in order to show forth his death, and as a special mean of communion between himself and his people. It is administered only by a lawful minister of the word, to such baptized persons as, making a creditable profession of their faith, have a corresponding practice.

Luke xxii. 19. This do in remembrance of me. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Acts ii. 41. They that gladly received his word were baptized. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread.

4. The Lord's Supper is to be repeatedly administered to a Christian congregation, as a mean of strength and comfort to God's people, and a manifestation to the world of their continuing regular and steadfast in their Christian profession. It is not a necessary part of ordinary Sabbath sanctification; but previous preparation, by humiliation for sin, self-examination, and abstraction from the world, is proper for those who make this special, public, and social profession of their union with Christ, and love to him. It is the duty of all who hear the gospel, to believe in Christ, and commemorate his death in the Lord's Supper.

1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death. Chap. x. 17. For we, being many, are one bread, and one body, for we are all partakers of that one bread. 21. Ye cannot be partakers of the Lord's table, and of the table of devils. Chap. xi. 28. But let a man

examine himself, and so let him eat of that bread, and drink of that cup. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

5. Bread and Wine are visible symbols of Christ's body and blood, which he appoints to be used in this ordinance. These are to be taken up by the minister, and then set apart by prayer to a sacramental use. The bread being broken is first to be distributed, and after this, the cup of wine is to be given to all the communicants.

1 Cor. xi. 23-25. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye, as often as ye drink it, in remembrance of me. Matt. xxvi. 26-29. Jesus *took* bread, and *blessed* it, and *brake* it, and *gave* it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. I will not drink henceforth of this *fruit of the vine*, until that day when I drink it new with you in my Father's kingdom.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That there are more sacraments under the New Testament than Baptism and the Lord's Supper.

2. "That any sacrament can be administered by a person who is not ordained to the gospel ministry.

3. "That no person can be saved without partaking of one or both of the sacraments,

4. "That the infants of such as are members of the visible church are not to be baptized.

5. "That overwhelming with water is essential to Christian baptism.

6. "That infants are as heathens until they are baptized, and that baptism regenerates and christens them.

7. "That parents who are deemed unworthy of approaching the Lord's table, or who habitually despise that ordinance, may have their children baptized.

8 "That Christ is corporally present in the sacrament of the Lord's Supper.

9. "That the cup is to be withheld from the laity.

10. "That taking the sacramental elements, before they are set apart by prayer, is not a sacramental action.

11. "That a private administration of the sacraments is as proper as the administration of them in the presence of the church."

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## CHAPTER XXVI.

### OF RELIGIOUS FASTING AND THANKSGIVING.

1. THERE is a general uniformity in the dispensations of Divine Providence to every age of

the world; but there is also in them such a variety, as, in relation to individuals and communities, may prove somewhat extraordinary. It is the duty of men to observe the signs of the times, and endeavor after corresponding dispositions and exercises.

Eccles. ix. 2. All things come alike to all. Chap. i. 9. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Chap. vii. 14. In the day of prosperity be joyful; but in the day of adversity, consider. God also hath set the one over against the other, to the end that man should find nothing after him.

2. There is no day holy except the Sabbath; but such duties as are to be performed require that time necessary for performing them be devoted to that purpose. When God calls upon us to solemn fasting or thanksgiving, the whole time dedicated to such exercises should be religiously observed.

Exod. xx. 9. Six days shalt thou labor and do all thy work. Eccles. iii. 1. To every thing there is a season, and a time to every purpose under heaven. 11. He hath made every thing beautiful in his time. Rom. xiv. 6. He that regardeth the day, regardeth it unto the Lord. Jer. xxxvi. 6. Read in the roll, which thou hast written from my mouth, the words of the Lord, in the ears of the people, in the Lord's house upon the fasting-day.

3. Religious fasting consists in abstinence from food, and from worldly employments and recreations, accompanied with solemn humiliation for sin, and is a mean appointed by Christ for warding

off the effects of God's anger—exciting to sympathy with suffering brethren—asking direction in difficult cases—mortifying the body of sin—recovering a sense of peace with God—and for obtaining more near communion with him.

Jonah iii. 5. The people of Nineveh believed God, and proclaimed a fast. 9. Who can tell if God will turn and repent, and turn away from his fierce anger. Neh. i. 3. The remnant that are left of the captivity there in the province, are in great affliction and reproach. 4. When I heard these words I fasted and prayed before the God of heaven. Ezra viii. 21. Then I proclaimed a fast, there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us. 2 Cor. xi. 27. In fastings often. 1 Cor. ix. 27. But I keep under my body, and bring it into subjection. Zech. viii. 19. Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be unto the house of Judah, joy and gladness. Acts x. 30. Cornelius said, four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me, in bright clothing, 31. And said, Cornelius, thy prayer is heard. Matt. vi. 17. When thou fastest, anoint thine head, and wash thy face, 18. That thou appear not unto men to fast—and thy Father which seeth in secret, shall reward thee openly.

4. When God has manifested himself merciful, in any sudden, great, or distinguished manner, to a person or people, they are commanded to devote some time to solemn thanksgiving. Individuals, families, societies, congregations, churches, and nations, may appoint times of fasting and thanksgiving, and, such appointments being lawfully made, should be carefully observed.

Neh. xi. 17. And Mattaniah—was the principal to begin the

thanksgiving in prayer. Chap. xii. 43. Also that day they offered great sacrifices and rejoiced. Ps. cxvi. 17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That any part of time is appointed in Divine Revelation, or may be appointed by the church, to be kept holy, in its weekly, monthly, or annual returns, except the first day of the week, which is the Christian Sabbath.

2. " That fasting is not an ordinance of the New Testament dispensation, but of the Old only.

3. " That civil rulers can have no right to call the nation to public fasting or thanksgiving.

4. " That it is *superstition* for a Christian congregation to examine themselves with humiliation and fasting, previously to their sealing their covenant with God in the Lord's Supper."

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## CHAPTER XXVII.

### OF OATHS AND COVENANTS.

1. IT is lawful under the New Testament, as well as under the Old, to take an oath in cases of importance. The name of God only is that by

which men ought to swear, and it is to be used with all holy fear and reverence. No man is to be admitted to make oath, or to administer oaths in an official character, unless he appear to know and fear God, and to understand the nature of an oath.

Deut. vi. 13. Thou shalt fear the Lord—and shalt swear by his name. Heb. vi. 16. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Ex. xx. 7. 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.

2. Swearing is an act of religious worship, which even a private person may voluntarily perform, or require another to perform, when a matter of importance exists, as a call in Providence thereunto; but it is proper, in order to prevent the abuse of this ordinance, that the administration of oaths in matters which relate to social transactions, should be exclusively committed to such civil or ecclesiastical officers as may explain the nature of an oath, administer it with suitable solemnity, and secure to the deposition its proper influence.

Eccles. ix. 2. The good—the sinner—he that sweareth—he that feareth an oath. Deut. vi. 13. Thou shalt fear the Lord—and shalt swear by his name. Gen. xiv. 22. I have lifted up mine hand unto the Lord, the most high God. 2 Cor. xi. 31. The God and Father of our Lord Jesus Christ—knoweth that I lie not. Judges viii. 19. As the Lord liveth, if ye had saved them alive, I would not slay you. Josh. ii. 12. Swear unto me by the Lord. Judges xv. 12. Swear unto me that ye will not fall upon me yourselves. Gen. xlvii. 31. And he said, Swear



unto me. And he sware unto him. Ex. xxii. 9. For all manner of trespass—the cause of both parties shall come before the judges. 11. Then shall an oath of the Lord be between them both. 1 Kings viii. 31. If any man trespass against his neighbor—and the oath come before thine altar. 32. Then hear thou in heaven and do and judge. Num. v. 19. And the priest shall charge her by an oath. Heb. vi. 16. And an oath for confirmation is to them an end of all strife.

3. An oath ought not to be withheld when it is required by a morally constituted civil or ecclesiastical authority, or when a cause of importance depends on it, provided there be nothing sinful connected with it. The Christian is nevertheless to take care, that he testify to the world; that although he makes oath before men, he is not to be understood as holding communion, in this solemn act of religious worship, with unqualified administrators, and that on no account he conform to the superstitious practice of kissing the book.

