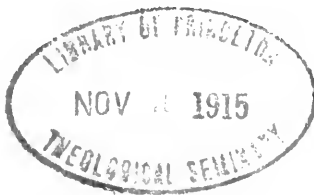




321, 907, (24, 321)

Samuel B. Wylie

S. B. Wylie



500

Division

250

Section

THE
CONFESSIONS of FAITH,
CATECHISMS, DIRECTORIES, FORM of
CHURCH-GOVERNMENT, DISCIPLINE, &c.

OF PUBLIC AUTHORITY IN THE
CHURCH OF SCOTLAND;

S. B. TOGETHER WITH
The ACTS of Assembly, concerning the *Doctrine,*
Worship, Discipline, and Government, of the CHURCH
of SCOTLAND.

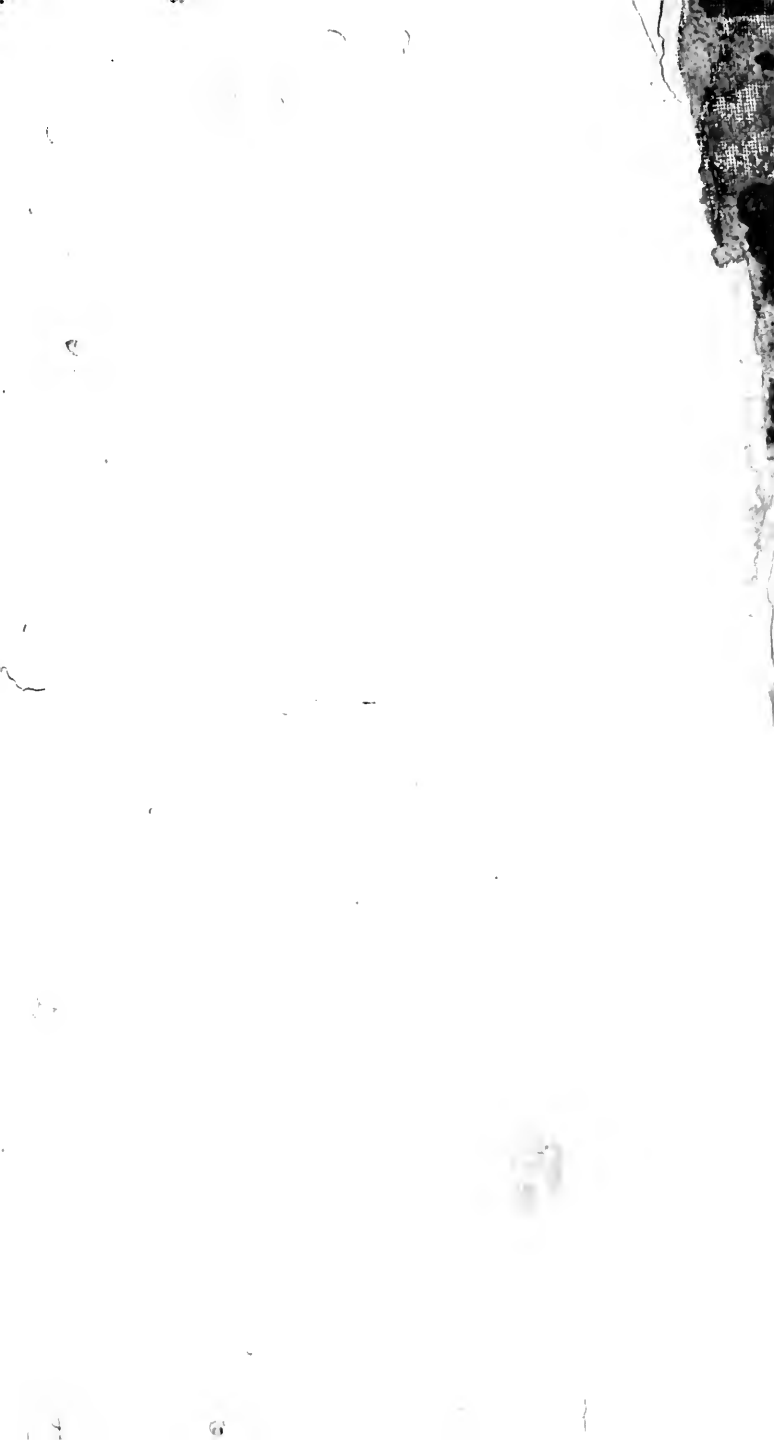
ALSO,
A COLLECTION of some principal ACTS and ORDI-
NANCES of the *Parliaments* of Scotland and England, and
of the General Assembly of the *Church* of Scotland, in fa-
vours of the Covenanted Reformation.

TO WHICH IS ADDED,
The *FORM* of *PROCESS* in the Judicatories of the
Church of Scotland, with relation to SCANDALS and CEN-
SURES: Also, several ACTS and Overtures of the General
Assemblies thereanent; with other things of a public and
interesting nature.

GLASGOW:

Printed by JOHN BRYCE.

W. MARTIN, *Edinburgh*; W. KNIGHT, *Aberdeen*;
W. CLYDE, *Perth*; G. CALDWELL and P. M'ARTHUR,
Glasgow; J. WILSON, *Kilmarnock*; G. LAIRD, *Greenock*;
and other Booksellers.



T H E
G E N E R A L C O N T E N T S.

	PAGE
<i>THE Geneva Confession of Faith.</i> - - -	9
<i>The Scots Confession of Faith.</i> - - -	17
<i>The Sum of the First Book of Discipline.</i> -	41
<i>The Second Book of Discipline.</i> - - -	55
<i>Form of Examination before the Communion.</i> -	79
<i>The National Covenant, or, Confession of Faith.</i>	94
<i>The Solemn League and Covenant.</i> - - -	119
<i>The Form of Presbyterial Church Government.</i>	134
<i>The Directory for Public Worship.</i> - - -	164
<i>Assembly's Directions for Private Worship.</i> -	205
<i>The Westminster Confession of Faith.</i> - - -	219
<i>The Larger Catechism.</i> - - - - -	269
<i>The Shorter Catechism.</i> " - - - - -	329
<i>Acknowledgment of Sins, and Engagement to Duties.</i>	352
<i>Directory for Church Government and Censures.</i>	395
<i>Collection of Acts and Ordinances.</i> - - -	411
<i>THE FORM of PROCESS, &c.</i> - - - - -	459

ADVERTISEMENT.

APOLOGIES for the Publishing of a Work of this kind, are deemed unnecessary. The Publisher flatters himself, that this Edition (on account of the largeness of the type, and some other improvements, which an attentive Reader will easily observe) will not be less acceptable than any of the former. It is only necessary to add, that nothing is left out of this Edition, which was insert in any former one. The *Confessions of Faith, Catechisms, &c.* are printed from the best and most correct Editions; and the *Acts of Parliaments and Assemblies*, from the Printed Acts published in the respective years.

T H E

C O N F E S S I O N *of* F A I T H,

U S E D I N T H E

English C O N G R E G A T I O N at *GENEVA*:

R E C E I V E D A N D A P P R O V E D B Y T H E

C H U R C H of S C O T L A N D, in the beginning of the
R E F O R M A T I O N.

With P R O O F S from the S C R I P T U R E.

1 C O R. iii. 11. *For other Foundation can no Man lay than
is laid, which is Jesus Chrst.*

G L A S G O W,

Printed by J. BRYCE, in the Year M D C C L X X X V.

THE
CONFESSION OF FAITH,

USED IN THE

English Congregation at GENEVA: Received and approved by the Church of Scotland, &c.

I.

I believe in **I** BELIEVE and confess *a* my Lord GOD *b* eternal, infinite, unmeasurable, incomprehensible, and invisible *b*, one in substance *c*, and *d*: *ty, maker of* three in persons, Father, Son, and Holy Ghost *d*: *heaven and* who, by his almighty power and wisdom *e*, hath *earth,* not only of nothing created heaven, earth, and all things therein contained *f*, and man after his own image *g*, that he might in him be glorified *h*; but also, by his fatherly providence, governeth, maintaineth, and preserveth the same *i*, according to the purpose of his will *k*.

II.

And in Je- **I** BELIEVE and confess JESUS CHRIST *sus Christ his* **I** the only Saviour and Messias *l*, who, being *only Son our* equal with God, made himself of no reputation; *Lord,* but took on him the shape of a servant *m*, and became

I. *a* Rom. x. 10. *b* Gen. xvii. 1. Psal. lxxiii. 1. and xc. 6. 2nd cxxxix. 1, 16. 1 Tim. i. 17. *c* Deut. vi. 4. Eph. iv. 2. *d* Gen. i. 26. Matt. iii. 16, 17. and xxviii. 19. 1 John v. 7. *e* Heb. i. 1. Prov. viii. 22,—30. *f* Gen. i. 1. Jer. xxxii. 16. Psalm, xxxiii. 6, 7. *g* Gen. i. 25. Eph. iv. 24. Col. iii. 10. *h* Prov. xvi. 4. John xvii. 1. 1 Cor. vi. 20. *i* Matt. vi. 26, —32. Luke xii. 24,—30. 1 Pet. v. 7. Phil. iv. 6. *k* Eph. i. 11.

II. *l* Matt. i. 21. Acts iv. 12. 1 Tim. i. 15. *m* John i. Phil. ii. 6, 7. 1 Tim. iii. 16. 1 John v. 20. Rom. ix. 5.—

came man, in all things like unto us, sin excepted *n*, to assure us of mercy and forgiveness *o*: for when, through our father Adam's transgression, we were become children of perdition *p*, there was no means to bring us from that yoke of sin and damnation, but only Jesus Christ our Lord *q*; who, giving us that by grace which was his by nature *r*, made us through faith the children of God *s*.

Who, when the fulness of time was come *t*, was conceived by the power of the Holy Ghost, born of the virgin Mary, according to the flesh *u*, and preached on earth the gospel of salvation *x*, till at length, by tyranny of the priests, he was guiltless condemned under Pontius Pilate, then president of Jewry, and most slanderously hanged on the cross between two thieves, as a notorious trespasser *y*; where, taking upon him the punishment of our sins, he delivered us from the curse of the law *z*.

Who was conceived by the Holy Ghost born of the virgin Mary, suffered under Pontius Pilate, was crucified,

And forasmuch as he, being only God, could not feel death; neither, being only man, could overcome death; he joined both together, and suffered his humanity to be punished with most cruel death *a*, feeling in himself the anger and severe judgment of God, even as if he had been in the extreme torments of hell, and therefore cried with a loud voice, *My God, my God, why hast thou forsaken me?* *b*

Dead and buried.

He descended into hell.

Thus, of his free mercy, without compulsion, he offered himself as the only sacrifice to purge the sins of all the world *c*; so that all other sacrifices for sin are blasphemous, and derogate from the sufficiency hereof.

A 2

The

n Heb. ii. 14, 16, 17. Phil. ii. 7, 8. 1 Pet. ii. 22. 1 John iii. 5.
o Rom. viii. 21, &c. 1 John ii. 1. *p* Gen. iii. Rom. v. 16,
 —18. Eph. ii. 3. Gal. iii. 10, 13. *q* Acts iv. 12. 1 Pet. ii. 6.
 Isa. xxviii. 16. Rom. ix. 33. *r* John i. 1, 2. Heb. i. 5. Rom.
 i. 4. Psalm ii. 7. *s* Gal. iii. 26. Rom. vii. 14. John i. 12.
 Eph. i. 5. *t* Gal. iv. 4. Rom. i. 2, 3. Acts ii. 22. *u* Isaiah
 vii. 14. Luke i. 31, 35. Rom. i. 3. *x* Acts x. 36. Heb. ii. 1.
y John vii. 32. and xi. 47, 48, 53. and xii. 10, 11, 42. Mat.
 xii. 14. and xxvii. Luke xv. Mark xv. John xviii. and xix.
z Gal. iii. 13. Isa. liii. 6, 8, 10. *a* Acts ii. 24. 2 Pet. ii. 24.
 Isa. liii. 4, 5, 7, 10. *b* Psalm xxii. 1. Mat. xxvii. 46. *c* Isa.

The which death, albeit it did sufficiently reconcile us to God *d*, yet the scriptures do commonly attribute our regeneration to his resurrection *e*: for, as by rising again from the grave the third day *f*, he conquered death *g*, even so, the victory of our faith standeth in his resurrection; and therefore, without the one we cannot feel the benefit of the other: for, as by his death sin was taken away, so our righteousness was restored by his resurrection *h*.

And because he would accomplish all things, and take possession for us in his kingdom *i*, he ascended into heaven *k*, to enlarge that same kingdom by the abundant power of his Spirit *l*; by whom we are most assured of his continual intercession towards God the Father for us *m*.—

And although he be in heaven, as touching his corporal presence *n*, where the Father hath now set him at his right-hand *o*, committing unto him the administration of all things, as well in heaven above, as in the earth beneath *p*; yet is he present with us his members, even to the end of the world *q*, in preserving and governing us with his effectual power and grace; who, (when all things are fulfilled which God hath spoken by the mouth of all his prophets, since the world began *r*) will come in the same visible form, in the which he ascended *s*, with an unspeakable majesty, power, and company, to separate the lambs from the goats, the elect from the reprobate *t*; so that none, whether he be alive then, or dead before, shall escape his judgment. *u*

III.

liii. Heb. ix. 12, 14, 25, 26, 28. and x. 10, 12, 14. Gal. i. 4. Rom. iv. 24. and v. 8,—10. 1 John i. 7. *d* Coloss. i. 20. *e* Rom. vi. 4, 5. 1 Pet. i. 3. *f* Matt. xxviii. Acts x. 40. 1 Cor. xv. 4. *g* Hos. xiii. 14. 1 Cor. xv. 26, 55,—57. *h* Rom. iv. 25. *i* Eph. iv. 10. John xiv. 2, 3. Heb. vi. 20. *k* Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 11. *l* Luke xxiv. 49. John xiv. 16, 17, 26. Acts i. 4. and ii. 4. *m* Rom. viii. 34. Heb. vii. 25. and ix. 24. 1 John ii. 1. *n* Acts iii. 21. *o* Col. iii. 1. Rom. viii. 54. Heb. i. 3. and x. 11. and xii. 2. *p* Eph. i. 20,—22. Phil. ii. 9. Col. ii. 1. *q* Mat. xxviii. 20. *r* Acts iii. 21. *s* Acts i. 11. *t* Matth. xxv. 31, 46. Phil. iii. 20. *u* Matt. xxiv. 30, 31. Acts x. 40. and xvii. 30. 1 Cor. xv.

III.

MOREOVER, I believe and confesse the *I believe*
HOLY GHOST God equal with the *in the Holy*
 Father and the Son, who regenerateth and sancti- *Ghost,*
 fied us, ruleth and guideth us into all truth *w*,
 persuading us most assuredly in our consciences,
 that we are the children of God, brethren to
 Jesus Christ, and fellow heirs with him of life
 everlasting *x*.

Yet, notwithstanding, it is not sufficient to
 believe that God is omnipotent and merciful ;
 that Christ hath made satisfaction ; or, that the
 Holy Ghost hath this power and effect, except
 we do apply the same benefits to ourselves *y*, who
 are God's elect *z*.

IV.

I BELIEVE therefore and confesse one only *The holy ca-*
 church *a*, which (as members of Jesus Christ *tholic church*
 the only Head thereof *b*) consent in faith, hope, *the commun-*
 and charity *c*, using the gifts of God, whether *ion of saints.*
 they be temporal or spiritual, to the profit and
 furtherance of the same *d*. Which church is
 not seen to man's eye, but only known to God *e*,
 who, of the lost sons of Adam, hath ordained
 some as vessels of wrath to damnation *f*, and hath
 chosen others as vessels of his mercy to be saved *g* ;
 the which also in due time he calleth to integrity
 of life and godly conversation, to make them a
 glorious church to himself *h*.

But

51, 52. 1 Theff. iv. 26, 17. 2 Theff. ii. 7, 10. 2 Tim. iv. 1, 8.

III. *w* Matt. iii. 16, 17. 1 John v. 7. 1 Pet. i. 2, 22. 1
 Cor. vi. 11, 19. John xvi. 7,—13. Eph. iii. 16. 2 Theff. ii. 13.
x Rom. viii. 15,—17. Gal. iv. 6, 7. *y* Hab. ii. 4. Rom. i.
 18. and x. 9, &c. 1 John iii. 23. John iii. 36. *z* Johu
 xvii. 2, 3.

IV. *a* Matt. xvi. 18. John x. 14,—16. Eph. v. 25,—27.
 Rom. viii. 28, &c. Cant. ii. *b* 1 Cor. xii. 12, 13. Eph. i.
 10, 22, 23. and iv. 15, 16. Col. i. 18. *c* Eph. iv. 3, 4, 5,
 13. Phil. iii. 16. Col. ii. 19. *d* Acts ii. 41, &c. and iv. 32,
 &c. Rom. xii. 4, &c. 1 Cor. xii. Eph. iv. 7, 11, 12. *e* Rom.
 xi. 33, 34. 2 Tim. ii. 19. *f* Rom. ix. 21, 22. *g* Rom. ix.
 23. Eph. i. 4,—6, 11, 12. *h* Rom. viii. 30. Eph. v. 26, 27.

But that church which is visible, and seen to the eye *i*, hath three tokens or marks whereby it may be known. *First*, The word of God contained in the Old and New Testament *k*, which, as it is above the authority of the same church *l*, and only sufficient to instruct us in all things concerning salvation *m*, so it is left for all degrees of men to read and understand *n*; for, without this word, neither church, council, or decree, can establish any point touching salvation *o*.

The *second* is the holy sacraments, *to wit*, of baptism and the Lord's supper; which sacraments Christ hath left unto us, as holy signs and seals of God's promises *p*. For as by baptism once received, is signified, that we (as well infants as others of age and discretion) being strangers from God by original sin, are received into his family and congregation *q*; with full assurance, that although this root of sin lie hid in us, yet to the elect it shall not be imputed *r*: so the supper declareth, that God, as a most provident father, doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the scripture calleth eating of his flesh, and drinking of his blood *s*. Neither must we, in the administration of these sacraments, follow man's fancy; but as Christ himself hath ordained, so must they be ministered, and by such as by ordinary vocation are thereunto called *t*: Therefore, whosoever revereth and worshippeth these sacraments, or contrariwise contemneth them in time and place, procureth to himself damnation.

The

i Matt. xvii. 17. 1 Cor. xv. 9. *k* Matt. xxviii. 19, 20. Rom. x. 14, 17. Luke xvi. 31. and xxiv. 27. Eph. i. 20. John x. 16. 2 Tim. iii. 15, 16. *l* 2 Pet. i. 20, 21. *m* John xx. 31. 2 Tim. iii. 15,—17. *n* Deut. vi. 6, 7. Josh. i. 8. Psal. lxxviii. 5. John v. 39. *o* Matt. xv. 3, 6, 9. and xxii. 29. Eph. v. 17. *p* Matt. xxviii. 19. and xxvi. 26, 30. Rom. iv. 11. *q* Rom. vi. 3, 4, 5. Gal. iii. 27. Col. ii. 11, 12. Tit. iii. 5. *r* Rom. iv. Psal. xxxii. 1, 2. *s* 1 Cor. xi. 23,—29. John vi. 3,—58. *t* Deut. xii. 32. Heb. v. 5. John i. 35. 1 Cor. iv. 1. *u* Matt.

The *third* mark of this church is ecclesiastical discipline, which standeth in admonition and correction of faults *u*, the final end whereof is excommunication, by the consent of the church determined, if the offender be obstinate *w*.

And, besides this ecclesiastical discipline, I acknowledge to belong to the church a politic magistrate, who ministreth to every man justice, defending the good, and punishing the evil, to whom we must render honour and obedience in all things *x*, which are not contrary to the word of God *y*.

And as Moses *z*, Hezekias *a*, Josias *b*, and other godly rulers, purged the church of God from superstition and idolatry; so the defence of Christ's church appertaineth to the Christian magistrates, against all idolaters and heretics, as Papists, Anabaptists, with such like limbs of Antichrist; to root out all doctrine of devils and men, as the Mass, Purgatory, *Limbus Patrum*, prayers to saints and for the dead, free-will, distinction of meats, apparel, and days, vows of single life, presence at idol service, man's merits, with such like *c*; which draw us from the society of Christ's church, wherein standeth only remission of sins, purchased by Christ's blood to all them that believe, whether they be Jews or Gentiles *d*; and lead us to vain confidence in creatures, and trust in our own imaginations: The punishment whereof, although God oftentimes deferreth in this life *e*, yet, after the general resurrection, when our souls and bodies shall rise again

The forgiveness of sins.

xviii. 19,—22. Luke xvii. 3, 4. Lev. xix. 17. *w* 1 Cor. v. *x* Rom. xiii. 1,—7. Tit. iii. 1. 1 Pet. ii. 13, 14. *y* Acts iv. 19. and v. 29. *z* Exod. xxxii. *a* 2 Kings xviii. 4. 2 Chron. xxix, xxx, xxxi. *b* 2 Kings xxiii. 1,—25. 2 Chron. xxxiv. *c* 2 Tim. iv. 2, 3, 4. Col. ii. 8, 16,—23. Matt. xv. 1,—9. Isa. xxix. 13. Heb. ix. 12, 14, 25, 26, 28. and *x*. 10, 12, 14. Acts x. 15. 1 John ii. 22. Rom. vii. 6. Gal. *x*. 1. Col. ii. 8, 16, 23. Rom. xiv. 1 Tim. iv. 1,—8. Matt. xix. 10,—12. 1 Cor. vii. 2, 9. 1 Cor. viii. 1 Cor. x. 25. 2 Cor. vi. 16, 17, Luke xvii. 23. Rom. iii. 19,—29. 1 Cor. iii. 11. Gal. iv. 9, 10. *d* Isa. xxxiii. 24. Matt. xviii. 18. John xx. 23. 2 Cor. v. 18. Rom. i. 16. and x. 11, 12. Eph. ii. 11, &c. *e* 2 Pet.

The resur- again to immortality *f*, they shall be damned to
rection of the unquenchable fire *g* : and then we, who have
body, forsaken all men's wisdom to cleave unto Christ,
 shall hear the joyful voice, *Come, ye blessed of my*
Father, inherit ye the kingdom prepared for you
from the beginning of the world *h* ; and so shall
 go triumphing with him in body and soul, to re-
 main everlastingly in glory *i*, where we shall see
And life e- God face to face, and shall no more need one to
verlasting. instruct another ; for we shall all know him,
 from the highest to the lowest *k*. To whom,
 with the Father, and the Holy Ghost, be all
 praise, honour, and glory, now and ever. *So be it.*

ii. Jude. Rom. ix. 22. *f* Acts xxiv. 14. 1 Cor. xv. 12. &c.
 Phil. iii. 11, 21. 1 Theff. iv. 13, &c. *g* 2 Theff. i. 7, 8, 9.
 and ii. 12. Isa. xxx. 27. John iii. 36. and v. 28, 29. Matt.
 xxv. 30, 41, 46. *h* Matt. xxv. 21, 23, 34, 46. *i* 1 Theff.
 iv. 16, 17. and v. 9, 10. John v. 29. Isa. xxvi. 19. *k* 1 Cor.
 xiii. 12. 1 John iii. 2. Jer. xxxi. 34. Heb. viii. 11.

THE
CONFESSION
OF THE
FAITH and DOCTRINE
BELIEVED AND PROFESSED BY THE
PROTESTANTS OF 'SCOTLAND,

EXHIBITED

To the Estates of the same, in Parliament, and by their public votes authorized, as a doctrine grounded upon the infallible Word of God. *August 1560.*

AND

Ratified and Established by Act of Parliament 1567, as the public and avowed *Confession of Faith* of the CHURCH of SCOTLAND.

AND

Afterwards further Established and publicly Confirmed by sundry Acts of Parliaments, and of lawful General Assemblies.

With PROOFS from the SCRIPTURES.

MATTH. XXIV. 14. *And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.*

1 COR. III. 11. *For other Foundation can no man lay, than that is laid, which is Jesus Christ.*

GLASGOW,
Printed by J. BRYCE, in the Year M DCC LXXXV.

THE CONTENTS.

Art. The Preface.

1. *Of GOD.*
 2. *Of the creation of man.*
 3. *Of original sin.*
 4. *Of the revelation of the promises.*
 5. *Of the continuance, increase, and preservation of his church.*
 6. *Of the incarnation of Christ Jesus.*
 7. *Why it behoved the Mediator to be very God and very man.*
 8. *Of Election.*
 9. *Of Christ's death, passion, burial, &c.*
 10. *Of the resurrection.*
 11. *Of the ascension.*
 12. *Of faith in the Holy Ghost.*
 13. *Of the cause of good works.*
 14. *What works are reputed good before God.*
 15. *Of the perfection of the law, and the imperfection of man.*
 16. *Of the church.*
 17. *Of the immortality of the soul.*
 18. *Of the notes by the which the true church is discerned from the false, and who shall be judge of the doctrine.*
 19. *Of the authority of the scriptures.*
 20. *Of General Councils,—of their power, authority, and cause of their convention.*
 21. *Of the sacraments.*
 22. *Of the right administration of the sacraments.*
 23. *To whom sacraments appertain.*
 24. *Of the civil magistrate.*
 25. *Of the gifts freely given to the church.*
-

THE PREFACE.

THE States of Scotland, with the inhabitants of the same, professing Christ Jesus his holy gospel, To their natural countrymen, and unto all other realms and nations professing the same Lord Jesus with them, wish grace, mercy, and peace, from God the Father of our Lord Jesus Christ; with the spirit of righteous judgment, for salvation.

LONG have we thirsted (dear brethren) to have notified unto the world the sum of that doctrine which we profess, and for the which we have sustained infamy and danger: but such hath been the rage of Satan against us, and against

against Christ Jesus his eternal verity, lately now again born amongst us, that to this day no time hath been granted unto us to clear our consciences, as most gladly we would have done: for now we have been tossed a whole year past, as the most part of Europe (as we do suppose) doth understand.— But seeing, that of the infinite goodness of God (who never suffereth his afflicted utterly to be confounded) above expectation, we have obtained some rest and liberty, we could not but set forth this brief and plain confession of such doctrine as is proposed unto us, and as we believe and profess; partly for satisfaction of our brethren, whose hearts, we doubt not, have been, and yet are, wounded by the despiteful railing of such as yet have not learned to speak well; and partly for stopping the mouths of impudent blasphemers, who boldly condemn that which they neither heard nor understood: not that we judge that the cankered malice of such is able to be cured by this simple confession; no, we know that the sweet favour of the gospel is, and shall be, death unto the sons of perdition. But we have chief respect to our weak and infirm brethren, to whom we would communicate the bottom of our hearts, lest that they be troubled or carried away by diversity of rumours, which Satan spreadeth against us, to the defeating of this our most godly enterprize; protesting, that if any man will note in this our confession, any article or sentence repugning to God's holy word, that it would please him, of his gentleness, and for Christian charity's sake, to admonish us of the same in writing; and we, upon our honours and fidelity, do promise unto him satisfaction from the mouth of God, (that is, from his holy scriptures) or else reformation of that which he shall prove to be amiss. For God we take to record in our consciences, that from our heart we abhor all sects of heresy, and all teachers of erroneous doctrine; and that with all humility we embrace the purity of Christ's gospel, which is the only food of our souls; and therefore so precious unto us, that we are determined to suffer the extremest of worldly danger, rather than that we will suffer ourselves to be defrauded of the same. For heretofore we are most certainly persuaded, that whosoever denieth Christ Jesus, or is ashamed of him in the presence of men, shall be denied before the Father and before his holy angels. And therefore, by the assistance of the mighty Spirit of the same our Lord Jesus Christ, we firmly purpose to abide to the end, in the confession of this our faith.

T H E
CONFESSION of the FAITH and DOCTRINE

BELIEVED AND PROFESSED BY

The PROTESTANTS of SCOTLAND, &c.

ARTICLE I. *Of GOD.*

WE confess and acknowledge one only God, to whom only we must cleave, whom only we must serve, whom only we must worship, and in whom only we must put our trust *a*, who is eternal, infinite, unmeasurable, incomprehensible, omnipotent, invisible *b*; one in substance, and yet in three persons, the Father, the Son, and the Holy Ghost *c*; by whom we confess and believe all things in heaven and earth, as well visible as invisible, to have been created,—to be retained in their being,—and to be ruled and guided by his inscrutable providence, to such ends as his eternal wisdom, goodness, and justice hath appointed them, to the manifestation of his own glory. *d*

a Deut. vi. 4. 1 Cor. viii. 6. Deut. iv. 35. Isa. xlv. 5, 6.
b 1 Tim. i. 17. 1 Kings viii. 27. 2 Chron. vi. 18. Psal. cxxxix. 7, 8. Gen. xvii. 1. 1 Tim. vi. 15, 16. Exod. iii. 14, 15.—
c Matt. xxviii. 19. 1 John v. 7. *d* Gen. i. 1. Heb. xi. 3. Acts xvii. 28. Prov. xvi. 4.

ART. II. *Of the Creation of Man.*

WE confess and acknowledge this our God to have created man, *to wit*, our first father Adam, to his own image and similitude; to whom he gave wisdom, lordship, force, free-will, and clear knowledge of himself; so that in the whole nature of man there could be noted no imperfection: *e*

tion *e*: from which honour and perfection man and woman did both fall. The woman being deceived by the serpent, and man obeying the voice of the woman, both conspiring against the sovereign majesty of God, who, in express words, had before threatened death, if they presumed to eat of the forbidden tree *f*.

e Gen. i. 26,—28, &c. Col. iii. 10. Eph. iv. 24. *f* Gen. iii. 6. and ii. 17.

ART. III. Of Original Sin.

BY which transgression, commonly called *original sin*, was the image of God utterly defaced in man, and he and his posterity of nature become enemies to God, slaves to Satan, and servants to sin *g*; insomuch that death everlasting hath had, and shall have, power and dominion over all that have not been, are not, or shall not be, regenerated from above; which regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God an assured faith in the promise of God, revealed to us in his word; by which faith we apprehend Christ Jesus, with the graces and benefits promised in him *h*.

g Psalm li. 5. Rom. v. 10. and vii. 5. 1 Tim. ii. 26. Eph. ii. 1, 2, 3. *h* Rom. v. 14, 21. Rom. vi. 23. John iii. 5. Rom. v. 1. Phil. i. 29.

ART. IV. Of the Revelation of the Promise.

FOR this we constantly believe, that God, after the fearful and horrible defection of man from his obedience, did seek Adam again, call upon him, rebuke his sin, convict him of the same, and in the end made unto him a most joyful promise, *to wit*, That *the seed of the woman should break down the serpent's head*, that is, he should destroy the work of the devil; which promise, as it was repeated, and made more clear from time to time, so was it embraced with joy, and most constantly received of all the faithful from Adam to Noah, from Noah to Abraham, from Abraham to David, and so forth to the incarnation of Jesus Christ. All (we mean the faithful fathers under the law) did see the joyful day of Christ Jesus, and did rejoice *i*.

i Gen. iii. 9, 15. and xii. 3. and xv. 5, 6. 2 Sam. vii. 14. Isa. vii. 14. and ix. 6. Hag. ii. 7, 9. John viii. 56.

ART. V. *Of the Continuance, Increase, and Preservation of the Kirk.*

WE most constantly believe, that God preserved, instructed, multiplied, honoured, decorated, and from death called to life, his kirk in all ages, from Adam till the coming of Christ Jesus in the flesh *k*: for Abraham he called from his father's country, him he instructed, his seed he multiplied *l*; the same he marvellously preserved, and more marvellously delivered from the bondage and tyranny of Pharaoh *m*; to them he gave his laws, constitutions, and ceremonies *n*; them he possessed in the land of Canaan *o*; to them, after Judges *p*, and after Saul *q*, he gave David to be king *r*, to whom he made promise, that of the fruit of his loins should one sit for ever upon his regal seat *s*; to this same people, from time to time, he sent prophets to reduce them to the right way of their God *t*, from the which often times they declined by idolatry *u*. And albeit that, for their stubborn contempt of justice, he was compelled to give them into the hands of their enemies *x*, as before was threatened by the mouth of Moses *y*, insomuch that the holy city was destroyed, the temple burnt with fire *z*, and the whole land left desolate the space of seventy years *a*; yet of mercy did he reduce them again to Jerusalem, where the city and temple were to be re-edified, and they against all temptations and assaults of Satan, did abide till the Messias came, according to the promise *b*.

k Ezek. xvi. 6,—14. *l* Gen. xii, &c. *m* Exod. i, &c. *n* Exod. xx. &c. *o* Josh. i. 3. and xxiii. 4. *p* Judg. i, &c. *q* 1 Sam. x. *r* 1 Sam. xvi. 13. *s* 2 Sam. vii. 12. *t* 2 Kings xvii. 13. *u* 2 Kings xvii. 14, 15, &c. *x* 2 Kings xxiv. 3, 4. *y* Deut. xxviii. 36, 48, &c. *z* 2 Kings xxv. *a* Dan. ix. 2. *b* Jer. xxx. Ez. i, &c. Hag. i. 14. and ii. 7, 8, 9. Zech. iii. 8.

ART. VI. *Of the Incarnation of Christ Jesus.*

WHEN the fulness of time came, God sent his Son, his eternal wisdom, the substance of his own glory, into this world, who took the nature of manhead, of the substance of woman, *to wit*, of a virgin, and that by operation of the Holy Ghost; and so was born the just seed of David, the angel of the great counsel of God, the very Messias promised, whom we confess and acknowledge **IMMANUEL**, very God and very man, two perfect natures, united
and

and joined in one person *c*: by which our confession, we condemn the damnable and pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others, as either did deny the eternity of his godhead, or the verity of his human nature, or confounded them, or yet divided them.

c Gal. iv. 4. Luke i. 13. Matt. i. 18. and ii. 1. Rom. i. 3. Matt. i. 23. John i. 45. 1 Tim. ii. 5.

ART. VII. *Why it behoved the Mediator to be very God, and very Man.*

WE acknowledge and confess, that this most wondrous conjunction between the Godhead and the manhead in Christ Jesus, did proceed from the eternal and immutable decree of God, from which all our salvation springs and depends *d*. *d* Eph. i. 3,—6.

ART. VIII. *Of Election.*

FOR that same eternal God and Father, who of mere grace elected us in Christ Jesus his Son, before the foundation of the world was laid *e*, appointed him to be our head *f*, our brother *g*, our pastor, and great bishop of our souls *h*: but because that the enmity between the justice of God and our sins was such, that no flesh by itself could or might have attained unto God *i*, it behoved, that the Son of God should descend unto us, and take to himself a body of our body, flesh of our flesh, and bone of our bones, and so become the Mediator between God and man *k*; giving power to so many as believe in him, to be the sons of God *l*, as himself doth witness, *I pass up to my Father and unto your Father, to my God and your God*: *m* by which most holy fraternity, whatsoever we have lost in Adam, is restored to us again *n*; and, for this cause, are we not afraid to call God our Father *o*: not so much because he hath created us, which we have common with the reprobates *p*, as for that he hath given to us his only Son to be our brother *q*, and given unto us grace to acknowledge and embrace him for our only Mediator, as before is said. It behoved further the Messias and Redeemer to be very God and very man, because he was to underly the punishment due for our transgressions; and to present himself in the presence of his

e Eph. i. 11. Matt. xxv. 34. *f* Eph. i. 22, 23. *g* Heb. ii. 7, 8, 11, 12. Psalm xxii. 22. *h* Heb. xiii. 20. 1 Pet. ii. 25. and v. 4. *i* Psalm cxxx. 3. and cxliii. 2. *k* 1 Tim. ii. 5. 1 John i. 12. *m* John xx. 17. *n* Rom. v. 17,—19. *o* Rom. viii. 15. Gal. iv. 5, 6. *p* Acts xvii. 26. *q* Heb. ii. 11, 12.

his Father's judgment, as in our person, to suffer for our transgression and inobedience *r*, by death to overcome him that was the author of death : but because the only Godhead could not suffer death *s*, neither yet could the only manhead overcome the same, he joined both together in one person, that the imbecility of the one should suffer, and be subject to death, (which we had deserved) and the infinite and invincible power of the other, *to wit*, of the Godhead, should triumph, and purchase to us life, liberty, and perpetual victory *t* ;—and so we confess, and most undoubtedly believe.

r 1 Pet. iii. 18. Isa. liii. 8. *s* Acts ii. 24. *t* 1 John i. 2. Acts xx. 28. 1 Tim. iii. 16. John iii. 16.

ART. IX. *Of Christ's Death, Passion, and Burial.*

THAT our Lord Jesus offered himself a voluntary sacrifice unto his Father for us *u* ; that he suffered contradiction of sinners ; that he was wounded and plagued for our transgressions *w* ; that he, being the clean innocent Lamb of God *x*, was condemned in the presence of an earthly judge *y*, that we should be absolved before the tribunal seat of our God *z* ; that he suffered not only the cruel death of the cross, (which was accursed by the sentence of God *a*) but also, that he suffered for a season the wrath of his Father *b*, which sinners had deserved : but yet we avow, that he remained the only well-beloved and blessed Son of his Father, even in the midst of his anguish and torment, which he suffered in body and soul, to make the full satisfaction for the sins of the people *c* ; after the which, we confess and avow, that there remaineth no other sacrifice for sin *d* ; which, if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death, and the everlasting purification and satisfaction purchased to us by the same.

u Heb. x. 4,—12. *w* Isa. liii. 5. Heb. xii. 3. *x* John i. 29. *y* Matt. xxvii. 11, 26. Mark xv. Luke xxiii. *z* Gal. iii. 13. *a* Deut. xxi. 23. *b* Matt. xxvi. 38, 39. *c* 2 Cor. v. 21. *d* Heb. ix. 12. and x. 14.