Deut. xix. 15. At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 17. Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days. Matt. xviii. 16. Take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. 17. Tell it unto the church. 18. Whatsoever ye shall bind on earth shall be bound in heaven. Heb. vi. 16. And an oath for confirmation is to them an end of all strife. Gen. xxi. 23. Now, therefore, swear unto me here by God, that thou wilt not deal falsely with me. 24. And Abraham said, I will swear. Chap. xxiv. 37. And my master made me swear. Chap. l. 5. My father made me swear. 1 Sam. xx. 17. And Jonathan caused David to swear. Jer. iv. 2. And thou shalt swear—in truth, in judgment, and in righteousness. Rev. x. 5. Lifted up his hand to heaven, 6. And sware by him that liveth

for ever and ever. Jer. xxiii. 10. Because of swearing the land mourneth. 11. For both prophet and priest are profane. 2 Cor. vi. 14. For what fellowship hath righteousness with unrighteousness? 15. Or what part hath he that believeth with an infidel? 17. Wherefore, come out from among them, and be ye separate. Hosea xiii. 2. Let the men that sacrifice, kiss the calves.

4. A vow, or religious covenant, is of the like nature with a promissory oath, whereby we bind ourselves, either individually or collectively, to necessary duties, or to other things not forbidden, so far and so long as they conduce thereunto. It is an ordinance of God, which is to be attended to on special occasions under the New Testament dispensation, as well as under the Old, by individuals and societies, by churches and nations.

Num. xxx. 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word. Ps. lxxvi. 11. Vow and pray unto the Lord your God. Ex. xix. 5. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people. 8. And all the people answered together and said, All that the Lord hath spoken we will do. Deut. xxiii. 23. A free-will-offering, according as thou hast vowed unto the Lord thy God. Is. xix. 21. Yea, they shall vow a vow unto the Lord. Chap. xlv. 5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel. Chap. lxii. 4. Thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Zech. xiii. 9. It is my people: and they shall say, the Lord is my God. Heb. viii. 7. If that first covenant had been faultless. 8. I will make a new covenant with the house of Israel, and with the house of Judah. 10. I will be to them a God, and they shall be to me a people. Jer. i. 5. Come, and let us join ourselves to the Lord in a perpetual covenant. Rev.

**xi. 15.** The kingdoms of this world are become the kingdoms of our Lord and of his Christ.

**5.** Covenants entered into by an individual or a community, continue binding upon those who enter into them, either personally or by their representatives, so long as such persons live, unless the covenants have limited their own duration to a certain other period. The covenant obligation is admitted and sanctioned by God, as distinct from any previous obligation arising from the divine law ; but no vow or covenant of man can bind to any thing contrary to the law of God.

Eccles. v. 4. When thou vowest a vow unto God, defer not to pay it. 5. Better it is that thou shouldest not vow, than that thou shouldest vow, and not pay. Jer. ~~2~~ 10. The house of Israel, and the house of Judah, have broken my covenant which I made with their fathers. Deut. xxiii. 21. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it ; for the Lord thy God will surely require it of thee ; and it would be a sin in thee. 22. But if thou shalt forbear to vow, it shall be no sin in thee. Psalm lxxv. 1. Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That profane swearing is not a heinous crime.

2. " That it is unlawful to make oath on any account.

3. " That any oath may be taken with a mental reservation, or in any other sense than the obvious meaning of the words.

4. "That irreligious men may be appointed as the official administrators of the religious ordinance of swearing.

5. "That religious covenanting is not a duty in New Testament times.

6. "That it is unlawful for any civil society to enter into covenant with God.

7. "That no covenant into which any society enters, can be obligatory upon any of the members of that society, who did not personally subscribe such covenant."

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## CHAPTER XXVIII.

### OF MARRIAGE.

1. **MARRIAGE** is an ordinance of God, instituted in the law of nature, and recognised in Divine Revelation. It is an agreement between one man and one woman only, in which the parties solemnly vow and covenant, that they will faithfully perform all the duties belonging to it.

**Matt. xix. 4.** Have ye not read, that he which made them at the beginning, made them male and female; **5.** And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

2. Marriage was ordained for the mutual help of husband and wife—the population of the world with a legitimate offspring—the increase and building up the church with a holy seed—and the prevention of uncleanness; and is common to all sorts of people.

Gen. ii. 18. It is not good that the man should be alone; I will make him a help meet for him. Chap. i. 28. Be fruitful and multiply, and replenish the earth. 1 Cor. vii. 2. To avoid fornication, let every man have his own wife, and let every woman have her own husband. 14. For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. Heb. xiii. 4. Marriage is honorable in all.

3. For obtaining these important ends, the parties ought not only to marry in the Lord, but are bound also to cultivate mutual love, bear with, and cover each other's infirmities, keep the marriage oath inviolate, cheerfully submit to the yoke of religion, and carefully avoid all mutual recrimination.

1 Cor. vii. 39. She is at liberty to be married to whom she will; only in the Lord. 3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Col. iii. 19. Husbands, love your wives, and be not bitter against them. 1 Pet. iii. 1. Likewise, ye wives, be in subjection to your own husbands;—won by the conversation of the wives; 2. While they behold your chaste conversation coupled with fear—4. The ornament of a meek and quiet spirit.

4. Marriage ought not to be contracted within the degrees of consanguinity, or affinity, prohibited in the word of God ; nor can any law of man or consent of parties legitimate such incestuous connexions.

Lev. xviii. 24. Defile not ye yourselves in any of these things, for in all these the nations are defiled which I cast out before you. 26. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations : neither any of your nation, nor any stranger that sojourneth among you.

5. Though the validity of marriage depends upon the mutual vow of the parties, independently of official administration, yet, in order to prevent rash and inconsiderate connexions, and that the parties may be duly impressed with the solemnity of the ordinance, and with the importance of its duties, the celebration of it should be exclusively committed unto duly qualified ecclesiastical or civil officers.

Matt. xix. 6. Wherefore they are no more twain, but one flesh. Neh. xiii. 25. And I contended with them—and made them swear by God, saying, Ye shall not give your daughters unto their sons ; nor take their daughters unto your sons, or for yourselves. 26. Did not Solomon, king of Israel, sin by these things ; even him did outlandish women cause to sin. 1 Cor. vii. 39. She is at liberty to be married to whom she will ; only in the Lord. Chap. x. 31. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

6. As the good order of society, the honor and peace of families, as well as the interest of reli-

gion, are greatly promoted by the regular administration of marriage, the civil magistrate ought to provide, that the ordinance be duly respected—sanction the manner of its celebration—enjoin and enforce its duties, and when the case requires it, conduct the process of divorce in a public and regular manner.

Deut. xxiv. 1. When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement—4. Her former husband, which sent her away, may not take her again to be his wife—thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance. Chap. xxii. 16. And the damsel's father shall say unto the elders of the city, I gave my daughter unto this man to wife. 17. And lo, he hath given occasion of speech against her. 18. And the elders of that city shall take that man and chastise him.

7. Though the marriage covenant is not dissolved by every argument which the corruption of man, excited by passion and disappointment, may produce, to separate those whom God hath joined; yet either adultery, or such wilful desertion as admits of no civil remedy, is a sufficient cause for its dissolution. And after the divorce has been regularly obtained from the ecclesiastical or civil authority, it is lawful for the innocent party to marry another as if the offending party were dead.

Matt. xix. 3. Is it lawful for a man to put away his wife for every cause? 6. They are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

9. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such a case.

We therefore condemn the following *errors*, and testify against all who maintain them.

1. "That polygamy is in any case lawful.
2. "That vows of celibacy may be lawfully entered into by any description of men or women.
3. "That the clergy may not marry.
4. "That a man may marry any of his wife's kindred nearer in blood than he may of his own.
5. "That a woman may marry any of her husband's kindred nearer in blood than she may of her own.
6. "That divorce is lawful in any case, except adultery and wilful desertion."

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## CHAPTER XXIX.

### OF CIVIL GOVERNMENT.

1. It is the will of God, revealed by the constitution of human nature, and more clearly in the sacred Scriptures, that his rational creatures, living together in one part of the world, and connected by a common interest, and by common duties,



should enter into a civil association, for the better preservation of peace and order, in subserviency to godliness and honesty.

1 Cor. xi. 14. Doth not even nature itself teach you? Gen. l. 7. All the *elders\** of the land of Egypt. Ex. iii. 16. Go and gather the *elders* of Israel together. 1 Sam. xvi. 4. And the *elders of the town* trembled at his coming. Exod. xviii. 19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee. 21. Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness. 22. And let them judge the people. 23. And all this people shall also go to their place in peace. Is. xxxii. 17. And the work of righteousness shall be peace. 18. And my people shall dwell in a peaceable habitation; and in sure dwellings, and in quiet resting-places. Rom. xii. 17. Provide things honest in the sight of all men. 18. As much as lieth in you, live peaceably with all men. 1 Tim. ii. 2. For kings and all that are in authority: that we may lead a quiet and peaceable life, in all godliness and honesty. Rom. xiii. 2. Whosoever, therefore, resisteth the power, resisteth the *ordinance of God*.

2. It is the duty of all men voluntarily to form civil societies, establishing such authority as may best tend to preserve order, liberty, and religion among them; and it is lawful for them to model their constitutions of government in such a manner as may appear most suitable to them, provided such constitutions, in their principles and distribution of power, be in nothing contrary to the divine law.

Prov. xxi. 3. To do justice and judgment is more acceptable to the Lord than sacrifice. Ezek. xlv. 9. Remove violence and

\* Rulers.

spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord. Deut. i. 13. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. 14. And he answered me and said, The thing which thou hast spoken is good for us to do. Chap. xvi. 18. Judges and officers shalt thou make thee in all thy gates. Ezek. xxx. 21. And their governor shall proceed from the midst of them—this that engaged his heart to approach unto me. 22. And ye shall be my people, and I will be your God. 1 Tim. ii. 2. That we may lead a quiet and peaceable life in all godliness and honesty. Deut. xvii. 14. When thou art come unto the land—and shalt dwell therein, and shalt say, I will set a king over me. 15. Thou shalt in any wise set him king over thee whom the Lord thy God shall choose—Thou mayest not set a stranger over thee. 16. But he shall not multiply horses to himself; 17. Neither shall he multiply wives—neither silver and gold. 20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment.

3. God, the supreme Governor, is the fountain of all power and authority, and civil magistrates are his deputies. In the administration of government, obedience is due to their lawful commands for conscience sake; but no power, which deprives the subject of civil liberty—which wantonly squanders his property, and sports with his life—or which authorizes false religion (however it may exist according to divine Providence)—is approved of, or sanctioned by God, or ought to be esteemed or supported by man as a moral institution.

Rom. xiii. 1. There is no power but of God. 4. He is the minister of God to thee for good. 5. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. Prov. xxix. 2. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. Chap. xxviii. 15. As a rearing lion, and a raging bear;

so is a wicked ruler. Psalm xciv. 20. Shall the *throne of iniquity* have fellowship with thee? Psalm ii. 2. The kings of the earth set themselves, and the rulers take counsel against the Lord. Hos. viii. 3. Israel hath cast off the thing that is good. 4. They have set up kings, but not by me. Rev. xiii. 1. And saw a beast rise up out of the sea, having seven heads and ten horns—and *the dragon* gave him his power, and his seat, and great authority. Chap. xii. 9. The dragon—that old serpent, called the devil and Satan. Chap. xvii. 12. The ten horns which thou sawest are *ten kings*—receive power as kings one hour with the beast. 14. These shall make war with the Lamb. 17. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast.

4. God, who in his holy providence makes even the *wrath of man to praise him*, sometimes manages the magistrates which are over heathen and other wicked nations, balancing their ambition, their interest, and their power in such a manner as to maintain some degree of peace and safety in the empire, and sometimes makes use of them, as a scourge to punish guilty sinners for their rebellion against the King of heaven.

Ps. lxxxii. 1. God standeth in the congregation of the mighty; he judgeth among the gods. lxxv. 7. He putteth down one, and setteth up another. Is. xlv. 1. Thus saith the Lord to his anointed, to Cyrus, 5. I girded thee, though thou hast not known me. 13. He shall build my city, and he shall let go my captives, not for price or reward. Jer. xxix. 7. And seek the peace of the city—for in the peace thereof shall ye have peace. Ezra ix. 7. For our iniquities have we—been delivered into the hand of the kings of the lands. Neh. ix. 37. The kings whom thou hast set over us because of our sins.

5. It is lawful for Christians residing in nations in which the light of the gospel has not been gene-

rally diffused, to continue in submission to such authority as may exist over them, agreeably to the law of nature, which, where revelation does not exist, is the only standard of civil duty. In such cases the infidelity of the ruler cannot make void the just authority conferred upon him by the constitution.

1 Pet. ii. 12. Having your conversation honest among the Gentiles. 13. Submit yourselves to every ordinance of man for the Lord's sake. 16. As free, and not using your liberty for a cloak of maliciousness. Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Jonah iii. 7. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles. 10. And God repented him of the evil that he had said that he would do unto them; and he did it not.

6. Christian rulers appointed to office according to a righteous civil constitution, have authority from God to rule in subserviency to the kingdom of Christ, and are to be conscientiously supported by the persons, the property, and the prayers of the ruled, in the maintenance of the peace, the safety, and the honor of the nation.

Ps. ii. 10. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. 11. Serve the Lord with fear. 12. Kiss the son, lest he be angry. Ps. lxxii. 11. Yea, all kings shall fall down before him, all nations shall serve him. Dan. vii. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. And all dominions shall serve him and obey him. Prov. viii. 15. By me kings reign, and princes decree justice. Rom. xiii. 4. He is the minister of God to thee for good. 5. Where-

fore, ye must needs be subject, not only for wrath, but also for conscience sake. 7. Render, therefore, to all their dues; tribute, to whom tribute; fear, to whom fear; honor to whom honor.

7. It is the duty of the Christian magistrate to take order, that open blasphemy and idolatry, licentiousness and immorality, be suppressed, and that the church of Christ be supported throughout the commonwealth; and for the better discharge of these important duties, it is lawful for him to call synods, in order to consult with them; to be present at them, not interfering with their proceedings (unless they become manifestly seditious and dangerous to the peace), but supporting the independency of the church, and its righteous decisions, and preserving its unity and order against the attempts of such despisers of ecclesiastical authority as should endeavor, in a riotous manner, to disturb their proceedings.

Rom. xiii. 4. For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Lev. xxiv. 16. And he that blasphemeth the name of the Lord, he shall surely be put to death. 2 Chron. xiv. 2. And Asa did that which was good and right. 3. He took away the altars of the strange gods, and the high places, and brake down their images. Rev. xvii. 16. These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Prov. xx. 26. A wise king scattereth the wicked. Ps. ci. 8. I will early destroy all the wicked of the land. Prov. xiv. 34. Righteousness exalteth a nation: but sin is a reproach to any people. Chap. xvi. 12. The throne is established by righteousness. Is. xlix. 23. Kings shall be thy *nursing fathers*.\* Chap. lx. 10. Kings shall minister unto thee. 12.

\* Nourishers.

For the nation and kingdom that will not serve thee shall perish. Chap. lxii. 4. And thy land shall be married. 2 Sam. xxiii. 3. He that ruleth over men must be just, ruling in the fear of God. 2 Chron. xxix. 2. And he did right in the sight of the Lord. 4. And he brought in the priests and the Levites, and gathered them together. 15. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. Chap. xxx. 22. And Hezekiah spake comfortably unto all the Levites, that taught the good knowledge of the Lord. Rev. xxi. 24. And the kings of the earth do bring their glory and honor into it. Dan. vii. 22. And the time came that the saints possessed the kingdom. 1 Cor. x. 31. Whatsoever ye do, do all to the glory of God. Ps. cxxxvii. 5. If I forget thee, O Jerusalem, let my right hand forget her cunning. cxxii. 7. Peace be within thy walls, and prosperity within thy palaces.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That Civil Government is not an ordinance of God.

2 " That Christians owe no allegiance to civil authority.

3. " That Civil Government is founded in grace.

4. " That the Scripture Revelation is not the rule by which Christians should direct their civil conduct.

5. " That the magistrate, as such, has nothing to do with the Christian religion, nor the minister a right to examine the policy of nations, and teach civil duties.

6. " That Christians are bound to cherish, *as the ordinance of God*, all those who may be exalted in providence to power in a nation, although they

may be tyrants and usurpers, and bound by an oath to give their power unto the beast, in the establishment of a false religion.

7. "That it is lawful for civil rulers to authorize the purchase and sale of any part of the human family as slaves.

8. "That a constitution of government, which deprives unoffending men of liberty and property, is a moral institution, to be recognised as God's ordinance."

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## CHAPTER XXX.