ART. X. *Of his Resurrection.*

WE undoubtedly believe, that insomuch as it was impossible that the dolours of death should retain in bondage the author of life *e* ; that our Lord Jesus, crucified, dead, and buried, who descended into hell, did rise again for our justification *f* ; and destroying of him who was the author

e Acts ii. 24. *f* Acts iii. 16. Rom. vi. 5, 9. Rom. iv. 25.

of death, brought life again to us, that were subject to death, and to the bondage of the same *g*: we know that his resurrection was confirmed by the testimony of his very enemies *h*, by the resurrection of the dead, whose sepulchres did open, and they did rise, and appear to many without the city of Jerusalem *i*; it was also confirmed by the testimony of his angels *k*, and by the senses and judgments of his apostles, and of others who had conversation, and did eat and drink with him, after his resurrection *l*.

g Heb. ii. 14, 15. *h* Mat. xxviii. 4. *i* Mat. xxvii. 52, 53. *k* Matt. xxviii. 5, 6. *l* John xx. 27. and xxi. 7. and xii. 13. Luke xxiv. 41,—43.

ART. XI. Of his Ascension.

WE nothing doubt, but the self same body, which was born of the Virgin, was crucified, dead, and buried, and which did rise again, did ascend into the heavens, for the accomplishment of all things *m*, where, in our names, and for our comfort, he had received all power in heaven and earth *n*,—where he sitteth at the right hand of the Father, inaugurate in his kingdom, advocate, and only Mediator for us *o*; which glory, honour and prerogative, he alone, amongst the brethren, shall possess, till that all his enemies be made his footstool *p*, as that we undoubtedly believe they shall be in the final judgment, to the execution whereof, we certainly believe, that the same our Lord Jesus shall as visibly return, as that he was seen to ascend *q*; and then we firmly believe, that the time of refreshing and restitution of all things shall come *r*, insomuch, that these that from the beginning have suffered violence, injury, and wrong for righteousness sake, shall inherit that blessed immortality promised from the beginning *s*; but contrariwise the stubborn, disobedient, cruel oppressors, filthy persons, idolaters, and all such sorts of unfaithful, shall be cast in the dungeon of utter darkness, where the worm shall not die, neither yet shall their fire be extinguished *t*: the remembrance of which day, and of the judgment to be executed in the same, is not only to us a bridle, whereby our carnal lusts are refrained, but also such inestimable comfort, that neither may the threaten-

C

ing

m Luke xxiv. 51. Acts i. 9. *n* Mat. xxviii. 18. *o* 1 John ii. 1. 1 Tim. ii. 5. *p* Psalm cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42, 43. *q* Acts i. 11. *r* Acts iii. 19. *s* Mat. xxv. 34. 2 Theff. i. 4. &c. *t* Rev. xxi. 27. Isa. lxvi. 24. Matt. xxv. 41. Mark ix. 44, 45, 48. Matt. xxii. 13.

ing of worldly princes, neither yet the fear of temporal death, and present danger, move us to renounce and forsake that blessed society, which we the members have with our Head and only Mediator Christ Jesus *u*, whom we confess and avow to be the Messias promised, the only Head of his kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator *w*. In which honours and offices, if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our sovereign and supreme governor Christ Jesus.

u 2 Pet. iii. 11. 2 Cor. v. 9,—11. Luke xxi. 27, 28. John xiv. 1, &c. *w* Ita. vii. 14. Eph. i. 22. Col. i. 18. Heb. ix. 11, 15. and x. 21. 1 John ii. 1. 1 Tim. ii. 5.

ART. XII. *Of Faith in the Holy Ghost.*

THIS our faith, and assurance of the same, proceeds not from flesh and blood, that is to say, from no natural powers within us, but is the inspiration of the Holy Ghost *x*: whom we confess God equal with the Father, and with his Son *y*; who sanctifieth us, and bringeth us into all verity, by his own operation; without whom we should remain for ever enemies to God, and ignorant of his Son Christ Jesus. For of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed; except the Spirit of the Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will *z*. And so, as we confess, that God the Father created us, when we were not *a*; as his Son our Lord Jesus redeemed us, when we were enemies to him *b*; so also do we confess, that the Holy Ghost doth sanctify and regenerate us, without all respect of any merit proceeding from us, be it before, or be it after our regeneration *c*. To speak this one thing yet in more plain words; as we willingly spoil ourselves of all honour and glory of our own creation and redemption *d*, so do we also of our regeneration and sanctification *e*: for of ourselves we are not sufficient to think a good thought; but he who hath begun the work in us, is only he that continues us in the same, to the praise and glory of his undeserved grace *f*.

x Matt. xvi. 17. John xiv. 26. and xv. 26. and xvi. 13.
y Acts v. 3, 4. *z* Col. ii. 13. Eph. ii. 1. John ix. 29. Rev. iii. 17. Mat. xvii. 17. Mark ix. 19. Luke ix. 41. John vi. 63. Mic. vii. 8. 1 Kings viii. 57, 58. *a* Psal. c. 3. *b* Rom. v. 10. *c* John iii. 5. Tit. iii. 5. Rom. v. 8. *d* Phil. iii. 9.
e Phil. i. 6. 2 Cor. iii. 5. *f* Eph. i. 6.

ART. XIII. *Of the Cause of Good Works.*

SO that the cause of good works we confesse to be, not our free will, but the Lord Jesus, who dwelleth in our hearts by true faith, bringeth forth such works as God hath prepared for us to walk in. For this we most boldly affirm, that it is blasphemy to say, that Christ abides in the hearts of such, in whom there is no Spirit of sanctification *g*: and therefore we fear not to affirm, that murderers, oppressors, cruel persecutors, adulterers, whoremongers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith, nor any portion of the Spirit of the Lord Jesus, so long as obstinately they continue in their wickedness; for, so soon as the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man; so that he beginneth to hate that which before he loved, and beginneth to love that which before he hated; and from thence cometh that continual battle which is between the flesh and the spirit in God's children: still the flesh and natural man, according to their own corruption, lusteth for things pleasant and delectable unto itself, and grudgeth in adversity, is lifted up in prosperity, and at every moment is prone and ready to offend the majesty of God *h*. But the Spirit of God, which giveth witnessing to our spirit, that we are the sons of God *i*, maketh us to resist filthy pleasures, and to grone in God's presence for deliverance from this bondage of corruption *k*, and finally, to triumph over sin, that it reign not in our mortal bodies *l*. This battle hath not the carnal man, being destitute of God's Spirit, but doth follow and obey sin with greediness, and without repentance, even as the devil and their corrupt lusts do prick them *m*: but the sons of God, as before is said, do fight against sin, do sob and mourn when they perceive themselves tempted to iniquity; and if they fall, they rise again with earnest and unfeigned repentance *n*; and these things they do not by their own power, but by the power of the Lord Jesus, without whom they were able to do nothing *o*.

g Eph. ii. 20. Phil. ii. 13. Rom. viii. 9. *h* Rom. vii. 15, *ad ult.* Gal. v. 17. *i* Rom. viii. 16. *k* Rom. vii. 24. and viii. 22. *l* Rom. vi. 12. *m* Eph. iv. 17, &c. *n* 2 Tim. ii. 26. *o* John xv. 5.

ART. XIV. *What Works are reputed Good before God.*

WE profess and acknowledge, that God hath given man his holy law, in which not only are forbidden all such works as displease and offend his godly majesty, but also are commanded all such as please him, and as he hath promised to reward *p*: and these works be of two sorts; the one is done to the honour of God, the other to the profit of our neighbours; and both have the revealed will of God for their assurance. To have one God, to worship and honour him, to call upon him in all our troubles, to reverence his holy name, to hear his word, to believe the same, to communicate with his holy sacraments *q*, are the works of the first table. To honour father, mother, princes, rulers, and superior powers, to love them, to support them, yea, to obey their charges, (not repugning to the commandment of God) to save the lives of innocents, to repress tyranny, to defend the oppressed, to keep our bodies clean and holy, to live in soberness and temperance, to deal justly with all men, both in word and deed; and finally, to repress all appetite of our neighbour's hurt *r*,—are the good works of the second table, which are most pleasing and acceptable unto God, as these works that are commanded by himself. The contrary whereof is sin most odious, which always displeaseth him, and provoketh him to anger; as, not to call upon him alone when we have need; not to hear his word with reverence, to contemn and despise it; to have, or to worship idols; to maintain and defend idolatry; lightly to esteem the reverend name of God; to profane, abuse, or contemn the sacraments of Christ Jesus; to disobey or resist any that God hath placed in authority, (while they pass not over the bounds of their office) to murder, or consent thereto; to bear hatred, or to suffer innocent blood to be shed, if we may withstand it *t*; and finally, the transgression of any other commandment in the first or second table, we confess and affirm to be sin *u*,—whereby God's anger and displeasure is kindled against the proud unthankful world; so that good works we affirm to be these only that are done in faith *w*, and at God's commandment *x*, who in his law hath expressed what the things be that please him:

p Exod. xx. 1, &c. Deut. v. 6, &c. and iv. 8. *q* Luke i. 74, 75. Mic. vi. 8. *r* Eph. vi. 1, 7. Ezek. xxii. 1, &c. 1 Cor. vi. 19, 20. 1 Thess. iv. 5, 7. Jer. xxii. 3, &c. Isa. l. 1. 1 Thess. iv. 6. Rom. xiii. 2. *t* Ezek. xxii. 13, &c. *u* 1 John iii. 4. *w* Rom. xiv. 23. Heb. xi. 6. *x* 1 Sam. xv. 22. 1 Cor. x. 31.

him: and evil works, we affirm, not only these that are expressly done against God's commandment, but these also that, in matter of religion and worshipping of God, have no other assurance but the invention and opinion of man; which God from the beginning hath ever rejected, as by the prophet *Isaiah* 2, and by our master Christ Jesus we are taught in these words, *In vain do they worship me, teaching for doctrine the precepts of men.* *a*

y 1 John iii. 4. *z* Isa. xxix. 13. *a* Matt. xv. 9 Mark vii. 7.

A R T. XV. *Of the Perfection of the Law, and the Imperfection of Man.*

THE law of God, we confess and acknowledge, most just, most equal, most holy, and most perfect; commanding those things, which, being wrought in perfection, were able to give life, and able to bring man to eternal felicity *b*; but our nature is so corrupt, so weak, and so imperfect, that we are never able to fulfil the works of the law in perfection *c*; yea, if we say we have no sin, even after we are regenerated, we deceive ourselves, and the verity of God is not in us *d*. And therefore it behoveth us to apprehend Christ Jesus, with his justice and satisfaction, who is the end and accomplishment of the law, by whom we are set at this liberty, that the curse and malediction of God fall not on us, albeit we fulfil not the same in all points *e*: for God the Father, beholding us in the body of his Son Christ Jesus, accepteth our imperfect obedience, as it were perfect *f*; and covers our works, which are defiled with many spots *g*, with the justice of his Son. We do not mean, that we are so set at liberty, that we owe no obedience to the law; (for that before we have plainly confessed) but this we affirm, that no man in earth (Christ Jesus only excepted) hath given, gives, or shall give in work, that obedience to the law, which the law requires: but, when we have done all things, we must fall down, and unfeignedly confess that we are unprofitable servants *h*; and therefore, whosoever boast themselves of merits of their own works, or put their trust in the works of supererogation, boast themselves in that which is nought, and put their trust in damnable idolatry.

A R T.

b Lev. xviii. 5. Gal. iii. 12. 1 Tim. i. 8. Rom. vii. 12. Psal. xix. 7, 11. *c* Deut. v. 29. Rom. x. 3. *d* 1 Kings viii. 46. 2 Chron. vi. 36. Prov. xx. 9. Eccl. vii. 22. 1 John i. 8.—
e Rom. x. 4. Gal. iii. 13. Deut. xxvii. 26. *f* Phil. ii. 15.
g Isa. lxiv. 6. *h* Luke xvii. 10.

ART. XVI. *Of the Kirk.*

AS we believe in one God, Father, Son, and Holy Ghost, so do we most constantly believe, that from the beginning there hath been, and now is, and to the end of the world shall be, one kirk, that is to say, one company and multitude of men chosen of God, who rightly worship and embrace him by true faith in Christ Jesus *i*, who is the only head of the same kirk, which is also the body and spouse of Christ Jesus: which kirk is catholic, that is universal, because it containeth the elect of all ages, of all realms, nations, and tongues, be they of the Jews, or be they of the Gentiles, who have communion and society with God the Father, and with his Son Christ Jesus, through the sanctification of his Holy Spirit *k*; and therefore it is called the communion, not of profane persons, but of saints, who, as citizens of the heavenly Jerusalem *l*, have the fruition of the most inestimable benefits, *to wit*, of one God, one Lord Jesus, one faith, and one baptism *m*; out of which kirk, there is neither life, nor eternal felicity: and therefore, we utterly abhor the blasphemy of them that affirm, that men, who live according to equity and justice, shall be saved, what religion soever they have professed. For, as without Christ Jesus there is neither life nor salvation, so shall there none be participant thereof, but such as the Father hath given unto his Son Christ Jesus, and these that in time come unto him, avow his doctrine, and believe in him *o*; we comprehend the children with the faithful parents *p*. This kirk is invisible, known only to God, who alone knoweth whom he hath chosen *q*, and comprehendeth as well (as said is) the elect that be departed, commonly called, *The church triumphant*, as those that yet live, and fight against sin and Satan, and shall live hereafter *r*.

i Matt. xxviii. 20. Eph. i. 4. *k* Col. i. 18. Eph. v. 23, 24, &c. Rev. vii. 9. *l* Eph. ii. 19. *m* Eph. iv. 5. *n* John iii. 36. *o* John vi. 37, 39, 65 and xvii. 6. *p* Acts ii. 39. *q* 2 Tim. ii. 19. John xiii. 18. *r* Eph. i. 10. Col. i. 20. Heb. xii. 4.

ART. XVII. *Of the Immortality of the Soul.*

THE elect departed are in peace, and rest from their labours *s*; not that they sleep, and come to a certain oblivion, as some fantasticks do affirm; but that they are delivered from all fear and torment, and all temptation, to which we, and all God's elect, are subject in this life *t*; and therefore do bear the name of the church militant: as contrari-

s Rev. xiv. 13. *t* Isa. xv. 8. Rev. vii. 14,—17. and xxi. 4.

wife, the reprobate and unfaithful departed, have anguish, torment, and pain, that cannot be expressed *u*; so that neither are the one nor the other in such a sleep, that they feel not their torment, as the parable of Christ Jesus in the xvith of Luke *w*, his words to the thief *x*, and these words of the souls crying under the altar, *O Lord, thou that art righteous and just, how long shalt thou not revenge our blood upon those that dwell on the earth?* *y* do testify.

u Rev. xvi. 10, 11. Isa. lxvi. 24. Mark ix. 44, 46, 48.—
w Luke xvi. 23,—25. *x* Luke xxiii. 43. *y* Rev. vi. 9, 10

ART. XVIII. *Of the Notes, whereby the true Kirk is discerned from the false; and who shall judge of the doctrine.*

BECAUSE that Satan from the beginning hath laboured to deck this pestilent synagogue with the title of *The Church of God*, and hath inflamed the hearts of cruel murderers to persecute, trouble, and molest the true kirk, and members thereof; as Cain did Abel *a*; Ishmael, Isaac *b*; Esau, Jacob *c*; and the whole priesthood of the Jews, Christ Jesus himself, and his apostles after him *d*: it is one thing most requisite, that the true kirk be discerned from the filthy synagogues, by clear and perfect notes, lest we, being deceived, receive and embrace, to our own condemnation, the one for the other. The notes, signs, and assured tokens, whereby the immaculate spouse of Christ Jesus is known from the horrible harlot, the kirk malignant, we affirm, are neither antiquity, title usurped, lineal descent, place appointed, nor multitude of men approving an error; for Cain in age and title was preferred to Abel and Seth *e*; Jerusalem had prerogative above all places of the earth *f*, where also were the priests lineally descended from Aaron; and greater number followed the scribes, pharisees, and priests, than unfeignedly believed and approved Christ Jesus and his doctrine *g*; and yet, as we suppose, no man of sound judgment will grant that any of the forenamed were the church of God. The notes therefore of the true church of God, we believe, confess, and avow to be, *First*, The true preaching of the word of God, wherein God hath revealed himself unto us, as the writings of the prophets and apostles do declare. *Secondly*, The right administration of the sacraments of Christ Jesus, which

a Gen. iv. 8. *b* Gen. xxi. 9. *c* Gen. xxvii. 41. *d* Matt. xxiii. 34. John xv. 18,—20, 24. and xi. 47, 53. Acts iv. 1,—3. and v. 17, 18. *e* Gen. iv. *f* Psalm xlviii. 2, 3. Matt. v. 35. *g* John xii. 42.

which must be annexed unto the word and promise of God, to seal and confirm the same in our hearts *b*. Lastly, Ecclesiastical discipline uprightly ministred, as God's word prescribeth, whereby vice is repressed, and virtue nourished *i*. Wherefoever, then, these former notes are seen, and of any time continue, (be the number never so few, about two or three) there, without all doubt, is the true church of Christ, who, according to his promise, is in the midst of them *k*; not that universal, of which we have before spoken, but particular, such as were in Corinthus *l*, Galatia *m*, Ephesus *n*, and other places, wherein the ministry was planted by Paul, and were of himself named the churches of God: and such churches, we, the inhabitants of the realm of Scotland, professors of Christ Jesus, profess ourselves to have, in our cities, towns, and places reformed, for the doctrine taught in our churches is contained in the written word of God, *to wit*, in the books of the Old and New Testament: in these books, we mean, which by the ancients have been reputed canonical, in the which we affirm, that all things necessary to be believed for the salvation of mankind, are sufficiently expressed *o*. The interpretation whereof, we confess, neither appertaineth to private nor public person; neither yet to any kirk, for any preheminance, or prerogative, personally or locally, which one hath above another: but appertaineth to the Spirit of God, by whom also the scripture was written *p*. When controversy then happeneth, for the right understanding of any place or sentence in scripture, or for the reformation of any abuse within the church of God, we ought not so much to look what men before us have said or done, as unto that which the Holy Ghost uniformly speaketh, within the body of the scriptures,—and unto that which Jesus Christ himself did, and commanded to be done *q*. For this is a thing universally granted, that the Spirit of God, who is the Spirit of unity, is in nothing contrarious unto himself *r*. If then the interpretation, determination, or sentence of any doctor, church, or council, be repugnant to the plain word of God, written in any other place of scripture, it is most certain, that there is not the true understanding and meaning of the Holy Ghost, although that councils, and realms,

i

and

b Eph. ii. 20. Acts ii. 42. John x. 27. and xviii. 37. 1 Cor. i. 23, 24. Matt. xxviii. 19, 20. Mark xvi. 15, 16. 1 Cor. xi. 23,—26. 1 Cor. iv. 11. *i* Matt. xviii. 15,—8. 1 Cor. v. 4, 5. *k* Matt. xxiii. 19, 20. *l* 1 Cor. i. 2. 2 Cor. i. 1.—12. Gal. i. 2. *m* Acts xi. 17. *o* John xx. 31. 2 Tim. iii. 16, 17. *p* 2 Pet. i. 20, 21. *q* John v. 39. *r* Eph. iii. 4.

and nations have approved and received the same. For we dare not admit any interpretation which repugneth to any principal point of our faith, or to any other plain text of scripture, or yet unto the rule of charity.

ART. XIX. *Of the Authority of the Scriptures.*

AS we believe and confesse the scriptures of God sufficient to instruct and make the man of God perfect; so do we affirm and avow the authority of the same to be of God, and neither to depend on men nor angels *s*. We affirm, therefore, that such as alledge the scripture to have no other authority, but that which it hath received from the church, to be blasphemous against God, and injurious to the true church, which always heareth and obeyeth the voice of her own spouse and pastor *t*, but taketh not upon her to be mistress over the same.

s 2 Tim. iii. 16, 17. *t* John x. 27.

ART. XX *Of General Councils;—of their Power, Authority, and Cause of their Convention.*

AS we do not rashly condemn that, which godly men, assembled together in General Councils lawfully gathered, have proponed unto us; so, without just examination, dare we not receive whatsoever is obtruded upon men, under the name of General Councils: for plain it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance *u*. So far then as the Council proveth the determination and commandment that it giveth, by the plain word of God, so soon do we reverence and embrace the same: but if men, under the name of a Council, pretend to forge unto us new articles of our faith, or to make constitutions repugnant to the word of God,—then utterly we must refuse the same, as the doctrine of devils, which draweth our souls from the voice of our only God, to follow the doctrines and constitutions of men *v*. The cause, then, why that General Councils convened, were neither to make any perpetual law, which God had not before made, neither to forge new articles of our belief, nor to give the word of God authority; much less to make that to be his word, or yet the true interpretation of the same, which was not before by his holy will expressed in his word *w*; but the cause of Councils, (we mean of such as merit the name

D

of

u Gal. ii. 11,—14. *v* 1 Tim. iv. 1,—3. *w* Col. ii. 15
18^c22.

of Councils) was partly for confutation of heresies *x*, and for giving public confession of their faith to the posterity following; which both they did by the authority of God's written word, and not by any opinion or prerogative, that they could not err, by reason of their general assembly;—and this we judge to have been the chief cause of General Councils. The other was for good policy and order to be constitute and observed in the kirk, in which (as in the house of God *y*) it becometh all things to be done decently, and in order. *z* Not that we think, that any policy, and order in ceremonies, can be appointed for all ages, times, and places; for as ceremonies, such as men have devised, are but temporal; so may, and ought, they to be changed, when they rather foster superstition, than edify the church using the same.

x Acts xv. 2 Tim. iii. 15. *y* Heb. iii. 2. *z* 1 Cor. xiv. 40.

A R T. XXI. *Of the Sacraments.*

AS the fathers under the law, besides the verity of the sacrifices, had two chief sacraments, *to wit*, circumcision, and the passover; the despisers and contemners whereof were not reputed of God's people *a*; so we do acknowledge and confess, that we now, in time of the evangel, have two chief sacraments only, instituted by the Lord Jesus, and commanded to be used of all those that will be reputed members of his body, *to wit*, baptism, and the supper or table of the Lord Jesus, called the communion of his body and blood *b*: and these sacraments, as well of the Old as of the New Testament, now instituted of God, not only to make a visible difference betwixt his people, and these that were without his league, but also to exercise the faith of his children, and by participation of the same sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union, and society, which the elect have with their head Christ Jesus. And thus we utterly condemn the vanity of those, that affirm sacraments to be nothing else but naked and bare signs; no, we assuredly believe, that by baptism we are engrafted in Christ Jesus, to be made partakers of his justice, whereby our sins are covered and remitted;—and also, that in the supper, rightly used, Christ Jesus is so joined with us, that he becometh very nourishment and food to our souls *c*; not that we imagine any transubstantiation
of

a Gen. xvii. 10, 11, 14. Exod. xxi. Num. ix. 13. *b* Matt. xxviii. 19. Mark xvi. 15, 16. Matt. xxvi. 26,—28. Mark xiv. 22,—24. Luke xxii. 19, 20. 1 Cor. xi. 23,—26. *c* 1 Cor. x. 16 Rom. vi. 3, 4, 5. Gal. iii. 27.

of bread into Christ's natural body, and of wine into his natural blood, as the Papists have perniciously taught, and damnable believed; but this union and conjunction, which we have with the body and blood of Christ Jesus, in the right use of the sacraments, wrought by the operation of the Holy Ghost, who by true faith carrieth us above all things that are visible, carnal, and earthly, and maketh us to feed upon the body and blood of Christ Jesus, which was once broken and shed for us, which now is in heaven, and appeareth in the presence of his Father for us *d*; and yet, notwithstanding the far distance of place which is between his body now glorified in heaven, and us now mortal on this earth, yet we most assuredly believe, that the bread which we break is the communion of Christ's body, and the cup which we bless is the communion of his blood *e*. So that we confess and undoubtedly believe, that the faithful, in the right use of the Lord's table, do so eat the body, and drink the blood of the Lord Jesus, that he remaineth in them, and they in him; yea, they are so made flesh of his flesh, and bone of his bones *f*, that as the eternal Godhead hath given to the flesh of Christ Jesus (which of its own nature was mortal and corruptible *g*) life and immortality; so doth Christ Jesus his flesh and blood, eaten and drunken by us, give unto us the same prerogatives. Which albeit we confess, are neither given unto us at that time only, neither yet by the proper power and virtue of the sacrament only; yet we affirm, that the faithful, in the right use of the Lord's table, have such conjunction with Christ Jesus *h*, as the natural man cannot apprehend: yea, and further we affirm, that albeit the faithful, oppressed by negligence and manly infirmity, do not profit so much as they would, in the very instant action of the supper, yet shall it after bring fruit forth, as lively seed sown in good ground; for the Holy Spirit, which can never be divided from the right institution of the Lord Jesus, will not frustrate the faithful of the fruit of that mystical action: but all these, we say, come of true faith, which apprehendeth Christ Jesus, who only maketh his sacraments effectual unto us. And therefore, whosoever slandereth us, as that we affirm and believe sacraments to be naked and bare signs, do injury unto us, and speak against the manifest truth. But this liberally and frankly we confess, that we make a distinction between Christ Jesus in his eternal substance, and be-

D 2

tween

d Mark xvi. 19. Luke xxiv. 51. Acts i. 11. and iii. 21.—
e 1 Cor. x. 16. *f* Eph. v. 30. *g* Matt. xxvii. 50. Mark xv.
 37. Luke xxiii. 46. John xix. 30. *h* John vi. 51, &c.

tween the elements in the sacramental signs ; so that we will neither worship the signs, in place of that which is signified by them, neither yet do we despise and interpret them as unprofitable and vain, but do use them with all reverence, examining ourtelves diligently before that we so do ; because we are assured by the mouth of the apostle, that such as *eat of that bread, and drink of that cup unworthily, are guilty of the body and blood of Christ Jesus.* ⁱ

ⁱ 1 Cor. xi. 28, 29.

ART. XXII. *Of the right Administration of the Sacraments.*

THAT sacraments be rightly ministrated, we judge two things are requisite : the *one*, That they be ministrated by lawful ministers, whom we affirm to be only they that are appointed to the preaching of the word, into whose mouth God hath put some sermon of exhortation, they being men lawfully chosen thereto by some church. The *other*, That they be ministrated in such elements, and in such sort as God hath appointed : else we affirm, that they cease to be the right sacraments of Christ Jesus. And therefore it is, that we flee the doctrine of the Papistical church in participation of their sacraments : *first*, because their ministers are no ministers of Christ Jesus ; yea, (which is more horrible) they suffer women, whom the Holy Ghost will not suffer to teach in the congregation, to baptize. And, *secondly*, Because they have so adulterated both the one sacrament and the other with their own inventions, that no part of Christ's action abides in the original purity ; for oil, salt, spittle, and such like in baptism, are but men's inventions. Adoration, veneration, bearing throughout streets and towns, and keeping of bread in boxes or buists, are profanation of Christ's sacraments, and no use of the same. For Christ Jesus said, *Take, eat, &c. Do ye this in remembrance of me* ^k By which words and charge, he sanctified bread and wine, to be the sacrament of his holy body and blood, to the end that the one should be eaten, and that all should drink of the other ; and not that they should be kepted to be worshipped and honoured as God, as the Papists have done here before, who also have committed sacrilege, stealing from the people the one part of the sacrament, *to wit*, the blessed cup. Moreover, that the sacraments be rightly used, it is required, that the end and cause, why the sacraments were institute, be understood and observed, as well of the minister, as by the receivers : for if
the

^k Mat. xxvi. 26. Mark xiv. 22. Luke xxii. 19 1 Cor. xi. 24.

the opinion be changed in the receiver, the right use ceaseth ; which is most evident by the rejection of the sacrifices ; as also, if the teacher plainly teach false doctrine, which were odious and abominable before God, (albeit they were his own ordinances) because that wicked men use them to another end than God hath ordained. The same affirm we of the sacraments in the Papistical church, wherein we affirm the whole action of the Lord Jesus to be adulterated, as well in the external form, as in the end and opinion. What Christ Jesus did, and commanded to be done, is evident by the evangelists, and by St. Paul : what the priest doth at his altar, we need not rehearse. The end and cause of Christ's institution, and why the same should be used, is expressed in these words, *Do ye this in remembrance of me : So oft as ye shall eat of this bread, and drink of this cup, ye shall shew forth, that is, extol, preach, magnify, and praise the Lord's death till he come again.* But to what end, and in what opinion the priests say their Mass, let the words of the same, their own doctors and writings, witness, viz. that they, as mediators between Christ and his church, do offer unto God the Father a sacrifice propitiatory for the sins of the quick and dead ; which doctrine, as blasphemous to Christ Jesus, and making derogation from the sufficiency of his only sacrifice, once offered, for purgation of all these that shall be sanctified *m*,—we utterly abhor, detest, and renounce.

l 1 Cor. xi. 25, 26. *m* Heb. ix. 27, 28. and x. 14.

ART. XXIII. *To whom Sacraments appertain.* J

WE confess and acknowledge, that baptism appertaineth as well to the infants of the faithful as unto them that be of age and discretion ; and so we condemn the error of the Anabaptists, who deny baptism to appertain to children, before they have faith and understanding *n*. But the supper of the Lord, we confess to appertain to such only as be of the household of faith, and can try and examine themselves, as well in their faith, as in their duty towards their neighbours : such as eat and drink at the holy table without faith, or being at dissention or division with their brethren, do eat unworthily *o* ; and therefore it is, that, in our kirk, our ministers take public and particular examination of the knowledge and conversation of such as are to be admitted to the table of the Lord Jesus.

n Col. ii. 11, 12. Rom. iv. 11. Gen. xvii. 10. Mat. xxviii. 19. *o* 1 Cor. xi. 28, 29.

ART.

ART. XXIV. *Of the Civil Magistrate.*

WE confesse and acknowledge empires, kingdoms, dominions, and cities, to be destiaed and ordained by God; the power and authority in the same, be it of emperors in their empires, of kings in their realms, dukes and princes in their dominions, and of other magistrates in the cities, to be God's holy ordinance, ordained for manifestation of his own glory, and for the singular profit and commodity of mankind; so that whosoever goeth about to take away, or to confound the whole state of civil policies, now long established, we affirm the same men, not only to be enemies to mankind, but wickedly to fight against God's expressed will *q*. We further confesse and acknowledge, that such persons, as are placed in authority, are to be loved, honoured, feared, and held in most reverend estimation *r*, because that they are the lieutenants of God, in whose sessions God himself doth sit and judge *s*; yea, even the judges and princes themselves, to whom by God is given the sword, to the praise and defence of good men, and to revenge and punish all open malefactors *t*. Moreover, to kings, princes, rulers, and magistrates, we affirm, that, chiefly and most principally, the conservation and purgation of religion appertain; so that not only are they appointed for civil policy, but also for maintenance of the true religion, and for suppressing of all idolatry and superstition whatsoever; as in David *u*, Jehohathaphat *x*, Hezekias *y*, Josias *z*, and others highly commended for their zeal in that case, may be espied. And therefore, we confesse and avow, that such as resist the supreme power, doing that thing which appertaineth to his charge, do resist God's ordinance; and therefore cannot be guiltless. And further, we affirm, that whosoever deny unto them aid, counsel, and comfort, whiles the princes and rulers vigilantly travel in execution of their office, that the same men deny their help, support, and counsel to God, who, by the presence of his lieutenant, doth crave it of them.

p Rom. xiii. 1. Tit. iii. 1. 1 Pet. ii. 13, 14, *q* Rom. xiii. 2. *r* Rom. xiii. 7. 1 Pet. ii. 17. *s* Psal. lxxxii. 1. *t* 1 Pet. ii. 14. *u* 1 Chron. xxii.—xxvi. *x* 2 Chron. xvii. 6, &c. and xix. 8, &c. *y* 2 Chron. xxix.—xxxi. *z* 2 Chron. xxxiv, xxxv.

ART. XXV. *Of the Gifts freely given to the Church.*

ALBEIT the word of God truly preached, and the sacraments rightly ministrated, and discipline executed according to the word of God, be the certain and infallible signs of the true church; we mean not, that every particular person joined with such company, be an elect member of Christ Jesus *a*: for we acknowledge and confess, that dornal, cockle, and chaff may be sown, grow, and in great abundance ly in the midst of the wheat; that is, the reprobate may be joined in the society of the elect, and may externally use with them the benefits of the word and sacraments.—But such being but temporal professors in mouth, but not in heart, do fall back, and continue not to the end *b*; and therefore have they no fruit of Christ's death, resurrection, nor ascension. But such as with heart unfeignedly believe, and with mouth boldly confess the Lord Jesus, as before we have said, shall most assuredly receive these gifts. *First*, In this life, remission of sins, and that only by faith in Christ's blood, insomuch, that albeit sin remain, and continually abide in these our mortal bodies, yet it is not imputed to us, but is remitted, and covered with Christ's justice *d*. *Secondly*, In the general judgment, there shall be given to every man and woman resurrection of the flesh *e*: for the sea shall give her dead, the earth those that therein be inclosed: yea, the Eternal, our God shall stretch out his hand on the dust, and the dead shall arise incorruptible *f*, and that in the substance of the self-same flesh that every man now beareth *g*, to receive according to their works, glory, or punishment *h*; for such as now delight in vanity, cruelty, filthiness, superstition, or idolatry, shall be adjudged to the fire unquenchable, wherein they shall be tormented for ever, as well in their own bodies, as in their souls, which now they give to serve the devil in all abominations. But such as continue in well-doing to the end, boldly professing the Lord Jesus, we constantly believe, that they shall receive glory, honour, and immortality, to reign for ever in life everlasting with Christ Jesus *i*, to whose glorified body all his elect shall be made like *k*, when he shall appear again in judgment, and shall render up the kingdom to God his Father, who then shall be, and ever shall

a Matt. xiii. 24, &c. *b* Matt. xiii. 20, 21. *c* Rom. x. 9, 13. *d* Rom. vii. 2 Cor. v. 21. *e* John v. 28, 29. *f* Rev. xx. 13. *g* 1 Cor. xv. 52,—54. *h* Job xix. 25,—27. *i* Matt. xxv. 31, &c. *j* Rev. xiv. 10. Rom. ii. 6,—10. *k* Phillip. v. 21.

shall remain in all things, God blessed for ever: to whom, with the Son, and with the Holy Ghost, be all honour and glory now and for ever. *So be it.*

1 I Cor. xv. 24, 28.

Arise, O Lord, and let thy enemies be confounded; let them flee from thy presence, that hate thy godly name. Give thy servants strength to speak thy word in boldness, and let all nations cleave to thy true knowledge. Amen. Num. ix. 35. Psalm lxxviii. 15. Acts iv. 29.

* * These Acts and Articles were read in the face of Parliament, and ratified by the three Estates of this realm, at *Edinburgh*, the 17th day of *August*, in the year of our Lord 1560.—and again ratified, established, and repeated in the fourth act of king James VI. first Parliament at *Edinburgh*, *December* 15th, 1567.—and in several other acts. And all acts against the truth, in any Parliament before whatsoever, abolished. See *Collection of Acts*, N^o. 1, 2.

A SHORT
SUM
OF THE
FIRST BOOK
OF
DISCIPLINE.

FOR THE INSTRUCTION OF

MINISTERS AND READERS

In their OFFICE.

EXOD. XXV. 9. *According to all that I shewed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

The CONTENTS.

ART.

1. *Of doctrine.*
2. *Sacraments.*
3. *Idolatry.*
4. *The Ministry.*
5. *Readers.*
6. *Provision for Ministers.*
7. *Elders and Deacons.*
8. *Superintendents.*
9. *Discipline.*
10. *Marriage.*
11. *Policy.*
12. *Baptism.*
13. *The Table.*
14. *The Exercise.*
15. *Schools.*
16. *Universities.*
17. *Rents of the Kirks.*
18. *Burial.*
19. *Repairing of Kirks.*
20. *Punishment of Profaners of the Sacraments.*

A SHORT
SUM of the First Book of DISCIPLINE.

I. DOCTRINE.

THE word of God only, which is the New and Old Testament, shall be taught in every kirk within this realm; and all contrary doctrine to the same shall be impugned and utterly suppressed.

We affirm that to be contrary doctrine to the word, that man has invented, and imposed on the consciences of men by laws, councils, and constitutions, without the express command of God's word.

Of this kind, are, vows of chastity, disguised apparel, superstitious observation of fasting days, difference of meats for conscience sake, prayer for the dead, calling upon saints, with such other inventions of men. In this rank, the holy days invented by men, such as, Christmas, Circumcision, Epiphany, Purification, and other tender feasts of our Lady; with the feasts of the apostles, martyrs, and virgins, with others, which we judge utterly to be abolished forth of this realm, because they have no assurance in God's word. All maintainers of such abominations, should be punished with the civil sword.

The word is sufficient for our salvation; and therefore all things needful for us are contained in it. The scriptures shall be read in private houses, for removing of this gross ignorance.

II. SACRAMENTS.

THE sacraments, of necessity, are joined with the word, which are two only, baptism and the table of the Lord. The preaching of the word must precede the ministration of the sacraments. In the due administration of the sacraments, all things should be done according to the word, nothing being added, nor yet diminished. The sacraments should be ministered after the order of the kirk of Geneva. All ceremonies and rites invented by men should be abolished, and the simple word followed in all points.

The ministration of the sacraments in no ways should be given him, in whose mouth God has not put the word of exhortation. In the ministration of the table, some comfortable places may be read of the scriptures.

III. IDOLATRY.

ALL kind of idolatry and monuments of idolatry should be abolished, such as, places dedicate to idolatry and relicks. Idolatry is all kind of worshipping of God not contained in the word, as, the mass, invocation of saints, adoration of images, and all other such things invented by man.

IV. The MINISTRY.

NO man should enter into the ministry, without a lawful vocation. The lawful vocation standeth in the election of the people, examination of the ministry, and admission by them both. The extraordinary vocation has another consideration, seeing it is wrought only by God inwardly in men's hearts.

No minister should be intruded upon any particular kirk, without their consent; but if any kirk be negligent to elect, then the superintendent, with his council, should provide a qualified man within forty days.