### OF THE RIGHT OF DISSENT FROM A CONSTITUTION OF CIVIL GOVERNMENT.

1. CIVIL society being a *voluntary association*, the nation is not bound to admit to all its peculiar privileges every person who may reside within the reach of its power; nor is every person dwelling within the limits of a nation under obligation to incorporate with the national society. Every government has the right of making laws of *naturalization*, and every individual possesses the right of *expatriation*; and both these *rights* are to be exercised in conformity to the law of God, the supreme Ruler and Judge.

Gen. xvii. 4. For to sojourn in the land are we come. Now, therefore, we pray thee, let thy servants dwell in the land of Goshen. Num. x. 29. And Moses said unto Hobab—Come thou with us, and we will do thee good. 30. And he said unto him, I will not go. Chap. xv. 15. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you. Deut. xxiv. 17. Thou shalt not pervert the judgment of the stranger. Deut. xxiii. 8. The children that are begotten of them shall enter into the congregation of the Lord, in their third generation. Acts xxi. 39. A citizen of no mean city. Chap. xxii. 27. Tell me, art thou a Roman? He said, yea. 28. With a great sum obtained I this freedom. And Paul said, but I was freeborn. James iv. 12. There is one Law-giver.

2. It is the duty of Christians, for the sake of peace and order, and in humble resignation to God's good providence, to conform to the common regulations of society in things lawful; but to profess allegiance to no constitution of government which is in hostility to the kingdom of Christ, the Head of the church, and the Prince of the kings of the earth.

Jer. xxix. 4. Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives. 5. Build ye houses and dwell in them; and plant gardens, and eat the fruit of them. 6. Take ye wives and beget sons and daughters. 7. And seek the peace of the city, whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace. Ps. cxxxvii. 1. By the rivers of Babylon, there we sat down: yea, we wept when we remembered Zion. 4. How shall we sing the Lord's song in a strange land? 6. Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. 8. O daughter of Babylon, who art to be destroyed. 9. Happy shall he be that taketh and dasheth thy little ones against the stones. Acts iv. 19. Whether it be right in the sight of God to hearken unto



you, more than unto God, judge ye. **Matt. vi. 10.** Thy kingdom come. **Heb. xii. 26.** Yet once more I shake not the earth only, but also heaven. 28. Wherefore, we receiving a kingdom which cannot be moved. **Micah iv. 8.** The kingdom shall come to the daughter of Jerusalem. 13. Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth:

3. Virtuous persons, who, in their private capacity, are endeavoring to further the true end of civil government, *the maintenance of peace and quietness in all godliness and honesty*, although they dissent from the constitution of civil government of the nation in which they reside, have a right to protection in their lives, liberties, and property, they contributing their proportion of the common taxation: but they are not to act inconsistently with their declared dissent, and it would be tyranny to constrain them to such measures.

**Rom. xiii. 3.** For rulers are not a terror to good-works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same. 1 **Tim. ii. 2.** That we may lead a quiet and peaceable life, in all godliness and honesty. **Num. xv. 16.** One law and one manner shall be for you, and for the stranger that sojourneth with you. **Exod. xxii. 21.** Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. **Rom. ii. 3.** And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? **Jer. xxi. 12.** Thus saith the Lord, Execute judgement in the morning, and deliver him that is spoiled out of the hand of the oppressor. **Est. iii. 8.** And Hamaan said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of

thy kingdom ; and their laws are diverse from all people ; neither keep they the king's laws ; therefore, it is not for the king's profit to suffer them. 9. If it please the king, let it be written that they may be destroyed.

4. Christians testifying against national evils, and striving in the use of moral means to effect a reformation, should relinquish temporal privileges rather than do any thing which may appear to contradict their testimony, or lay a stumbling-block before their weaker brethren.

1 Kings xix. 9. And he came thither unto a cave, and lodged there. 10. And he said, I have been very jealous for the Lord God of hosts : for the children of Israel have forsaken thy covenant. Heb. xi. 24. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. 26. Esteeming the reproach of Christ greater riches than the treasures of Egypt. 36. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. Num. xxiii. 9. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Rom. xiv. 21. It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That it is lawful to profess or swear allegiance to an immoral constitution of Civil Government.

2. " That Christians, under pretence of bearing an active testimony, are bound to effect a change in the moral state of nations with the sword.

3. "That it is not lawful for Christians to wage war in defence of liberty, religion, or life.

4. "That the enjoyment of no temporal privileges may be relinquished for the sake of peace, or for fear of making a Christian brother to offend."

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## CHAPTER XXXI.

### OF CHURCH DISCIPLINE.

1. IN the present imperfect state of the visible church, from the ungodliness of carnal professors of religion, and from remaining depravity even in the truly gracious, offences or SCANDALS must frequently arise.

Matt. xviii. 7. For it must needs be that *offences* come. Rom. xvi. 17. Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

2. A scandal is not every thing which is *sinful* or *displeaseth*; but something in a professor's carriage, which either in itself or from its circumstances, may tempt others to sin, expose the

church to just reproach, or mar the spiritual comfort of the saints.

Rom. vii. 21. When I would do good, evil is present with me. Luke xvii. 1. It is impossible but that offences will come; but wo unto him through whom they come. Rom. xiv. 13. Judge this rather, that no man put a *stumbling-block*,\* or an occasion to fall, in his brother's way.

3. The Lord Jesus Christ hath instituted Church DISCIPLINE, in order to remove scandals, and prevent their unhappy effects; and no church can, without the faithful and spiritual application of it, hope for his countenance and blessing.

Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven. 1 Cor. v. 12. Do not ye judge them that are within? 2 Cor. x. 8. Our authority which the Lord hath given us for edification. 1 Thess. v. 14. Warn them that are unruly. Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them. Rev. iii. 16. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

4. The impartial and prudent exercise of Church Discipline is useful for vindicating the honor of Jesus Christ, maintaining the dignity of his ordinances, preserving the purity of the church, averting the judgments of God, and for the benefit of the offender himself, that by the administration of this ordinance of Christ, through grace, he may be humbled and recovered.

\* Scandal.

Eph. v. 8. Now are ye light in the Lord: walk as children of light. Matt. xi. 29. Take my yoke upon you. Rom. xvi. 17. Mark them which cause divisions, contrary to the doctrine which ye have learned; and avoid them. 2 Thess. iii. 6. Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Rev. ii. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. 2 Thess. iii. 14. Note that man and have no company with him, that he may be ashamed. 1 Tim. v. 20. Them that sin rebuke before all, that others also may fear.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That the exercise of Church Discipline is not a necessary part of ministerial duty.

2. "That a professor should be censured by a church judicatory for *every thing* at which another may justly be displeased."

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## CHAPTER XXXII.

### OF MINISTERIAL VISITATION AND CATECHISING.

1. IT is the duty of the pastor of every Christian congregation to inspect the state of his flock, acquaint himself as much as may be, with the knowledge, the character, the disposition, the conduct, and progress in spirituality, of every member thereof, in order that he may rightly divide the

**word of truth, giving unto each his portion in due season.**

1 Tim. iii. 2. A bishop then must be blameless—vigilant—apt to teach. 2 Tim. ii. 15. A workman that needeth not to be ashamed, rightly dividing the word of truth. iv. 2. Instant in season, out of season. Acts xx. 28. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.

2. He is to visit them from house to house, not merely as a friend, but as one who watches for their souls. In family visitation, the minister is to inquire how they attend upon the duties of personal and family religion, and the various ordinances of public worship, giving them suitable exhortations, and praying for them, and with them.

Heb. xiii. 17. They watch for your souls, as they that must give an account. Tit. ii. 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3. The aged women, likewise, that they be in behaviour as becometh holiness. 4. That they may teach the young women to be sober. 6. Young men, likewise, exhort to be sober-minded. 9. Exhort servants to be obedient to their own masters. 1 Tim. ii. 8. I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

3. The minister is to visit the sick who are incapable of attending the public ordinances, comforting them under their afflictions, admonishing them how they are to improve such dispensations of Providence, exhorting them to prepare for

death, and praying for them, and with them, as opportunity may offer, watching for their souls until they are removed from being under his charge into their eternal state. The elders of the congregation are, in their station, to attend to the visitation of the flock, with or without the minister.