Neither for rarity of men, necessity of teaching, nor for any corruption of time, should unable persons be admitted to the ministry. Better it is to have the room vacant, than to have unqualified persons, to the scandal of the ministry, and hurt of the kirk: in the rarity of qualified men, we should call unto the Lord, that he, of his goodness, would send forth labourers to his harvest. The kirk and faithful magistrate should compel such as have the gifts, to take the office of teaching upon them.

We should consider, first, whether God has given the gifts to him whom we would choose: for God calls no man to the ministry, whom he arms not with necessary gifts.

Persons noted with infamy, or unable to edify the kirk by wholesome doctrine, or of a corrupt judgment, should not be admitted, nor yet retained in the ministry: the prince's pardon, nor reconciliation with the kirk, takes not away the infamy before men; therefore public edicts should be set forth in all places where the person is known, and strict charge given to all men to reveal, if they know any capital crime committed by him, or if he be scandalous in his life.

Persons

Persons proponed by the kirk, shall be examined publicly by the superintendent and brethren, in the principal kirk of the diocese or province.

They shall give public declaration of their gifts, by the interpretation of some places of scripture.

They shall be examined openly, in all the principal points that are now in controversy; when they are approved by the judgment of the brethren, they should make sundry sermons before their congregations, before they be admitted.

In their admission, the office and duty of ministers and people should be declared by some godly and learned minister; and so publicly, before the people, should they be placed in their kirks, and joined to their flocks at the desire of the samen: other ceremonies, except fasting with prayer, such as laying on of hands, we judge not necessary in the institution of the ministry.

Ministers, so placed, may not for their own pleasure leave their own kirks, nor yet their kirks refuse them, without some weighty causes tried and known: but the General Assembly, for good causes, may remove ministers from place to place, without the consent of particular kirks.

Such as are preachers already placed, and not found qualified after this form of trial, shall be made readers: and so, for no sort of men shall this rigour of examination be omitted.

V. READERS.

READERS are but for a time, till, through reading of the scriptures, they may come to further knowledge and exercise of the kirk, in exhorting and explaining of the scriptures. No Reader shall be admitted within twenty-one years of age; and unless there be some hope, that by reading he should shortly come to exhorting. Readers found unable, after two years exercise, for the ministry, should be removed, and others as long put in their room.

No reader shall attempt to minister the sacraments, until he be able to exhort and persuade by wholesom doctrine.—Readers in landwart shall teach the youth of the parochines.

Ministers and Readers shall begin ever some book of the Old or New Testament, and continue upon it unto the end, and not hip from place to place, as the Papists did.

VI. PROVISION for MINISTERS.

THE ministers stipends should be moderated, that neither they have occasion to be careful for the world, nor yet wanton, nor insolent any wise:—their wives and children

dren should be maintained, not only in their time, but also after their death.

VII. ELDERS and DEACONS.

MEN of the best knowledge, judgment, and conversation, should be chosen for elders and deacons. Their election shall be yearly, where it may be conveniently observed. How the votes and suffrages may be best received, with every man's freedom in voting, we leave to the judgment of every particular kirk. They shall be publicly admitted, and admonished of their office, and also the people of their duty to them, at their first admission.

Their office is, to assist the ministers in their execution of discipline, in all great and weighty matters.

The elders shall watch upon all men's manners, religion, and conversation, that are within their charge; correct all licentious livers, or else accuse them before the Session.

They should take heed to the doctrine, diligence, and behaviour of their minister and his household; and, if need be, admonish and correct them accordingly.

It is indecent for ministers to be boarded in an alehouse or tavern, or to haunt much the court, or to be occupied in council of civil affairs.

The office of deacons is, to gather and distribute the alms of the poor, according to the direction of the Session: the deacons should assist the assembly in judgment, and may read publicly, if need requires.

Elders and deacons, being judges of other men's manners, must, with their household, live godly, and be subject to the censure of the kirk.

It is not necessary to appoint a public stipend for elders and deacons, seeing they are changed yearly, and may wait upon their own vocation with the charge of the kirk.

VIII. SUPERINTENDENTS.

THE necessity, nomination, examination, and institution of Superintendents, are at large contained in the Book of Discipline, and in many things do agree with the examination and admission of ministers: principal towns shall not be spoiled of their ministers, to be appointed Superintendents. Superintendents, once admitted, shall not be changed, without great causes and considerations.

Superintendents shall have their own special kirks, beside the common charge of others: they shall not remain in one place, until their kirks be provided of ministers or readers: they

they shall not remain above twenty days in one place in their visitation, till they pass through their bounds : they shall preach themselves thrice in the week at the least : when they come home again to their own kirk, they must be occupied in preaching and edifying of the kirk : they shall not remain at their chief kirk above three or four months, but shall pass again to their visitation.

In their visitation, they shall not only preach, but also examine the doctrine, life, diligence, and behaviour of the ministers, readers, elders, and deacons. They shall consider the order of the kirk, the manners of the people, how the poor are provided, how the youth are instructed, how the discipline and policy of the kirk are kept, how heinous and horrible crimes are corrected : they shall admonish and dress things out of order with their council, as they may best.— Superintendents are subject to the censure and correction, not only of the synodical convention, but also of their own kirks, and others within their jurisdiction. Whatsoever crime deserves correction or deposition in any other minister, the same deserves the like in the superintendent : their stipend should be considered and augmented above other ministers, by reason of their great charges and travel.

IX. DISCIPLINE.

AS no commonwealth can be governed without execution of good laws, no more can the kirk be retained in purity without discipline.

Discipline standeth in the correction of these things that are contrary to God's law, for the edifying of the kirk. All estates within the realm are subject to the discipline of the kirk, as well rulers and preachers as the common people.

In secret and private faults, the order prescribed by our Master should be observed, whereof we need not to write at length, seeing it is largely declared in the Book of Excommunication*.

Before the sentence proceed, labour should be taken with the guilty by his friends, and public prayer made for his conversion unto God. When all is done, the minister should ask, if any man will assure the kirk of his obedience ; and if any man promise, then the sentence shall stay for that time.

If, after public proclaiming of their names, they promise obedience, that should be declared to the kirk, who heard their former rebellion.

The

* The Book of Excommunication was written in the year 1567. and this Summary not till some time after.

The sentence being once pronounced, no member of the kirk should have company with them, under pain of excommunication, except such persons as are excoemed by the law : their children should not be received to baptism in their name, but by some member of the kirk, who shall promise for the children, and detest the parent's impiety.

Committers of horrible crimes, worthy of death, if the civil sword spare them, they should be holden as dead to us, and cursed in their facts.

If God move their hearts to repentance, the kirk cannot deny them conciliation, their repentance being tried and found true. Some of the elders should receive such persons publicly in the kirk, in token of reconciliation.

X. MARRIAGE.

PERSONS, under care of others, shall not marry without their consent, lawfully required.

When the parents and others are hard and stubborn, then the kirk and magistrates should enter into the parents room, and discern upon the equity of the cause, without affection : the kirk and magistrates shall not sute them that commit fornication, before they sute the kirk.

Promises of bairns within age are null, except they be ratified after they come to age. Band of marriage should be proclaimed upon three several Sabbaths, to take away all excuse of impediment.

Committers of adultery should not be overseen by the kirk, albeit the civil sword oversee them, but should be esteemed as dead and excommunicated in their wicked fact. If such offenders desire earnestly to be reconciled to the kirk, we dare not refuse them, nor excommunicate them, whom God has brought to repentance.

The party, that is proven to be innocent, should be admitted to marriage again. As for the party offending, all doubt of marriage would be removed, if the civil sword would strike according to God's word.

XI. POLICY.

POLICY is an exercise of the kirk, serving for instruction of the ignorant, inflaming of the learned to greater service, and for retaining of the kirk of God in good order.

Of the parts of policy, some are necessary, and some not necessary absolutely. Necessar is the true preaching of the word, the right ministration of the sacraments, the common prayers, the instruction of the youth, the support of the poor,

poor, and the punishment of vice ; but singing of psalms certain days of the conventions in the week, thrice or twice preaching on week days, certain places of scripture to be read when there is no sermon, with such things, are not necessary.

In towns, we require every day either sermon or public prayers, with some reading of the scriptures : public prayers are not needful in the days of preaching, lest thereby we should nourish the people in superstition, causing them to understand that the public prayers succeed to the Papistical Mass. In every notable town, we require, that, at least once in the week beside the Sabbath, the whole people convene to the preaching.

The Sabbath must be kept strictly in all towns, both forenoon and afternoon, for hearing of the word : at afternoon upon the Sabbath, the catechism shall be taught, the children examined, and the baptism ministred. Public prayers shall be used upon the Sabbath, as well afternoon as before, when sermon cannot be had.

It appertains to the policy of every particular kirk, to appoint the time when the sacraments shall be ministred.

XII. BAPTISM.

BAPTISM may be ministred whensoever the word is preached ; but we think it most expedient that it be ministred upon Sabbath day, or upon the day of common prayers : thus we take away that error of the Papists, concerning the estate of the infants departing without baptism : we bring the ministration of baptism to the presence of the people, to be kept in greater reverence, and to put every one in remembrance of the promises of baptism, in the which now many wax faint and cold.

XIII. *The* TABLE.

THE table of the Lord shall be ministred four times in the year, and out of the times of superstition. We judge the first Sabbath of March, June, September, and December, to be meetest : but this we leave to the judgment of the particular kirks.

Let all ministers be diligent, rather to instruct the ignorant, and to suppress superstition, than to serve the vain appetites of men. The ministration of the table should never be without sharp examination going before, chiefly of them whose life, ignorance, or religion is suspected. Those who cannot say the Lord's prayer, the articles of the faith, and declare the sum of the law, should not be admitted. Whoso

will stubbornly remain ignorant of the principal points of our salvation, should be excommunicated, with their parents and masters that keep them in that ignorance. Every master of a household should be commanded either to instruct his children and servants, or cause them to be instructed; and, if they will not, the kirk should proceed against them.

It is very needful, that public examination of every person be made, at least once in the year, by the ministers and elders.

Every master and mistress of a household should come with their household and family, to give confession of their faith, and answer to the principal points of our religion.

We think it very expedient, that prayers be had daily in private houses, at morning and at night, for the comfort and instruction of others; and this to be done by the most grave and discreet person of the house.

XIV. *The* EXERCISE.

IN towns where learned men are, the exercise of the scriptures should be weekly. In this exercise, three only shall speak to the opening of the text, and edifying of the people. This exercise shall be upon some places of scripture, and openly, that all that will may hear, and speak their judgment, to the edifying of the kirk. In this kind of exercise, the text is only opened, without any digression or exhortation, following the file and dependence of the text, confuting all errors, as occasion shall be given. No man should move a question, which himself is not able to solve.

The exercise being ended, the ministers and elders present should convene apart, and correct the things that have been done or spoken without order, and not to the edifying of the kirk. In this public exercise, all affectation and vain curiosity must be above all things eschewed, lest for edifying we should slander the kirk of God.

Ministers within six miles about, should come in willingly; and also, readers that would profit, should come, both to teach others, and to learn: other learned men, to whom God has given the gift of interpretation, should be charged to join themselves.

XV. SCHOOLS.

BECAUSE schools are the seed of the ministry, diligent care should be taken over them, that they be ordered in religion and conversation according to the word. Every town should have a schoolmaster; and in landward, the minister or reader should teach the children that come to them.

Men

Men should be compelled by the kirk and magistrates to send their bairns to the schools: poor men's children should be helped.

XVI. UNIVERSITIES.

THE Universities should be erected in this realm, St. Andrews, Glasgow, and Aberdeen. Their order of proceeding, provision, and degrees, with their readers and officers are at length declared in the Book of Discipline:—how many colleges, how many classes in every college, and what should be taught in every class, is there expressed.

A contribution shall be made at the entry of the students, for the upholding of the place, and a sufficient stipend is ordained for every member of the university, according to their degree.

XVII. RENTS of the Kirk.

THE whole rents of the kirk, abused in Papistry, shall be referred again to the kirk, that thereby the ministry, schools, and the poor may be maintained within this realm, according to their first institution.

Everyman should be suffered to lead and use his own tithes, and no man should lead another man's tithes. The uppermost cloth, the cors-present, the clerk-mail, the pasch offerings, tithe-ale, and all other such things, should be discharged.

The deacons should take up the whole rents of the kirk, disposing them to the ministry, the schools, and poor within their bounds, according to the appointment of the kirk.

All friaries, nunneries, chantries, chaplainries, annual rents, and all things doted * to the hospitality, shall be reduced to the help of the kirk. Merchants and craftsmen in burghs, should contribute to the support of the kirk.

XVIII. BURIAL.

WE desire, that burial be so honourably handled, that the hope of our resurrection may be nourished; and all kind of superstition, idolatry, and whatsoever thing proceedeth of the false opinion, may be avoided.

At the burial, neither singing of psalms, nor reading, shall be used, lest the people should be nourished thereby in that old superstition of praying for the dead: but this we remit to the judgment of the particular kirks, with advice of the ministers. All superstition being removed, ministers shall

* Gifted.

not be burdened with funeral sermons, seeing that daily sermons are sufficient enough for ministring of the living. Burial should be without the kirk, in a fine air, and place walled and kept honourably.

XIX. REPAIRING of KIRKS.

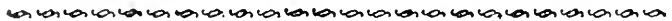
THE kirk does crave most earnestly the Lords their assistance, for hasty repairing of all parish kirks, where the people should convene for the hearing of the word, and receiving of the sacraments : this reparation should not only be in the walls and fabric, but also in all things needful within for the people, and decencies of the place appointed for God's service.

XX. Punishment of PROFANERS of the SACRAMENTS.

WE desire strict laws to be made, for punishment of them that abuse the sacraments, as well the ministers as readers. The holy sacraments are abused, when the minister is not lawfully called, or when they are given to open injurers of the truth, or to profane livers, or when they are ministred in a private place, without the word preached.

The examples of scripture do plainly declare, that the abusers of the sacraments, and contemners of the word, are worthy of death.

This our judgment, for reformation of the Kirk, shall bear witness both before God and man, what we have craved of the Nobility, and how they have obeyed our loving admonition.



* * * Thus far out of the Book of Discipline, which was subscribed by the Kirk and Lords.

THE
SECOND BOOK
OF
DISCIPLINE.

OR,
HEADS AND CONCLUSIONS
OF THE
POLICY OF THE *KIRK*.

A G R E E D

Upon in the General Assembly 1578 ; inserted in the registers of Assembly 1581 ; sworn to in the *National Covenant* ; revived and ratified by the Assembly 1638, and by many other acts of Assembly : and, according to which, the church government is established by law, *Annis* 1592 and 1640.

I COR. xiv. 40. *Let all things be done decently, and in order.*

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV

ACT of the General Assembly, concerning
the BOOK of POLICY.

APRIL 1581, Sess. 9.

FORASMUCH as travels have been taken in the framing of the *Policy of the Kirk*, and divers suits have been made to the magistrate for the approbation thereof, which yet hath not taken the happy effect that good men would wish; yet, that the posterity may judge well of this present age, and of the meaning of the kirk, the Assembly hath concluded, that the Book of Policy, agreed to in divers Assemblies before, should be registred in the acts of the kirk, and remain there *ad perpetuam rei memoriam*, and the copies thereof to be taken by every Presbytery.—
Of which Book, the tenor followeth.

T H E

Second Book of DISCIPLINE, &c.

C H A P. I.

Of the KIRK, and Policy thereof in general, and wherein it is different from the Civil Policy.

THE kirk of God sometimes is largely taken for all them that profess the Evangel of Jesus Christ ; and so it is a company and fellowship, not only of the godly, but also of hypocrites, professing always outwardly the true religion.

Other times it is taken for the godly and elect only ; and sometimes for them that exercise spiritual function in the congregation of them that profess the truth.

The kirk in this last sense hath a certain power granted by God, according to the which it uses a proper jurisdiction and government, exercised to the comfort of the whole kirk.

This power ecclesiastical is an authority granted by God the Father through the Mediator Jesus Christ, unto his kirk gathered ; and having ground in the word of God, to be put in execution by them, unto whom the spiritual government of the kirk, by lawful calling, is committed.

The policy of the kirk, flowing from this power, is an order or form of spiritual government, which is exercised by the members appointed thereto by the word of God ; and therefore is given immediately to the office bearers, by whom it is exercised, to the good of the whole body.

This power is diversly used : for sometime it is severally exercised, chiefly by the teachers ; sometime conjunctly, by mutual consent of them that bear the office and charge, after the form of judgment. The former is commonly called *Potestas Ordinis*, and the other *Potestas Jurisdictionis*.

These two kinds of power have both one authority, one ground, one final cause ; but are different in the manner and form of execution, as is evident by the speaking of our Master in the xvith and xviiiith of Matthew.

This

This power and policy ecclesiastical is different and distinct in its own nature, from that power and policy which is called civil power, and appertaineth to the civil government of the commonwealth: albeit they be both of God, and tend to one end, if they be rightly used, *viz.* to advance the glory of God, and to have godly and good subjects.

For this power ecclesiastical floweth immediately from God and the Mediator Christ Jesus, and is spiritual, not having a temporal head on the earth, but only Christ, the only spiritual king and governor of his kirk.

It is a title falsely usurped by Antichrist, to call himself Head of the kirk; and ought not to be attributed to angel, nor man, of what estate soever he be, saving to Christ, the only head and monarch in the kirk.

Therefore this power and policy of the kirk should lean upon the word immediately, as the only ground thereof, and should be taken from the pure fountains of the scriptures, the kirk hearing the voice of Christ the only spiritual king, and being ruled by his laws.

It is proper to kings, princes, and magistrates to be called Lords and dominators over their subjects, whom they govern civilly: but it is proper to Christ only to be called Lord and Master, in the spiritual government of the kirk; and all others, that bear office therein, ought not to usurp dominion therein, nor be called lords, but only ministers, disciples and servants: for it is Christ's proper office to command and rule his kirk universally, and every particular kirk, through his Spirit and word, by the ministry of men.

Notwithstanding, as the ministers and others of the ecclesiastical estate are subject to the magistrate civil, so ought the person of the magistrate be subject to the kirk spiritually, and in ecclesiastical government: and the exercise of both these jurisdictions cannot stand in one person ordinarily.

The civil power is called the power of the sword, and the other the power of the keys.

The civil power should command the spiritual to exercise, and to do their office according to the word of God; the spiritual rulers should require the Christian magistrate to minister justice and punish vice, and to maintain the liberty and quietness of the kirk within their bounds.

The magistrate commandeth external things, for external peace and quietness amongst the subjects; the minister handleth external things only for conscience cause.

The magistrate handleth external things only, and actions done before men; but the spiritual ruler judgeth both inward affections,

affections, and external actions, in respect of conscience, by the word of God.

The civil magistrate craves and gets obedience by the sword, and other external means ; but the minister by the spiritual sword, and spiritual means.

The magistrate neither ought to preach, minister the sacraments, nor execute the censures of the kirk, nor yet prescribe any rule how it should be done, but command the ministers to observe the rule commanded in the word, and punish the transgressors by civil means. The ministers exercise not the civil jurisdiction, but teach the magistrate how it should be exercised according to the word.

The magistrate ought to assist, maintain, and fortify the jurisdiction of the kirk. The ministers should assist their princes in all things agreeable to the word, providing they neglect not their own charge, by involving themselves in civil affairs.

Finally, as ministers are subject to the judgment and punishment of the magistrate in external things, if they offend ; so ought the magistrates to submit themselves to the discipline of the kirk, if they transgress in matters of conscience and religion.

C H A P. II.

Of the Policy of the Kirk, and Persons, or Office-bearers, to whom the Administration is committed.

AS in the civil policy, the whole commonwealth consisteth in them that are governors, or magistrates, and them that are governed, or subjects ; so in the policy of the kirk, some are appointed to be rulers, and the rest of the members thereof to be ruled, and obey according to the word of God and inspiration of his Spirit, always under one head and chief governor, Jesus Christ.

Again, the whole policy of the kirk consisteth in three things, *viz.* in doctrine, discipline, and distribution. With doctrine is annexed the administration of sacraments ; and, according to the parts of this division, ariseth a threefold sort of officers in the kirk, *viz.* of ministers or preachers, elders or governors, and deacons or distributors ; and all these may be called by a general word, ministers of the kirk : for albeit the kirk of God be ruled and governed by Jesus Christ, who is the only king, high priest, and head thereof, yet he useth the ministry of men, as the most necessary means for this purpose. For so he hath, from time to time, before the law, under the law, and in the time of the Evangel, for our great comfort, raised up men endued with the gifts of the Spirit, for the spiritual government of his kirk, exercising by them

his own power, through his Spirit and word, to the building up of the same. And, to take away all occasion of tyranny, he willeth that they should rule with mutual consent, as brethren, and with equality of power, every one according to their functions.

In the New Testament, and time of the Evangel, he hath used the ministry of the apostles, prophets, evangelists, pastors, and doctors, in administration of the word; the elder-ship for good order, and administration of discipline; the deaconship to have the care of the ecclesiastical goods.

Some of these ecclesiastical functions are ordinary, and some extraordinary or temporary. There be three extraordinary functions, the office of the apostle, of the evangelist, and of the prophet, which are not perpetual, and now have ceased in the kirk of God, except when it pleased God extraordinarily for a time to stir some of them up again.

There are four ordinary functions or offices in the kirk of God; the office of the pastor, minister, or bishop, the doctor, the presbyter, or elder, and the deacon. These officers are ordinary, and ought to continue perpetually in the kirk, as necessary for the government and policy thereof; and no more offices ought to be received or suffered in the true kirk of God, established according to his word.

Therefore, all the ambitious titles invented in the kingdom of Antichrist, and in his usurped hierarchy, which are not of one of these four sorts, together with the officers depending thereupon, in one word, ought to be rejected.

C H A P. III.

How the Persons that bear Ecclesiastical Functions, are to be admitted to their Office.

VOCATION or calling is common to all that should bear office within the kirk, which is a lawful way, by the which qualified persons are promoted to any spiritual office within the kirk of God.

Without this lawful calling, it was never leison to any person to meddle with this function ecclesiastical.

There are two sorts of calling: one extraordinary, by God immediately, as was that of the prophets and apostles, which, in kirks established, and already well reformed, hath no place. The other calling is ordinary, which, besides the calling of God, and inward testimony of a good conscience, hath the lawful approbation and outward judgment of men, according to God's word, and order established in this kirk. None ought to presume to enter into any office ecclesiastical, with-

out this testimony of a good conscience before God, who only knows the hearts of men. This ordinary and outward calling hath two parts, election and ordination. Election is the choosing out of a person or persons, most able, to the office that vakes, by the judgment of the eldership and consent of the congregation, to which the person or persons shall be appointed.

The qualifications requisite in all them who should bear charge in the kirk, consist in soundness of religion, and godliness of life, according as they are sufficiently set forth in the word.

In the order of election is to be eschewed, that any person be intruded in any offices of the kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the eldership.

None ought to be intruded, or placed in the places already planted, or in any place that vakes not, for any worldly respect; and that which is called the benefice, ought to be nothing else but the stipend of the ministers that are lawfully called.

Ordination is the separation and sanctifying of the person appointed to God and his kirk, after he is well tried and found qualified.—The ceremonies of ordination are, fasting, earnest prayer, and imposition of hands of the eldership.

All these, as they must be raised up by God, and by him made able for the work whereto they are called; so ought they to know their message to be limited within God's word, without the bounds of the which they ought not to pass.

All these should take these titles and names only (lest they be exalted and putt up in themselves) which the scriptures give unto them, as these which import labour, travel, and work, and are names of offices and service, and not of idleness, dignity, worldly honour or preheminance, which by Christ our Master is expressly reprov'd and forbidden.

All these office-bearers should have their own particular flocks, amongst whom they exercise their charge; and should make residence with them, and take the inspection and oversight of them, every one in his vocation.—And generally these two things ought they all to respect, the glory of God, and edifying of his kirk, in discharging their duties in their calling.

C H A P. IV.

Of the Office-Bearers in particular :—and, FIRST, of the Pastors, or Ministers.

PASTORS, bishops, or ministers, are they who are appointed to particular congregations, which they rule by the word of God, and over the which they watch : in respect whereof, sometime they are called pastors, because they feed their congregation ; sometime *episcopi*, or bishops, because they watch over their flock ; sometime ministers, because of their service and office ; sometime also presbyters or seniors, for the gravity of manners which they ought to have in taking care of their spiritual government, which ought to be most dear unto them.

They that are called unto the ministry, or that offer themselves thereunto, ought not to be elected, without some certain flock assigned unto them.

No man ought to ingyre himself, or usurp this office, without a lawful calling.

They who are once called by God, and duly elected by men, after they have once accepted the charge of the ministry, may not leave their functions.

The deserters should be admonished ; and, in case of obstinacy, finally excommunicated.

No pastor may leave his flock without licence of the Provincial or National Assembly ; which, if he do, after admonitions not obeyed, let the censures of the kirk strike upon him.

Unto the pastor appertains teaching of the word of God in season and out of season, publicly and privately, always travelling to edify, and to discharge his conscience, as God's word prescribes to him.

Unto the pastors only appertains the administration of the sacraments, in like manner as the administration of the word ; for both are appointed by God as means to teach us, the one by the ear, and the other by the eyes and other senses, that by both knowledge may be transferred to the mind.

It appertains, by the same reason, to the pastor to pray for the people, and namely for the flock committed to his charge ; and to bless them in the name of the Lord, who will not suffer the blessings of his faithful servants to be frustrate.

He ought also to watch over the manners of his flock, that he may the better apply the doctrine to them, in reprehending the dissolute persons, and exhorting the godly to continue in the fear of the Lord.

It appertains to the minister, after lawful proceeding by the eldership, to pronounce the sentence of binding and loosing

loosing upon any person, according to the power of the keys granted unto the kirk.

It belongs to him likewise, after lawful proceeding in the matter by the eldership, to solemnize marriage betwixt them that are to be joined therein ; and to pronounce the blessing of the Lord upon them that enter into that holy band in the fear of God.

And generally all public denunciations, that are to be made in the kirk before the congregation, concerning the ecclesiastical affairs, belong to the office of a minister : for he is a messenger and herald betwixt God and the people, in all these affairs.

C H A P. V.

Of Doctors, and their Office ;—and of the Schools.

ONE of the two ordinary and perpetual functions that travel in the word, is the office of doctor, who may be also called a prophet, bishop, elder, catechizer ; that is, teacher of the catechism, and rudiments of religion.

His office is, to open up the mind of the Spirit of God in the scriptures, simply, without such application as the ministers use, to the end that the faithful might be instructed, and sound doctrine taught, and that the purity of the gospel be not corrupted through ignorance or evil opinions.

He is different from the pastor, not only in name, but in diversity of gifts: for to the doctor is given the word of knowledge, to open up by simple teaching the mysteries of faith ; to the pastor the gift of wisdom, to apply the same by exhortation to the manners of the flock, as occasion craveth.

Under the name and office of a doctor, we comprehend also the order of schools, colleges, and universities, which hath been from time to time carefully maintained, as well among the Jews and Christians, as among the profane nations.

The doctor being an elder, as said is, should assist the pastor in the government of the kirk, and concur with the elders his brethren in all Assemblies, by reason the interpretation of the word, which is only judge in ecclesiastical matters, is committed to his charge.

But to preach unto the people, to minister the sacraments, and to celebrate marriages, pertain not to the doctor, unless he be otherwise called ordinarily ; howbeit, the pastor may teach in the schools, as he who hath the gift of knowledge is oftentimes meet for that end, as the example of Polycarpus and others testify.

C H A P. VI.

Of Elders, and their Office.

THE word *Elder*, in the scripture, sometime is the name of age, sometime of office. When it is the name of any office, sometime it is taken largely, comprehending as well the pastors and doctors, as them who are called seniors and elders.

In this our division, we call these elders, whom the apostles call presidents or governors: their office, as it is ordinary, so it is perpetual, and always necessary in the kirk of God. The eldership is a spiritual function, as is the ministry.

Elders, once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such a number of elders may be chosen in certain congregations, that one part of them may relieve another for a reasonable time, as was among the Levites under the law, in serving of the temple.

The number of the elders, in every congregation, cannot be well limited, but should be according to the bounds and necessity of the people.

It is not necessary that all elders be also teachers of the word, albeit the chief ought to be such; and so are worthy of double honour.

What manner of persons they ought to be, we refer it to the express word, and, namely, to the canons written by the apostle Paul.

Their office is, as well severally as conjunctly, to watch diligently over the flock committed to their charge, both publicly and privately, that no corruption of religion or manners enter therein.

As the pastors and doctors should be diligent in teaching, and sowing the seed of the word; so the elders should be careful in seeking after the fruit of the same in the people.

It appertains to them to assist the pastor in examination of them that come to the Lord's table. *Item*, in visiting the sick.

They should cause the acts of Assemblies, as well particular as general, to be put in execution carefully.—They should be diligent in admonishing all men of their duty, according to the rule of the Evangel.—Things that they cannot correct by private admonition, they should bring to the Eldership.

Their principal office is, to hold Assemblies with the pastors and doctors, who are also of their number, for establishing of good order, and execution of discipline; unto which Assemblies all persons are subject, that remain within their bounds.

C H A P. VII.

Of the Elderships, Assemblies, and Discipline.

ELDERSHIPS and Assemblies are commonly constitute of pastors, doctors, and such as we commonly call elders, that labour not in the word and doctrine; of whom, and of whose several power, hath been spoken.

Assemblies are of four sorts: For either they are of particular kirks and congregations one or moe, or of a province, or of a whole nation, or of all and divers nations professing one Jesus Christ.

All the ecclesiastical Assemblies have power to convene lawfully together, for treating of things concerning the kirk, and pertaining to their charge.

They have power to appoint times and places to that effect; and at one meeting, to appoint the diet, time, and place for another.

In all Assemblies, a Moderator should be chosen, by common consent of the whole brethren convened, who should propone matters, gather the votes, and cause good order to be kept in the Assemblies.

Diligence should be taken, chiefly by the Moderator, that only ecclesiastical things be handled in the Assemblies; and that there be no meddling with any thing pertaining to the civil jurisdiction.

Every Assembly hath power to send forth from them, of their own number, one or moe visitors, to see how all things be ruled in the bounds of their jurisdiction.

Visitation of moe kirks, is no ordinary office ecclesiastic in the person of one man; neither may the name of a bishop be attributed to the visitor only, neither is it necessary to abide always in one man's person; but it is the part of the eldership to send out qualified persons to visit *pro re nata*.

The final end of Assemblies, is, *first*, To keep religion and doctrine in purity, without error and corruption. *Next*, To keep comeliness and good order in the kirk.—For this order's cause, they make certain rules and constitutions, appertaining to the good behaviour of all the members of the kirk, in their vocation.—They have power also to abrogate and abolish all statutes and ordinances, concerning ecclesiastical matters, that are found noisom and unprofitable, and agree not with the time, or are abused by the people.—They have power to execute ecclesiastical discipline and punishment upon all transgressors and proud contemners of the good order and policy of the kirk; and so the whole discipline is in their hands.

The

The first sort and kind of Assemblies, altho' they be within particular congregations, yet they exerce the power and jurisdiction of the kirk with mutual consent, and therefore bear sometime the name of the kirk.

When we speak of the elders of the particular congregations, we mean not that every particular parish kirk can, or may have their own particular elderships, especially in landward; but we think three, four, more, or fewer particular kirks, may have one eldership common to them all, to judge their ecclesiastical causes.—Yet this is meet, that some of the elders be chosen out of every particular congregation, to concur with the rest of their brethren in the common Assembly, and to take up the delation of offences within their own kirks, and bring them to the Assembly.—This we gather out of the practice of the primitive kirk, where elders or colleges of seniors were constitute in cities and famous places.

The power of these particular elderships is, to use diligent labours in the bounds committed to their charge, that the kirks be kept in good order; to enquire diligently of naughty and unruly persons, and travel to bring them in the way again, either by admonition or threatening of God's judgments, or by correction.—It pertains to the eldership, to take heed that the word of God be purely preached within their bounds, the sacraments rightly ministred, the discipline rightly maintained, and the ecclesiastical goods uncorruptly distributed.—It belongs to this kind of Assembly, to cause the ordinances made by the Assemblies provincial, national, and general, to be kept, and put in execution.—To make constitutions, which concern *το προπρον* in the kirk, for the decent order of these particular kirks where they govern; providing they alter no rules made by the general or provincial Assemblies; and that they make the provincial Assemblies foreseen of these rules that they shall make, and abolish them that tend to the hurt of the same.—It hath power to excommunicate the obstinate.—The power of election of them who bear ecclesiastical charges, pertains to this kind of Assembly, within their own bounds, being well erected, and constitute of many pastors and elders of sufficient ability. By the like reason, their deposition also pertains to this kind of Assembly; as of them that teach erroneous and corrupt doctrine; that be of scandalous life, and after admonitions desist not; that be given to schism, or rebellion against the kirk, manifest blasphemy, simony, corruption of bribes, falshood, perjury, whoredom, theft, drunkenness, fighting, worthy of punishment by the law, usury, dancing, infamy, and all others, that deserve

deserve separation from the kirk.—These also, who are altogether found insufficient to execute their charge, should be deposed, whereof other kirks should be advertised, that they receive not the persons deposed. Yet, they ought not to be deposed, who, through age, sickness, or other accidents, become unmeet to do their office; in which case, their honour should remain to them, their kirk should maintain them, and others ought to be provided to do their office.

Provincial Assemblies, we call lawful convention of the pastors, doctors, and other elders of a province, gathered for the common affairs of the kirks thereof, which also may be called the conference of the kirk and brethren.

These Assemblies are instituted for weighty matters, to be handled by mutual consent and assistance of the brethren within that province, as need requires.

This Assembly hath power to handle, order, and redress all things omitted or done amiss in the particular Assemblies.—It hath power to depose the office-bearers of that province, for good and just causes deserving deposition.—And generally, these Assemblies have the whole power of the particular elderships, whereof they are collected.

The National Assembly, which is general to us, is a lawful convention of the whole kirks of the realm or nation, where it is used and gathered for the common affairs of the kirk, and may be called the General Eldership of the whole kirks in the realm. None are subject to repair to this Assembly to vote but ecclesiastical persons, to such a number as shall be thought good by the same Assembly, not excluding other persons, that will repair to the said Assembly, to propone, hear, and reason.

This Assembly is instituted, that all things, either omitted, or done amiss in the Provincial Assemblies, may be redressed and handled; and things, generally serving for the good of the whole body of the kirk within the realm, may be foreseen, treated, and set forth, to God's glory.—It should take care, that kirks be planted in places where they are not planted.—It should prescribe the rule, how the other two kinds of Assemblies should proceed in all things.—This Assembly should take heed, that the spiritual and civil jurisdiction be not confounded, to the hurt of the kirk; that the patrimony of the kirk be not consumed nor abused: And, generally, concerning all weighty affairs, that concern the well and good order of the whole kirks of the realm, it ought to interpose authority thereto.

There is, besides these, another more general kind of Assembly, which is of all nations, and all estates of persons

within the kirk, representing the universal kirk of Christ, which may be called properly the General Assembly, or general council of the whole kirk of God.

These Assemblies were appointed and called together, especially when any great schism or controversy in doctrine did arise in the kirk: and were convocate at command of godly emperors, being, for the time, for avoiding of schisms within the universal kirk of God; which, because they pertain not to the particular estate of any realm, we cease further to speak of them.

CHAP. VIII.

Of the Deacons, and their Office, the last ordinary Function in the Kirk.

THE word *Διακονος* sometimes is largely taken, comprehending all them that bear office in the ministry, and spiritual function in the kirk. But now, as we speak, it is taken only for them, unto whom the collection and distribution of the alms of the faithful, and ecclesiastical goods, doth belong.—The office of the deacons, so taken, is an ordinary and perpetual ecclesiastical function in the kirk of Christ. Of what properties and duties he ought to be, that is called to this function, we remit it to the manifest scriptures.

The deacon ought to be called and elected, as the rest of the spiritual officers, of the which election was spoken before.—Their office and power is, to receive and to distribute the whole ecclesiastical goods unto them, to whom they are appointed. This they ought to do, according to the judgment and appointment of the Presbyteries or Elderships (of the which the deacons are not members) that the patrimony of the kirk and poor be not converted to private men's uses, nor wrongfully distribute.

CHAP. IX.

Of the Patrimony of the Kirk, and Distribution thereof.

BY the patrimony of the kirk, we mean whatsoever thing hath been at any time before, or shall be in times coming given, or by consent or universal custom of countries professing the Christian religion, applied to the public use and utility of the kirk. So that, under the patrimony, we comprehend all things given, or to be given, to the kirk and service of God; as lands, buildings, possessions, annual rents, and all such like, wherewith the kirk is doted, either by donations, foundations, mortifications, or any other lawful titles, of kings, princes, or any persons inferior to them, together with the continual oblations of the faithful.

We comprehend also all such things, as by laws or custom, or use of countries, have been applied to the use and utility of the kirk: of which sort are tiends, manfes, glebes, and such like, which, by common and municipal laws and universal custom, are possessed by the kirk.

To take any of this patrimony by unlawful means, and convert it to the particular and profane use of any person, we hold it a detestable sacrilege before God.

The goods ecclesiastical ought to be collected and distributed by the deacons, as the word of God appoints, that they who bear office in the kirk be provided for, without care or solicitude.

In the apostolical kirk, the deacons were appointed to collect and distribute what sum soever was collected of the faithful, to distribute unto the necessity of the saints; so that none lacked among the faithful. These collections were not only of that which was collected in manner of alms, as some suppose, but of other goods moveable and immoveable, of lands and possessions, the price whereof was brought to the feet of the apostles. This office continued in the deacons hands, who intromitted with the whole goods of the kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient canons bear witness. The same canons make mention of a fourfold distribution of the patrimony of the kirk, whereof one part was applied to the pastor or bishop, for his sustentation and hospitality; another to the elders and deacons, and all the clergy; the third to the poor, sick persons, and strangers; the fourth to the upholding other affairs of the kirk, especially extraordinary.

We add hereunto the schools and schoolmasters also, which ought and may be well sustained of the same goods, and are comprehended under the clergy. To whom we join also clerks of Assemblies, as well particular as general Syndicks, or procurators of the kirk affairs, takers up of Psalms, and such like other ordinary officers of the kirk, so far as they are necessary.

C H A P. X.

Of the Office of a Christian Magistrate in the Kirk.

ALTHOUGH all the members of the kirk be holden, every one in their vocation, and according thereto, to advance the kingdom of Jesus Christ, so far as lieth in their power; yet chiefly Christian princes, and other magistrates, are holden to do the same. For they are called in the scripture, nourishers of the kirk; for so much as by them it is, or at least ought to be, maintained, fostered, upholden, and

defended, against all that would procure the hurt thereof.

So it pertains to the office of a Christian magistrate, to assist and fortify the godly proceedings of the kirk, in all behalfs ; and namely, to see that the public estate and ministry thereof be maintained and sustained, as it appertains, according to God's word.—To see that the kirk be not invaded, nor hurt by false teachers and hirelings, nor the rooms thereof occupied by dumb dogs, or idle bellies.—To assist and maintain the discipline of the kirk, and punish them civilly, that will not obey the censure of the same, without confounding always the one jurisdiction with the other.—To see that sufficient provision be made for the ministry, the schools, and the poor ; and, if they have not sufficient to await upon their charges, to supply their indigence even with their own rents, if need require.—To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.—Not to suffer the patrimony of the kirk to be applied to profane and unlawful uses, or to be devoured by idle bellies, and such as have no lawful function in the kirk, to the hurt of the ministry, schools, poor, and other godly uses, whereupon the same ought to be bestowed.—To make laws and constitutions, agreeable to God's word, for advancement of the kirk, and policy thereof, without usurping any thing that pertains not to the civil sword, but belongs to the offices that are merely ecclesiastical, as is the ministry of the word and sacraments, using ecclesiastical discipline, and the spiritual execution thereof, or any part of the power of the spiritual keys, which our Master gave to the apostles, and to their true successors.

And although kings and princes that be godly, sometimes by their own authority, when the kirk is corrupted, and all things out of order, place ministers, and restore the true service of the Lord, after the example of some godly kings of Judah, and divers godly emperors, and kings also, in the light of the New Testament ; yet, where the ministry of the kirk is once lawfully constitute, and they that are placed do their office faithfully, all godly princes and magistrates ought to hear and obey their voice, and reverence the majesty of the Son of God speaking in them.

C H A P. XI.

Of the Present Abuses remaining in the Kirk, which we desire to be Reformed.

AS it is the duty of the godly magistrate to maintain the present liberty, which God hath granted to the preaching

ching of his word, and the true administration of the sacraments within this realm; so it is to provide, that all abuses which yet remain in the kirk be removed, and utterly taken away. Therefore,

First, The admission of men to Papistical titles of benefices, such as serve not, nor have no function in the reformed kirk of Christ, as abbots, commendators, priors, prioresses, and other titles of abbacies, whose places are now, for the most part, by the just judgment of God, demolished, and purged of idolatry, is a plain abuse, and is not to receive the kingdom of Christ among us, but rather to refuse it.

Such like, that they that of old were called the chapters and convents of abbots, cathedral kirks, and like places, serve for nothing now but to set feus and tacks, if any thing be left of the kirk lands and teinds, in hurt and prejudice thereof, as daily experience teacheth; and therefore ought to be utterly abrogated and abolished.

Of the like nature are the deans, archdeacons, chantors, sub-chantors, treasurers, chancellors, and others, having the like titles, flowing from the Pope and canon law only, who have no place in the reformed kirk.

The kirks also which are united together, and joined by annexation to their benefices, ought to be separated and divided, and given to qualified ministers, as God's word craves.

Neither ought such abusers of the kirk's patrimony to have vote in Parliament, nor sit in Council, under the name of the kirk and kirkmen, to the hurt and prejudice of the liberty thereof, and laws of the realm, made in favour of the reformed kirk. Much less is it lawful, that any person among these men should have five, sixteen, twenty, or more kirks, having the charge of souls, and enjoy the patrimony thereof, either by admission of the prince or of the kirk, in this light of the Evangel. For it is but a mockage, to crave reformation, where such like have place.

And in so far as, in the order taken at Leith in the year of our Lord 1571, it appears, that such may be admitted, being found qualified; either that pretended order is against all good order, or else it must be understood, not of them that be qualified in worldly affairs, or to serve in court, but of such as are qualified to teach God's word, having their lawful admission of the kirk.

As to bishops, if the name *Επίσκοπος* be properly taken, they are all one with the ministers, as before was declared.— For it is not a name of superiority and lordship, but of office and watching. Yet, because in the corruption of the kirk, this name (as others) hath been abused, and yet is likely to be,

be, we cannot allow the fashion of these new chosen bishops, neither of the chapters, that are electors of them to such an office as they are chosen unto.

True bishops should addict themselves to a particular flock, which sundry of them refuse; neither should they usurp lordship over their brethren, and over the inheritance of Christ, as these men do.—Pastors, in so far as they are pastors, have not the visitation of moe kirks joined to the pastordship, without it be given to them. It is a corruption, that bishops should have further bounds to visit nor they may lawfully. No man ought to have the office of visitation, but he that is lawfully chosen thereunto.

The elderships, being well established, have power to send out visitors one or moe, with commission to visit the bounds within their eldership; and likewise, after account taken of them, either continue them, or remove them from time to time,—to the which elderships they should be always subject.

The civil jurisdiction, in the person of a pastor, is a corruption. It agreeth not with the word of God, that bishops should be pastors of pastors, pastors of many flocks, and yet without a certain flock, and without ordinary teaching.

It agreeth not with the scriptures, that they should be excoemed from the correction of their brethren, and discipline of the particular eldership of the kirk where they shall serve, neither that they usurp the office of visitation of other kirks, nor any function beside other ministers, but so far as shall be committed to them by the kirk.

Wherefore, we desire the bishops that now are, either to agree to that order that God's word requires in them, as the general kirk will prescribe unto them, not passing their bounds either in ecclesiastical or civil affairs, or else to be deposed from all function in the kirk.

We deny not, in the mean time, but ministers may and should assist their princes, when they are required, in all things agreeable to the word, whether it be in Council or Parliament, or otherwise; providing always, they neither neglect their own charges, nor, through flattery of princes, hurt the public estate of the kirk.

But generally we say, no person under whatsoever title of the kirk, and specially the abused titles, in Papistry, of prelates, convents, and chapters, ought to attempt any act in the kirk's name, either in Council or Parliament, or out of Council, having no commission of the reformed kirk within this realm,—and by act of Parliament it is provided, that the Papistical kirk and jurisdiction should have no place within the same, and no bishop nor other prelate, in times coming, should

should use any jurisdiction flowing from his authority. And again, that no other ecclesiastical jurisdiction should be acknowledged within this realm, but that which is and shall be in the reformed kirk, and flowing therefrom.

So we esteem holding of chapters in a Papistical manner, either in cathedral kirks, abbeys, colleges, or other conventual places, usurping the name and authority of the kirk, to hurt the patrimony thereof, or use any other act to the prejudice of the same, since the year of our Lord 1560, to be an abuse and corruption, contrary to the liberty of the true kirk, and laws of the realm: and therefore ought to be annulled, reduced, and, in times coming, utterly discharged.

The dependencies also of the Papistical jurisdiction are to be abolished; of the which sort is the mixed jurisdiction of the commissars, in so far as they meddle with ecclesiastical matters, and have no commission of the kirk thereto, but were elected in time of our sovereign's mother, when things were out of order. It is an absurd thing, that several of them, having no function in the kirk, should be judges of ministers, and depose them from their places. Therefore, they either should be discharged to meddle with ecclesiastical matters, or it should be limited to them in what affairs they might be judges, and not hurt the liberty of the kirk.

They also that formerly were of the ecclesiastic estate in the Pope's kirk, or that are admitted of new to the Popistical titles, and now are tolerate by the laws of the realm to possess the two parts of their ecclesiastical rents, ought not to have any further liberty, but to intromet with the portion assigned and granted to them for their lifetimes, and not under the abused titles which they had, to dispone the kirk rents, set tacks and feus thereof at their pleasure, to the great hurt of the kirk, and poor labourers that dwell upon the kirk-lands, contrary to all conscience and good order.

CH A P. XII.

Certain special Heads of Reformation which we crave.

WHATSOEVER hath been spoken of the offices of the kirk, of the several power of the office bearers, of their conjunct power also, and lastly of the patrimony of the kirk, we understand it to be the right reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is most agreeable to the word. But because something would be touched in particular concerning the estate of the country, and that which we principally seek to be reformed in the same, we have collected them in these heads following.

Seeing

Seeing the whole country is divided in provinces, and these provinces again are divided in parishes, as well in landward as in towns; in every parish and reasonable congregation there would be placed one or more pastors to feed the flock; and no pastor or minister always be burdened with the particular charge of more kirks or flocks than one alone.

And because it would be thought hard to find out pastors or ministers to all the parish kirks of the realm, as well in landward as in towns; we think, by the advice of such as commission may be given to by the kirk and prince, parishes in landward, or small villages, may be joined, two or three or more in some places together, and the principal and most commodious kirks to stand, and be repaired sufficiently, and qualified ministers placed thereat, and the other kirks, which are found not necessary, may be suffered to decay, their kirk yards always being kept for burial places; and in some places, where need requires, a parish, where the congregation is ever great for one kirk, may be divided in two or more.

Doctors should be appointed in universities, colleges, and in other places needful and sufficiently provided for, to open up the meaning of the scriptures, and to have the charge of schools, and teach the rudiments of religion.

As for elders, there should be some to be censurers of the manners of the people, one or more in every congregation, but not an assembly of elders in every particular kirk, but only in towns and famous places, where resort of men of judgment and ability, to that effect, may be had, where the elders of the particular kirks about may convene together, and have a common eldership and assembly-place among them, to treat of all things that concern the congregations, of which they have the oversight.

And as there ought to be men appointed to unite and divide the parishes, as necessity and commodity requires; so there should be appointed by the general kirk, with assent of the prince, such men as fear God, and know the estate of the countries, that were able to nominate and design the places where the particular elderships should convene, taking consideration of the dioceses as they were divided of old, and of the estate of the countries and provinces of the realm.

Likewise, concerning Provincial and Synodal Assemblies, consideration were easy to be taken; how many, and in what places they were to be holden, and how oft they should convene, ought to be referred to the liberty of the general kirk, and order to be appointed therein.

The national assemblies of this country, called commonly the *General Assemblies*, ought always to be retained in their own

own liberty, and have their own place ; with power to the kirk to appoint times and places convenient for the same, and all men, as well magistrates as inferiors, to be subject to the judgment of the same, in ecclesiastical causes, without any reclamation or appellation to any judge, civil or ecclesiastical, within the realm.

The liberty of the election of persons called to the ecclesiastical functions, and observed without interruption, so long as the kirk was not corrupted by Antichrist, we desire to be restored and retained within this realm ; so that none be intruded upon any congregation, either by the prince, or any inferior person, without lawful election, and the assent of the people over whom the person is placed ; as the practice of the apostolical and primitive kirk and good order crave.

And because this order, which God's word craves, cannot stand with patronages and presentations to benefices, used in the Pope's kirk, we desire all them that truly fear God, earnestly to consider, that forasmuch as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the canon law only, in so far as thereby any person was intruded or placed over kirks, having *curam animarum*, and forasmuch as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of election, they ought not now to have place in this light of reformation : and therefore, whosoever will embrace God's word, and desire the kingdom of his Son Christ Jesus to be advanced, they will also embrace and receive that policy and order, which the word of God, and upright estate of his kirk, crave : otherwise it is in vain that they have professed the same.

Notwithstanding, as concerning other patronages of benefices, that have not *curam animarum*, as they speak, such as are chaplainries, prebendaries, founded upon temporal lands, annuals, and such like, may be reserved unto the ancient patrons, to dispone hereupon, when they vaike, to scholars and bursars, as they are required by act of Parliament

As for the kirk rents in general, we desire that order be admitted and maintained amongst us, that may stand with the sincerity of God's word, and practice of the kirk of Christ ; *to wit*, That, as was before spoken, the whole rent and patrimony of the kirk, excepting the small patronages before mentioned, may be divided in four portions ; one thereof to be assigned to the pastor for his entertainment and hospitality ; another to the elders, deacons, and other officers of the kirk, such as clerks of Assemblies, takers up of the psalms,
1
beadles,

beadles, and keepers of the kirk, so far as is necessary, joining with them also the doctors and schools, to help the ancient foundations, where need requires: the third portion to be bestowed upon the poor members of the faithful, and on hospitals; the fourth for reparation of the kirks, and other extraordinary charges, as are profitable for the kirk; and also for the commonwealth, if need require.

We desire therefore the ecclesiastical goods to be uplifted, and distributed faithfully to whom they appertain, and that by the ministry of the deacons, to whose office properly the collection and distribution thereof belongs; that the poor may be answered of their portion thereof, and they of the ministry live without care and solicitude; as also, the rest of the treasure of the kirk may be reserved and bestowed to their right uses.—If these deacons be elected with such qualities as God's word craves to be in them, there is no fear that they shall abuse themselves in their office, as the profane collectors did before. Yet, because this vocation appeareth to many to be dangerous, let them be obliged, as they were of old, to give an yearly account to the pastors and eldership;—and, if the kirk and prince think expedient, let cautioners be obliged for their fidelity, that the kirk rents no way be dilapidate.—And, to the effect this order may take place, it is to be provided, that all other intromitters with the kirk rents, collectors general or special, whether it be by appointment of the prince or otherwise, may be denuded of further intromission therewith, and suffer the kirk rents, in time coming, to be wholly intromitted with by the ministry of the deacons, and distribute to the use before mentioned.—And also, to the effect that the ecclesiastical rents may suffice for these uses for the which they are to be appointed, we think it necessary to be desired, that all alienations, setting of feus, or tacks of the rents of the kirk, as well lands as tiends, in hurt and diminution of the old rentals, be reduced and annulled, and the patrimony of the kirk restored to the former old liberty.—And likewise, that in times coming the tiends be set to none but the labourers of the ground, or else not set at all; as was agreed to, and subscribed by the nobility before.

C H A P. XIII.

The Utility that shall flow from this Reformation to all Estates.

SEEING the end of this spiritual government and policy, whereof we speak, is, that God may be glorified, the kingdom of Jesus Christ advanced, and all who are of his mystical body may live peaceably in conscience: therefore we dare

dare boldly affirm, that all those who have true respect to these ends, will, even for conscience cause, gladly agree and conform themselves to this order, and advance the same, so far as it lieth in them, that their conscience being set at rest, they may be replenished with spiritual gladness, in giving full obedience to that which God's word, and the testimony of their own conscience do crave; and in refusing all corruption contrary to the same.

Next, We shall become an example and pattern of good and godly order to other nations, countries, and kirks professing the same religion with us; that as they have glorified God in our continuing in the sincerity of the word hitherto, without any errors, (praise to his name) so they may have the like occasion in our conversation, when as we conform ourselves to that discipline, policy, and good order which the same word and purity of reformation crave at our hands. Otherwise that fearful sentence may be justly said to us, *The servant knowing the will of his Master, and not doing it, &c.*

Moreover, if we have any pity or respect to the poor members of Jesus Christ, who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the kirk, which justly belongs unto them. And by this order, if it be duly put in execution, the burden of them shall be taken off us, to our great comfort; the streets shall be cleansed of the cryings and murmurings of them, so as we shall no more be any scandal to other nations, as we have hitherto been, for not taking order with the poor amongst us, and causing the word which we profess to be evil spoken of, giving occasion of slander to the enemies, and offending the consciences of the simple and godly.

Besides this, it shall be a great ease and commodity to the whole common people, in relieving them of the building and upholding their kirks, in building of bridges, and other like public works; to the labourers of the ground, in payment of their tiends; and shortly in all these things whereinto they have been hitherto rigorously handled by them that were falsely called kirk-men, their tacksmen, factors, chamberlains, and extortioners.

Finally, To the king's majesty, and commonwealth of the country, this profit shall redound, that the other affairs of the kirk being sufficiently provided, according to the distribution, of the which hath been spoken, the superplus, being collected in the treasure of the kirk, may be profitably employed, and liberally bestowed upon the extraordinary support

of the affairs of the prince and commonwealth, and especially of that part, which is appointed for reparation of kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto; the prince and magistrates not being exeemed, and they that are placed in the ecclesiastical estate rightly ruling and governing; God shall be glorified, the kirk edified, and the bounds thereof enlarged; Christ Jesus and his kingdom set up; Satan and his kingdom subverted; and God shall dwell in the midst of us, to our comfort, through Jesus Christ; who, together with the Father and Holy Ghost, abides blessed in all eternity. *Amen.*

ASSEMBLY at Edinburgh, 4th August, 1590. Sess. 10.

FORASMUCH as it is certain, that the word of God cannot be kept in its own sincerity, without the holy discipline be had in obedience; it is therefore, by common consent of the whole brethren, and commissioners present, concluded, that whosoever hath borne office in the ministry of the kirk within this realm, or that presently bears, or shall hereafter bear office herein, shall be charged by every particular Presbytery where their residence is, to subscribe the heads of discipline of the kirk of this realm, at length set down, and allowed by act of the whole Assembly, in the *Book of Policy*, which is registrated in the Assembly books; and, namely, the heads controverted by enemies of the discipline of the reformed kirk of this realm, betwixt and the next Synodal Assemblies of the provinces, under the pain of excommunication, to be executed against the non-subscribers; and the Presbyteries which shall be found remiss or negligent herein, to receive public rebuke of the whole Assembly: and to the effect the said discipline may be known, as it ought to be, to the whole brethren, it is ordained, that the moderator of each presbytery shall receive, from the clerk of the Assembly, a copy of the said book under his subscription, upon the expences of the Presbytery, betwixt and the first day of September next to come, under the pain to be openly accused in face of the whole Assembly.

A
F O R M
O F
E X A M I N A T I O N

B E F O R E

The C O M M U N I O N,

A P P R O V E D B Y T H E

G E N E R A L A S S E M B L Y

O F T H E

K I R K O F S C O T L A N D;

A N D A P P O I N T E D T O B E U S E D I N

F A M I L I E S A N D S C H O O L S.

With P R O O F S from the S C R I P T U R E.

G L A S G O W,

Printed by J. BRYCE, in the Year M D C C L X X X V.

Assembly 1590. Sess. 12. *August 10.*

ANENT the examination before the communion, it is thought meet, for the common profit of the whole people, that ane uniform order be keepit in examination, and that ane schort form of examination be set down, be their breither, Mess. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be presentit to the next Assembly.

Assembly, 1591. Sess. 17. *July 13.*

ANENT the forme of examination before the communion, pennit be their brother Mr. Craig, the Assembly thought it meet to be imprintit, being be the author thairof contractit in some schorter bounds.

Assembly, 1592. Sess. 10. *May 30.*

FOR swa meikle as, at the special desire of the kirk, ane forme of examination before the communion, was pennit and formit be their brother Mr. John Craig, quhilk is now imprintit and allowit be the voyce of the Assembly.— Therefore it is thought needful, that every pastor travel with his flock, that they may buy the samen buik, and read it in their families, quhereby they may be better instructit; and that the samen be read and learnit in lectors schools, in place of the little Catechism. *

* That is, *The Manner to Examine Children*, at the end of Calvin's Catechism.

A FORM of
EXAMINATION before the COMMUNION.

I. *Of our Miserable Bondage through Adam.*

Q. 1. *WHAT are we by nature?*

A. The children of God's wrath, Eph. ii. 3.

Q. 2. *Were we thus created of God?*

A. No, for he made us to his own image, Gen. i. 26.

Q. 3. *How came we to this misery?*

A. Through the fall of Adam from God. Gen. iii.

Q. 4. *What things came to us by that Fall?*

A. Original sin, and natural corruption, Rom. v. 12, 13, 19.

Q. 5. *What power have we to turn to God?*

A. None at all, for we are dead in sin, Eph. ii. 1.

Q. 6. *What is the punishment of our sin?*

A. Death eternal, both in body and soul, Rom. vi. 23.

II. *Of our Redemption by Christ.*

Q. 7. *WHO may deliver us from this bondage?*

A. God only, who bringeth life out of death.

Q. 8. *How know we that he will do it?*

A. By his promise, and sending his Son Christ Jesus in our flesh, John iii. 16, 17.

Q. 9. *What kind of person is Christ?*

A. Perfect God and perfect man, without sin, Mat. i. 23. Luke i. 31.

Q. 10. *What needed this wonderful union?*

A. That he might be a meet Mediator for us.

Q. 11. *How did he redeem us?*

A. Through his obedience to the law, and death of the cross, Phil. ii. 8.

Q. 13. *Suffered he only natural death?*

A. No; but he suffered also the curse of God in body and soul, Gal. iii. 13.

Q. 12. *How know we that his death brought life to us?*

A. By his glorious resurrection and ascension.

Q. 14. *Wherefore that?*

A. For if he hath not satisfied for all our sins perfectly, he hath not risen, nor we by him, 1 Cor. xv. 14, 17.

Q. 15. *Is it needful that we believe these mysteries?*

A. No doubt, but yet that is not enough, Jam. ii. 17, 20.

Q. 16.

Q. 16. *What more is required ?*

A. That we be made partakers of Christ and his merits, John xv. 4,—7.

III. *Of our Participation with Christ.*

Q. 17. *HOW is that wrought ?*

A. Through his continual intercession for us in heaven, Heb. vii. 25.

Q. 18. *Declare how that is done ?*

A. Hereby the Holy Spirit is sent, John xiv. 16, 26.

Q. 19. *What doth the Spirit in this work ?*

A. He offereth Christ and his grace to us, and moveth us to receive him.

Q. 20. *How doth he offer Christ to us ?*

A. By the preaching of the Evangel, Rom. x. 13,—15.

Q. 21. *How doth he move us to receive him ?*

A. Through imprinting in our hearts true faith in Christ, Acts xvi. 14.

Q. 22. *What thing is Faith in Christ ?*

A. A sure persuasion, that he is the only Saviour of the world, but ours in special, who believe in him, John vi.

Q. 23. *What doth this Faith work ?*

A. Our inseparable union with Christ in his graces, Eph. iii. 16,—19.

Q. 24. *What is the first fruit of this union ?*

A. Remission of our sins, and imputation of justice, Rom. vi. 19.

Q. 25. *Which is the next fruit of our union with him ?*

A. Our sanctification and regeneration to the image of God, John iii. 3, 5.

Q. 26. *Who doth this, and how ?*

A. The Holy Spirit, through our union with Christ, in his death, burial, and resurrection, Rom. vi.

Q. 27. *What are the chief parts of our regeneration ?*

A. Mortification of sin, and rising to righteousness, Rom. vi.

Q. 28. *How know we sin and righteousness ?*

A. By the just and perfect law of God, Rom. vii.

IV. *Of the Word.*

Q. 29. *WHERE shall we find the word of God ?*

A. Only in the holy scriptures, Rom. xv. 4.

Q. 30. *Are the scriptures sufficient for our instruction ?*

A. No doubt, as the apostles do testify, John xx. 31. Gal. i. 8. 2 Tim. iii. 16.

Q. 31. *How should we receive and use the word ?*

A. We

A. We should read it privately and publicly with all reverence, Deut. xxxi. 21.

Q. 32. *Is this sufficient for our instruction ?*

A. No, if public teaching may be had, Eph. iv. 11, 12.

Q. 33. *Wherefore that ?*

A. For as God raiseth public teachers and pastors, so he hath commanded us to hear them, Mal. ii. 7.

Q. 34. *How long should we continue in this school ?*

A. All the days of our lives, seeing we are ignorant, forgetful, and easy to be deceived, Col. iii. 16.

Q. 35. *What then serve the sacraments for ?*

A. They are added for our further comfort and admonition, as a visible word, Gen. xvii. 9,—11. Exod. xii.

V. *Of our Liberty to serve God.*

Q. 36. *WHAT good things may we do now, being thus regenerated ?*

A. We may serve our God freely and uprightly, Rom. xii.

Q. 37. *May we do it perfectly, according to the law ?*

A. No truly ; for our regeneration is not perfect, Gal. v. 17. Eccl. vii. 27

Q. 38. *What followeth upon that ?*

A. A certain rebellion of the flesh against the spirit, Rom. vii. 15,—25.

Q. 39. *Is not this rebellion cursed by the law ?*

A. Yea truly, but yet it is not imputed to us, 2 Cor. v. 19.

Q. 40. *Wherefore that, seeing it is sin, and the root of all our sins ?*

A. Because Christ satisfied all the points of the law for us, Rom. iii. 21, &c.

Q. 41. *What are we then, who believe in Christ ?*

A. Just in him, but sinners in ourselves, Rom. viii.

Q. 42. *What craveth this Confession of us ?*

A. A constant faith in Christ, and continual repentance.

Q. 43. *What then is our only joy in life and death ?*

A. That all our sins bypast, present, and to come, are buried ; and Christ only is made our wisdom, justification, sanctification, and redemption, 1 Cor. i. 30 ;

Q. 44. *What fruit cometh of this faith ?*

A. Peace of conscience, and joy in the Spirit, in all our troubles within and without, Rom. v. 2. 2 Cor. vi. 4.

Q. 45. *What shall we gather of this whole discourse ?*

A. How miserable we are through Adam, and how blessed through Christ, Phil. iii. 8.

Q. 46. *When should we remember of this doctrine ?*

A. At all times, but chiefly when we are touched with a proud opinion of our own worthiness, or are troubled in conscience for sin, Luke xviii. 19.

Q. 47. *Then this meditation serveth for a preparation to the holy sacraments.*

A. Yea truly, if they be rightly considered.

VI. Of the Sacraments.

Q. 48. *DECLARE that in baptisim.*

A. We see there the seal of our spiritual filthiness through our communion with Adam, and our purgation by our communion with Christ.

Q. 49. *Declare the same in the Supper.*

A. We see, feel, and taste there also, the seal of our spiritual wants and death through Adam; and likewise of our spiritual treasures and life through Christ only.

Q. 50. *How contract we our spiritual filthiness from Adam?*

A. Thro' our natural communion with him, Rom. v. 12.

Q. 51. *How came we to our spiritual purgation and life by Christ?*

A. Through our spiritual communion with our second Adam, head, and spouse, Eph. v. 30

Q. 52. *Do the word and the sacraments work this communion?*

A. No; for it is the work of the Spirit only, Eph. iii. 16.

Q. 53. *Wherunto do the word and sacraments lead us?*

A. Directly to the cross and death of Christ, 1 Cor. i. 17, 18, 23, 24.

Q. 54. *Wherfore that?*

A. Because through his cross and death, the wrath of God was quenched, and all his blessings made ours, Gal. iii. 13, 14.

Q. 55. *Why was this high mystery represented by these weak and common elements?*

A. Because they express most lively our spiritual purging and feeding, which we have by Christ, John vi. 32, &c.

Q. 56. *When doth he these things to us in very deed?*

A. When he is so joined with us, and we with him, that he abideth in us, and we in him spiritually, John xv. 4, 5.

Q. 57. *How is this union and abiding expressed here?*

A. By natural washing, eating, drinking, digesting, feeding, and abiding in us.

Q. 58. *How may we feel and know this spiritual abiding in us?*

A. By the testimony of the Spirit in us, and external actions agreeable to Christ in us, Matt. vii. 6. Rom. viii. 16.

Q. 59.

Q. 59. *Then Christ is not an idle guest in us ?*

A. No truly; for he came not only with water and blood, but also with the Spirit,—to assure us, in some measure, of his presence in us, 1 John v. 6.

VII. Of Baptism.

Q. 60. *WHAT signifieth Baptism unto us ?*

A. That we are filthy by nature, and are purged by the blood of Christ, Tit. iii. 5.

Q. 61. *What meaneth this our union with the water ?*

A. Our spiritual union with Jesus Christ, Rom. vi. 3, 8. Gal. iii. 27.

Q. 62. *What followeth upon this our union with him ?*

A. Remission of sins, and regeneration, Rom. vi. 4, 18, 22.

Q. 63. *From whence cometh our regeneration ?*

A. From the communion with the death, burial, and resurrection of Christ, Rom. vi. 4, 5, 8.

Q. 64. *How long, and by what way, doth Baptism work in us ?*

A. All the days of our life, through faith and repentance, 1 Cor. vi. 19, 20.

Q. 65. *How then are infants baptized ?*

A. Upon the promise made to the faithful and their seed, Gen. xvii. 7, 10.

Q. 66. *How doth Baptism differ from the Supper ?*

A. In the elements, action, rites, signification, and use.

Q. 67. *Wherefore is baptism but once ministered ?*

A. It is enough to be received once into the house of God, Rom. viii. 16.

Q. 68. *Declare the cause of that ?*

A. For they are never casten out, who are once truly received into his society, John vi. 37.

Q. 69. *Why is the Supper so oft ministered ?*

A. We have need to be fed continually, John vi. 55.

Q. 70. *Why is not the Supper ministered to infants ?*

A. Because they cannot examine themselves, 1 Cor. xi. 28.

VIII. Of the Supper.

Q. 71. *WHAT signifieth the action of the Supper ?*

A. That our souls are fed spiritually by the body and blood of Jesus Christ, John vi. 54.

Q. 72. *When is this done ?*

A. When we feel the efficacy of his death in our conscience by the spirit of faith, John vi. 63.

Q. 73. *Why is this sacrament given in meat and drink ?*

A. To seal up our near conjunction with Christ.

Q. 74. *Wherefore is both meat and drink given ?*

A. To testify that Christ is the whole food of our souls,
John vi.

Q. 75. *Is Christ's body in the elements ?*

A. No ; but it is in heaven, Acts i. 11.

Q. 76. *Why then is the element called his body ?*

A. Because it is a sure seal of his body given to our souls.

Q. 77. *To whom should this sacrament be given ?*

A. To the faithful only, who can examine themselves.

Q. 78. *Wherein should they examine themselves ?*

A. In faith and repentance, with their fruits.

Q. 79. *What should pastors do, when men are negligent, and abuse the sacraments ?*

A. They should use the order of discipline established in the word.

IX. Of Discipline.

Q. 80. *WHO should use this discipline ?*

A. The pastors and elders, by their mutual consent and judgment.

Q. 81. *What is the office of the eldership ?*

A. To watch upon their flock, and exercise the discipline.

Q. 82. *How is this done ?*

A. By private and public admonition, and other censures of the kirk, as need requireth.

Q. 83. *Who ought to be excluded from the sacraments ?*

A. All infidels, and public slanderers.

Q. 84. *Wherefore are these excluded ?*

A. Lest they should hurt themselves, slander the kirk, and dishonour God.

X. Of the Magistrate.

Q. 85. *WHAT is the office of the Christian magistrate in the kirk ?*

A. He should defend the true religion and discipline, and punish all troublers and contemners of the same.

XI. Of the Table in special.

Q. 86. *WHY use we a table here, and not an altar, as the fathers did at God's commandment ?*

A. Be-

A. Because we convene, not to offer a sacrifice for sin, but to eat and drink of that sacrifice which Christ once offered upon the cross for us, Heb. vii. 23, 24, 27. and x. 11, 12, 18.

Q. 87. *What profess we when we come to the Table ?*

A. That we are dead in ourselves, and seek our life only in Christ.

Q. 88. *Shall this confession of our unworthiness be a stay to come to the communion ?*

A. No truly ; but rather a preparation to the same, if faith and repentance be with it, Mark ii. 17.

Q. 89. *Wherefore is there mention made here of Christ his body and blood severally ?*

A. To testify his death, by the which only he was made our spiritual meat and drink, John vi. 51, 53.

Q. 90. *For what cause is this action called the Communion ?*

A. Because it is the true cause of our mutual society with Christ in all things, good and evil.

Q. 91. *Declare how that is performed ?*

A. Hereby he removeth all evil things from us, which we have by nature, and we receive of him all good things which we want by nature.

Q. 92. *Declare these things more plainly ?*

A. The wrath of God and sin is removed, which we have by nature,—and the favour of God, and adoption, with the joy of heaven, is restored to us, the which things we have not by nature, Rom. viii.

Q. 93. *What things then may the faithful soul say ?*

A. Now live I, not I, but Christ liveth in me ; it is God that justifieth, who shall condemn ?

Q. 94. *Let us therefore give thanks, and pass to this holy action, every one of us saying and singing in his heart, ' The Lord is the portion of mine inheritance, and of my cup, thou shalt maintain my lot ; the lines are fallen unto me in pleasant places, yea, I have a fair heritage,' Psal. xvi. 5, 6.*

A. Let it be done so with heart and mouth, to the confusion of all idolaters, and glory of our God.

XII. *The End of our Redemption.*

Q. 95. *TO what end are we thus redeemed and brought in hope of that endless joy to come ?*

A. To move us effectually to deny all ungodliness, worldly lusts, and unrighteousness, and so live godly, soberly, and righteously in this present world, looking for the coming of Christ, for our full redemption, Tit. ii. 11,—13.

Q. 96.

Q. 96. *What shall be the final end of all these graces ?*

A. God shall be glorified for ever in mercy, and we shall enjoy that endless life with Christ our head,—to whom, with the Father and the Holy Spirit, be all honour and glory for ever. *Amen.*

Assembly at *Edinburgh, August 30, 1639.* Sess. 23.

Act anent Ministers Catechizing, and Family Exercise.

THE Assembly considering, that the long waited for fruits of the gospel, so mercifully planted and preserved in this land, and the reformation of ourselves and families, so solemnly vowed to God of late in our covenant, cannot take effect, except the knowledge and worship of God be carried from the pulpit to every family within each parish; hath therefore appointed, that every minister, besides his pains on the Lord's day, shall have weekly catechizing of some part of the parish, and not altogether cast over the examination of the people till a little before the communion; also, that in every family the worship of God be erected, where it is not, both morning and evening, and that the children and servants be catechized at home by the masters of the families, whereof account shall be taken by the minister and elders assisting him in the visitation of every family; and, lest they fail, that visitation of the several kirks be seriously followed by every presbytery, for this end among others. The execution and success whereof, being tried by the Synods, let it be represented to the next General Assembly.

THE

THE
CONFESSION OF FAITH,
OF THE
KIRK OF SCOTLAND;
OR, THE
NATIONAL COVENANT.

WITH

A Designation of such Acts of Parliament, as are expedient for justifying the Union after mentioned,

AND

Several Acts of the General Assembly of the *Church of Scotland*, approving, explaining, and injoining the subscribing this Covenant.

TOGETHER

With an ACT of Parliament, *Anno 1640*, approving and establishing the same:

JOSH. xxiv. 25. *So Jeshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.*

2 KINGS xi. 17. *And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.*

ISA. 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 unto the Lord.*—

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

The King's Majestie's Charge to all Commissioners and Ministers within this Realm.

SEEING we and our household have subscribed and given this public Confession of our Faith, to the good example of our subjects ; we command and charge all commissioners and ministers, to crave the same confession of their parishioners, and proceed against the refusers according to our laws and order of the kirk, delivering their names and lawful processe to the ministers of our house with all haist and diligence, under the paine of fortie pound to be taken from their stipend, that we, with the advise of our counsell, maie take order with sic proud contemners of God and our lawes.

*Subscribed with our hand at Halyrudhous, 1580 *, the 2 day of March : the 14 zeir of our reigne.*

Assembly, April 1581, Sess. 5.

Act approving the Confession of Faith.

ANENT the Confession laitlie set forth be the king's majesties proclamations, and subscribed be his Heines ; the kirk, in ane voyce, acknowledges the said Confession to be ane trew, Christian, and faithfull Confession, to be agriet unto be sic as troulie professie Christ and his trew religion, and the tenor thair of to be followed out alsauldly, as the same is laid out in the said proclamations.

Assembly, October 1581. Sess. 9.

Act injoining all Persons to Subscribe the Confession of Faith.

FOR swa meikle as the king's majesty, with advise of his counsell, hes set out and proclaimit ane godly Confession of Faith, to be embracit by all his trew subjects ; and be the same expresse giving commandement to the ministrie to proceed against quharsoever persons that will not acknowledge and subscribe the same, quherein great negligence hes been seen, far by the dewty and office of trew pastors ; herfor the kirk and Assembly present hes enjoynit and concludit, that all ministers and pastors within their bounds, with all expedient and possible diligence, execute the tenor of his majesties proclamation betwixt and the next Synodal Assemblies of every province, and present before the Synodal Assemblies to the Moderator thair of their dewtiful diligence in this behalf,

* 1581. For they did not begin the year in Scotland, at that time, till the 25th of March, until 1600.

half, to be reportit to the next General Assembly of the kirk, under the paine of deprivatione of the said ministers from the function of the ministrie that be negligent herein.

Assembly at Glasgow, December 20, 1638, Sess. 26.

Act of the General Assembly concerning the Confession of Faith, renewed in February 1638.

THE Assembly considering, that for the purging and preservation of religion, for the king's majesty's honour, and for the public peace of the kirk and kingdom, the renewing of the National Covenant, and oath of this kirk and kingdom, in February 1638, was most necessar, likeas the Lord hath blessed the same from heaven with a wonderful success, for the good of religion; that the said covenant suspendeth the practice of novations already introduced, and the approbation of the corruptions of the present government of the kirk, with the civil places and power of kirkmen, till they be tried in a free General Assembly; and that now, after long and sericus examination, it is found, that by the Confession of Faith *, the five articles of Perth and episcopal government are abjured, and to be removed out of this kirk, and the civil places and power of kirkmen are declared to be unlawful,—The Assembly alloweth and approveth the same in all the heads and articles thereof; and ordaineth that all ministers, masters of universities, colleges, and schools, and all others who have not already subscribed the said Confession and Covenant, shall subscribe the same, with these words prefixed to their subscription, *viz.* 'The article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being now determined at Glasgow in December 1638, and thereby the five articles of Perth, and the government of the kirk by bishops, being declared to be abjured and removed, and the civil places and power of kirkmen declared to be unlawful: we subscribe according to the determination of the said free and lawful General Assembly holden at Glasgow.' And ordaineth, *ad perpetuam rei memoriam*, the said covenant, with this declaration, to be insert in the registers of the Assemblies of this kirk, general, provincial, and presbyterial.