Is. xxvi. 16. They poured out a prayer when thy chastening was upon them. Matt. xxv. 36. I was sick and ye visited me. 40. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. James i. 27. Pure religion—to visit the fatherless, and widows, in their affliction. Chap. v. 13. Is any among you afflicted? let him pray. 14. Is any sick among you? let him call for the elders of the church; and let them pray over him. 15. And the prayer of faith shall save the sick. 16. The effectual fervent prayer of a righteous man availeth much. Heb. xiii. 17. They watch for your souls.

4. Catechising, which is a plain and familiar way of conveying spiritual instruction to old and young, according to their respective capacities, is a necessary part of the minister's duty; and is to be performed, not for showing his own talents, but for ascertaining and improving the religious knowledge of the catechumens.

Matt. xvi. 15. He saith unto them, But whom say ye that I am? Chap. xxii. 42. What think ye of Christ? Whose son is he? 45. If David then call him Lord, how is he his son? 1 Pet. iii. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. Acts viii. 30. Understandest thou what thou readeest? 31. And he said, How can I, except some man should guide me? 35. Then Philip opened his mouth, and began at the same Scripture, and

preached unto him Jesus. 37. If thou believest with all thine heart, thou mayest.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. " That a minister may, in ordinary cases, take the pastoral charge of a congregation, to which it is evidently impossible he can discharge ministerial duties.

2. " That the fear of giving offence, or the people's having been unaccustomed to it, is any excuse for a minister's neglect of the duties of ministerial visitation or catechising.

3. " That ruling elders are not under obligation to watch over and promote the spiritual improvement of the flock."

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## CHAPTER XXXIII.

### OF TESTIMONY BEARING.

1. CHRISTIANS are WITNESSES for God among men ; and, having in their possession the testimony of God in the Holy Scriptures, it is the duty of the church to apply the doctrines of inspiration in stating and defending truth, and in condemning all contrary errors, bearing witness against all who maintain them.



Is. xliii. 10. Ye are my witnesses, saith the Lord. Acts v. 32. And we are his witnesses of these things. Chap. xxvi. 16. I have appeared unto thee for this purpose, to make thee a minister and a witness. Psalm lxxviii. 5. For he established a testimony in Jacob. 1 Cor. i. 6. The testimony of Christ was confirmed in you. Chap. ii. 1. Declaring unto you the testimony of God. Mark vi. 11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.

2. The testimony of the church is progressive, in order to oppose and condemn the novel errors which each period may produce. And every generation is to take care that the truth, as stated and defended by their predecessors, shall be maintained and faithfully transmitted, together with the result of their own contendings, to the succeeding generation.

2 Thess. i. 10. Our testimony among you was believed. Rev. xi. 3. And I will give power unto my two witnesses, and they shall prophesy one thousand two hundred and three-score days. 7. And when they shall have finished their testimony. Ps. lxxviii. 5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; 7. That the generation to come might know them, even the children which should be born, who should arise and declare them to their children. xlviii. 12. Walk about Zion, and go round about her, tell the towers thereof. 13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

3. The church may not recede from a more clear and particular testimony to a more general and evasive one. But the witnesses must proceed

in finishing their testimony, rendering it more pointed and complete, until God shall, according to his promise, overthrow the empire of darkness; and introduce the millennial state, in which the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Rev. ii. 25. But that which ye have already, hold fast till I come. Is. viii. 16. Bind up the testimony, seal the law among my disciples. Rev. xii. 17. Which keep the commandments of God and have the testimony of Jesus Christ. Phil. iii. 16. Whereto we have already attained, let us walk by the same rule, let us mind the same thing. Rev. vi. 9. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. Chap. xii. 11. They overcame him by the blood of the Lamb, and by the word of their testimony. Dan. vii. 22. And judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Rev. xx. 4. And judgment was given unto them—and they lived and reigned with Christ a thousand years. Ps. lxxiv. 20. *Have respect unto the covenant.* 21. *O let not the oppressed return ashamed.* 22. *Arise, O God, plead thine own cause.* Psalm lxxii. 19. **AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY. AMEN AND AMEN.**

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the Bible is the only proper testimony of the church.
2. "That a Christian is under no obligation to follow Christ's witnesses in their faithful contentings.
3. "That it is lawful, in order to enlarge the church, to open a wider door of communion, by declining from a more pointed testimony, to one which is more loose and general."

THE DISCIPLINE  
OF THE  
REFORMED PRESBYTERIAN  
CHURCH.

NEW YORK.

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1850.

NEW YORK, October 17th, 1848.

THE General Synod of the Reformed Presbyterian Church in North America concluded their consideration of the "Book of Discipline." It was moved and seconded that the Book, as now considered in detail, be adopted as a whole. Rev. Dr. Wylie offered prayer. The roll was called, and each member proceeded to vote, Adopt or not adopt? Whereupon the Moderator declared that the whole document was adopted by Synod, as "*The Book of Discipline of the Reformed Presbyterian Church in North America.*"

"*Resolved*, That the Book of Discipline be published, and that the Stated Clerk and Treasurer of Synod be a committee to carry this resolution into effect, without unnecessary delay."

Attested by

JOHN N. McLEOD,

*Stated Clerk.*

## INTRODUCTION.

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DISCIPLINE is the exercise of the power, with which the constituted authorities of the church are invested, for the direction of the principles and behavior of church members. It is by the divine institution intimately connected with the *doctrine*, the *worship*, and the *government* of the church. The holy Jerusalem lieth four-square. All these parts of a well organized church meet and confer, like the four sides of a square, order and beauty on the space which they inclose. Not one of them can be complete without the others. The *doctrine* of the church embraces, as articles of faith, the constitution of government, ordinances of worship, and the principles of discipline. *Government* is the power which the Head of the church has appointed, in order to preserve the doctrine pure, to maintain the ordinances entire, and to exercise faithfully the discipline. The *worship* also must be conducted in agreeableness to the other three great parts of the ecclesiastical system; and the *discipline* of the church promotes and preserves the edification of its members, according to the established government, worship, and doctrine.

This is the law of the house, and no society has a right to expect the divine blessing in the neglect or violation of it. Experience shows, in too many instances, that discipline is never neglected by a church without being speedily followed with corruption of worship, of power, and of doctrine.

We are urged by the most forcible considerations to the vigilant, prompt, and impartial exercise of the discipline of the church. The present state of the church in America requires the greatest delicacy and discernment in the rulers, who would so exercise the authority with which they are invested. Much must be left to the discretion of these rulers in applying general rules to particular cases. But the general rules must be provided.

# THE BOOK OF DISCIPLINE

**EMBRACES** rules for the reception of church members—for the direction of their conduct—for the correction of scandals—for the exclusion of the unworthy—and for the readmission of excluded penitents.

## CHAPTER I.

### ADMISSION OF MEMBERS.

The formation of a church—the manner of receiving members into an organized church—the qualifications necessary to admission.

#### SECTION I.—*Of the Formation of a particular Church.*

1. **THE** visible church, being a people called of God by the revelation of his grace to a covenant relation with himself in Jesus Christ, is the body to which the promises are made, and teachers are given; and accordingly exists previously to a regular organization under officers. To those persons, nevertheless, who have received power from the

Head of the church as rulers in Zion, alone belongs the exercise of ecclesiastical authority in the organization of churches.

2. Two or more persons or families meeting, any where in this world, and agreeing in the profession and practice of the true religion, may associate for its maintenance, and in the use of whatever means of acquiring and communicating information they regularly possess, admit others who shall agree with them into their fellowship. Such a society of saints is a private church, and are to be recognised by ministers as a part of the visible church of God.

SECTION II.—*The Manner of receiving Members into an Organized Church.*

1. Although in every organized congregation, the church session alone has the power of admitting members; yet, those persons intending to apply for communion, or who are desirous to make inquiry into the order of our church, may previously be admitted to worship in some one of the private societies of the congregation.

2. The children of a parent or parents in the communion of the church, are by birthright members, and are to be *publicly admitted* by baptism; and the infant children of those parents who join the church, are admitted along with their parents. All who are unbaptized, whether adults or infants, are to be publicly recognised by baptism, and that baptism which has been administered by a minister of Christ is valid, and not to be repeated.



SECTION III.—*The Qualifications necessary for Admission.*

1. All those who are born of Christian parents, and have enjoyed the means of Christian knowledge, are to be considered as within the pale of the visible catholic church. But such are the divisions among professed Christians, and the diversities in doctrine and practice of different denominations, and even in the different congregations of the same denomination, that no line can be drawn by which it can be ascertained that some should be admitted into this church without personal examination, and others excluded.