* As it was professed, sworn, and subscribed in 1581, and 1590.

Assembly at *Edinburgh*, August 30, 1639: Sess. 23.

The Supplication of the Assembly, convened at Edinburgh the 12th of August 1639, to His Majesty's High Commissioner, and the Lords of His Majesty's honourable Privy Council.

WE, the General Assembly considering, with all humble and thankful acknowledgment, the many recent favours bestowed upon us by his majesty; and that there resteth nothing for crowning of his majesty's incomparable goodness towards us, but that all the members of this kirk and kingdom be joined in one and the same confession and covenant with God, with the king's majesty, and amongst ourselves; and conceiving the main lett and impediment to this so good a work, and so much wished by all, to have been the informations made to his majesty, of our intentions to shake off civil and dutiful obedience due to sovereignty, and to diminish the king's greatness and authority; and being most willing and desirous to remove this and all such impediments, which may hinder and impede so full and perfect an union; and for clearing of our loyalty: We, in our names, and in name of all the rest of the subjects and congregations whom we represent, do now, in all humility, represent to your Grace his majesty's commissioner, and the Lords of his majesty's most honourable privy council, and declare before God and the world, that we never had, nor have any thought of withdrawing ourselves from that humble and dutiful obedience to his majesty and his government, which, by the descent, and under the reign of one hundred and seven kings, is most cheerfully acknowledged by us and our predecessors; and that we never had, nor have any intention or desire, to attempt any thing that may tend to the dishonour of God, or the diminution of the king's greatness and authority. But, on the contrary, acknowledging our quietness, stability, and happiness to depend upon the safety of the king's majesty's person, and maintenance of his greatness and royal authority, who is God's vicegerent set over us, for the maintenance of religion, and ministration of justice: we have solemnly sworn, and do swear, not only our mutual concurrence and assistance for the cause of religion, and to the uttermost of our power, with our means and lives, to stand to the defence of our dread sovereign, his person and authority, in preservation and defence of the true religion, liberties, and laws of this kirk and kingdom; but also, in every cause which may concern his majesty's honour, shall, according to the laws of this kingdom, and the duties of good subjects, concur with our friends
and

and followers in quiet manner, or in arms, as we shall be required of his majesty, his council, or any having his authority. And therefore, being most desirous to clear ourselves of all imputation of this kind, and following the laudable example of our predecessors 1589, do most humbly supplicate your Grace his majesty's commissioner, and the lords of his majesty's most honourable privy council, to enjoin by an act of council, that this confession and covenant, which, as a testimony of our fidelity to God and loyalty to our king, we have subscribed, be subscribed by all his majesty's subjects, of what rank and quality soever.

The Act of His Majesty's most honourable Privy Council, at Edinburgh, August 30, 1639, containing the Answer of the Supplication above written.

THE which day, in presence of the lord commissioner, and the lords of privy council, compared personally John earl of Rothes, James earl of Montrose, John lord Lowdon, Sir George Stirling of Keir, knight, Sir William Douglas of Cavers, knight, Sir Henry Wood of Bonytoun, knight, John Smith burgeses of Edinburgh, Mr. Robert Barclay provost of Irvine, Mr. Alexander Henderson minister at Edinburgh, and Mr. Archibald Johnston clerk to the General Assembly, and in the name of the present sitting General Assembly, gave in to the lord commissioner, and lords of privy council, the petition above written: which being read, heard, and considered by the said lords, they have ordained, and ordain the same to be insert and registrate in the books of privy council; and, according to the desire thereof, ordain the said Confession and Covenant to be subscribed, in time coming, by all his majesty's subjects of this kingdom, of what rank and quality soever.

Assembly at Edinburgh, August 30, 1639. Sess. 23.

Act ordaining, by ecclesiastical authority, the Subscription of the Confession of Faith and Covenant, with the Assembly's Declaration.

THE General Assembly considering the great happiness which may flow from a full and perfect union of this kirk and kingdom, by joining of all in one and the same covenant with God, with the king's majesty, and amongst ourselves; having by our great oath declared the uprightnes and loyalty of our intentions in all our proceedings; and having withal supplicated his majesty's high commissioner, and the

lords of his majesty's honourable privy council, to enjoin by act of council, all the lieges in time coming to subscribe the Confession of faith and Covenant ; which, as a testimony of our fidelity to God, and loyalty to our king, we have subscribed ; and seeing his majesty's high commissioner, and the lords of his majesty's honourable privy council, have granted the desire of our supplication, ordaining, by civil authority, all his majesty's lieges in time coming to subscribe the foresaid covenant : that our union may be the more full and perfect, we, by our act and constitution ecclesiastical, do approve the foresaid covenant in all the heads and clauses thereof ; and ordains of new, under ail ecclesiastical censure, that all the masters of univerlities, colleges, and schools, all scholars at the passing of their degrees, all persons suspect of Papistry or any other error, and finally, all the members of this kirk and kingdom subscribe the same, with these words prefixed to their subscription, ' The article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being determined ; and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the acts of the General Assembly, declared to be unlawful within this kirk : we subscribe according to the determination foresaid † : ' and ordains the Covenant, with this declaration, to be insert in the registers of the Assemblies of this kirk, general, provincial, and presbyterial, *ad perpetuam rei memoriam*. And in all humility supplicates his majesty's high commissioner, and the honourable estates of Parliament, by their authority to ratify and enjoin the same, under all civil pains, which will tend to the glory of God, preservation of religion, the king's majesty's honour, and perfect peace of this kirk and kingdom.

† This determination and declaration of the General Assembly is not only insert at the end of the national covenant, before the subscriptions, *anno 1639*, but also in the copies of the said covenant insert in the registers of the several judicatories here specified, as is yet to be seen in many original records, with the following words written at the head of every page before the subscriptions, *viz. Subscribers of the before written Confession, and interpretation thereof.*

Charles I. Parl. 2. Act 5.

Act anent the ratification of the Covenant, and of the Assembly's Supplication, Act of Council, and Act of Assembly concerning the Covenant.

At Edinburgh, June 11th, 1640.

THE estates of Parliament, presently convened by his majesty's special authority, considering the supplication of the General Assembly at Edinburgh, the 12th of August 1639, to his majesty's high commissioner, and the lords of his majesty's honourable privy council, and the act of council the 30th of August 1639, containing the answer of the said supplication, and the act of the said General Assembly, ordaining, by their ecclesiastic constitution, the subscription of the Confession of Faith and Covenant mentioned in their supplication; and withal having supplicated his majesty to ratify and enjoin the same by his royal authority, under all civil pains, as tending to the glory of God, preservation of religion, the king's majesty's honour, and the perfect peace of this kirk and kingdom, do ratify and approve the said supplication, act of council, and act of Assembly; and, conform thereto, ordains and commands the said Confession and Covenant to be subscribed by all his majesty's subjects, of what rank and quality soever, under all civil pains; and ordains the said supplication, act of council, and act of the Assembly, with the whole Confession and Covenant itself, to be insert and registrate in the acts and books of Parliament; and also ordains the same to be presented at the entry of every Parliament, and before they proceed to any other acts, that the same be publicly read and sworn by the whole members of Parliament, claiming voice therein; otherwise the refusers to subscribe and swear the same, shall have no place nor voice in Parliament: and such like ordains all judges, magistrates, or other officers, of whatsoever place, rank or quality, and ministers at their entry, to swear and subscribe the sament covenant; whereof, and of the said supplication, act of council, and act of the Assembly, the tenor follows.

The tenors of the said supplication, act of Council, and act of Assembly, did follow in the acts of Parliament; but here they are insert before this act, and the Covenant, which they all refer to, and ratify, immediately follows.

T H E

T H E
N A T I O N A L C O V E N A N T ;

O R,

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

Subscribed at first by the king's majesty and his household in the year 1580 ; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of secret council, and acts of the General Assembly : Subscribed again by all sorts of persons in the year 1590, by a new ordinance of Council, at the desire of the General Assembly, with a general Bond for the maintaining of the true Christian religion, and the king's person,—and, together with a resolution and promise, for the causes after expressed, to maintain the true religion, and the king's majesty, according to the foresaid Confession and acts of Parliament : subscribed by Barons, Nobles, Gentlemen, Burgeses, Ministers, and Commons in the year 1638 : approved by the General Assembly 1638 and 1639 ; and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of council, upon the supplication of the General Assembly, and act of the General Assembly : ratified by an act of Parliament 1640 : and subscribed by King Charles II. at Spey, June 23, 1650, and at Scoon, January 1, 1651, .

WE all, and every one of us underwritten, protest, That after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the word and Spirit of God ; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, That this only is the true Christian faith and religion, pleasing God and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed Evangel ; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the king's majesty, and three estates of this realm, as God's eternal

ternal truth, and only ground of our salvation ; as is more particularly expressed in the Confession of our Faith, established and publicly confirmed by sundry acts of Parliament, and now of a long time hath been openly professed by the king's majesty and whole body of this realm, both in burgh and land. To the which Confession and form of religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine : but chiefly all kind of Papiſtry in general and particular heads, even as they are now damned and confuted by the word of God and kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men : all his tyrannous laws made upon indifferent things against our Christian liberty ; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed Evangel ; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law ; the nature, number, and use of the holy sacraments ; his five bastard sacraments ; with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments, without the word of God : his cruel judgment against infants departing without the sacrament : his absolute necessity of baptism : his blasphemous opinion of Transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men : his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word : his cruelty against the innocent divorced : his devilish mass : his blasphemous priesthood : his profane sacrifice for the sins of the dead and the quick : his canonization of men, calling upon angels or saints departed : worshipping of imagery, relics, and crosses ; dedicating of kirks, altars, days ; vows to creatures : his Purgatory-prayers for the dead ; praying or speaking in a strange language ; with his processions and blasphemous litanies, and multitude of advocates or mediators : his manifold orders, auricular confession : his desperate* and uncertain repentance :

* In the copy which is in the *Harmony of Confessions*, printed in 1586, it is *desperſed and uncertain repentance* ; and in the Latin translation, which is in the *Syntagma Confessionum*, it is *disperſam et incertam penitentiam* : But in the copy which is in the college of Edin :

penitance : his general and doubtful faith : his satisfactions of men for their sins : his justification by works *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations : his holy water, baptizing of bells, conjuring of spirits, crossing, saying, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith : his worldly monarchy, and wicked hierarchy † : his three solemn vows, with all his shavellings of fundry sorts : his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band conjured against the kirk of God. And, finally, we detest all his vain allegories, rites, signs, and traditions brought in the kirk, without, or against the word of God, and doctrine of this true reformed kirk ; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head ; promising and swearing by the GREAT NAME OF THE LORD OUR GOD, 'That we shall continue in the obedience of the doctrine and discipline of this kirk ‡, and shall defend the same, according to our vocation and power, all the days of our lives ; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.

And seeing that many are stirred up by Satan and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against their own conscience ; minding hereby, first, under the external cloke of religion, to corrupt and subvert secretly God's true religion within the kirk ; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus : we therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his kirk, protest, and call the

SEARCHER

Edinburgh, written 1585, and subscribed by the graduates, till the defection at the restoration of king Charles II. and in the copies which were subscribed 1638 and 1639, it is *desperate* ; and in the original subscribed by the king, and in the copy printed by Robert Waldgrave 1581, it is *despered*, which is the old Scotch word for *desperate*.

† See the explication of Hierarchy, in 5th act of Assembly, after the form of Presbyterian government.

‡ The Confession which was subscribed at Holyrudehouse, the 25th of February 1587-8, by the king, Lennox, Huntly, the chancellor, and about 95 other persons, hath here added, *agreeing to the word*. Sir John Maxwell of Pollock hath the original parchment.

Searcher of all hearts for witness, that our minds and hearts do fully agree with this our confession, promise, oath, and subscription: so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion, imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.

And because we perceive, that the quietness and stability of our religion and kirk, doth depend upon the safety and good behaviour of the king's majesty, as upon a comfortable instrument, of God's mercy granted to this country, for the maintaining of his kirk and ministration of justice amongst us, we protest and promise with our hearts, under the same oath, hand-write, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm, or without, as we desire our God to be a strong and merciful defender to us in the day of our death and coming of our Lord Jesus Christ: To whom, with the Father and the Holy Spirit, be all honour and glory eternally.

LIKE AS many acts of Parliament, not only in general do abrogate, annul, and rescind all laws, statutes, acts, constitutions, canons civil or municipal, with all other ordinances and * *practique* penalties whatsoever, made in prejudice of the true religion and professors thereof; or of the true kirk discipline, jurisdiction, and freedom thereof; or in favours of idolatry and superstition; or of the Papistical kirk; as, Act 2, act 31, Parl. 1. Act 23, Parl. 11. Act 114 †, Parl. 12. of king James VI. That Papistry and superstition may be utterly suppressed, according to the intencion of the acts of Parliament, repeated in Act 5. Parl. 20. king James VI. And to that end, they ordain ~~all~~ Papists and priests to be punished by manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached †, and by law established within this realm, Act 24, Parl. 11, king Jam. VI. as common enemies to all Christian government: act 18, Parl. 16, king Jam. VI. as rebellers and gainstanders of our

M love-

* In the act of Parliament, it is *Practics penal*.

† 116. The acts of Parliament are quoted according to Sir John Skean's edition, in which the acts are in some places wrong numbered, as they are likewise in Glendock's folio edition: the numbers on the top margin are according to Glendock's edition in 1700.

‡ *Professed*.

sovereign Lord's authority, act 47, Parl. 3. king Jam. VI. and as idolaters, act 104, Parl. 7, king Jam. VI. But also in particular, by and attour the Confession of Faith, do abolish and condemn the Pope's authority and jurisdiction out of this land, and ordains the maintainers thereof to be punished, act 2, Parl. 1. act 51, Parl. 3. act 106, Parl. 7. act 114 *, Parl. 12. king Jam. VI. do condemn the Pope's erroneous doctrine, or any other erroneous doctrine repugnant to any of the articles of the true and Christian religion publicly preached, and by law established in this realm; and ordains the spreaders and makers of books or libels, or letters or writs of that nature, to be punished, act 46, Parl. 3. act 106, Parl. 7. act 24, Parl. 11. king Jam. VI. do condemn all baptism conform to the Pope's kirk, and the idolatry of the Mass; and ordains all sayers, wilful hearers, and concealers of the mass, the maintainers and reseters of the priests, Jesuites, trafficking Papists, to be punished without any exception or restriction, act 5, Parl. 1. act 120 †, Parl. 12. act 164 ‡, Parl. 13. act 193 §, Parl. 14. act 1, Parl. 19. act 5. Parl. 20. king Jam. VI. do condemn all erroneous books, and writs, containing erroneous doctrine against the religion presently professed, or containing superstitious rites and ceremonies Papistical, whereby the people are greatly abused; and ordains the home-bringers of them to be punished, act 25, Parl. 11. king James VI. do condemn the monuments and dregs of by-gone idolatry, as, going to crosses, observing the festival days of saints, and such other superstitious and Papistical rites, to the dishonour of God, contempt of true religion, and fostering of great error among the people; and ordains the users of them to be punished for the second fault, as idolaters, act 104, Parl. 7. king James VI.

Likens many acts of Parliament are conceived for maintenance of God's true and Christian religion, and the purity thereof in doctrine and sacraments; of the true church of God, the liberty and freedom thereof, in her National, Synodal Assemblies, Presbyteries, Sessions, policy, discipline, and jurisdiction thereof,—as that purity of religion and liberty of the church was used, professed, exercised, preached, and confessed according to the reformation of religion in this realm. As, for instance, the 99th act, Parl. 7. act 23. Parl. 11. act 114 ||, Parl. 12. act 160, Parl. 13. of king Jam. VI. ratified by the 4th act of king Charl. So that the 6th act of Parl. 1. and 63th act, Parl. 6. of king James VI. in the year
of

* 116. † 122. ‡ 168. § 195. || 119.

of God 1579, declares the ministers of the blessed Evangel, whom God of his mercy had raised up, or hereafter should arise, agreeing with them that then lived in doctrine and administration of the sacraments; and the people that professed Christ, as he was then offered in the Evangel, and doth communicate with the holy sacraments (as in the reformed kirks of this realm they were presently administrate) according to the Confession of Faith,—to be the true and holy kirk of Christ Jesus within this realm. And discerns and declares all and sundry, who either gainsays the word of the evangel received and approved, as the heads of the Confession of Faith professed in Parliament in the year of God 1560, specified also in the first Parliament of king Jam. VI. and ratified in this present Parliament, more particularly do express; or that refuses the administration of the holy sacraments, as they were then ministred,—to be no members of the said kirk within this realm, and true religion presently professed, so long as they keep themselves so divided from the society of Christ's body. And the subsequent act 69, Parl. 6. of king Jam. VI. declares, That there is no other face of kirk, nor other face of religion, that was presently at that time, by the favour of God, established within this realm; which therefore is ever stiled God's true religion, Christ's true religion, the true and Christian religion, and a perfect religion; which, by manifold acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, the Confession of Faith, to recant all doctrine and errors repugnant to any of the said articles, act 4, and 9, Parl. 1. acts 45, 46, 47. Parl. 3. act 71. Parl. 6. act 106, Parl. 7. act 24, Parl. 11. act 125 *, Parl. 12. act 194 †, and 197 ‡, Parl. 14. of king Jam. VI. And all magistrates, sheriffs, &c. on the one part, are ordained to search, apprehend, and punish all contraveeners; for instance, act 5, Parl. 1. act 104, Parl. 7. act 25, Parl. 11. king James VI. and that notwithstanding of the king's majesty's licences on the contrary, which are discharged, and declared to be of no force, in so far as they tend, in any ways, to the prejudice and hinder of the execution of the acts of Parliament against Papists and adversaries of true religion, act 106, Parl. 7. king Jam. VI. On the other part, in the 47th act, Parl. 3. king Jam. VI. it is declared and ordained, seeing the cause of God's true religion and his highness authority are so joined, as the hurt of the one is common to both, that none shall be reputed as loyal and faithful

* 115.

† 197.

‡ 200.

subjects to our sovereign Lord or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their confession, and make their profession of the said true religion, and that they who after defection shall give the confession of their faith of new, they shall promise to continue therein in time coming,—to maintain our sovereign Lord's authority, and, to the uttermost of their power, to fortify, assist, and maintain the true preachers and professors of Christ's religion *, against whatsoever enemies and gainstanders of the same; and, namely, against all such, of whatsoever nation, estate or degree they be, that have joined and bound themselves, or have assisted, or assists to set forward and execute the cruel decrees of the Council of Trent, contrary to the true preachers and professors of the word of God. Which is repeated word by word, in the articles of pacification at Perth, the 23d of February 1572, approved by Parliament the last of April 1573, ratified in Parliament 1587, and related act 123 †, Parl. 12. of king Jam. VI. with this addition, 'That they are bound to resist all treasonable uproars and hostilities raised against the true religion, the king's majesty, and the true professors.'

Likeas, all lieges are bound to maintain the king's majesty's royal person and authority, the authority of Parliaments, without the which neither any laws or lawful judicatories can be established, act 130, and 131, Parl. 8. king James VI. and the subjects liberties, who ought only to live and be governed by the king's laws, the common laws of this realm ailenarly, act 48. Parl. 3. king James I. act 79 Parl. 6. king James IV. repeated in the act 131. Parl. 8. king James VI. Which, if they be innovated or prejudged, the commillion anent the union of the two kingdoms of Scotland and England, which is the sole act of the 17th Parl. of king Ja. VI. declares, such confusion would ensue, as this realm could be no more a free monarchy: because, by the fundamental laws, ancient privileges, offices, and liberties of this kingdom, not only the princely authority of his majesty's royal descent hath been these many ages maintained, but also the people's security of their lands, livings, rights, offices, liberties, and dignities preserved. And therefore, for the preservation of the said true religion, laws, and liberties of this kingdom, it is statute by the 8th act, Parl. 1. repeated in the 99th act, Parl. 7. ratified in the 23d act, Parl. 11. and 114th ‡ act, Parl.

* Some copies have *true religion*, others have *Evangel*.

† 125

‡ 116.

Parl. 12. of king James VI. and 4th act, Parl. 1. of Char. I. That all kings and princes, at their coronation, and reception of their princely authority, shall make their faithful promise, by their solemn oath, in the presence of the eternal God, That, enduring the whole time of their lives, they shall serve the same eternal God, to the uttermost of their power, according as he hath required in his most holy word, contained in the Old and New Testaments. And, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his holy word, the due and right administration of the sacraments, now received and preached within this realm, (according to the Confession of Faith immediately preceding) and shall abolish and gainstand all false religion contrary to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid word; and according to the laudable * laws and constitutions received in this realm, no ways repugnant to the said † will of the eternal God: and shall procure, to the uttermost of their power, to the kirk of God, and the whole Christian people true and perfect peace in all time coming: and that they shall be careful to root out of their empire all heretics and enemies to the true worship of God, who shall be convicted by the true kirk of God of the foresaid crimes. Which was also observed by his majesty ‡, at his coronation in Edinburgh §, 1633, as may be seen in the order of the coronation.

In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, and of many yet living amongst us, which was warranted also by act of council, commanding a general band to be made and subscribed by his majesty's subjects of all ranks, for two causes: one was, for defending the true religion as it was then reformed, and is expressed in the Confession of Faith above-written, and a former large confession §, established by sundry acts of lawful General Assemblies and of Parliaments, unto which it hath relation, set down in public catechisms: and which had been for many years, with a blessing from heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written word. The other cause was, for maintaining the king's majesty, his person and estate, the true worship of God and the king's authority being so straitly joined, as that they had the same friends

* In the act it is *lovabil*. † *Word*. ‡ K. Char. I. § June 18th.
§ See above, from Page 17 to 40.

friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land, are bound to keep the foresaid national oath and subscription inviolable :

We, Noblemen, Barons, Gentlemen, Burgesse, Ministers, and Commons, undersubscribing, considering divers times before, and especially at this time, the danger of the true reformed religion, of the king's honour, and of the public peace of the kingdom, by the manifold innovations and evils generally contained, and particularly mentioned in our late supplications, complaints, and protestations ; do hereby profess, and before God, his angels, and the world, solemnly declare, That with our whole hearts we agree, and resolve, all the days of our life, constantly to adhere unto, and to defend the foresaid true religion ; and, forbearing the practice of all novations already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Assemblies and in Parliaments ; to labour, by all means lawful, to recover the purity and liberty of the gospel, as it was established and professed before the foresaid novations. And because, after due examination, we plainly perceive and undoubtedly believe, that the innovations and evils contained in our supplications, complaints, and protestations, have no warrant of the word of God ; are contrary to the articles of the foresaid confessions, to the intention and meaning of the blessed reformers of religion in this land, to the above written acts of Parliament ; and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and the ruin of the true reformed religion, and of our liberties, laws, and estates : We also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions ; and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured therein. And therefore, from the knowledge and conscience of our duty to God, our king, and country, without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect,—we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion ; and that we shall defend the same, and resist all these
contrary

contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life.

And, in like manner, with the same heart, we declare before God and men, That we have no intention nor desire to attempt any thing, that may turn to the dishonour of God, or to the diminution of the king's greatness and authority: but, on the contrary, we promise and swear, That we shall, to the uttermost of our power, with our means and lives, stand to the defence of our dread sovereign the king's majesty, his person and authority, in the defence and preservation of the foresaid true religion, liberties, and laws of the kingdom; as also, to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion and his majesty's authority, with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, combination, allure-ment, or terror, from this blessed and loyal conjunction, nor shall cast in any lett or impediment that may stay or hinder any such resolution, as by common consent shall be found to conduce for so good ends: but, on the contrary, shall, by all lawful means, labour to further and promote the same; and if any such dangerous and divisive motion be made to us by word or write, we, and every one of us, shall either suppress it, or, if need be, shall incontinent make the same known, that it may be timeously obviated. Neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries, from their craft and malice, would put upon us; seeing what we do is so well warranted, and arising from an unfeigned desire to maintain the true worship of God, the majesty of our king, and the peace of the kingdom, for the common happiness of ourselves and the posterity.

And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription we join such a life and conversation as becometh Christians, who have renewed their covenant with God: We therefore faithfully promise for ourselves, our followers, and all others under us, both in public, and in our particular families and personal carriage, to endeavour to keep ourselves within the

bounds of * Christian liberty ; and to be good examples to others of all godliness, soberness, and righteousness, and of every duty we owe to God and man.

And that this our union and conjunction may be observed without violation, we call the LIVING GOD the SEARCHER OF OUR HEARTS to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to JESUS CHRIST in the great day, and under the pain of GOD's everlasting wrath, and of infamy, and loss of all honour and respect in this world : most humbly beseeching the Lord to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with a happy success ; that religion and righteousness may flourish in the land, to the glory of God, the honour of our king, and peace and comfort of us all. In witness whereof, we have subscribed with our hands all the premises.

THE article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being now determined ; and thereby the five articles of Perth, the government of the kirk by bishops, and the civil places and power of kirkmen, upon the reasons and grounds contained in the acts of the General Assembly, declared to be unlawful within this kirk ; we subscribe according to the determination foresaid.

How King Charles II. took this Covenant, see Collection of Acts, &c. No. 25.

There are also several copies of this Covenant, on parchment, with the original subscriptions of several congregations, ministers, elders, and people, yet extant, to be seen in divers hands.

* In the copy subscribed Anno 1638, by Noblemen, &c. there is here added *our*.

An ORDINANCE of the Lords and Commons assembled in PARLIAMENT, for the Calling of an ASSEMBLY of LEARNED and GODLY DIVINES, and others, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the CHURCH of ENGLAND; and for Vindicating and Clearing of the DOCTRINE of the said Church from false aspersions and interpretations, June 12th, 1643.

WHEREAS, amongst the infinite blessings of Almighty God upon this nation, none is, nor can be more dear unto us, than the purity of our religion; and for that, as yet, many things remain in the liturgy, discipline, and government of the church, which do necessarily require a further and more perfect reformation, than as yet hath been attained;—and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, That the present church government by archbishops, their chancellors, commissars, deans, deans and chapters, archdeacons, and other ecclesiastical officers, depending upon the hierarchy, is evil, and justly offensive and burdnesome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom;—and therefore they are resolved, that the same shall be taken away, and that such a government shall be settled in the church, as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and nearer agreement with the church of Scotland, and other reformed churches abroad; and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the church of England from all false calumnies and aspersions: it is thought fit and necessary, to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice

and counsel therein to both or either of the said Houses, when, and as often as they shall be therunto required. Be it therefore ordained by the Lords and Commons in this present Parliament assembled, that all and every the persons hereafter in this present ordinance named, that is to say—

And such other person or persons as shall be nominated and appointed by both Houses of Parliament, or so many of them as shall not be letted by sickness, or other necessary impediment, shall meet and assemble, and are hereby required and enjoined, upon summons signed by the clerks of both Houses of Parliament, left at their respective dwellings, to meet and assemble themselves at Westminster, in the chapel called *King Henry the VIIIth's Chapel*, on the first day of July, in the year of our Lord one thousand six hundred and forty-three; and, after the first meeting, being at least the number of forty, shall from time to time sit and be removed from place to place; and also, that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed; and the said persons, or so many of them as shall be so assembled, or sit, shall have power and authority, and are hereby likewise enjoined from time to time, during this present parliament, or until further order be taken by both the said Houses, to confer and treat among themselves, of such matters and things, touching and concerning the liturgy, discipline, and government of the church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other: and deliver their opinion, advice of, or touching the matters aforesaid, as shall be most agreeable to the word of God, to both or either of the Houses, from time to time, in such manner and sort, as by both or either of the said Houses of Parliament, shall be required; and the same not to divulge by printing, writing, or otherwise, without the consent of both, or either House of Parliament. And be it further ordained, by the authority aforesaid, That William Twisse doctor in divinity shall sit in the chair, as prolocutor of the said Assembly; and if he happen to die, or be letted by sickness, or other necessary impediment, then such other person to be appointed in his place, as shall be agreed on by the said Houses of Parliament:— And in case any difference in opinion shall happen amongst the said persons so assembled, touching any of the matters that shall be proposed to them as aforesaid, that then they shall represent the same, together with the reasons thereof,

to both, or either of the said Houses respectively, to the end such further directions may be given therein, as shall be requisite to that behalf. And be it further ordained by the authority foresaid, that for the charges and expences of the said divines, and every one of them, in attending the said service, there shall be allowed every one of them that shall so attend, during the time of their said attendance, and for ten days before, and ten days after, the sum of four shillings for every day, at the charges of the commonwealth, at such time, and in such manner, as by both Houses of Parliament shall be appointed. And be it further ordained, that all, and every the said divines, so as aforesaid, required and enjoined to meet and assemble, shall be freed and acquitted of, and from every offence, forfeiture, penalty, loss, or damage, which shall, or may easoe, or grow by reason of any non-residence, or absence of them, or any of them, from his, or their, or any of their church, churches, or cures, for, or in respect of their said attendance upon the said service; any law or statute of non-residence, or other law or statute enjoining their attendance upon their respective ministries, or charges, to the contrary thereof, notwithstanding. And if any of the persons above-named shall happen to die before the said Assembly shall be dissolved by order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person or persons so dying, as by both the said Houses shall be thought fit, and agreed upon; and every such person or persons, so to be named, shall have the like power and authority, freedom, and acquittal to all intents and purposes, and also all such wages and allowances for the said service, during the time of his or their attendance, as to any other of the said persons in this ordinance,—is by this ordinance limited and appointed. Provided always, that this ordinance, or any thing therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this Assembly assume to exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power, than is herein particularly expressed.

ASSEMBLY at Edinburgh, August 19, 1643. Sess. 14.

COMMISSION of the General Assembly to some Ministers and Ruling Elders, for repairing to the Kingdom of England.

THE General Assembly of the church of Scotland, finding it necessary to send some godly and learned of this kirk to the kingdom of England, to the effect underwritten; —therefore gives full power and commission to Mr. Alexander Henderson, Mr. Robert Douglas, Mr. Samuel Rutherford, Mr. Robert Baillie, and Mr. George Gillespie, ministers, John earl of Cassils, John lord Maitland, and Sir Archibald Johnston of Wariston, elders, or any three of them, whereof two shall be ministers, to repair to the kingdom of England, and there to deliver the declaration sent unto the Parliament of England, and the letter sent unto the Assembly of Divines now sitting in that kingdom; and to propone, consult, treat, and conclude with that Assembly, or any commissioners deputed by them, or any committees or commissioners deputed by the Houses of Parliament, in all matters which may farther the union of this island in one Form of kirk government, one Confession of Faith, one Catechism, one Directory for the worship of God, according to the instructions which they have received from the Assembly, or shall receive from time to time hereafter, from the commissioners of the Assembly, deputed for that effect: with power also to them, to convey to his majesty the humble answer sent from this Assembly to his majesty's letter, by such occasion as they shall think convenient; and such like, to deliver the Assembly's answer to the letter sent from some well affected brethren of the ministry there: and generally authorizes them to do all things, which may further the so much desired union, and nearest conjunction of the two churches of Scotland and England, conform to their instructions aforesaid.

This Commission was renewed Annis 1644, 1645, 1646, 1647, and 1648.

MANY of the persons who were called by the foresaid Ordinance of the Lords and Commons (in that broken state of the church) to attend the Assembly, appeared not; whereupon the whole work lay on the hands of the persons hereafter mentioned.

The PROMISE and Vow taken by every Member admitted to sit in the ASSEMBLY.

I *A. B.* do seriously promise and vow, in the presence of **ALMIGHTY GOD**, That in this Assembly, whereof **I** am a member, I will maintain nothing in point of doctrine, but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what may make most for God's glory, and the peace and good of this church.

The LIST of the DIVINES, who met in the ASSEMBLY at WESTMINSTER, Alphabetically set down.

ANDREW Dern.
 Anthony Burgefs.
 Anthony Tuckney.
 Arthur Salway.
 Benjamin Pickering.
 Charles Herle.
 Christopher Tefdale.
 Cornelius Burgefs.
 Daniel Cawdry.
 Edmund Calamy.
 Edmund Staunton.
 Edward Corbet.
 Edward Pele.
 Edward Reynolds.
 Francis Cheynel.
 Francis Taylor.
 Francis Woodcock.
 Gafper Hickes.
 George Gipps.
 George Walker.
 Henry Hall.
 Henry Painter.
 Henry Scudder.
 Henry Wilkifon *fenior*.
 Henry Wilkifon *junior*.
 Herbert Palmer.
 Humphrey Chalmers.
 Humphrey Hardwick.
 Jeremiah Burrows.
 Jeremiah Whitaker.
 John Arrowfmith.
 John Bond.

John Copant.
 John De la March.
 John Dury.
 John Foxcroft.
 John Green.
 John Guibon.
 John Jackson.
 John Langley.
 John Ley.
 John Lightfoot.
 John Maynard.
 John Philips.
 John Strickland.
 John Ward.
 John Whincop.
 John White.
 Jofeph Caryl.
 Jofeph Hoyle.
 Lazarus Seaman.
 Matthew Newcomen.
 Nicholas Proffet.
 Obadiah Sadgwick.
 Oliver Bowles.
 Peter Clark.
 Peter Smith.
 Peter Sterry.
 Philip Delme.
 Philip Nye.
 Richard Byfield.
 Richard Clyton.
 Richard Heyrick.
 Richard Vines.

Robert Harris.
 Samuel De la Place.
 Samuel Gibson.
 Sidrach Simfon.
 Simeon Ashe.
 Stanley Gower.
 Stephen Marshall.
 Theodore Backhurft.
 Thomas Bailey.
 Thomas Carter.
 Thomas Cafe.
 Thomas Coleman.
 Thomas Foord.
 Thomas Gattaker.
 Thomas Goodwin.
 Thomas Hill.
 Thomas Hodges.

Thomas Micklethwaite.
 Thomas Temple.
 Thomas Thorowgood.
 Thomas Valentine.
 Thomas Wilfon.
 Thomas Young.
 William Bridge.
 William Carter.
 William Good.
 William Gouge.
 William Greenhill.
 William Mew.
 William Price.
 William Rathband.
 William Reynor.
 William Spurstow.
 William Twiffe.

COMMISSIONERS *from the* GENERAL ASSEMBLY *of the*
 CHURCH *of* SCOTLAND.

Minifters.

Alexander Henderfon.
 George Gillefpie.
 Samuel Rutherfoord.
 Robert Bailie.
 Robert Douglas.

Ruling Elders.

JOHN earl of Caflils.
 John lord Maitland.
 Sir Archibald Johnftoun of
 Warriftoun.

Henry Roborough.
 Adoniram Byfield.
 John Wallis.

} *Scribe.*

T H E

S O L E M N L E A G U E

A N D

C O V E N A N T.

F O R

Reformation and defence of religion; the honour and happiness of the king; and the peace and safety of the three kingdoms of *Scotland, England, and Ireland.*

Taken and Subscribed several times by King *Charles II.* and by all ranks in the said three Kingdoms.

W I T H

A N A C T of the General Assembly 1643, and an A C T of Parliament 1644, ratifying and approving the said *League and Covenant.*

JER. l. 5. *Come, let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten.*

PROV. xxv. 5. *Take away the wicked from before the king, and his throne shall be established in righteousness.*

2 CHRON. xv. 5. *And all Judah rejoiced at the oath; for they had sworn with all their heart.*

GAL. iii. 15.—*Though it be but a man's covenant, yet if it be confirmed by an oath, no man disannulleth, or addeth thereto.*

G L A S G O W,

Printed by J. BRYCE, in the Year M D C C L X X X V.

Assembly at *Edinburgh*, August 17, 1643. Sess. 14.

The Result of the Debates and Consultations of the Committees of the Convention of Estates and General Assembly, appointed to meet with the Commissioners of the Parliament of England.

THE committees of the Convention of Estates in Scotland, and of the General Assembly, being appointed to meet with the commissioners of the two Houses of the Parliament of England, upon the papers delivered in by the said commissioners unto the Convention of Estates, and unto the General Assembly, upon the 12th and 15th of this instant, 1643, concerning the desires of both Houses, for a near and strict union, to be entered into by the two kingdoms; and it being declared at the said meeting, with what sensible affections the General Assembly and Convention did receive the desires above mentioned, and how beneficial it would be for the more firm settlement of the said union, that a covenant should be entered into by both nations; and this form thereof being by all the foresaid persons taken into most serious debate and consideration, and agreed unto;—it was thereupon resolved by them, that it should be presented to the General Assembly, to the Convention of Estates of Scotland, and to the two Houses of the Parliament of England, by their respective committees and commissioners, that it might with all speed receive their respective resolutions. *

(Subscribed) J. PRIMROSE.
A. KER.
W. BOND, *Sec. Com.*

Assembly at *Edinburgh*, August 17, 1643. Sess. 14.

The General Assembly's approbation of the SOLEMN LEAGUE and COVENANT.

THE Assembly having recommended unto a committee, appointed by them to join with the committee of the honourable Convention of Estates, and the commissioners of the honourable Houses of the Parliament of England, for bringing

* This Solemn League and Covenant was sent with the commissioners of the General Assembly to England, where, after it was there received and approved by the Parliament and Assembly of Divines in that kingdom, it was printed and published by an ordinance of the House of Commons, September 21, 1643.

bringing the kingdoms to a more near conjunction and union, received from the aforesaid committees the covenant after-mentioned, as the result of their consultations : and having taken the same, as a matter of so public concernment and of so deep importance doth require, unto their gravest consideration, did, with all their hearts, and with the beginnings of the feelings of that joy which they did find in so great measure upon the renovation of the National Covenant of this kirk and kingdom, all with one voice approve and embrace the same, as the most powerful mean, by the blessing of God, for settling and preserving the true Protestant religion with perfect peace in his majesty's dominions, and propagating the same to other nations, and for establishing his majesty's throne to all ages and generations. And therefore, with their best affections, recommended the same to the honourable Convention of Estates, that being examined and approved by them, it may be sent with all diligence to the kingdom of England, that being received and approved there, the same may be, with public humiliation, and all religious and answerable solemnity, sworn and subscribed by all true professors of the reformed religion, and all his majesty's good subjects in both kingdoms.

A. JOHNSTON.

The Act of the Convention of Estates approving of the LEAGUE and COVENANT, 17th August, 1643.

THE noblemen, commissioners of shires and boroughs, now convened, having received the covenant above mentioned from their committee, as the result of their consultations with a committee of the General Assembly, and the commissioners from both Houses of the Parliament of England ; and having taken that covenant unto their gravest consideration, did, with all their hearts, and great expressions of joy and unanimity, approve and embrace the same, as the most powerful mean, by the blessing of God, for settling and preserving the true Protestant religion with a perfect peace in all his majesty's dominions, and propagating the same to other nations, and for establishing his majesty's throne to all ages. And being very confident, that their brethren in the kingdom of England will heartily receive and approve the same ;—therefore, according to the earnest recommendation of that venerable Assembly of this kirk now met, thinks it most necessary for the good ends aforesaid, that it be sent into that kingdom with all diligence, that being received and

approved by their brethren there, the same may be, with all religious solemnities, sworn and subscribed by all true professors of the reformed religion, and all his majesty's good subjects in both kingdoms.

ARCHD. PRIMROSE, *Cler. Com.*

The Act of the Commission of the General Assembly, for the solemn receiving, swearing, and subscribing of the SOLEMN LEAGUE and COVENANT.

At Edinburgh, 11th October, 1643.

THE commissioners of the General Assembly, having received from their brethren sent unto the kingdom of England, the *Solemn League and Covenant* underwritten, as it was approved by the honourable Houses of the Parliament of England, and the Assembly of Divines in that kingdom, and solemnly sworn and subscribed there *,—after due examination thereof, did all in one voice most heartily receive and embrace the same, as agreeing with the draught unanimously and cheerfully approved and embraced by the late General Assembly, and Convention of Estates, as the most powerful mean, by the blessing of God, for settling and preserving the true Protestant religion, with perfect peace in his majesty's dominions, and propagating the same to other nations, and for establishing his majesty's throne to all ages and generations : And therefore, according to the power given to them by the said Assembly, ordain this Solemn League and Covenant to be, with public humiliation and all religious solemnities, received, sworn, and subscribed by all ministers and professors within this kirk ; and, that this may be universally performed, it is also ordained, that this League and Covenant be forthwith printed, and that the printed copies, bound with some clean sheets of paper, be sent unto the ministry, and that every minister, upon the first Lord's day after the same shall come to his hands, read and explain it, and by exhortation prepare the people to the swearing and subscribing thereof solemnly, the Lord's day next immediately following †. And it is further ordained, that Presbyteries take

* 25th September, 1643.

† Accordingly there are several copies of this Covenant printed in 4to, bound with clean paper at the end thereof, and upon the head of every page of the same, these words are in print, viz. *The Subscribers of the League and Covenant*, under which are original subscriptions of many hundreds, 1643, and 1648.

take account of the performance hereof in their several bounds, and that they proceed with the censures of the kirk against all such as shall refuse, or flit to swear and subscribe this League and Covenant, as enemies to the preservation and propagation of religion; and that they notify their names, and make particular report of their own diligence hereintil, to this commission, or their moderator or clerk, to be delivered to them. And the commissioners think it very convenient, for good example, and the better encouragement of others, that this covenant be solemnly sworn and subscribed by themselves now present, before the congregation in the East Kirk, upon Friday next, the 13th of this instant, after sermon and exhortation to be made by Mr Robert Douglas moderator; and that the commissioners of the Convention of Estates now in town, and the commissioners from the Parliament of England, and the divines of that kingdom here present, be earnestly desired to join with them in this solemn and religious action.

A. KER.

The Act of the Commissioners of the Convention of Estates, enjoining the National Entering into the SOLEMN LEAGUE and COVENANT.

At Edinburgh, the 12th of October, 1643.

THE commissioners of the Convention of Estates, having received from the commissioners of the General Assembly, the Solemn League and Covenant underwritten, approved and solemnly sworn and subscribed in the kingdom of England; and having taken the same to their serious consideration, do unanimously and cheerfully receive and embrace it, as agreeing with that draught approved by the late Convention of Estates and General Assembly: and therefore ordains the same to be, with all religious solemnities, sworn and subscribed by all his majesty's subjects of this kingdom; and that under the pain to such as shall postpone or refuse, to be esteemed and punished as enemies to religion, his majesty's honour, and peace of thir kingdoms; and to have their goods and rents confiscate for the use of the public; and that they shall not bruik nor enjoy any benefit, place, nor office within this kingdom. And also ordains all sheriffs, stewarts, and others his majesty's magistrates in burgh and land, and committees in the several shires, to be assisting to ministers and Presbyteries in procuring real obedience here-

unto ; and that with all diligence they make report to the committee of Estates, and the names of all such persons as shall postpone or refuse, to the effect course may be taken with them as aforesaid ; and that they may be cited to answer to the next Parliament, as enemies to religion, king, and kingdoms, and to receive what further punishment his majesty and parliament shall inflict upon them. And farther ordains thir presents to be printed with the former act of the Estates, and published at the market-crosses of the head boroughs of this kingdom, wherethrough none pretend ignorance of the same.

ARCHD. PRIMROSE, *Cler. Com.*

The Article of the Treaty, agreed upon betwixt the Commissioners of the Convention of Estates of the kingdom of Scotland, authorized by the Committee of the said Estates, and the Commissioners of both Houses of the Parliament of England, having power and commission from the said honourable Houses, concerning the Solemn League and Covenant ; and the assistance demanded in the pursuance of the ends expressed in the same, signed at Edinburgh, November 29th, 1643.

FIRST, It is agreed and concluded, that the Covenant, represented to the Convention of Estates and General Assembly of Scotland, and sent to both Houses of the Parliament in England, in the same form as it is now returned from the two Houses of the Parliament of England to their brethren of Scotland, and allowed by the committee of Estates and commissioners of the General Assembly, be sworn and subscribed by both kingdoms, as a most near tie and conjunction betwixt them, for their mutual defence against the Papist and Prelatical faction, and their adherents in both kingdoms ; and for pursuance of the ends expressed in the said covenant.

The rest of the Articles having a relation to civil affairs, are here omitted.

Charles I. Parl. 3. Act 5.

Act anent the Ratification of the Calling of the Convention, Ratification of the League and Covenant, Articles of Treaty betwixt the Kingdoms of Scotland and England, and remanent Acts of the Convention of Estates and Committee thereof.

At Edinburgh, July 15, 1644.

THE Estates of Parliament presently convened by virtue of the last act of the last Parliament holden by his majesty,

jesty, and the three Estates, in *anno* 1641, considering, That the lords of his majesty's privy council, and commissioners for conserving the articles of the treaty, having, according to their interest and trust committed to them by his majesty and estates of Parliament, used all means by supplications, remonstrances, and sending of commissioners, for securing the peace of this kingdom, and removing the unhappy distractions betwixt his majesty and his subjects in England, in such a way as might serve most for his majesty's honour, and good of both kingdoms; and their humble and dutiful endeavours for so good ends having proven ineffectual, and their offer of mediation and intercession being refused by his majesty,—and thereby finding the weight and difficulty of affairs, and the charge lying on them, to be greater than they could bear; did therefore, in the month of May 1643, meet together with the commissioners for the common burdens, that by joint advice some resolution might be taken therein; and, in respect of the danger imminent to the true Protestant religion, his majesty's honour, and peace of thir kingdoms, by the multitude of Papists and their adherents in arms in England and Ireland, and of many other public and important affairs, which could not admit delay, and did require the advice of the representative body of the kingdom; appointed and caused indict a meeting of the Convention of Estates (his majesty having formerly refused their humble desires for a Parliament) to be on the 22d of June following; which diet being frequently kept by the noblemen, commissioners of shires and burghs,—and they finding these dangers against this king and state still increasing, resolved, after serious deliberation and advice of the General Assembly, and joint concurrence of the commissioners authorized by the Parliament of England, that one of the chiefest remedies for preventing of these and the like dangers, for preservation of religion and both kingdoms from ruin and destruction, and for procuring of peace, that both kingdoms should, for these ends, enter into covenant; which was accordingly drawn up, and cheerfully embraced and allowed.—And, at last, a treaty was agreed unto by both kingdoms concerning the said covenant, and assistance craved from this kingdom by the kingdom of England, in pursuance of the ends expressed therein:—And the Estates being still desirous to use all good means, that, without the effusion of more blood, there may be such a blessed pacification betwixt his majesty and his subjects, as may tend to the good of religion, his majesty's true honour and safety, and happiness of his people, did therefore give commission

mission to John earl of Lowdon, lord chancellor, lord Maitland, lord Warriston, and Mr. Robert Barclay, to repair to England, and endeavour the effectuating of these ends contained in the covenant and treaties, conform to their instructions.

And the said Estates having taken the proceedings above-written to their consideration, do find and declare, That the lords of council and conservers of peace, did believe themselves as faithful counsellors, loyal subjects, and good patriots, in tendering their humble endeavours for removing the distractions betwixt his majesty and his subjects, and in calling the commissioners for the common burdens, and by joint advice appointing the late meeting of Convention, wherein they have approved themselves answerable to the duty of their places, and that trust committed to them; and therefore ratifies and approves their whole proceedings therein, and declares the said Convention was lawfully called, and as full and free in itself, consisting of all the members thereof, as any Convention hath been at any time bygone; and ratifies and approves the several acts made by them, or their committee, for enjoining the Covenant.—And also, the said Estates of Parliament (but prejudice of the premises, and of the general ratification above mentioned) ratifies, approves, and confirms the foresaid mutual League and Covenant, concerning the reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms of Scotland, England, and Ireland; together with the acts of the kirk and Estate authorizing the same League and Covenant; together also with the foresaid articles of treaty agreed upon betwixt the said commissioners of the Convention of Estates of Scotland, and the commissioners of both the Houses of Parliament of England, concerning the said Solemn League and Covenant.—And the said Estates ordains the same acts, with the League and Covenant above specified, acts authorizing the same, and the articles of treaty foresaid, to have the full force and strength of perfect laws and acts of Parliament, and to be observed by all his majesty's lieges, conform to the tenors thereof respective. Of the which League and Covenant, acts authorizing the same, treaties above-written—the tenors follow.

The tenors of all follow in the act of Parliament, but here the Covenant only follows; the acts authorizing the same, and relative article of the treaty, being placed before this act.

T H E
SOLEMN LEAGUE AND COVENANT,
F O R

Reformation and defence of religion ; the honour and happiness of the king ; and the peace and safety of the three kingdoms of *Scotland, England, and Ireland.*

A G R E E D U P O N B Y

Commissioners from the Parliament and Assembly of Divines in *England*, with Commissioners of the Convention of Estates and General Assembly in *Scotland*.

Approved by the General Assembly of the church of Scotland, and by both Houses of Parliament and Assembly of Divines in England, and taken and subscribed by them, Anno 1643 ; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year ; and ratified by act of the Parliament of Scotland, Anno 1644 : and again renewed in Scotland, with an acknowledgment of sins, and engagement to duties, by all ranks, Anno 1648, and by the Parliament 1649 : and taken and subscribed by K. Charles II. at Spey, June 23, 1650, and at Socon, January 1, 1651.

WE, Noblemen, Barons, Knights, Gentlemen, Citizens, Burgessees, Ministers of the gospel, and Commons of all sorts, in the kingdoms of *Scotland, England, and Ireland*, by the providence of God, living under one king, and being of one reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the king's majesty and his posterity, and the true public liberty, safety, and peace of the kingdoms, wherein every one's private condition is included : and calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of God against the true religion and professors thereof in all places, especially in these three kingdoms,

doms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies; we have now at last, (after other means of supplication, remonstrance, protestations, and sufferings) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations: after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to THE MOST HIGH GOD, do swear:

I. **T**HAT we shall sincerely, really, and constantly, thro' the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God, and the example of the best reformed churches: and shall endeavour to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of Faith, Form of church government, Directory for worship and catechizing,—that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

II. That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (*that is*, church government by archbishops, bishops, their chancellors, and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness,—lest we partake in other men's sins, and thereby be in danger to receive of their plagues,—and that the Lord may be one, and his name one, in the three kingdoms.

III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the

the Parliaments, and the liberties of the kingdoms; and to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms,—that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been, or shall be, incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction or parties amongst the people, contrary to this League and Covenant,—that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is by the good providence of God granted unto us, hath been lately concluded and settled by both Parliaments,—we shall, each one of us, according to our place and interest, endeavour that they remain conjoined in a firm peace and union to all posterity, and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves up to a detestable indifference or neutrality in this cause, which so much concerneth the glory of God, the good of the kingdoms, and honour of the king; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it might be timely prevented or removed; all which we shall do, as in the sight of God.

And, because these kingdoms are guilty of many sins and provocations against God and his Son Jesus Christ, as is too
P manifest

manifest by our present distresses and dangers, the fruits thereof,—we profess and declare before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms; especially that we have not, as we ought, valued the inestimable benefit of the gospel,—that we have not laboured for the purity and power thereof,—and that we have not endeavoured to receive Christ in our hearts, nor to walk worthily of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us; and our true and unfeigned purpose, desire, and endeavour, for ourselves, and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation,—that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the *Searcher of all hearts*, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord, to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, growing under, or in danger of the yoke of Antichristian tyranny, to join in the same, or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquility of Christian kingdoms and commonwealths.

How King Charles II. took this Covenant, see Collection of Acts, &c. N^o. 25. There are also several copies of this Covenant, on parchment, with original subscriptions.

JANUARY 30, 1643,-4

THE Ordinance of the Lords and Commons, authorizing the commissioners of the Great Seal of England, to call before them all officers, ministers, and other attendants on the Great Seal, or court of chancery, king's bench, common pleas, exchequer, and court wards and liveries, and to tender unto every of them the Solemn League and Covenant for reformation, and for making void, as well the places and offices of such as shall refuse or neglect to take the same, as also, for restraining of all lawyers, attorneys, clerks,

or solicitors, to practise or solicit in any of the said courts, before they shall have taken the said Solemn League and Covenant. *See the Acts of the Parliament of England.*

An ORDINANCE of the Lords and Commons, enjoining the taking of the true Solemn League and Covenant throughout the Kingdom of England, and Dominion of Wales. 2d February 1643,-4.

WHEREAS a Covenant for the preservation and reformation of religion, the maintenance and defence of laws and liberties, hath been thought a fit and excellent means to acquire the favour of Almighty God, towards the three kingdoms of England, Scotland, and Ireland; and likewise to unite them, and, by uniting, to strengthen and fortify them against the common enemy of the true reformed religion, peace, and prosperity of these kingdoms: And whereas both Houses of Parliament in England, the cities of London and Westminster, and the kingdom of Scotland, have already taken the same; it is now ordered and ordained by the Lords and Commons in Parliament, That the same Covenant be solemnly taken in all places throughout the kingdom of England and dominion of Wales. And for the better and more orderly taking thereof, these directions ensuing are appointed and enjoined strictly to be followed.

INSTRUCTIONS for the Taking of the SOLEMN LEAGUE and COVENANT throughout the Kingdom.

1. **T**HAT the Speakers of both Houses of Parliament do speedily send (to the lord general, and all other commanders in chief, and governors of towns, forts, castles, and garrisons, as also, to the earl of Warwick, lord high admiral of England) true copies of the said Solemn League and Covenant, to the end it may be taken by all officers and soldiers under their several commands.

2. That all the knights and burgessees, now in Parliament, do take special care, speedily to send down into their several counties (which are or shall hereafter be under the power of the Parliament) a competent number of true copies of the said League and Covenant, unto the committees of Parliament in their several counties; and that the said committees do, within six days at the most, disperse the said copies to every parish church or chapel in their several counties, to be

delivered unto the ministers, church wardens, or constables of the severall parishes.

3. That the said committees be required to return a certificate of the day when they received the said copies, as also the day they sent them forth, and to what parishes they have sent them; which certificate they are to return to the clerk of the Parliament, appointed for the Commons House, that so an account may be given of it, as there shall be occasion.

4. That the severall ministers be required to read the said covenant publicly unto their people, the next Lord's day after they receive it, and prepare their people for it, against the time that they shall be called to take it.

5. That the said League and Covenant be taken by the committees of Parliament, in the place where they reside, and tendered also to the inhabitants of the town, within seven days after it comes to the said committees hands.

6. That the said committees, after they have taken it themselves, do speedily disperse themselves through the said counties, so as three or four of them be together, on days appointed, at the chief places of meeting for the severall divisions of the said counties: and summon all the ministers, church wardens, constables, and other officers unto that place, where, after a sermon preached by one appointed by the committee for that purpose, they cause the same minister to tender the League and Covenant unto all such ministers and other officers, to be taken and subscribed by them, in the presence of the said committees.

7. That the said committee do withal give the said ministers in charge, to tender it unto all the rest of their parishioners the next Lord's day, making then unto their said parishioners some solemn exhortation concerning the taking and observing thereof: and that the said committees do also return to the severall parishes, the names of all such as have taken the covenant before them, who yet shall also subscribe their names in the book or roll with their neighbours, in their severall parishes: and if any minister refuse or neglect to appear at the said summons, or refuse to take the said covenant before the committee, or to tender it to his parish, that then the committees be careful to appoint another minister to do it in his place.

8. That this League and Covenant be tendered to all men, within the severall parishes, above the age of eighteen, as well lodgers as inhabitants.

9. That it be recommended to the earl of Manchester, to
take

take special care that it be tendered and taken in the University of Cambridge.

10. That, for the better encouragement of all sorts of persons to take it, it be recommended to the Assembly of Divines, to make a brief declaration, by way of exhortation, to all sorts of persons to take it, as that which they judge not only lawful, but (all things considered) exceeding expedient and necessary for all that wish well to religion, the king and kingdom, to join in, and to be a singular pledge of God's gracious goodness to all the three kingdoms.

11. That if any minister do refuse to take, or to tender the covenant, or any other person or persons do not take it the Lord's day that it is tendered, that then it be tendered to them again the Lord's day following; and if they still continue to refuse it, that then their names be returned by the minister that tenders it, and by the church wardens or constables unto the committees, and by them to the House of Commons, that such further course may be taken with them, as the Houses of Parliament shall see cause.

12. That all such persons as are within the several parishes, when notice is given of the taking of it, and do absent themselves from the church at the time of taking it, and come not in afterwards to the minister and church wardens, or other officers, to take it in their presence before the return be made, be returned as refusers.

13. The manner of the taking it to be thus:—"The minister to read the whole Covenant distinctly and audibly in the pulpit, and, during the time of the reading thereof, the whole congregation to be uncovered, and at the end of his reading thereof, all to take it standing, lifting up their right hands bare; and then afterwards to subscribe it severally, by writing their names (or their marks, to which their names are to be added) in a parchment roll, or a book, whereinto the Covenant is to be inserted, purposely provided for that end, and kept as a record in the parish.

14. That the Assembly of Divines do prepare an exhortation for the better taking the Covenant: and that the said exhortation, and the declaration of the kingdoms of England and Scotland, joined in the armies, for the vindication and defence of their religion, liberties, and laws, against the Popish, Prelatical, and malignant party, and passed the 30th of *January* last*, be publicly read when the Covenant is read, according to the fourth and sixth articles: and that a
suf-

* Which Declaration is printed by order of the Convention of Estates in Scotland, and of the Parliament in England 1644.

sufficient number of the copies of the said declaration be sent by the persons appointed to send the true copies of the said Covenant, in the first and second articles.

An EXHORTATION to the taking of the SOLEMN LEAGUE and COVENANT, for Reformation and Defence of Religion, the honour and happiness of the King, and the Peace and Safety of the Three Kingdoms of England, Scotland, and Ireland.

IF the power of religion, or solid reason,—if loyalty to the king, and pity to their native country, or love to themselves, and natural affection to their posterity,—if the example of men touched with a deep sense of all these, or extraordinary success from God thereupon, can awaken an embroiled bleeding remnant to embrace the sovereign and only means of their recovery, there can be no doubt, but this Solemn League and Covenant will find, wheresoever it shall be tendered, a people ready to entertain it with all cheerfulness and duty.

And, were it not commended to the kingdom by the concurrent encouragement of the honourable Houses of Parliament, the Assembly of Divines, the renowned city of London, multitudes of other persons of eminent rank and quality in this nation, and the whole body of Scotland, who have all willingly sworn and subscribed it, with rejoicing at the oath, so graciously seconded from heaven already, by blasting the counsels and breaking the power of the enemy more than ever; yet it goeth forth in its own strength, with such convincing evidence of equity, truth, and righteousness, as may raise in all (not wilfully ignorant, or miserably seduced) inflamed affections to join with their brethren in this happy bond, for putting an end to the present miseries, and for saving both of king and kingdom from utter ruin, now so strongly and openly laboured by the Popish faction, and such as have been bewitched and besotted by that viperous and bloody generation.

For what is there almost in this covenant, which was not, for substance, either expressed or manifestly included in that Solemn Protestation of May 5th, 1641, wherein the whole kingdom stands engaged until this day? The sinful neglect whereof doth (as we may justly fear) open one floodgate the more, to let in all these calamities upon the kingdom, and cast upon it a necessity of renewing covenant, and of entering into this.

If it be said, The extirpation of Prelacy, *to wit*, the whole hierarchical government (standing, as yet, by the known laws of

of the kingdom) is new and unwarrantable; this will appear, to all impartial understandings, (though new) to be not only warrantable, but necessary,—if they consider, (to omit what some say, That this government was never formally established by any laws of this kingdom at all) That the very life and soul thereof is already taken from it by an act passed this present Parliament*, so as (like Jezebel's carcase, of which no more was left but the skull, the feet, and the palms of her hands) nothing of jurisdiction remains, but what is precarious in them, and voluntary in those who submit unto them: that their whole government is at best but a human constitution, and such as is found and adjudged by both Houses of Parliament, (in which the judgment of the whole kingdom is involved and declared) not only very prejudicial to the civil state, but a great hinderance also to the perfect reformation of religion; yea, who knoweth it not to be too much an enemy thereunto, and destructive to the power of godliness, and pure administration of the ordinances of Christ?—Which moved the well-affected, almost throughout this kingdom, long since to petition this Parliament (as hath been desired before, even in the reign of queen Elizabeth and of king James) for a total abolition of the same. Nor is any man hereby bound to offer any violence to their persons, but only in his place and calling to endeavour their extirpation in a lawful way.

And as for those clergymen, who pretend, that they (above all others) cannot covenant to extirpate that government, because they have (as they say) taken a solemn oath to obey the bishops *in licitis et honestis* †: they can tell, if they please, that they that have sworn obedience to the laws of the land, are not thereby prohibited from endeavouring by all lawful means the abolition of these laws, when they prove inconvenient or mischievous. And if yet there should any oath be found, into which any ministers or others have entered, not warranted by the laws of God and the land, in this case they must teach themselves and others, that such oaths call for repentance, not pertinacy in them.

If it be pleaded, That this covenant crosseth the oaths of supremacy and allegiance, there can be nothing farther from truth; for this covenant binds all, and more strongly engageth them to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms.

That

* See *Collection of Acts*. No. 26. † *i. e.* In lawful and honest things.

That scruple, That this is done without the king's consent, will soon be removed, if it be remembered, That the Protestation of the fifth of May, before-mentioned, was in the same manner voted and executed by both Houses, and after (by order of one House alone) sent abroad to all the kingdom, his majesty not excepting against it, or giving any stop to the taking of it, albeit he was then resident in person at Whitehall.

Thus Ezra and Nehemiah (Ezra x Neh ix.) drew all the people into a covenant, without any special commission from the Persian monarchs (then their sovereigns) so to do, albeit they were not free subjects, but vassals, and one of them (Neh i.) the menial servant of Artaxerxes, then by conquest king of Judah also.

Nor hath this doctrine or practice been deemed seditious, or unwarrantable, by the princes that have sat upon the English throne, but justified and defended by queen Elizabeth of blessed memory, with the expence of much treasure and noble blood, in the United Provinces of the Netherlands, combined not only without, but against the unjust violence of Philip of Spain. King James followed her steps, so far as to approve their union, and to enter into league with them as free States; which is continued, by his majesty now reigning, unto this day,—who, both by his expedition for relief of Rochelle in France, and his strict confederacy with the Prince of Orange, and the States General, notwithstanding all the importunity of Spain to the contrary, hath set to his seal, that all that had been done by his royal ancestors, in maintenance of those who had so engaged and combined themselves, was just and warrantable.

And what had become of the religion, laws, and liberties of our sister nation of Scotland, had they not entered into such a Solemn League and Covenant at the beginning of the late troubles there? Which course, however it was, at first, by the Popish and Prelatic projectors, represented to his majesty as an offence of the highest nature, justly deserving chastisement by the fury of a puissant army; yet, when the matter came afterwards in cool blood to be debated, first by commissioners of both kingdoms, and then in open Parliament here, (when all those of either House, who are now engaged at Oxford, were present in Parliament, and gave their votes therein) it was found, adjudged, and declared by the king in Parliament, That our dear brethren of Scotland had done nothing but what became loyal and obedient subjects, and were thereupon by act of Parliament publicly righted in all
the

the churches of this kingdom, where they had been defamed.

Therefore, however some men, hoodwinked and blinded by the artifices of those Jesuitical engineers, who have long conspired to sacrifice our religion to the idolatry of Rome, our laws, liberties, and persons to arbitrary slavery, and our estates to their insatiable avarice, may possibly be deterred and amused with high threats and declarations, flying up and down on the wings of the royal name and countenance (now captivated and prostituted to serve all their lusts) to proclaim all rebels and traitors, who take this covenant; yet let no faithful English heart be afraid to join with our brethren of all the three kingdoms in this Solemn League, as sometimes the men of Israel, (although under another king) did with the men of Judah, at the invitation of Hezekiah, 2 Chron. xxx.

What though these tongues set on fire by hell do rail and threaten? That God, who was pleased to clear up the innocence of Mordecai and the Jews, against all the malicious aspersions of wicked Haman to his and their sovereign, so as all his plotting produced but this effect, That (Esther ix.) *When the king's commandment and decree drew near to be put in execution, and the enemies of the Jews hoped to have power over them, it was turned to the contrary, and the Jews had rule over them that hated them, and laid hands on such as sought their hurt, so as no man could withstand them;* And that same God, who but even as yesterday, vouchsafed to disperse and scatter these dark clouds and fogs, which overshadowed that loyal and religious kingdom of Scotland, and to make their righteousness to shine as clear as the sun at noon-day, in the very eyes of their greatest enemies, will doubtless stand by all those, who, with singleness of heart, and a due sense of their own sins, and a necessity of reformation, shall now enter into an everlasting covenant with the Lord, never to be forgotten, to put an end to all those unhappy and unnatural breaches between the king and such as are faithful in the land; causing their righteousness and praise to spring forth before all the nations, to the terror and confusion of those men of blood, the confederate enemies of God and the king, who have long combined, and have now raked together the dregs and scum of many kingdoms, to bury all the glory, honour, and liberty of this nation in the eternal grave of dishonour and destruction.

FRIDAY, 9th February, 1643-4.

AN exhortation touching the taking of the Solemn League and Covenant, and for satisfying of such scruples as may arise in the taking of it, was this day read the first and second

cond time,—and, by vote upon the question, assented unto, and ordered to be forthwith printed.

H. ELSYNG, *Cler. Parl. D. Com.* *

FRIDAY, 29th January, 1644,-5

ORDERED by the Commons assembled in Parliament, That the Solemn League and Covenant be, on every day of fast and public humiliation, publicly read in every church and congregation within the kingdom: and that every congregation be enjoined to have one of the said Covenants fairly printed in a fair letter, fitted to hang up in some public place of the church to be read.

H. ELSYNG, *Cler. Parl. Dom. Com.*

In the Petition of the Distressed Christians in the North of Ireland, to the General Assembly met at Edinburgh, May 1644. are these words, anent Covenanting there, viz.

—**Y**OUR judgment is with the Lord, and your reward is with God, not only for your two years visiting and watering a barren vineyard, but also for your zeal and care to have your reformation spread amongst other oppressed and borne-down churches; whereof you have given an ample and famous testimony, in sending hither that blessed League and Covenant, which we much desired and longed for, as by our petitions to the church and state of our native kingdom is known unto you; which hath had a wished and gracious success, by the favour and blessing of God accompanying the pains of those to whom the tendering thereof was intrusted by you. And we conceiving a chief part of our misery to consist in our want of opportunity to join ourselves with the people of God in the foresaid League; esteeming ourselves rejected of God, and unfit to be joined in any comfortable fellowship in the gospel with them, when the said League and Covenant was presented to the regiments, we made bold to lay hold upon the opportunity, (tho' afflicted abjects) and cheerfully and unanimously joined ourselves thereunto, that, if we perish in our misery, we may die a covenanted people; and, if our miserable life be prolonged, we may find shelter and refreshment under the shadow thereof in our fiery trials; confidently expecting from the Lord, by our nearer conjunction with you than before, an accomplishment of what is agreed to in the Covenant, which ye bountifully expressed before we were one with you, to your never dying commendation †.

* Here did follow the Solemn League and Covenant, printed by an ordinance of Parliament, February 1643,-4, with the names of 228 members of the House of Commons, who had then taken it.

† See *Acts of Assembly 1645. Sess. 2.*

THE
F O R M
O F

PRESBYTERIAL CHURCH GOVERNMENT;
AND OF
ORDINATION OF MINISTERS.

AGREED UPON BY

The ASSEMBLY of DIVINES at *Westminster*, with Commissioners from the CHURCH of SCOTLAND;

A S

Part of the *Covenanted Uniformity* in religion betwixt the Churches of Christ in the three Kingdoms of *Scotland, England, and Ireland.*

W I T H

An ACT of the General Assembly of the *Church* of SCOTLAND, *Anno 1645*, approving the same: Mentioned as ratified in several Acts of Parliament.

EZEK. xliiii. II. *And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.*

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

Assembly at *Edinburgh*, February 10, 1645. Sess. 16.

Act approving the Propositions concerning Kirk Government and Ordination of Ministers.

THE General Assembly being most desirous and solicitous, not only of the establishment and preservation of the form of kirk government in this kingdom, according to the word of God, books of discipline, acts of General Assemblies, and national covenant; but also of an uniformity in kirk government betwixt these kingdoms, now more strictly and strongly united by the late Solemn League and Covenant; and considering, that as in former times there did, so hereafter there may, arise, through the nearness of contagion, manifold mischiefs to this kirk from a corrupt form of government in the kirk of England: likeas the precious opportunity of bringing the kirks of Christ in all the three kingdoms to an uniformity in kirk government, being the happiness of the present times above the former; which may also, by the blessing of God, prove an effectual mean and a good foundation to prepare for a safe and well grounded pacification, by removing the cause from which the present pressures and bloody wars did originally proceed: and now the Assembly having thrice read, and diligently examined the propositions (hereunto annexed) concerning the officers, Assemblies, and government of the kirk, and concerning the ordination of ministers, brought unto us, as the results of the long and learned debates of the Assembly of Divines sitting at Westminster, and of the treaty of uniformity with the commissioners of the kirk there residing; after mature deliberation, and after timeous calling upon and warning of all who have any exceptions against the same, to make them known, that they might receive satisfaction,—doth agree to, and approve the propositions aforementioned, touching kirk government and ordination, and doth hereby authorize the commissioners of this Assembly, who are to meet at Edinburgh, to agree to and conclude, in the name of this Assembly, an uniformity betwixt the kirks in both kingdoms, in the aforementioned particulars, so soon as the same shall be ratified, without any substantial alteration, by an ordinance of the honourable Houses of the Parliament of England; which ratification shall be timely intimate and made known by the commissioners of this kirk residing at London. Provided always, that this act be noways prejudicial to the further discussion and examination of that article, which holds forth,
that

that the doctor or teacher hath power of the administration of the sacraments, as well as the pastor ; as also, of the distinct rights and interests of Presbyteries and people, in the calling of ministers ; but that it shall be free to debate and discuss these points, as God shall be pleased to give further light*.

* See *Collection of acts, &c.* No. 23, 45.

The CONTENTS.

THE Preface.

Of the Church.

Of the Officers of the Church.

Pastors.

Teacher or Doctor.

Other Church Governors.

Deacons.

Of particular Congregations.

Of the Officers of a particular Congregation.

Of the Ordinances in a particular Congregation.

Of Church Government, and the several sorts of Assemblies for the same.

Of the power in common of all these Assemblies.

Of congregational Assemblies, that is, the meeting of the Ruling Officers of a particular Congregation, for the Government thereof.

Of Classical Assemblies.

Of Synodical Assemblies.

Of ORDINATION of MINISTERS.

Touching the doctrine of Ordination.

Touching the power of Ordination.

Concerning the doctrinal part of the Ordination of Ministers.

The Directory for the Ordination of Ministers.

ACTS of Assemblies.

The FORM of
 Presbyterian CHURCH GOVERNMENT, &c.

THE PREFACE.

JESUS Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace *a*, of the increase of whose government and peace there shall be no end, who sits upon the throne of David, and upon his Kingdom to order it, and to establish it with judgment and justice, from henceforth even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all; he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave officers necessary for the edification of his church, and perfecting of his saints *b*.

a Isa. ix. 6, 7. *b* Matt. xxviii. 18,—20. Eph. i. 20,—23. compared with Eph. iv. 8, 11. Psalm lxxviii. 18.

Of the CHURCH.

THERE is one general Church visible held forth in the New Testament, 1 Cor. xii. 12, 13, 28. together with the rest of the chapter.

The ministry, oracles, and ordinances of the New Testament, are given by Jesus Christ to the general church visible, for the gathering and perfecting of it in this life, until his second coming, 1 Cor. xii. 28. Eph. iv. 4, 5. compared with ver. 10,—13, 15, 16. of the same chapter.

Particular

Particular visible churches, members of the general church, are also held forth in the New Testament, Gal. i. 21, 22. Rev. i. 4, 20. and ii. 1. Particular churches, in the primitive times, were made up of visible saints, viz. Of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rule of faith and life taught by Christ and his apostles; and of their children, Acts ii. 38, 41. Acts ii. ult. compared with chap. v. 14. 1 Cor. i. 2. compared with 2 Cor. ix. 13. Acts ii. 39. 2 Cor. vii. 14. Rom. xi. 16. and so forward, Mark x. 14. compared with Matth. xix. 13, 14. Luke xviii. 15, 16.

Of the OFFICERS of the Church.

THE officers which Christ hath appointed for the edification of his church, and the perfecting of his saints, are, Some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other church governors, and deacons.

PASTORS.

THE Pastor is an ordinary and perpetual office in the church, Jer. iii. 15,—17. prophesying of the time of the gospel, 1 Pet. v. 2,—4. Eph. iv. 11,—13.

First, It belongs to his office,

To pray for and with his flock, as the mouth of the people unto God, Acts vi. 2,—4. Acts xx. 36. where preaching and prayer are joined as several parts of the same office, James v. 14, 15. The office of the elder, that is the pastor, is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the public execution of his office, as a part thereof, 1 Cor. xiv. 14, 16.

To read the scripture publicly; for the proof of which,

1. That the priests and Levites, in the Jewish church, were trusted with the public reading of the word, as is proved, Deut. xxxi. 9,—11. Neh. viii. 1, 2, 13.

2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites had under the law, proved, Isa. lxvi. 21. Matt. xxiii. 54. where our Saviour intituleth the officers of the New Testament, whom he will send forth, by the same names of the teachers of the Old.

Which

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the public reading of the scriptures belongeth to the pastor's office.

To feed the flock, by preaching of the word; according to which he is to teach, convince, reprove, exhort, and comfort, 1 Tim. iii. 2. 2 Tim. iii. 16, 17. Tit. i. 9.

To catechize, which is a plain laying down the first principles of the oracles of God, Heb. v. 12. or of the doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries, 1 Cor. iv. 1, 2.

To administer the sacraments, Matt. xxviii. 19, 20. Mark xvi. 15, 16. 1 Cor. xi. 23,—25. compared with chap. x. 16.

To bless the people from God, Numb. vi. 23,—26. compared with Rev. xiv. 5. (where the same blessings, and persons from whom they come, are expressly mentioned) Isa. lxvi. 21. where, under the names of Priests and Levites to be continued under the gospel, are meant evangelical pastors, who therefore are by office to bless the people, Deut. x. 8. 2 Cor. xiii. 14. Eph. i. 2.

To take care of the poor, Acts xi. 30. and iv. 34,—37. and vi. 2, 3, 4. 1 Cor. xvi. 1,—4 Gal. ii. 9, 10.

And he hath also a ruling power over the flock as a pastor, 1 Tim. v. 17. Acts xx. 17, 28. 1 Thessal. v. 12. Hebrews xiii. 7, 17.

TEACHER, or DOCTOR.

THE scripture doth hold out the name and title of teacher, as well as of the pastor, 1 Cor. xii. 28. Eph. iv. 11. Who is also a minister of the word as well as the pastor, and hath power of the administration of the sacraments.

The Lord having given different gifts, and divers exercises, according to these gifts, in the ministry of the word, Rom. xii. 6, 7, 8. 1 Cor. xii. 1, 4,—7. Though these different gifts may meet in, and accordingly be exercised by one and the same minister, 1 Cor. xiv. 3. 2 Tim. iv. 2. Tit. i. 9.—yet, where be several ministers in the same congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, Rom. xii. 6, 7, 8. 1 Pet. iv. 10, 11. And he that doth most excel in exposition of scripture, in teaching sound doctrine, and in convincing gainfayers, than he doth in application, and is accordingly employed therein, may be called a *teacher* or *doctor*, (the places alledged by the notation of the word doth prove the proposition) nevertheless, where is but one minister

minister in a particular congregation, he is to perform so far as he is able the whole work of the ministry, as appeareth in 2 Tim. iv. 2. Tit. i. 9. before alledged, 1 Tim. vi. 2.

A teacher or doctor is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

Other CHURCH GOVERNORS.