2. Every thing commendable in the doctrine and order of other churches shall be encouraged and supported; but no testimonial, except what is given by some part of this church, shall be considered as sufficient ground for the admission of a church member, without personal examination; nor shall any censure except that of this church be sustained as sufficient ground of exclusion, without an examination of its merits. Censures, which are found, on examination, to have been justly inflicted shall be recognised, and no fugitive from regular discipline shall be encouraged: but those censures, which are inflicted through partiality or caprice, or are any way tyrannical or unfaithful, shall not be respected in the decisions of this church.

3. The minister shall examine, in the presence and with the help of the elders of the church, all applicants for admission into the church, upon

their knowledge, piety, and morality, and no one shall be admitted unless such examination proves satisfactory to a majority of the session.

4. The measure of knowledge necessary for admission, depends in some degree, on the capacity and opportunities of improvement which the applicant may possess: but no one shall be admitted who is ignorant of the first principles of the system of grace, or holds any sentiments contrary to the declaration and testimony of this church. Every one who is able to read and understand the terms of communion, and the documents to which they refer, must give evidence that he has diligently read, and that he doth approve of them.

5. Great prudence and delicacy are necessary in examination of an applicant's piety, as no man can ascertain whether another is really a believer; but the church is a holy generation, and cannot consistently admit any one evidently destitute of piety, or who professes to be unregenerate. Every member must give satisfactory evidence of his living in the practice of secret prayer and family religion; and must intelligently profess both respect for experimental godliness, and acquiescence in the plan of salvation revealed in the Holy Scriptures.

6. Church members are sinners who have been called to be saints, and must therefore give evidence of their morality. The testimony of respectable neighbors and certificates from other churches shall be sustained as proof of the moral conduct of an applicant for admission into this church: and those who apply while laboring un-

der scandal, are to be admitted by the exercise of suitable censures, to a regular standing in the church.

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## CHAPTER II.

### DIRECTION OF MEMBERS.—OF PRIVATE MEMBERS AND OFFICERS.

#### SECTION I.—*Of Private Members.*

1. CHILDREN constitute a great and important part of every Christian church; and nature teacheth that, from the earliest ages, their education should be conducted with suitable care for their principles and their morals. Parents or guardians, and the several private societies to which children belong, are to co-operate with the eldership of each congregation in their discipline.

2. The schools, in which children are educated, whensoever it is practicable, should be under the direction of the church; and the teachers should set the example of piety before the youthful mind, beginning and closing the labors of the day with solemn prayer, instructing them too, from time to time, in the elementary principles of religion and ecclesiastical order. The teacher should never indulge the children under his care, in immoral plays—books—or practices.

3. Parents and guardians are required to set before their offspring and other youth under their direction, an example of family religion, and to command their decent attention to it. They are to direct them to the elementary systems of religious truth, and to a proper course of reading suitable to their circumstances—to exercise a just control over the amusements in which they indulge, the company which they keep, the connections which they form for life, and the business in which they shall embark. Children are not to be permitted to attend promiscuous dancings, theatrical exhibitions, or parties of pleasure injurious to sound morals.

4. The pastor of each congregation is to direct the youth in the prosecution of Christian knowledge; to class them according to their several ages and attainments; to examine them from time to time; and both to encourage, and affectionately urge them when they come of years, to improve their privileges, by giving themselves over to the Lord, and unto the church by the will of God.

5. Every church member is in spiritual things to receive directions from the eldership of the congregation. Christian families shall be subject to ministerial visitation; and they shall be frequently exhorted to duty. Public diets of examination shall be held by the pastor, from attendance on which, none except ecclesiastical officers shall be exempted. They shall be directed to abstain from all practices inconsistent with the testimony of this church; especially from all entangling associations with ungodly men.

6. All church members shall be directed to at-

tend to fellowship meetings; and for the better maintenance of social order, a ruling elder shall, if practicable, attend in each society, and take care that the several members regularly attend and mutually perform their respective duties. The pastor of the church shall annually visit each society, give them such directions, and institute such examinations as may conduce to the edification and Christian comfort of the members.

## SECTION II.—*Of Church Officers.*

1. The public servants of the church of God are subject to its discipline, as well as private members, although to themselves exclusively belongs the exercise of it. Every court is bound to direct its own members, and the inferior judicatories must receive direction from the superior.

2. The supreme judicatory of the church is bound to direct the exercise of discipline throughout every part, and may examine the records of the inferior judicatories, in order to ascertain whether they faithfully discharge the duties of the trust reposed in them.

3. The synod or assembly must inquire into the state and conduct of the several presbyteries, examine them as to the state of religion in their several bounds, and direct them in every part of required duty. It belongs to them to inquire whether ministers and elders regularly attend the meetings of presbyteries, and to urge them to punctuality.

4. Presbyteries may examine, at pleasure, the session books of the several congregations, and

direct them how to keep all their records. And when presbyterial visitations are made to any congregation, it shall be their duty especially to inquire what is the deportment of each pastor, whether he attends to parochial duties, whether he associates with men of loose principles or practices, and what is the state of his congregation; whether the elders regularly attend the meetings of session, and faithfully support the pastor in his ministrations: and the session is to prepare for such an examination previous to each annual meeting of presbytery.

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## CHAPTER III.

### CORRECTION OF OFFENCES IN THE CHURCH.— SCANDALS, PROCESS, APPEALS, CENSURES.

#### SECTION I.—*Of Scandals.*

1. IMPERFECTION is attached to the behavior of all men while in this life; and it is not every thing which is either displeasing or sinful that constitutes *scandal* in the church; but something which, in itself, or from its circumstances, may tempt others to sin, expose the church to just reproach, or mar the edification of the saints.

2. Offences which require the corrective discipline of the church are of three kinds—*Heresy*,

which consists in maintaining errors contrary to the Holy Scriptures, and condemned in the subordinate ecclesiastical standards—*Immorality*—and *Contempt* for the established order of the church.

3. All church members, capable of committing such offences, are liable to discipline, whatever station they may occupy in life; even minors after they shall have arrived at the years of discretion, or after having been admitted to the Lord's table, are, in all respects, equally with those of more advanced years, subject to corrective discipline. As the criminal diffidence and neglect of those young persons who do not choose to make an early profession of the faith, cannot invalidate the obligation arising from the divine law, and their own baptism, so it is not to prevent the application to them of that discipline which the Redeemer appointed for his family.

4. Offences must frequently arise in the visible church from the ungodliness of unsanctified professors, and the power of indwelling sin in believers, and the end of discipline is, in subordination to the glory of God, the preservation of the purity of his church, by the reformation of offenders, and by deterring others from similar transgressions.

5. Offences which are *private*, either personal transgressions, affecting only one or a few, or any other scandal known only to a few, are, if possible, to be settled without giving the scandal any greater degree of publicity, according to the rule in such cases provided, Matt. xviii. 15, 17.

6. When private expostulation has failed, or

when the scandal is so gross and notorious that private means are inadequate to its removal, it is *public*, and demands public correction; but since nothing tends more to weaken the authority of discipline, than the multiplication of processes which are either useless or unnecessary, care should be taken that public process be not commenced for slight offences, which, if proved, are irrelevant to censure, or which are evidently incapable of any proof.

7. No charge shall be admitted against any member of the church unless it be presented within one year, in case of private members or ruling elders, or two years in case of ministers, after the facts upon which the charge is founded have come to the knowledge of the accuser.

## SECTION II.—*Of Process.*

1. The presbytery in case of ministers, and the session in every other case, is the competent authority to commence and finish a process for scandal, unless a reference or appeal be made to the superior judicatory; but the superior judicatory may, when occasion requires it, direct the inferior to institute a process; they may commence and finish a process themselves, or appoint a commission to do so, in cases in which the inferior judicatories are remiss in the exercise of discipline, or otherwise incapable of applying a remedy to an open scandal.

2. All processes on account of scandals originally *private*, and belonging to the class of personal trespasses, must be pursued in the name of



the complainer; and he is bound to prove both the offence and the regularity of his own demeanor in regard to it, under pain of censure; but if the scandal becomes public, the church judicatory is bound to commence the process against one or both parties, rather than tolerate the evil without applying the remedy.

3. No person can be compelled to become an accuser, nor is any accusation to be received from one who is not of good fame, or who is himself under scandal or process for scandal; but a process may be conducted in the name of any one not liable to these objections; and a complainer, who advances an accusation against a member of the church, without entering a regular process against him before the competent judicatory, is to be libelled himself for disorderly conduct.