AS there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church (as appeareth in 2 Chron. xix. 8,—10.) So Christ, who hath instituted a government and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church, Rom. xii. 7, 8. 1 Cor. xii. 28.—which officers, reformed churches commonly call *Elders* †.

DEACONS.

THE scripture doth hold out deacons as distinct officers in the church, Phil. i. 1. 1 Tim. iii. 8. whose office is perpetual, 1 Tim. iii. 8,—15. Acts vi. 1,—4. To whose office it belongs not to preach the word or administer the sacraments, but to take special care in distributing to the necessities of the poor, Acts vi. 1,—4. &c.

Of PARTICULAR CONGREGATIONS.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for public worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties, 1 Cor. xiv. 26. *Let all things be done unto edifying*, and ver. 33, 40.

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral tie is per-

R

petual,

† See Second Book of Discipline, chap. vi,

petual, for Christ came not to destroy the law but to fulfil it, Dent. xv. 7, 11. Matt. xxii. 39. and v. 17.

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons, 1 Cor. xiv. 26. *Let all things be done unto edifying*, Heb. x. 24, 25 James ii. 1, 2.

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other, with most conveniency.

In this company some must be set apart to bear office.

Of the OFFICERS of a Particular Congregation.

FOR officers in a single congregation, there ought to be one at the least, both to labour in the word and doctrine, and to rule, Prov. xxix. 18. 1 Tim. v. 17. Heb. xiii. 7.

It is also requisite that there should be others to join in government, 1 Cor. xii. 28.

And likewise it is requisite that there be others to take special care for the relief of the poor, Acts vi. 2, 3.

The number of each of which is to be proportioned according to the condition of the congregation.

These officers are to meet together at convenient and set times, for the well ordering of the affairs of that congregation, each according to his office.

It is most expedient that, in these meetings, one whose office is to labour in the word and doctrine, do moderate in their proceedings, 1 Tim. v. 17.

Of the ORDINANCES in a Particular Congregation.

THE ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms, 1 Tim. ii. 1. 1 Cor. xiv. 15, 16. the word read (although there follow no immediate explication of what is read), the word expounded and applied, catechising, the sacraments administered, collection made for the poor, dismissing the people with a blessing.

Of CHURCH GOVERNMENT, and the several Sorts of ASSEMBLIES for the same.

CHRI^ST hath instituted a government and governors ecclesiastical in the church; to that purpose, the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions.

And

And Christ hath since continually furnished some in his church with gifts for government, and with commission to execute the same, when called thereunto.

It is lawful and agreeable to the word of God, that the church be governed by several sorts of Assemblies, which are congregational, classical, and synodical.

Of the POWER in common of all these Assemblies.

IT is lawful and agreeable to the word of God, that the several Assemblies before mentioned, have power to convene, and call before them any person, within their several bounds, whom the ecclesiastical business which is before them doth concern; proved by Matt. xviii.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the word of God, that all the said Assemblies have some power to dispense church censures.

Of CONGREGATIONAL ASSEMBLIES, that is, the Meeting of the Ruling Officers of a Particular Congregation for the Government thereof.

THE ruling officers of a particular congregation have power authoritatively to call before them any member of the congregation, as they shall see just occasion.

To inquire into the knowledge and spiritual estate of the several members of the congregation.

To admonish and rebuke.

Which three branches are proved by Heb. xiii. 17. 1 Thess. v. 12, 13. Ezek. xxxiv. 4.

Authoritative suspension from the Lord's table of a person not yet cast out of the church, is agreeable to the scriptures.

First, Because the ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from those that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole church, Matt. vii. 6. 2 Thess. iii. 6, 14, 15. 1 Cor. xi. 27,—34 compared with Jude 23. 1 Tim. v. 22. And there was power and authority under the Old Testament, to keep unclean persons from holy things, Lev. xiii. 5. Num. ix. 7. 2 Chron. xx. ii. 19. The like power and authority, by way of analogy, continues under the New Testament.

The ruling officers of a particular congregation have power authoritatively to suspend from the Lord's table a person not yet cast out of the church,

1st, Because those who have authority to judge of, and admit such as are fit to receive the sacrament, have authority to keep back such as shall be found unworthy.

2^{dly}, Because it is an ecclesiastical business of ordinary practice belonging to that congregation.

When congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsic weaknesses and mutual dependence, as also, in regard of enemies from without.

Of CLASSICAL ASSEMBLIES.

THE scripture doth hold out a Presbytery in a church, both in 1 Tim. iv. 14 and in Acts xv. 2, 4, 6.

A Presbytery consisteth of ministers of the word, and such other public officers as are agreeable to, and warranted by, the word of God, to be church governors, to join with the ministers in the government of the church; as appeareth, Rom. xii. 7, 8. 1 Cor. xii. 23.

The scripture doth hold forth, that many particular congregations may be under one Presbyterial government.

This proposition is proved by instances,

First, Of the church of Jerusalem, which consisted of more congregations than one, and all these congregations were under one Presbyterial government.

This appeareth thus :

1st, The church of Jerusalem consisted of more congregations than one; as is manifest,

1. By the multitude of believers mentioned in divers, both before the dispersion of the believers there, by means of the persecution, (mentioned in the Acts of the Apostles, chap. viii. in the beginning thereof) witness chap. i. 11. and ii. 41, 46, 47. and iv. 4. and v. 14. and vi. 1, 7. And also after the dispersion, Acts ix. 31. and xii. 24. and xxi. 20.

2. By the many apostles and other preachers in the church of Jerusalem; and if there were but one congregation there, then each apostle preached but seldom; which will not consist with Acts vi. 2.

3. The diversity of languages amongst the believers, mentioned both in the 2^d and 6th chapters of the Acts, doth argue more congregations than one in that church.

2^{dly}, All these congregations were under one Presbyterial government. Because,

1. They were one church, Acts viii. 1. and ii. 47. compared with chap. v. 11. and xii. 5. and xv. 4.

2. The

2. The elders of the church are mentioned, Acts xi. 36. and xv. 4, 6, 22. and xxi. 17, 18.

3. The apostles did the ordinary acts of presbyters, as presbyters in that kirk; which proveth a Presbyterial church before the dispersion, Acts vi.

4. The several congregations in Jerusalem being one church, the elders of that church are mentioned as meeting together for acts of government, Acts xi. 30. and xv. 4, 6, 22. and xxi. 17, 18, &c; which proves that these several congregations were under one Presbyterial government. And whether these congregations were fixed or not fixed, in regard of officers or members, it is all one as to the truth of the proposition. Nor doth there appear any material difference betwixt the several congregations in Jerusalem, and the many congregations now in the ordinary condition of the church, as to the point of fixedness required of officers or members.

3dly, Therefore the scripture doth hold forth, that many congregations may be under one Presbyterial government.

Secondly, By the instance of the church of Ephesus. For,

1. That there were more congregations than one in the church of Ephesus, appears by Acts xx. 31. where is mention of Paul's continuance at Ephesus in preaching for the space of three years; and Acts xix. 18,—20. where the special effect of the word is mentioned; and ver. 10, 17. of the same chapter, where is a distinction of Jews and Greeks;—and 1 Cor. xvi. 8, 9. where is a reason of Paul's stay at Ephesus until Pentecost; and ver. 19. where is mention of a particular church in the house of Aquila and Priscilla then at Ephesus, as appears Acts xviii. 19, 24, 26. All which laid together do prove, that the multitudes of believers did make more congregations than one in the church of Ephesus.

2. That there were many elders over these many congregations, as one flock, appeareth Acts xx. 17, 25, 28, 30, 36.

3. That these many congregations were one church, and that they were under one Presbyterial government, appeareth Rev. ii. 1,—6. joined with Acts xx. 17, 18.

Of SYNODICAL ASSEMBLIES.

THE scripture doth hold out another sort of Assemblies for the government of the church, beside classical and congregational, all which we call Synodical, Acts xv. Pastors, and teachers, and other church governors, (as also other fit persons, when it shall be deemed expedient) are members of these Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical

Synodical Assemblies may lawfully be of several sorts, as Provincial, and National, and Oecumenical.

It is lawful and agreeable to the word of God, that there be a subordination of congregational, classical, provincial, and national Assemblies, for the government of the church *.

Of ORDINATION of MINISTERS.

UNDER the head of Ordination of Ministers, is to be considered, either the Doctrine of Ordination, or the Power of it.

Touching the DOCTRINE of Ordination.

NO man ought to take upon him the office of a minister of the word without a lawful calling, John iii. 27. Rom. x. 14, 15. Jer. xiv. 14. Heb. v. 4.

Ordination is always to be continued in the church, Tit. i. 5. 1 Tim. v. 21, 22.

Ordination is the solemn setting apart of a person to some public church office, Num. viii. 10, 11, 14, 19, 22. Acts vi. 3, 5, 6.

Every minister of the word is to be ordained by imposition of hands, and prayer with fasting, by those preaching presbyters to whom it doth belong, 1 Tim. v. 22. Acts xiv. 23. and xiii. 3.

It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge, Acts xiv. 23. Tit. i. 5. Acts xx. 17, 18.

He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle, 1 Tim. iii. 2,—6. Tit. i. 5,—9.

He is to be examined and approved by those by whom he is to be ordained, 1 Tim. iii. 7, 10. and v. 22.

No man is to be ordained a minister for a particular congregation, if they of that congregation can shew just cause of exception against him, 1 Tim. iii. 2. Tit. i. 7.

Touching the POWER of Ordination.

ORDINATION is the act of a Presbytery, 1 Tim. iv. 14. The power of ordering the whole work of ordination, is in the whole Presbytery, which, when it is over more congregations

* See Collection of Acts, No. 20, 23, 32, 33.

gregations than one, whether these congregations be fixed or not fixed, in regard of officers or members, it is indifferent, as to the point of ordination, 1 Tim. iv. 14.

It is very requisite that no single congregation, that can conveniently associate, do assume to itself all and sole power in ordination :

1. Because there is no example in scripture, that any single congregation, which might conveniently associate, did assume to itself all and sole power in ordination ; neither is there any rule which may warrant such a practice.

2. Because there is in scripture example of an ordination in a Presbytery over divers congregations ; as in the church of Jerusalem, where were many congregations, these many congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain; for these congregations within their bounds respectively.

Concerning the DOCTRINAL PART of Ordination of Ministers.

1. **N**O man ought to take upon him the office of a minister of the word, without a lawful calling, John iii. 17. Rom. x. 14, 15. Jer. xiv. 14. Heb. v. 4.

2. Ordination is always to be continued in the church, Tit. i. 5. 1 Tim. v. 21, 22.

3. Ordination is the solemn setting apart of a person to some public church office, Num. viii. 10, 11, 14, 19, 22. Acts vi. 3, 5, 6.

4. Every minister of the word is to be ordained by imposition of hands and prayer, with fasting, by these preaching Presbyters to whom it doth belong, 1 Tim. v. 22. Acts xiv. 23. and xiii. 3.

5. The power of ordering the whole work of ordination is in the whole Presbytery, which, when it is over more congregations than one, whether these congregations be fixed or not fixed, in regard of officers or members, it is indifferent as to the point of ordination, 1 Tim. iv. 14.

6. It is agreeable to the word, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge, Acts xiv. 23. Tit. i. 5. Acts xx. 17, 28.

7. He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle, 1 Tim. iii. 2,—5. Tit. i. 5,—9.

8. He

8. He is to be examined and approved of by those by whom he is to be ordained, 1 Tim. iii. 7, 10. and v. 22.

9. No man is to be ordained a minister for a particular congregation, if they of that congregation can show just cause of exception against him, 1 Tim. iii. 2. Tit. i. 7.

10. Preaching Presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for these congregations within their bounds respectively, 1 Tim. iv. 14.

11. In extraordinary cases something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule, 2 Chron. xxix. 34—36. and 111. 2,—5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers.

The DIRECTORY for Ordination of Ministers.

IT being manifest by the word of God, that no man ought to take upon him the office of a minister of the gospel, until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with all due care, wisdom, gravity, and solemnity; we humbly tender these directions, as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a testimonial of his taking the covenant of the three kingdoms,—of his diligence and proficiency in his studies,—what degrees he hath taken in the university, and what hath been the time of his abode there,—and withal of his age, which is to be twenty-four years; but especially of his life and conversation.

2. Which being considered by the Presbytery, they are to proceed to inquire touching the grace of God in him, and whether he be of such holiness of life, as is requisite in a minister of the gospel; and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy ministry, and, in particular, his fair and direct calling to that place.

The RULES for Examination are these:

1. THAT the party examined be dealt withal in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He

2. He shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and, if he be defective in them, inquiry shall be made the more strictly after his other learning; and whether he hath skill in Logic and Philosophy.

3. What authors in divinity he hath read, and is best acquainted with; and trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of scripture as shall be proposed unto him, in cases of conscience, and in the chronology of the scripture, and the ecclesiastical history.

4. If he hath not before preached in public with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or controversy in divinity as shall be assigned unto him, and exhibit to the Presbytery such *theses* as express the sum thereof, and maintain a dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the ministers of the word appointed by them, being present.

7. The proportion of his gifts, in relation to the place unto which he is called, shall be considered.

8. Beside the trial of his gifts in preaching, he shall undergo an examination in the premises two several days, and more, if the Presbytery shall judge necessary.

9. And as for him that hath formerly been ordained a minister, and is to be removed to another charge, he shall bring a testimonial of his ordination, and of his abilities and conversation, whereupon his fitness for that place shall be tried by his preaching there, and (if it shall be judged necessary) by a farther examination of him.

3. In all which he being approved, he is to be sent to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification, and may have time and occasion to inquire into, and the better to know his life and conversation.

4. In the last of these three days appointed for the trial of his gifts in preaching, there shall be sent from the Presbytery to the congregation a public intimation in writing, which

shall be publicly read before the people, and after affixed to the church door, to signify that such a day a competent number of the members of that congregation, nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their minister, or otherwise to put in, with all Christian discretion and meekness, what exceptions they have against him; and if, upon the day appointed, there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to ordination †.

5. Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve, a solemn fast shall be kept by the congregation, that they may the more earnestly join in prayer for a blessing upon the ordinance of Christ, and the labours of his servant for their good. The Presbytery shall come to the place, or at least three or four ministers of the word shall be sent thither from the Presbytery; of which one, appointed by the Presbytery, shall preach to the people, concerning the office and duty of ministers of Christ, and how the people ought to receive them for their work's sake.

6. After the sermon, the minister who hath preached shall, in the face of the congregation, demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his persuasion of the truth of the reformed religion according to the scripture; his sincere intentions and ends in desiring to enter into this calling; his diligence in praying, reading, meditation, preaching, ministering the sacraments, discipline, and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the gospel and unity of the church against error and schism; his care that himself and his family may be unblameable, and examples to the flock; his willingness and humility, in meekness of spirit, to submit unto the admonitions of his brethren, and discipline of the church; and his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours, by the help of God, the minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the minister of Christ, to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his office.

8. Which

† See Collection of Acts, No. 23, 45.

8. Which being mutually promised by the people, the Presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing, to this effect :

Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers, for the gathering and building up of his church, and for fitting and inclining this man to this great work ; [here let them impose hands on his head] to intreat Him to fit him with his Holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfil the work of the ministry in all things, that he may both save himself, and the people committed to his charge.

9. This or the like form of prayer and blessing being ended, let the minister who preached, briefly exhort him, to consider of the greatness of his office and work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come : and withal exhort the people to carry themselves to him as to their minister in the Lord, according to their solemn promise made before ; and so, by prayer commending both him and his flock to the grace of God, after singing of a Psalm, let the assembly be dismissed with a blessing.

10. If a minister be designed to a congregation, who hath been formerly ordained Presbyter according to the form of ordination which hath been in the church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it ; then there being a cautious proceeding in matters of examination, let him be admitted without a new ordination.

11. And in case any person already ordained minister in Scotland, or in any other reformed church, be designed to another congregation in England, he is to bring from that church to the Presbytery here, within which that congregation is, a sufficient testimonial of his ordination,—of his life and conversation while he lived with them,—and of the causes of his removal ; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the rule immediately going before, touching examination and admission.

12. That records be carefully kept in the several Presbyteries, of the names of the persons ordained, with their testimonials, the time and place of their ordination, of the Presbyters who did impose hands on them, and of the charge to which they are appointed.

13. That no money or gift of what kind soever shall be received from the person to be ordained, or from any on his behalf, for ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules, and course of Ordination in the ordinary way; that which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many ministers are to be ordained for the service of the armies and navy, and to many congregations where there is no minister at all; and where (by reason of the public troubles) the people cannot either themselves inquire, and find out one who may be a faithful minister for them, or have any with safety sent unto them for such a solemn trial as was before mentioned in the ordinary rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that congregation, and for that people; and yet, notwithstanding, it is requisite that ministers be ordained for them by some, who, being set apart themselves for the work of the ministry, have power to join in the setting apart others, who are found fit and worthy. In these cases, until by God's blessing the aforesaid difficulties may be in some good measure removed, let some godly ministers in or about the city of London, be designed by public authority, who, being associated, may ordain ministers for the city and the vicinity, keeping as near to the ordinary rules forementioned as possibly they may; and let this association be for no other intent or purpose, but only for the work of ordination.

2. Let the like association be made by the same authority in great towns, and the neighbouring parishes in the several counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the armies or navy, be ordained as aforesaid by the associated ministers of London, or some others in the country.

4. Let

4. Let them do the like, when any man shall be duly and lawfully recommended to them for the ministry of any congregation, who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such ministers so associated, for the better furnishing of them with such a person as by them shall be judged fit for the service of that church and people.

Some ACTS of the GENERAL ASSEMBLY
of the Church of Scotland.

C O N C E R N I N G

The Condemning the Office of Bishops and Episcopal church government; and for Restoring the Ancient and Apostolic Government in the church; and concerning the due Qualifications of Ministers, and Terms of Communion of the church of Scotland.

Assembly at Edinburgh, April 24, 1578.

1. Act discharging the Election of Bishops.

FORASMUCH as there is great corruption in the estate of bishops, as they are presently made in this realm, whereunto the kirk would provide some stay in time coming, so far as they may, to the effect that further corruption may be bridled: therefore the Assembly hath concluded, that no more bishops shall be elected or made hereafter, before the next General Assembly of the kirk, discharging all ministers and chapters to proceed any ways in the election of the said bishops, in the mean time, under the pain of perpetual deprivation from their offices.

Stirling, July 11, 1578. The act above-written extended to all times to come, and all bishops already elected required to submit themselves to the General Assembly, concerning the reformation of the corruption of that estate; which submission the bishop of Dumblane willingly offered to the Assembly.

Assembly at Dundee, July 12, 1580. Sess. 4.th

II. Act condemning the Office of Bishops.

FORASMUCH as the office of a bishop, as it is now used and commonly taken within this realm, hath no iure warrant, authority, nor good ground out of the scriptures, but is brought in by the folly and corruption of men's inventions, to the great overthrow of the kirk of God. The whole Assembly of the kirk, in one voice, after liberty given to all men to reason in the matter, none opposing himself in defending the said pretended office; finds and declares the same pretended office, used and termed as is above said, unlawful in itself, as having neither foundation, ground, nor warrant within the word of God; and ordains, that all such persons as bruik, or shall bruik hereafter the said office, shall be charged simply to demit, quit, and leave off the same, as an office whereunto they are not called of God; and such like, to desist and cease from all preaching, ministration of the sacraments, or using any way the office of pastors, while they receive *de novo* admission from the General Assembly, under the pain of excommunication to be used against them. Wherein, if they be found disobedient, or contradict this act in any point, the sentence of excommunication, after due admonition, is to be executed against them. And, for the better execution of the said act, it is statute, that a Synodal Assembly shall be holden in every province where any usurping bishops are, and begin the 18th of August next to come, whereto they shall be called and summoned by the visitors of the said counties, to compare before their Synodal Assemblies; and, namely, the bishop of St. Andrews, to compare in St. Andrews; the bishop of Aberdeen, in Aberdeen; the bishop of Glasgow, in Glasgow; the bishop of Murray, in Elgin, to give obedience to the said act; which, if they refuse to do, that the said Synodal Assemblies shall appoint certain brethren of their ministry to give them public admonitions out of the pulpit, and warn them, in case they disobey, to compare before the next General Assembly, to be holden at Edinburgh the 20th of *October* next to come, to hear the sentence of excommunication pronounced against them for their disobedience. [And to this act the bishop of Dumblane agreed, submitting himself to be ruled thereby.]

Assembly at *Glasgow*, April 1581. Sess. 6.

III. *Act explaining the Act condemning the Office of Bishops.*

ANENT the act made in the Assembly, holden at Dundee, against bishops, because some difficulty appeareth to some brethren to arise out of the word *office* contained in the said act, what should be meant thereby; the Assembly, consisting for the most part of such as voted and were present in the Assembly at Dundee, to take away the said difficulty, resolving upon the true meaning and understanding of the said act, declare, that they meant wholly to condemn the whole estate of bishops, as they are now in Scotland; and that the same was the determination and conclusion of the Assembly at this time; because some brethren doubted whether the former act was to be understood of the spiritual function only, and others alleged that the whole office of a bishop, as it was used, was damnable, and that by the said act the bishops should be charged to demit the same,—this Assembly declareth, that they meant wholly to condemn the whole estate of bishops, as they were then in Scotland, and that this was the meaning of the Assembly at that time.

Assembly at *Glasgow*, December 5, 1638. Sess. 13.

IV. *Act against the unlawful Oaths of Intrants.*

THE six Assemblies immediately preceding, for most just and weighty reasons above specified*, being found to be unlawful and null from the beginning,—the Assembly declareth the oaths and subscriptions exacted by the Prelates of Intrants in the ministry, all this time by-past, (as without any pretext of warrant from the kirk, so for obedience of the acts of these null Assemblies, and contrair to the ancient and laudable constitutions of this kirk, which never have been, nor can be lawfully repealed, but must stand in force) to be unlawful, and no way obligatory. And in like manner declareth, That the power of Presbyteries and of Provincial and General Assemblies, hath been unjustly suppressed, but never lawfully abrogate: and therefore, that it hath been most lawful unto them, notwithstanding any point unjustly objected by the Prelates to the contrair, to admit, suspend, or deprive ministers respective within their bounds, upon relevant complaints sufficiently proven; to choose their own Moderators, and to execute all the parts of ecclesiastic jurisdiction, according to their own limits appointed them by the kirk.

* See Acts of Assembly 1638, from Page 9 to 15,

Assembly at Glasgow, December 8, 1638. Sess. 16.

V. Act declaring Episcopacy to have been abjured by the Confession of Faith 1580, and to be removed out of this Kirk.

THE Assembly taking to their most grave and serious consideration, *First*, The unspeakable goodness and great mercy of God manifested to this nation, in that so necessary, so difficult, and so excellent and divine work of reformation, which was at last brought to such perfection, that this kirk was reformed, not only in doctrine and worship, but also, after many conferences and public reasonings in divers National Assemblies, joined with solemn humiliations and prayers to God, the discipline and government of the kirk, as the hedge and guard of the doctrine and worship, was prescribed according to the rule of God's word, in the Book of Policy and Discipline, agreed upon in the Assembly 1578, and insert in the register 1581, established by the acts of Assemblies, by the Confession of Faith, sworn and subscribed at the direction of the Assembly, and by continual practice of this kirk. *Secondly*, That by men's seeking their own things, and not the things of Jesus Christ, divers novations have been introduced, to the great disturbance of this kirk, so firmly once compacted, and to the endangering of religion, and many gross evils obtruded, to the utter undoing of the work of reformation, and change of the whole form of worship and face of this kirk. *Thirdly*, That all his majesty's subjects, both ecclesiastical and civil, being, without consent of the kirk, commanded to receive with reverence a new Book of common prayer, as the only form to be used in God's public worship, and the contraveeners to be condignly censured and punished; and, after many supplications and complaints, knowing no other way for the preservation of religion, were moved by God, and drawn by necessity, to renew the National Covenant of this kirk and kingdom, which the Lord since hath blessed from heaven, and to subscribe the Confession of Faith, with an application thereof, abjuring the great evils wherewith they were now pressed, and suspending the practice of all novations formerly introduced, till they should be tried in a free General Assembly. *Lastly*, That some of his majesty's subjects, of sundry ranks, have, by his majesty's commandment, subscribed and renewed the Confession of Faith without the former application; and that both the one and the other subscribers have subscribed the said Confession of Faith in this year, as it was professed and according

According to the meaning that it had in this kingdom, when it was first subscribed 1581, and afterward: The Assembly therefore, both by the subscription of his majesty's high commissioner, and of the Lords of secret council, *September 22, 1638*, and by the acts of council of the date fore said, bearing, that they subscribed the said Confession, and ordaining all his majesty's lieges to subscribe the same according to the fore said date and tenor, and as it was then professed within this kingdom; as likewise by the Protestation of some of the senators of the college of justice, when they were required to subscribe; and by the many doubtings of his majesty's good subjects, especially because the subscribers of the Confession in *February 1638*, are bound to suspend the approbation of the corruption of the government of the kirk, till they be tried in a free General Assembly; finding it proper for them, and necessary and incumbent to them, to give out the true meaning thereof, as it was first professed, that all his majesty's subjects, in a matter so important as is the public Confession of Faith, so solemnly sworn and subscribed, may be of one mind and one heart, and have full satisfaction to all their doubts; and that the posterity afterward may be fully persuaded of the true meaning thereof,—after earnest calling upon the name of God, so religiously attested in the said Confession, have entered into a diligent search of the registers of the kirk, and books of the General Assembly, which the greatest part of the Assembly had not seen before, and which, by the special providence of God, were preserved, brought to their hands, and publicly acknowledged to be authentic; and have found, that in the latter Confession of the kirk of Scotland, we profess, That we detest all traditions brought into the kirk, without or against the word of God, and doctrine of this reformed kirk. Next, We abhor and detest all contrary religion and doctrine; but, chiefly, all kind of Papistry in general and particular heads, as they were then damned and confuted by the word of God and kirk of Scotland, when the said Confession was sworn and subscribed, *Annis 1580 and 1581, 1590 and 1591. Thirdly*, That we detest the Roman Antichrist, his worldly monarchy, and wicked hierarchy. *Fourthly*, That we join ourselves to this reformed kirk in doctrine, faith, religion, and discipline, promising and swearing by the GREAT NAME OF GOD, That we shall continue in the doctrine and discipline of this kirk, and defend the same, according to our vocation and power, all the days of our life.

But so it is, that Episcopal government is abhorred and detested, and the government by ministers and elders, in

Assemblies general and provincial, and Presbyteries, was sworn to and subscribed, in subscribing that Confession, and ought to be holden by us, if we adhere to the meaning of the kirk, when that Confession was framed, sworn to, and subscribed : unto which we are obliged by the national oath and subscription of this kirk, as is evident by the acts of General Assemblies, agreed upon both before, at, and after the swearing and subscribing of the said Confession, in the years above mentioned, and the Book of Policy agreed upon in the Assembly which was holden at Edinburgh the twenty-fourth of April, and twenty-fourth of October, *Anno* 1578, insert in the register of the kirk, by ordinance of the Assembly holden at Glasgow 1581 ; and to be subscribed by all ministers that then did bear, or thereafter were to bear office in this kirk, by ordinance of the Assembly holden the fourth of August, at Edinburgh 1590, and at Edinburgh the second of July, 1591 ; but especially in the 2d, 3d, 4th, 6th, 7th, and 11th chapters of the said book.—

It was also cleared, that Episcopacy was condemned in these words of the Confession, *His Wicked Hierarchy*. For the Popish Hierarchy doth consist of bishops, presbyters, and deacons, *that is*, baptizing and preaching deacons ; for so it is determined in the Council of Trent, in the 4th chap. *De Sacramento ordinis*, Can. 6. * *Si quis dixerit in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam, quæ constat ex Episcopis, Presbyteris, et Ministris, anathema sit.* Bellarmine likewise, in his book *De Clericis*, cap. 11. saith, That there are three hierarchies in the militant kirk ; the first of bishops ; the second of priests ; the third of deacons ; and that the deacons are also princes, if they be compared with the people : this proposition following, *Hierarchia Ecclesiastica constat ex Pontifice, Cardinalibus, Archiepiscopis, Episcopis, et Regularibus*, was censured by the faculty of Theology in the university at Paris, as followeth, *In ista prima propositione enumeratio membrorum Hierarchiæ Ecclesiasticæ seu sacri principatus, divina ordinatione instituti est manca et redundans, atque inducens in errorem contrarium determinationi sacre Synodi Tridentinæ* : The proposition was defective, because it pretermitted the presbyters and deacons ; it was censured as redundant, because it made the hierarchy to consist of the Pope, cardinals, archbishops, and regulars : the Pope is not within the hierarchy, primates, metropolitans, and archbishops, but as they

* *Censura propositionum quarundam ex Hibernia delatarum per faculatem Theologiæ Parisiensem facta.*

they are bishops. Furthermore, this hierarchy is distinguished in the Confession from the Pope's monarchy. And howbeit this hierarchy be called the Antichrist's hierarchy, yet it is not to distinguish betwixt the hierarchy in the Popish kirk, and any other as lawful; but the hierarchy, wheresoever it is, is called his, as the rest of the Popish corruptions are called his, *to wit*, Invocation of saints, Canonization of saints, Dedication of altars, &c. are called his; not that there is another lawful canonization, invocation, or dedication of altars: whatsoever corruption was in the kirk, either in doctrine, worship, or government, since the mystery of iniquity began to work, and is retained and maintained by the Pope, and obtruded upon the kirk by his authority, are his. A passage also out of the history of the Council of Trent was alledged, where it is related, That the Council would not define the hierarchy by the seven orders: we have in our Confession of Faith the manifold orders set apart and distinguished from the hierarchy, but as it is set down in the canon above cited: we have in the Book of Policy, or second Book of Discipline, in the end of the second chapter, this conclusion agreed upon, Therefore all the ambitious titles invented in the kingdom of Antichrist, and in his usurped hierarchy, which are not of one of these four sorts, *to wit*, pastors, doctors, elders, and deacons, together with the offices depending thereupon, in one word, ought to be rejected.

All which, and many other warrants, being publicly read, and particularly at great length examined, and all objections answered in face of the Assembly, all the members of the Assembly being many times desired and required to propose their doubts and scruples, and every one being heard to the full, and, after much agitation, as fully satisfied; the Moderator at last, exhorting every one to declare his mind, did put the matter to voicing, in these terms, Whether, according to the Confession of Faith, as it was professed in the years 1580, 81, and 1590, there be any other bishop, but a pastor of a particular flock, having no preheminance nor power over his brethren? and Whether, by that Confession, as it was then professed, all other Episcopacy is abjured, and ought to be removed out of this kirk? The whole Assembly, most unanimously, without contradiction of any one (and with the hesitation of one allenary) professing full persuasion of mind, did voice, That all Episcopacy, different from that of a pastor over a particular flock, was abjured in this kirk, and to be removed out of it; and therefore prohibits, under

ecclesiastical censure, any to usurp, accept, defend, or obey the pretended authority thereof in time coming.

Assembly at Glasgow, December 17, 1638. Sess. 21.

VI. *Act restoring Kirk Sessions, Provincial and National Assemblies, unto their Ancient Rights and Privileges.*

THE General Assembly considering the great defection of this kirk, and decay of religion, by the usurpation of the Prelates, and their suppressing of ordinary judicatories of the kirk; and clearly perceiving the benefit that will redound to religion by the restitution of the said judicatories; remembering also, that they stand obliged, by their solemn oath and covenant with God, to return to the doctrine and discipline of this kirk, as it was professed 1580, 81, 90, 91, which, in the Book of Policy, registrate in the books of the Assembly 1581, and ordained to be subscribed 1590, 1591, is particularly expressed, both touching the constitution of the Assemblies,—of their members, ministers, and elders,—and touching the number, power, and authority of these members in all matters ecclesiastical.

The Assembly findeth it necessary to restore, and by these presents restoreth, all these Assemblies unto their full integrity, in their members, privileges, liberties, powers, and jurisdictions, as they were constitute by the foresaid Book of Policy.

Assembly at Glasgow, December 20, 1638. Sess. 26.

VII. *Act concerning Yearly General Assemblies.*

THE Assembly having considered the reasons lately printed, for holding of General Assemblies, which are taken from the light of nature, the promise of Jesus Christ, the practice of the holy apostles, the doctrine and custom of other reformed kirks, and the liberty of this national kirk, as it is expressed in the Book of Policy, and acknowledged in the act of Parliament 1592. And from recent and present experience, comparing the lamentable prejudices done to religion through the former want of free and lawful Assemblies, and the great benefit arising to the kirk from this one free and lawful Assembly,—find it necessary to declare, and hereby declares, That, by divine, ecclesiastical, and civil warrants, this national kirk hath power and liberty to assemble and conven in her yearly General Assemblies, and oftener *pro re nata*,

ta, as occasion and necessity shall require, appointeth the next General Assembly to sit at Edinburgh the third Wednesday of July 1639 : and warneth all Presbyteries, universities, and burghs, to send their commissioners for keeping the same : giving power also to the Presbytery of Edinburgh, *pro re nata*, and upon any urgent and extraordinary necessity (if any shall happen before the diet appointed in July) to give advertisement to all the Presbyteries, universities, and burghs, to send their commissioners for holding an occasional Assembly : and if, in the mean time, it shall please the king's majesty to indict a General Assembly, ordaineth all Presbyteries, universities, and burghs, to send their commissioners for keeping the time and place which shall be appointed by his majesty's proclamation.

Assembly at *Edinburgh*, August 3, 1643. Sess. 6.

VIII. Act for Subscribing the Covenant.

THE General Assembly considering the good and pious advice of the commissioners of the last Assembly, upon the 22d of September 1642, *post meridiem*, recommending to Presbyteries to have copies of the covenant, to be subscribed by every minister at his admission ; doth therefore ratify and approve the same : and further ordains, that the covenant be reprinted with this ordinance prefixed thereto ; and that every Synod, Presbytery, and parish have one of them bound in Quarto, with some blank paper, whereupon every person may be obliged to subscribe ; and that the covenants of the Synod and Presbytery be kept by their moderators respective, of universities by their principals, of parishes by their ministers, with all carefulness ; and that particular account of obedience to this act be required hereafter in all visitation of parishes, universities, and Presbyteries, and in all trials of Presbyteries and Synod books.

The General Assembly considering, that the act of the Assembly at Edinburgh 1639, Aug 30, injoining all persons to subscribe the covenant, under all ecclesiastical censure *, hath not been obeyed ; therefore ordains all ministers to make intimation of the said act in their kirks, and therefore to proceed with the censures of the kirk against such as shall refuse to subscribe the covenant ; and that exact account be taken of every minister's diligence hereintil, by their Presbyteries and Synods, as they will answer to the General Assembly.

* See Page 91. foregoing.

IX. Desires and Overtures presented from Presbyteries and Synods, with the Assembly's Answer thereunto 1647.

THAT all students of philosophy, at their entry, and at their laureation, be holden to subscribe the League and Covenant, and be urged thereto; and all other persons, as they come to age and discretion, before their first receiving of the sacrament of the Lord's supper.

The Assembly approves this Overture.

Assembly at Edinburgh, August 7, 1648, Sess. 31.

X. Act for taking the Covenant at the first receiving the Sacrament of the Lord's Supper, and for the receiving of it also by all students at their first entry to Colleges.

THE General Assembly, according to former recommendations, doth ordain, that all young students take the covenant at their first entry to colleges; and that hereafter all persons whatsoever take the covenant at their first receiving the sacrament of the Lord's supper; requiring hereby provincial Assemblies, Presbyteries, and universities, to be careful that this act be observed, and account thereof taken in the visitation of universities and particular kirks, and in the trial of Presbyteries*.

* See *Collection of Acts*. No. 37, 38, 39.

THE
DIRECTORY

FOR THE
PUBLIC WORSHIP OF GOD,

AGREED UPON BY

The ASSEMBLY of DIVINES at *Westminster*, with
Commissioners from the CHURCH of *Scotland*;

AS A

Part of the Covenanted Uniformity in religion betwixt the
Churches of Christ in the Three Kingdoms of *Scotland*,
England, and *Ireland*.

WITH

An ACT of the General Assembly of the *Church* of SCOT-
LAND, *Anno* 1645, for Establishing and Observing this
present DIRECTORY.

TOGETHER WITH

An ACT of *Parliament* 1645, Approving and Establishing
the same.

1 COR. xiv. 40. *Let all things be done decently, and in order.*
Verse 26. — *Let all things be done to edifying.*

GLASGOW,

Printed by J. BRUCE, in the Year M DCC LXXXV.

EDINBURGH, *May 17, 1645. Post Meridiem.*

THE commissioners of the General Assembly having seriously considered the printed copy of the Directory for public worship, sent unto them from their brethren now in England, and finding the same agreeable to the form approved in the late General Assembly,—do therefore, according to the power committed to them by the said Assembly, ordain and require the said Directory for the public worship of God, to be forthwith practised and observed by all the ministers and others within this kirk, whom it doth concern; and that all such rules and practices be laid aside, as may frustrate the intent of the Directory. And, for this effect, it is also ordained, That this Directory, with the Preface, together with the acts of the General Assembly, and of the Parliament of this kingdom establishing the same, be presently printed for the use of this kirk; wherein Mr. *Andrew Ker*, clerk to the commission of the Assembly, is required to use all possible care and diligence,—and he is hereby authorized, with full power, to cause print and re-print the same from time to time, as there shall be occasion.

A. KER.

Charles I. Parl. III. Sess. 5.

An Act of the Parliament of the Kingdom of Scotland, approving and establishing the Directory for Public Worship.

At EDINBURGH, February 6. 1645.