4. The church judicatory is, not, however, to permit discipline to fail in its object for want of an accuser. If individuals are unwilling to put themselves to the trouble of entering a process, or afraid of being considered as troublesome for disapproving of scandals, the officers are bound to be prompt in commencing a process for every public scandal.

5. When a process is entered, at the instance of a person or persons undertaking to furnish the proof, the judicatory shall present to the party accused a *libel*, stating the scandalous nature of the offence, charging it, in point of fact, on the accused party, specifying the time and place of the offence, and giving a list of the witnesses, allowing the accused, if he himself desires it, at least one week to prepare for trial.

6. When the judicatory commences a process without any particular accuser, it is upon the ground of *fama clamosa*, and the charge against the accused may be presented in more general terms; but in every other respect, the same rules apply as in case of a specific libel. In either case the process may be continued by adjournments from time to time, as may be necessary in order to provide the means of forming a righteous judgment.

7. A copy of the charge shall be regularly served on the accused, accompanied with a citation to appear before the judicatory; and if he refuse to obey the first citation, another shall be served, after such interval of time as shall be reasonable to grant him. A second neglect shall be followed with a third summons, after which the trial shall be commenced whether he appear or not.

8. When the person accused shall appear before the judicatory, the moderator shall read, or cause to be read, the charge against him, and, if need be, explain it; he shall show him the end of discipline; admonish him that he now stands before a court deriving authority from the Head of the church, and that it is his interest and duty to maintain the purity of the church, and support its discipline, and that it is at his choice to confess the charge, or put himself upon trial, as he may deem best calculated to promote the glory of God and the good of his church.

9. If the accused puts himself on his defence, he shall have liberty to show the *irrelevancy* of the charge, or the *falseness* of the alleged facts by

which it is supported, and to use, in every other respect, all lawful means to clear himself of the imputation.

10. The judicatory shall summon all the witnesses necessary in the case; and church members must obey the citation: others can only be requested to attend. It being necessary that the judicatory should know all that can be known or declared to others respecting the case in trial, they must avail themselves of every kind of information accessible to them, using their own discretion in impartially and minutely weighing the nature of the testimony before them. Testimony must ever bear a proportion in weight and in clearness, to the improbability, the magnitude, and the consequences of the scandal, and no person shall be convicted upon the testimony of a single witness, however pointed and clear it may appear to be.

11. The examination of witnesses shall, in all possible cases, be in the presence of the accused, and the moderator shall conduct the examination at his own discretion, and at the suggestion of any member of the judicatory, or of the party or parties concerned in the trial. In cases where the personal attendance of important witnesses cannot be had, the judicatory shall delegate a member or members, or shall request some other judicatory or competent authority to procure such testimony for their use, and give unto it that weight in forming their decision which it appears to them to merit. When the judicatory or either party require testimony upon oath, the moderator shall administer it, the deponent standing up and

lifting up the right hand, and all present standing to worship the great and omniscient God, to whom the appeal is made.

### SECTION III.—*Of References.*

1. A cause may be removed from a lower to a higher judicatory, by any party concerned, accompanied by a declinature or protest; and in delicate cases the judicatory itself may refer it to the next superior, for advice, in the whole or in a part of the premises.

3. Any one concerned in a trial, may decline the authority of a judicatory, which undertakes to judge of a case over which they have no cognizance, or which acts any way illegally, or evidently partial in the process, appealing for redress to the next superior judicatory; and, in such cases, a written declinature, specifying the grounds of it, is to be laid before the judicatory; and a copy shall be presented to that judicatory to which the appeal is made.

2. An aggrieved party may protest against the whole, or a part of the proceedings, or of the sentence of a judicatory, delivering such protest with the reasons of it to the judicatory which conducted the process, accompanied with an appeal to the next superior, of which protest a copy shall be presented to the judicatory to which the reference is made.

4. No appeal shall be admitted, unless notice is given to the judicatory, before which the case is tried, at or before the definitive sentence, and unless the appeal is delivered in writing

within two weeks after the party aggrieved shall receive notice of the sentence; unless such party be removed to such a distance, or involved in such circumstances as should render compliance with this rule impossible.

5. Superior judicatories shall be accessible to every member of the church, by petitions for redress of grievances, as well as by declinatures and protests, accompanied with a formal appeal, and shall judge how far attention is due to all such applications; endeavoring always to preserve the Christian liberties of every member, and to support the just authority of every judicatory.

6. In cases which no regular process can amiably settle, there is no alternative; but, that the aggrieved party record his protest, and appeal to the Head of the catholic church, declining the authority of this particular church, and so commit his cause to God, and to the whole Christian world; but such declinature is not to quash a process in a judicatory which is not prepared to acknowledge publicly the irregularity of its own proceedings.

#### SECTION IV.—Of *Censures*.

1. The censures which belong to corrective discipline, are *admonition* and *rebuke*, administered once, or more frequently, and with more or less degree of publicity, as the case may require.

2. Admonition is the lowest degree of censure, and consists in warning the offender of his guilt, and in exhorting him to walk circumspectly for the future. It may precede a higher degree of

censure, as means of reformation to the offender, and is always to be administered by the moderator privately before the judicatory.

3. Rebuke is a higher degree of censure, and consists in the authoritative reproof of the offender for his sin, in the name of the Head of the church. The scandal is always to be mentioned, and all the members of judicatory are to stand up while the moderator pronounces the rebuke. This censure is always accompanied with admonition, and may be administered either privately, or publicly before the congregation.

4. It will be proper to repeat admonitions and rebukes, until the offender be brought to repentance, and others duly warned of the danger of falling into similar scandals; but rebuke is never to be public, except for aggravated offences, which are an outrage against natural law, or the public sensibility of the Christian church, lest it should prevent, more than it would promote, the honor and the edification of the church.

5. It must be committed to the discretion of ecclesiastical judicatories to apportion censures to scandals; were a specific censure appointed to each offence, it might tend to prevent the end of discipline, by showing to every one who is tempted to sin, the price at which he may procure indulgence. Cases may also frequently occur, especially when the process is conducted in the name of individual accusers, in which the offence, although real, may have arisen more from infirmity than criminal design, and in which correction is better obtained by conciliation than reproof.

6. The process which is intended to remove scandal, frequently, from the misguided zeal or passion of the parties concerned, generates new scandal, demanding church censure: and in no case is more prudence and delicacy required on the part of church officers, to maintain order, to discriminate, and to administer promptly due censure with an amiable severity.

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## CHAPTER IV.

OF THE EXCLUSION OF UNWORTHY MEMBERS FROM ECCLESIASTICAL PRIVILEGES.—SUSPENSION, DEPOSITION, EXCOMMUNICATION.

### SECTION I.—*Of Suspension.*

1. SUSPENSION, as it relates to private members, is the *temporary exclusion from sacramental privileges*: and, with respect to the officers of the church, *temporary exclusion both from the exercise of office and from sealing ordinances.*

2. In cases of public scandal, and in very flagrant cases of private scandal, which cannot be speedily brought to trial, it is proper to suspend the accused until the trial comes on, and while it is pending; and, when a person is found guilty of an offence, he may be suspended, until he give evidence of reformation; in the former case, suspension is a necessary *precaution*, and in the

latter, it is a higher degree of *censure* than rebuke.

3. Suspension may be either public or private, and for a certain time, or until evidence of reformation be exhibited by the offender. The sentence is to be pronounced upon the scandalous person, whether present or absent, by the moderator, in the name of the Head of the church, all present standing up during the administration of the censure. In cases of private suspension or rebuke, it may be sometimes proper to give public notice of the process and its termination to the congregation.

## SECTION II.—*Of Deposition.*

1. Deposition is the judicial degradation of an ecclesiastical ruler from his office. It is usually preceded by suspension, and always involves exclusion from sacramental privileges. When the pastor of a church is deposed the congregation is declared vacant; but suspension does not destroy the pastoral relation.

2. The sentence of deposition is not to be passed unless for heinous scandal, or habitual indulgence in less aggravated offences; and, in the latter case, no minister shall be deposed without advice of synod, nor ruling elder, without advice of presbytery.

3. Before the sentence of deposition is pronounced by the moderator, in the name of Jesus, the Head of the church, it is proper that some member call on God in prayer for a blessing upon



this solemn ordinance. Acts performed by persons under a sentence of deposition are not to be sustained as valid ministerial acts.

### SECTION III.—*Excommunication.*

1. Excommunication is the highest censure which the church of God can inflict: it is not to be passed on any one rashly, or for slight reasons. The only ground of it is some heinous immorality, or obstinate and long continued perseverance in some scandalous practice, subversive of the doctrine or order of the church. It is a solemn exclusion from the fellowship of the church, declaring the impenitent offender to belong to the kingdom of Satan.

2. The sentence of excommunication is dreadful; because when justly inflicted, it is ratified in heaven: Satan receives power over the offender; he is given up to terrors of conscience, or to blindness of mind, and hardness of heart: although it does not dissolve natural ties, Christians are bound to shun all Christian fellowship, private as well as public, with the excommunicated person.

3. In order to prevent rashness in the administration of this censure, no minister, unless in extreme cases, shall be excommunicated without a warrant from synod, nor any other member without a warrant from presbytery. And the subordinate judicatories shall, in order to obtain such warrant, embrace the first opportunity of laying the case, which in their judgment requires the censure of excommunication, before the next superior judicatory.

4. Excommunication shall always be pronounced in public, and the offender must be cited to appear before the congregation. The minister is to explain the nature of this censure, to state the case, and call forward the offender: he is then to pray for a blessing on the ordinance, and, immediately after prayer, pronounce the sentence. Should the offender refuse to appear, his absence is not to prevent the sentence from being duly pronounced.

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## CHAPTER V.

### READMISSION OF THE EXCLUDED.—OF PRIVATE MEMBERS AND CHURCH OFFICERS.

#### SECTION I.—*Of Private Members.*

1. THERE can no case whatever occur, in which the church may not act in admitting, by suitable discipline, to full communion, one who with a proper disposition submits himself to such discipline. An excommunicated person may be restored, and the power which excluded is that to which the right of readmission belongs.

2. One who has been suspended from sealing ordinances for a definite time, is, at the end of that period, to be restored; provided he has not fallen into scandal while under censure, and declares his penitence and desire to be absolved from the censure.

3. In cases in which suspension has been either for an indefinite time, or until evidence of penitence and reformation is given; the person who is under censure, is to make application in writing to the proper authority, for readmission to his former standing in the church. The penitence or reformation required for restoration to the church, is not merely what gives evidence of gracious affections, but must be such as will also remove the scandal for which the censure has been inflicted.

4. When a person who has been excommunicated applies for restoration, it must be in writing; and the case must be referred to presbytery. If, upon close dealing with the conscience of the offender, and full examination into the state of his deportment, the presbytery have full satisfaction that the censure has answered its end, they may give orders for his restoration. In all cases restoration shall be accompanied with all the solemnity and publicity which were attached to the censure and scandal: and in cases of indefinite suspension or excommunication, restoration must be before the congregation, and preceded by a public confession on the part of the offender.

5. Private societies having no access to an ecclesiastical judicatory, may receive into full standing with them a person who lies under censure or scandal, upon full evidence of his penitence and reformation, and explicit promise to submit to regular discipline on the first opportunity, provided such person has not been excommunicated.

SECTION II.—*Of Church Officers.*

1. As scandalous rulers are more dangerous to the purity and edification of the church than private offenders, so greater circumspection is necessary in their readmission. Nor is the hope of restoration ever to be held up to them as an inducement to submit to censure.

2. In cases of suspension, which expires by its own limitation, both ministers and ruling elders are restored to the exercise of their office by the competent authority, if no new scandal arises to prevent it; provided such persons manifest due contrition for the offence and anxiety to be absolved from the censure.

3. It is only in extraordinary cases, such as a pressing call for officers in the church, which cannot be otherwise obtained, or very exemplary Christian deportment, accompanied with peculiar capacity for public usefulness, that any one deposed from the office of a minister or ruling elder ought to be restored to such office; but such persons may be admitted to communion in the church, in the same manner with private members who had been excluded. And no one who has been deposed from office shall be restored unless he shall have been at least twelve months in regular standing as a private member of the church.

4. When a person deposed from office, desires to be restored, he is to intimate the same to the competent judicatory in writing, accompanied with a confession of the sin and of the justice of

the censure, together with his motives for desiring to be reinstated in office. If such writing proves satisfactory to the judicatory, they are to deal freely and tenderly with his conscience; to institute a particular inquiry into the evidences of his humility, gravity, candor, and diligence in promoting the interests of religion, and in attending upon its ordinances.

5. When the judicatory is satisfied that the end of the censure has been answered, and that the public service of the church shall be promoted, by the restoration of such an applicant, an order is to be passed for that purpose, and transmitted to the competent authority to carry into execution: from synod to presbytery, in case of ministers; and from presbytery to session, in case of ruling elders.

6. A day is to be appointed and publicly announced for the restoration, agreeably to this order; and on that day, which, in case of ministers, must be observed as a day of humiliation and fasting, after sermon the person must be called forward by the moderator of the judicatory; the order for his restoration and his own request read; and the question solemnly asked, if he still adheres to that instrument; upon answering in the affirmative, and after prayer for God's blessing, the sentence of deposition is to be repealed, and the person restored to office.

7. No man shall be again tried for offences which have been thus cancelled; nor shall it be lawful to upbraid him with what has passed. But if a restored officer shall fall again into scan-

dal, his former condition is an aggravation ; and if the new instances be of the same kind with the scandal for which he had been censured, a less degree of scandal demands the application of the remedy with promptness.

*Resolved*, That Synod adopt the Formula which refers to our Standards, supreme and subordinate, as presented in the following Articles ; and that it be published as an Appendix to the authorized editions of the Testimony, accompanied with the following

### DECLARATION.

To prevent all misunderstanding of the matter of the second Article of this Formula, which embraces the Confession of Faith and Catechisms, it is declared, in reference to the power of the Civil Magistrate in ecclesiastical things, that it is not now, and never was, any part of the faith of the Reformed Presbyterian Church, that the Civil Magistrate is authorized to interfere with the Church of God in the assertion, settlement, or administration of her doctrine, worship, and order ; or to assume any dominion over the rights of conscience. All that appertains to the magistral power, in reference to the Church, is the protection of her members in the full possession, exercise, and enjoyment of their rights. The magistral office is civil and political, and consequently altogether exterior to the Church.

*Pittsburgh, June 5, 1843.*

**TERMS OF ECCLESIASTICAL COMMUNION**  
**IN THE**  
**REFORMED PRESBYTERIAN CHURCH**  
**IN**  
**NORTH AMERICA.**

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1. An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God.

2. An acknowledgment of the doctrines of the Westminster Confession of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements.

3. An acknowledgment that the Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian.

4. An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance



of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well as upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected.

5. An acknowledgment of the faithful contentings of the Martyrs of Jesus, and a recognition of all as brethren, in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness.

6. A practical adorning of the doctrine of God our Saviour, by a life and conversation becoming the gospel, together with due subordination in the Lord, to the authority of the Synod of the Reformed Presbyterian Church in North America.

**FORMULA OF QUERIES**  
**TO BE PUT TO**  
**MINISTERS AND RULING ELDERS**  
**AT**  
**ORDINATION.**

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1. Do you acknowledge the Scriptures of the Old and New Testaments to be the word of God ?

2. Do you acknowledge the doctrines of the Westminster Confession of Faith, the Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements ?

3. Do you acknowledge that the Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed one permanent form of ecclesiastical government ; and that this form is, by divine right, Presbyterian ?

4. Do you acknowledge that public, social covenanting, upon proper occasions, is an ordi-

nance of God ; and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well as upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected ?

5. Do you approve of the faithful contendings of the Martyrs of Jesus, and do you recognise as brethren, all in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness ?

6. So far as you can know your own heart, is it the glory of God, and the edification of the Church, and not any selfish object, that moves you to undertake the sacred office of Minister [or Ruling Elder] ?

7. Do you promise, in the strength of divine grace, to rule well your own house—to live a holy and exemplary life—to watch faithfully over the members of this Church—to exhort with meekness and long-suffering—to visit the sick and afflicted—and to attend punctually the meetings of the Presbytery [or Session], and of the superior judicatories, when called thereunto, judging faithfully in the house of God ?

8. Do you promise subjection to this Presbytery [or Session], and to the superior judicatories of this Church, in the Lord, and engage to follow

**no divisive courses from the doctrine and order which the Church has solemnly recognised and adopted!—And do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?**



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