THE Estates of Parliament now convened, in the second session of this first triennial Parliament, by virtue of the last act of the last Parliament, holden by his majesty and the three Estates in *Anno 1641*, after public reading, and serious consideration of the act underwritten of the General Assembly, approving the following Directory for the public worship of God in the three kingdoms, lately united by the Solemn League and Covenant, together with the ordinance of the Parliament of England establishing the said Directory,† and the Directory itself,—do heartily and chearfully agree to the said Directory, according to the act of the General Assembly approving the same. Which act, together with the Directory itself, the Estates of Parliament do, without a contrary voice, ratify and approve in all the heads and articles

† See Collection of Acts, No. 28.

cles thereof ; and do interpone and add the authority of Parliament to the said act of the General Assembly,—and do ordain the same to have the strength and force of a law and act of Parliament, and execution to pass thereupon, for observing the said Directory, according to the said act of the General Assembly in all points.

ALEX. GIBSON, *Cler. Registri.*

Assembly at Edinburgh, February 3, 1645. Sess. 10.

Act of the General Assembly of the Kirk of Scotland, for establishing and putting in execution of the DIRECTORY for the Public Worship of God.

WHEREAS an happy unity and uniformity in religion amongst the kirks of Christ in these three kingdoms, united under one sovereign, hath been long and earnestly wished for by the godly and well affected amongst us, was propounded as a main article of the large treaty, without which band and bulwark, no safe, well grounded, and lasting peace could be expected ; and afterward, with greater strength and maturity, revived in the Solemn League and Covenant of the three kingdoms ; whereby they stand straitly obliged to endeavour the nearest uniformity in one Form of church government, Directory of worship, Confession of Faith, and Form of catechizing : which hath also before, and since our entering into that covenant, been the matter of many supplications and remonstrances, and sending commissioners to the king's majesty, of declarations to the honourable Houses of the Parliament of England, and of letters to the reverend Assembly of Divines, and others of the ministry of the kirk of England ; being also the end of our sending commissioners as was desired from this kirk, with commission to treat of uniformity in the four particulars afore-mentioned, with such committees as should be appointed by both Houses of the Parliament of England, and by the Assembly of Divines sitting at Westminster ; and beside all this, it being the chief end and motive of our adventuring upon manifold and great hazards, for quenching the devouring flame of the present unnatural and bloody war in England, though to the weakening of this kingdom within itself, and the advantage of the enemy which hath invaded it, accounting nothing too dear to us, so that this our joy be fulfilled. And now this great work being so far advanced, that a Directory for the public worship of God in all the three kingdoms, being agreed upon by the honourable Houses of the Parliament of

England, after consultation with the Divines of both kingdoms there assembled, and sent to us for our approbation, that, being also agreed upon by this kirk and kingdom of Scotland, it may be in the name of both kingdoms presented to the king, for his royal consent and ratification; the General Assembly having most seriously considered, revised, and examined the Directory aforementioned, after several public readings of it, after much deliberation, both publicly and in private committees, after full liberty given to all to object against it, and earnest invitations of all who have any scruples about it, to make known the same, that they might be satisfied,—doth unanimously, and without a contrary voice, agree to, and approve the following Directory, in all the heads thereof, together with the Preface set before it; and doth require, discern, and ordain, that, according to the plain tenor and meaning thereof, and the intent of the Preface, it be carefully and uniformly observed and practised by all the ministers and others within this kingdom, whom it doth concern; which practice shall be begun, upon intimation given to the several Presbyteries, from the commissioners of this General Assembly, who shall also take special care for the timely printing of this Directory, that a printed copy of it be provided and kept for the use of every kirk in this kingdom; also that each Presbytery have a printed copy thereof for their use, and take special notice of the observation or neglect thereof in every congregation within their bounds, and make known the same to the Provincial or General Assembly, as there shall be cause. Provided always, that the clause in the Directory, of the administration of the Lord's supper, which mentioneth the communicants sitting about the table, or at it, be not interpreted, as if, in the judgment of this kirk, it were indifferent and free for any of the communicants not to come to and receive at the table; or as if we did approve the distributing of the elements by the minister to each communicant, and not by the communicants among themselves. It is also provided, that this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the books of discipline and acts of General Assemblies, and are not otherwise ordered and appointed in the Directory.

Finally, The Assembly doth, with much joy and thankfulness, acknowledge the rich blessing and invaluable mercy of God, in bringing the so much wished for uniformity in religion to such a happy period, that these kingdoms, once at so great distance in the form of worship, are now, by the blessing

sing of God, brought to a nearer uniformity than any other reformed kirks; which is unto us the return of our prayers, and a lightening of our eyes, and reviving of our hearts, in the midst of our many sorrows and sufferings; a taking away, in a great measure, the reproach of the people of God, to the stopping of the mouths of malignant and disaffected persons; and an opening unto us a door of hope, that God hath yet thoughts of peace towards us, and not of evil, to give us an expected end:—In the expectation and confidence whereof we do rejoice, beseeching the Lord to preserve these kingdoms from heresies, schisms, offences, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness,—and to continue with us, and the generations following, these his pure and purged ordinances, together with an increase of the power and life thereof, to the glory of his great name, the enlargement of the kingdom of his Son, the corroboration of peace and love between the kingdoms, the unity and comfort of all his people, and our edifying one another in love.

The CONTENTS.

THE Preface.

- Of the Assembling of the Congregation.*
- Of Public Reading of the holy scripture.*
- Of Public Prayer before the Sermon.*
- Of Preaching of the Word.*
- Of Prayer after Sermon.*
- Of the Sacrament of Baptism.*
- Of the Sacrament of the Lord's Supper.*
- Of the Sanctification of the Lord's day.*
- Of the Solemnization of Marriage.*
- Of the Visitation of the Sick.*
- Of Burial of the Dead.*
- Of Public solemn Fasting.*
- Of the Observation of days of Public Thanksgiving.*
- Of Singing of Psalms.*

An APPENDIX, touching Days and Places of Public Worship.

THE
D I R E C T O R Y
FOR THE
PUBLIC WORSHIP OF GOD,

AGREED UPON BY

The Assembly of Divines at Westminster; examined and approved, *Anno* 1645, by the General Assembly of the church of Scotland; and ratified by Act of Parliament the same Year.

THE P R E F A C E.

IN the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then by the word discovered to be vain, erroneous, superstitious, and idolatrous, in the public worship of God. This occasioned many godly and learned men to rejoice much in the *Book of Common Prayer*, at that time set forth; because the Mass and the rest of the Latin service being removed, the public worship was celebrated in our own tongue; many of the common people also received benefit by hearing the scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly increased the burden of it,—the many unprofitable and burdensome ceremonies, contained in it, have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of
God.

God, which they might not enjoy without conforming or subscribing to these ceremonies. Sundry good Christians have been by means thereof kept from the Lord's table, and divers able and faithful ministers debarred from the exercise of their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their faction have laboured to raise the estimation of it to such an height, as if there were no other worship, or way of worship of God amongst us, but only the service book,—to the great hindrance of the preaching of the word, and (in some places, especially of late) to the justling of it out as unnecessary; or (at best) as far inferior to the reading of common prayer, which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance of saving knowledge and true piety.

In the mean time, Papists boasted, that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves; in which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the church.

Add hereunto, (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office; so, on the other hand, it hath been (and ever would be, if continued) a matter of endless strife and contention in the church and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be diverted from all thoughts of the ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

Upon these, and many the like weighty considerations, in reference to the whole book in general, and because of
divers

divers particulars contained in it, not from any love to novelty, or intention to disparage our first reformers (of whom we are persuaded, that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honour) but that we may, in some measure, answer the gracious providence of God, which at this time called upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavours for uniformity in divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy *, with the many rites and ceremonies formerly used in the worship of God, and have agreed upon this following Directory for all the parts of public worship, at ordinary and extraordinary times.

Wherein our care hath been, to hold forth such things as are of divine institution in every ordinance; and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God; our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of public worship being known to all, there may be a consent of all the churches, in those things that contain the substance of the service and worship of God: and the ministers may be hereby directed in their administration, to keep like soundness in doctrine and prayer; and may, if need be, have some help and furniture; and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself, and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions.

* See the reasons for which the Service Book, urged upon Scotland, Anno 1637, was refused, printed in the year 1638.

Of the ASSEMBLING of the Congregation, and their Behaviour in the Public Worship of God.

WHEN the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the public ordinances thro' negligence, or upon pretence of private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or other.

The congregation being assembled, the minister, after solemn calling on them to the worshipping of the great name of God, is to begin with prayer.

' In all reverence and humility acknowledging the incomprehensible greatness and majesty of the Lord, (in whose presence they do then in a special manner appear) and their own vileness and unworthiness to approach so near him, with their utter inability of themselves to so great a work; and humbly beseeching him for pardon, assistance, and acceptance in the whole service then to be performed, and for a blessing on that particular portion of his word then to be read,—and all in the name and mediation of the Lord Jesus Christ.'

The public worship being begun, the people are wholly to attend upon it, forbearing to read any thing, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the Assembly in that ordinance of God which is then in hand.

Of PUBLIC READING of the Holy Scriptures.

READING of the word in the congregation, being part of the public worship of God, (wherein we acknowledge

ledge our dependence upon him, and subjection to him) and one means sanctified by him for the edifying of his people, is to be performed by the pastors and teachers.

Howbeit, such as intend the ministry, may occasionally both read the word, and exercise their gifts in preaching in the congregation, if allowed by the Presbytery thereunto.

All the canonical books of the Old and New Testament (but none of those which are commonly called *Apoerypha*) shall be publicly read in the vulgar tongue, out of the best allowed translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the minister; but it is convenient, that ordinarily one chapter of each Testament be read at every meeting, and sometimes more, where the chapters be short, or the coherence of matter requireth it.*

It is requisite that all the canonical Books be read over in order, that the people may be better acquainted with the whole body of the scriptures; and ordinarily, where the reading in either Testament endeth on the Lord's day, it is to begin the next.

We commend also the more frequent reading of such scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like.

When the minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or Psalm be ended; and regard is always to be had unto the time, that neither preaching nor other ordinance be straitened, or rendered tedious. Which rule is to be observed in all other public performances.

Beside public reading of the holy scriptures, every person that can read, is to be exhorted to read the scriptures privately, (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of PUBLIC PRAYER before the Sermon.

AFTER reading of the word, (and singing of the Psalm) the minister who is to preach, is to endeavour to get his own and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus

* See the opinion of the Committee, approved by the General Assembly 1645, Sess. 14. for keeping the greater uniformity in the practice of the Directory in some points of public worship.

Jesus Christ, by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect :

‘ To acknowledge our great sinfulness, *First*, By reason of original sin, which (beside the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath de-
 ‘ praved and poisoned all the faculties and powers of soul and
 ‘ body, doth defile our best actions, and (were it not restrain-
 ‘ ed, or our hearts renewed by grace) would break forth into
 ‘ innumerable transgressions, and greatest rebellions against
 ‘ the Lord, that ever were committed by the vilest of the sons
 ‘ of men. And, *Next*, By reason of actual sins, our own
 ‘ sins, the sins of magistrates, of ministers, and of the whole
 ‘ nation, unto which we are many ways accessory ; which
 ‘ sins of ours receive many fearful aggravations, we having
 ‘ broken all the commandments of the holy, just, and good
 ‘ law of God, doing that which is forbidden, and leaving un-
 ‘ done what is enjoined ; and that not only out of ignorance
 ‘ and infirmity, but also more presumptuously against the light
 ‘ of our minds, checks of our consciences, and motions of his
 ‘ own Holy Spirit to the contrary, so that we have no cloak
 ‘ for our sins ; yea, not only despising the riches of God’s
 ‘ goodness, forbearance, and long suffering, but standing out
 ‘ against many invitations and offers of grace in the gospel ;
 ‘ not endeavouring, as we ought, to receive Christ into our
 ‘ hearts by faith, or to walk worthy of him in our lives.

‘ To bewail our blindness of mind, hardness of heart, un-
 ‘ belief, impenitency, security, lukewarmness, barrenness :
 ‘ our not endeavouring after mortification and newness of
 ‘ life, nor after the exercise of godliness in the power thereof ;
 ‘ and that the best of us have not so stedfastly walked with
 ‘ God, kept our garments so unspotted, nor been so zealous
 ‘ of his glory, and the good of others, as we ought : and to
 ‘ mourn over such other sins, as the congregation is particu-
 ‘ larly guilty of, notwithstanding the manifold and great mer-
 ‘ cies of our God, the love of Christ, the light of the gospel,
 ‘ and reformation of religion, our own purposes, promises,
 ‘ vows, solemn covenant, and other special obligations to the
 ‘ contrary.

‘ To acknowledge and confess, that, as we are convinced
 ‘ of our guilt, so, out of a deep sense thereof, we judge our-
 ‘ selves unworthy of the smallest benefits, most worthy of
 ‘ God’s fiercest wrath, and of all the curses of the law, and
 ‘ heaviest judgments inflicted upon the most rebellious sin-
 ‘ ners ; and that he might most justly take his kingdom and
 ‘ gospel

‘ gospel from us, plague us with all sorts of spiritual and tem-
 ‘ poral judgments in this life, and after cast us into utter dark-
 ‘ ness, in the lake that burneth with fire and brimstone, where
 ‘ is weeping and gnashing of teeth for ever more.

‘ Notwithstanding all which, to draw near to the throne of
 ‘ grace, encouraging ourselves with hope of a gracious an-
 ‘ swer of our prayers, in the riches and all sufficiency of that
 ‘ only one oblation, the satisfaction and intercession of the
 ‘ Lord Jesus Christ, at the right hand of his Father, and our
 ‘ Father ; and, in confidence of the great and exceeding pre-
 ‘ cious promises of mercy and grace in the new covenant,
 ‘ through the same Mediator thereof, to deprecate the heavy
 ‘ wrath and curse of God, which we are not able to avoid or
 ‘ bear ; and humbly and earnestly to supplicate for mercy in
 ‘ the free and full remission of all our sins, and that only for
 ‘ the bitter sufferings and precious merits of that our only
 ‘ Saviour Jesus Christ.

‘ That the Lord would vouchsafe to shed abroad his love
 ‘ in our hearts by the Holy Ghost ; seal unto us by the same
 ‘ Spirit of adoption, the full assurance of our pardon and re-
 ‘ conciliation ; comfort all that mourn in Zion, speak peace
 ‘ to the wounded and troubled in spirit, and bind up the bro-
 ‘ ken hearted ;—and as for secure and presumptuous sinners,
 ‘ that he would open their eyes, convince their consciences,
 ‘ and turn them from darkness unto light, and from the pow-
 ‘ er of Satan unto God, that they also may receive forgive-
 ‘ nesses of sin, and an inheritance among them that are sancti-
 ‘ fied by faith in Christ Jesus.

‘ With remission of sins through the blood of Christ, to pray
 ‘ for sanctification by his Spirit ; the mortification of sin,
 ‘ dwelling in, and many times tyrannizing over us ; the
 ‘ quickening of our dead spirits with the life of God in Christ ;
 ‘ grace to fit and enable us for all duties of conversation and
 ‘ callings towards God and men ; strength against temptati-
 ‘ ons ; the sanctified use of blessings and crosses ; and perfe-
 ‘ verance in faith and obedience unto the end.

‘ To pray for the propagation of the gospel and kingdom
 ‘ of Christ to all nations : for the conversion of the Jews, the
 ‘ fulness of the Gentiles, the fall of Antichrist, and the haf-
 ‘ tening of the second coming of our Lord ; for the delive-
 ‘ rance of the distressed churches abroad from the tyranny of
 ‘ the Antichristian faction, and from the cruel oppressions
 ‘ and blasphemies of the Turk ; for the blessing of God up-
 ‘ on all the reformed churches, especially upon the churches
 ‘ and kingdoms of Scotland, England, and Ireland, now
 ‘ more

' more strictly and religiously united in the Solemn National
 ' League and Covenant; and for our plantations in the re-
 ' mote parts of the world;—more particularly for that church
 ' and kingdom whereof we are members, that therein God
 ' would establish peace and truth, the purity of all his ordi-
 ' nances, and the power of godliness; prevent and remove
 ' heresy, schism, profaneness, superstition, security, and un-
 ' fruitfulness under the means of grace, heal all our rents and
 ' divisions, and preserve us from breach of our Solemn Co-
 ' venant.

' To pray for all in authority, especially for the king's ma-
 ' jesty, that God would make him rich in blessings, both in
 ' his person and government; establish his throne in religion
 ' and righteousness, save him from evil counsel, and make
 ' him a blessed and glorious instrument for the conservation
 ' and propagation of the gospel, for the encouragement and
 ' protection of them that do well, the terror of all that do e-
 ' vil, and the great good of the whole church, and of all his
 ' kingdoms; for the conversion of the queen, the religious
 ' education of the prince, and the rest of the royal seed; for
 ' the comforting the afflicted queen of Bohemia, sister to our
 ' sovereign; and for the restitution and establishment of the
 ' illustrious prince Charles, Elector Palatine of the Rhine, to
 ' all his dominions and dignities; for a blessing upon the high
 ' court of Parliament (when sitting in any of these kingdoms
 ' respectively) the nobility, the subordinate judges and magi-
 ' strates, the gentry, and all the commonalty; for all patrons
 ' and teachers, that God would fill them with his Spirit,
 ' make them exemplarily holy, sober, just, peaceable, and
 ' gracious in their lives,—sound, faithful, and powerful in
 ' their ministry,—and follow all their labours with abundance
 ' of success and blessing; and give unto all his people, patrons
 ' according to his own heart; for the universities, and all
 ' schools and religious seminaries of church and common-
 ' wealth, that they may flourish more and more in learning
 ' and piety; for the particular city or congregation, that
 ' God would pour out a blessing upon the ministry of the
 ' word, sacraments, and discipline, upon the civil government,
 ' and all the several families and persons therein; for mercy
 ' to the afflicted, under any inward or outward distress; for
 ' seasonable weather and fruitful seasons, as the time may re-
 ' quire; for averting the judgment that we either feel or
 ' fear, or are liable unto, as famine, pestilence, the sword,
 ' and such like.

‘ And, with confidence of his mercy to his whole church,
 ‘ and the acceptance of our persons, through the merits and
 ‘ mediation of our great High Priest the Lord Jesus, to pro-
 ‘ fess that it is the desire of our souls to have fellowship with
 ‘ God, in the reverent and conscionable use of his holy ordi-
 ‘ nances ; and, to that purpose, to pray earnestly for his grace
 ‘ and effectual assistance to the sanctification of his holy Sab-
 ‘ bath, the Lord’s day, in all the duties thereof, public and
 ‘ private, both to ourselves and to all other congregations of
 ‘ his people, according to the riches and excellency of the
 ‘ gospel, this day celebrated and enjoyed.

‘ And, because we have been unprofitable hearers in times
 ‘ past, and now cannot of ourselves receive as we should, the
 ‘ deep things of God, the mysteries of Jesus Christ, which
 ‘ require a spiritual discerning,—to pray, that the Lord, who
 ‘ teacheth to profit, would graciously please to pour out the
 ‘ Spirit of grace, together with the outward means thereof,
 ‘ causing us to attain such a measure of the excellency of the
 ‘ knowledge of Christ Jesus our Lord, and in him, of the
 ‘ things which belong to our peace, that we may account all
 ‘ things but as dross in comparison of him ; and that we, tast-
 ‘ ing the first fruits of the glory that is to be revealed, may
 ‘ long for a more full and perfect communion with him, that
 ‘ where he is, we may be also, and enjoy the fulness of those
 ‘ joys and pleasures, which are at his right hand, for ever-
 ‘ more.

‘ More particularly, that God would, in special manner,
 ‘ furnish his servant (now called to dispense the bread of life
 ‘ unto his household) with wisdom, fidelity, zeal, and utter-
 ‘ rance, that he may divide the word of God aright, to every
 ‘ one his portion, in evidence and demonstration of the Spi-
 ‘ rit and power ; and that the Lord would circumcise the ears
 ‘ and hearts of the hearers, to hear, love, and receive with
 ‘ meekness the ingrafted word, which is able to save their
 ‘ souls ; make them as good ground to receive in the good
 ‘ seed of the word, and strengthen them against the tempta-
 ‘ tions of Satan, the cares of the world, the hardness of their
 ‘ own hearts, and whatsoever else may hinder their profitable
 ‘ and saving hearing ; that so Christ may be so formed in
 ‘ them, and live in them, that all their thoughts may be
 ‘ brought into captivity to the obedience of Christ, and their
 ‘ hearts established in every good word and work for ever.’

We judge this to be a convenient order, in the ordinary
 public prayers ; yet so, as the minister may defer (as in pru-
 dence he shall think meet) some part of these petitions till
 after

after his sermon, or offer up to God some of the thanksgivings hereafter appointed, in his prayer before his sermon.

Of the PREACHING of the Word.

PREACHING of the word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed, (according to the rules for ordination) that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity, by his knowledge in the whole body of theology, but most of all in the holy scriptures, having his senses and heart exercised in them above the common sort of believers; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of, and improve, in his private preparations, before he deliver in public what he hath provided.

Ordinarily, the subject of his sermon is to be some text of scripture, holding forth some principle or head of religion; or suitable to some special occasion emergent; or he may go on in some Chapter, Psalm, or book of the holy scripture, as he shall see fit.

Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place, or general sentence of scripture.

If the text be long, (as in histories and parables it sometimes must be) let him give a brief sum of it; if short, a paraphrase thereof, if need be: in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine, which he is to raise from it.

In analysing and dividing his text, he is to regard more the order of matter, than of words; and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art.

In raising doctrines from the text, his care ought to be, *First*, That the matter be the truth of God. *Secondly*, That it be a truth contained in, or grounded on that text, that the hear-

hearers may discern how God teacheth it from thence.—
Thirdly, That he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

The doctrine is to be expressed in plain terms ; or, if any thing in it need explication, is to be opened, and the consequence also from the text cleared. The parallel places of scripture confirming the doctrine are rather to be plain and pertinent than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The arguments or reasons are to be solid ; and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

If any doubt, obvious from scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification.

He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers ; which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant ; yet he is to endeavour to perform it in such a manner that his auditors may feel the word of God to be quick and powerful, and a discernor of the thoughts and intents of the heart ; and that, if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of scripture, or from the nature of that common-place in divinity, whereof that truth is a branch.

In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily : but, if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In dehortation, reprehension, and public admonition, (which require special wisdom) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprized by it, together with the remedy and best way to avoid it.

In applying comfort, whether general, against all temptations, or particular, against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly grounded on the holy scriptures) whereby the hearers may be able to examine themselves, whether they have attained those graces, and performed these duties to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition, upon examination, shall require.

And, as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock, he findeth most needful and seasonable; and, amongst these, such as may most draw their souls to Christ, the fountain of light, holiness, and comfort.

This method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

But the servant of Christ, whatever his method be, is to perform his whole ministry.

1. Painfully, not doing the work of the Lord negligently.
2. Plainly, that the meanest may understand; delivering the truth, not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of ecclesiasti-

ecclesiastical or other human writers, ancient or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory, keeping nothing back which may promote these holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail, shewing all the respect to each man's person and place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the word of God, shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his ministry.

6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock, as an example to them in it; earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; so shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in this life, and afterward the crown of glory laid up for him in the world to come.

Where there are more ministers in a congregation than one, and they of different gifts, each may more especially apply himself to doctrine or exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of PRAYER after Sermon.

THE Sermon being ended, the minister is, ' To give
' thanks for the great love of God, in sending his Son
' Jesus Christ unto us; for the communication of his Holy
' Spirit; for the light and liberty of the glorious gospel, and
' the rich and heavenly blessings revealed therein; as name-
' ly, election, vocation, adoption, justification, sanctification,
' and hope of glory; for the admirable goodness of God, in
' freeing the land from Antichristian darkness and tyranny,
' and for all other national deliverances; for the reformation
' of

‘ of religion ; for the covenant ; and for many temporal blessings.

‘ To pray for the continuance of the gospel, and all ordinances thereof in their purity, power, and liberty : to turn the chief and most useful heads of the sermons into some few petitions ; and to pray that it may abide in the heart, and bring forth fruit.

‘ To pray for preparation for death and judgment, and a watching for the coming of our Lord Jesus Christ : to intercede with God for the forgiveness of the iniquities of our holy things, and the acceptance of our spiritual sacrifice, through the merit and mediation of our great High Priest and Saviour the Lord Jesus Christ.’

And because the prayer which Christ taught his disciples is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the church.

And whereas, at the administration of the sacraments, the holding public fasts and days of thanksgiving, and other special occasions, which may afford matter of special petitions and thanksgivings, it is requisite to express somewhat in our public prayers, (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the armies by sea and land, for the defence of the king, Parliament, and kingdom) every minister is herein to apply himself in his prayer, before or after his sermon, to those occasions ; but for the manner he is left to his liberty, as God shall direct and enable him, in piety and wisdom to discharge his duty.

The prayer ended, let a Psalm be sung, if with convenience it may be done. After which, (unless some other ordinance of Christ, that concerneth the congregation at that time, be to follow) let the minister dismiss the congregation with a solemn blessing.

The Administration of the SACRAMENTS :

And, first, of BAPTISM.

BAPTISM, as it is not unnecessarily to be delayed, so it is not to be administered in any case by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

Nor is it to be administred in private places, or privately, but in place of public worship, and in the face of the congregation, where the people may most conveniently see and hear; and not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.

The child to be baptized, after notice given the minister the day before, is to be presented by the father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized.

Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament; shewing,

‘ That it is instituted by our Lord Jesus Christ: That it is
 ‘ a seal of the covenant of grace, of our ingrafting into Christ,
 ‘ and of our union with him, of remission of sins, regeneration,
 ‘ adoption, and life eternal: That the water in baptism
 ‘ representeth and signifieth both the blood of Christ,
 ‘ which taketh away all guilt of sin, original and actual, and
 ‘ the sanctifying virtue of the Spirit of Christ against the do-
 ‘ minion of sin and the corruption of our sinful nature: That
 ‘ baptizing, or sprinkling and washing with water, signifieth
 ‘ the cleansing from sin by the blood and for the merit of
 ‘ Christ, together with the mortification of sin, and rising
 ‘ from sin to newness of life, by virtue of the death and re-
 ‘ surrection of Christ: That the promise is made to believers
 ‘ and their seed; and that the seed and posterity of the faith-
 ‘ ful, born within the church, have, by their birth, interest
 ‘ in the covenant, and right to the seal of it, and to the out-
 ‘ ward privileges of the church, under the gospel, no less than
 ‘ the children of Abraham in the time of the Old Testament,
 ‘ the covenant of grace, for substance, being the same; and
 ‘ the grace of God, and the consolation of believers, more
 ‘ plentiful than before: That the Son of God admitted little
 ‘ children into his presence, embracing and blessing them,
 ‘ saying, *For of such is the kingdom of God*: That children,
 ‘ by baptism, are solemnly received into the bosom of the vi-
 ‘ sible church, distinguished from the world and them that
 ‘ are without, and united with believers; and that all who
 ‘ are baptized in the name of Christ, do renounce, and by
 ‘ their baptism are bound to fight against the devil, the world,
 ‘ and the flesh: That they are Christians and federally holy
 ‘ before baptism, and therefore are they baptized: That the
 ‘ inward grace and virtue of baptism is not tied to that very
 ‘ moment of time wherein it is administred, but that the fruit
 ‘ and power thereof reacheth to the whole course of our life;

‘ and

‘ and that outward baptism is not so necessary, that, through
 ‘ the want thereof, the infant is in danger of damnation, or
 ‘ the parents guilty, if they do not contemn or neglect the
 ‘ ordinance of Christ, when and where it may be had.’

In these or the like instructions, the minister is to use his own liberty, and godly wisdom, as the ignorance or errors of the doctrine of baptism, and the edification of the people, shall require.

He is also to admonish all that are present,

‘ To look back to their baptism ; to repent of their sins against their covenant with God ; to stir up their faith ; to improve and make the right use of their baptism, and of the covenant sealed thereby betwixt God and their souls.’

He is to exhort the Parent,

‘ To consider the great mercy of God to him and his child ; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord ; and to let him know the danger of God’s wrath to himself and child, if he be negligent : requiring his solemn promise for the performance of his duty.’

This being done, prayer is also to be joined with the word of institution, for sanctifying the water to this spiritual use : and the minister is to pray to this or the like effect :

‘ That the Lord, who hath not left us as strangers without the covenant of promise, but called us to the privileges of his ordinances, would graciously vouchsafe to sanctify and bless his own ordinance of baptism at this time ; that he would join the inward baptism of his Spirit with the outward baptism of water ; make this baptism to the infant a seal of adoption, remission of sin, regeneration, and eternal life, and of all other promises of the covenant of grace ; that the child may be planted into the likeness of the death and resurrection of Christ ; and that, the body of sin being destroyed in him, he may serve God in newness of life all his days.’

Then the minister is to demand the name of the child ; which being told him, he is to say, [calling the child by his name]

I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the child with water ; which, for the manner of doing it, is not only lawful, but sufficient and most expedient to be, by pouring or

sprinkling of the water on the face of the child, without adding any other ceremony.

This done, he is to give thanks and pray, to this or the like purpose :

‘ Acknowledging, with all thankfulness, that the Lord is true and faithful in keeping covenant and mercy : That he is good and gracious, not only in that he numbereth us among his saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ. That, in his truth and special providence, he daily bringeth some into the bosom of his church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his church.

‘ And praying, That the Lord would still continue, and daily confirm more and more this his unspeakable favour : That he would receive the infant now baptized, and solemnly entered into the household of faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people : That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him into glory,—and if he live and attain the years of discretion, that the Lord would so teach him by his word and Spirit, and make his baptism effectual to him, and so uphold him by his divine power and grace, that by faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord.’

Of the CELEBRATION of the COMMUNION, or Sacrament of the Lord's Supper.

THE communion, or supper of the Lord, is frequently to be celebrated : but how often, may be considered and determined by the ministers and other church governors of each congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And, when it shall be administered, we judge it convenient to be done after the morning sermon.

The ignorant and the scandalous are not fit to receive the sacrament of the Lord's supper.

When this sacrament cannot with convenience be frequently administered, it is requisite that public warning be given the Sabbath day before the administration thereof : and that either then, or on some day of that week, something concerning

cerning that ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in public and private, all may come better prepared to that heavenly feast.

When the day is come for administration, the minister having ended his sermon and prayer, shall make a short exhortation,

‘ Expressing the inestimable benefit we have by this sacrament, together with the ends and use thereof : setting forth the great necessity of having our comfort and strength renewed thereby, in this our pilgrimage and warfare ; how necessary it is, that we come unto it with knowledge, faith, repentance, love, and with hungering and thirsting souls after Christ and his benefits : how great the danger, to eat and drink unworthily.’

‘ Next he is, in the name of Christ, on the one part, to warn all such as are ignorant, scandalous, profane, or that live in any sin or offence, against their knowledge or conscience, that they presume not to come to that holy table,— shewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself : And, on the other part, he is in especial manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace than yet they can attain unto, to come to the Lord’s table ; assuring them, in the same name, of ease, refreshing, and strength to their weak and wearied souls.’

After this exhortation, warning, and invitation, the table being before decently covered, and so conveniently placed, that the communicants may sit orderly about it, or at it, the minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him, [the bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the communicants,—the wine also in large cups] having first in a few words shewed that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of institution and prayer.

Let the words of institution be read out of the Evangelists, or out of the first Epistle of the apostle Paul to the Corinthians, chap. xi. ver. 23. *I have received of the Lord, &c.* to the 27th verse, which the minister may, when he seeth requisite, explain and apply.

Let the prayer, thanksgiving, or blessing of the bread and wine, be to this effect:

‘ With humble and hearty acknowledgment of the greatness of our misery, from which neither man nor angel was able to deliver us, and of our great unworthiness of the least of all God’s mercies,—to give thanks to God for all his benefits, and especially for that great benefit of our redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered ; and for all means of grace, the word and sacraments, and for this sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.’

‘ To profess, that there is no other name under heaven, by which we can be saved, but the name of Jesus Christ, by whom alone we receive liberty and life, have access to the throne of grace, are admitted to eat and drink at his own table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

‘ Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctify these elements, both of bread and wine, and to bless his own ordinance, that we may receive by faith the body and blood of Jesus Christ crucified for us, and so feed upon him, that he may be one with us, and we with him ; that he may live in us, and we in him and to him, who hath loved us, and given himself for us.’

All which he is to endeavour to perform with suitable affections, answerable to such an holy action, and to stir up the like in the people.

The elements being now sanctified by the word and prayer, the minister, being at the table, is to take the bread in his hand, and say, in these expressions, (or other the like, used by Christ or his apostles upon this occasion)

‘ According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread, and having given thanks, I break it, and give it unto you [here the minister, who is also himself to communicate, is to break the bread, and give it to the communicants] *Take ye, eat ye ; this is the body of Christ which is broken for you : do this in remembrance of him.*

In like manner the minister is to take the cup, and say, in these expressions, (or other the like, used by Christ or the apostles upon the same occasion)

‘ According to the institution, command, and example of our Lord Jesus Christ, I take this cup, and give it unto you [here he giveth it to the communicants] *This cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many; drink ye all of it.*’

After all have communicated, the minister may, in a few words, put them in mind,

‘ Of the grace of God in Jesus Christ, held forth in this sacrament, and exhort them to walk worthy of it.’

The minister is to give solemn thanks to God,

‘ For his rich mercy and invaluable goodness vouchsafed to them in that sacrament; and to intreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.’

The collection for the poor is so to be ordered, that no part of the public worship be thereby hindered.

Of the SANCTIFICATION of the LORD'S DAY.

THE Lord's day ought to be so remembered before hand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole day is to be celebrated as holy to the Lord, both in public and private, as being the Christian Sabbath. To which end, it is requisite that there be a holy cessation or resting all the day, from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from the sanctifying that day.

That there be private preparation of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry; and by such other

other holy exercises, as may further dispose them to a more comfortable communion with God in his public ordinances.

That all the people meet so timely for public worship, that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the public worship, and not depart till after the blessing.

That what time is vacant, between, or after the solemn meetings of the congregation in public, be spent in reading, meditation, repetition of sermons, (especially by calling their families to an account of what they have heard, and catechizing of them) holy conferences, prayer for a blessing upon the public ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity, and mercy, accounting the Sabbath a delight.

The SOLEMNIZATION of MARRIAGE.

ALTHOUGH marriage be no sacrament, nor peculiar to the church of God, but common to mankind, and of public interest in every commonwealth; yet, because such as marry are to marry in the Lord, and have special need of instruction, direction, and exhortation from the word of God at their entering into such a new condition, and of the blessing of God upon them therein,—we judge it expedient, that marriage be solemnized by a lawful minister of the word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; and they such as are not within the degrees of consanguinity or affinity prohibited by the word of God; and the parties are to be of years of discretion, fit to make their own choice, or, upon good grounds, to give their mutual consent.

Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister three several Sabbath days in the congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the minister, who is to join them in marriage, shall have sufficient testimony, before he proceed to solemnize the marriage.

Before that publication of such their purpose, (if the parties be under age) the consent of the parents, or others under whose power they are, (in case the parents be dead) is to be made known to the church officers of that congregation, to be recorded.

The like is to be observed in the proceedings of all others, although of age, whose parents are living, for their first marriage. And in after marriages of either of those parties, they shall be exhorted not to contract marriage without first acquainting their parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of marriage hath been thus published, the marriage is not to be long deterred. Therefore the minister, having had convenient warning, and nothing being objected to hinder it, is publicly to solemnize it in the place appointed by authority for public worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of public humiliation. And we advise that it be not on the Lord's day.

And because all relations are sanctified by the word and prayer, the minister is to pray for a blessing upon them, to this effect :

‘ Acknowledging our sins, whereby we have made ourselves
 ‘ less than the least of all the mercies of God, and provoked
 ‘ him to imbitter all our comforts ; earnestly, in the name of
 ‘ Christ, to intreat the Lord (whose presence and favour is
 ‘ the happiness of every condition, and sweetens every rela-
 ‘ tion) to be their portion, and to own and accept them in
 ‘ Christ, who are now to be joined in the honourable estate
 ‘ of marriage, the covenant of their God ; and that as he hath
 ‘ brought them together by his providence, he would sanctify
 ‘ them by his Spirit, giving them a new frame of heart, fit
 ‘ for their new estate ; enriching them with all graces, where-
 ‘ by they may perform the duties, enjoy the comforts, un-
 ‘ dergo the cares, and resist the temptations which accompa-
 ‘ ny that condition, as becometh Christians.

The prayer being ended, it is convenient that the minister do briefly declare unto them, out of the scripture,

‘ The institution, use, and ends of marriage, with the
 ‘ conjugal duties, which, in all faithfulness, they are to per-
 ‘ form each to other ; exhorting them to study the holy
 ‘ word of God, that they may learn to live by faith, and to
 ‘ be content in the midst of all marriage cares and troubles,
 ‘ sanctifying God's name in a thankful, sober, and holy use
 ‘ of all conjugal comforts ; praying much with and for one
 ‘ another ;

‘ another ; watching over, and provoking each other to love
 ‘ and good works ; and to live together as the heirs of the
 ‘ grace of life.’

After solemn charging of the persons to be married, before the Great God, who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by pre contract or otherwise, why they may not lawfully proceed to marriage, that they now discover it,—the minister (if no impediment be acknowledged) shall cause first the man take the woman by the right hand, saying these words,

I N. do take thee M. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words,

I M. do take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.

Then, without any further ceremony, the minister shall, in the face of the congregation, pronounce them to be husband and wife, according to God’s ordinance ; and so conclude the action with prayer, to this effect :

‘ That the Lord would be pleased to accompany his own
 ‘ ordinance with his blessing, beseeching him to enrich the
 ‘ persons now married, as with other pledges of his love,
 ‘ so particularly with the comforts and fruits of marriage, to
 ‘ the praise of his abundant mercy, in and through Christ
 ‘ Jesus.’

A register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a book provided for that purpose, for the perusal of all whom it may concern.

Concerning VISITATION of the SICK.

IT is the duty of the minister, not only to teach the people committed to his charge, in public, but privately and particularly to admonish, exhort, reprove, and comfort them, upon all reasonable occasions, so far as his time, strength, and personal safety will permit.

He is to admonish them, in time of health, to prepare for death ; and, for that purpose, they are often to come with their
 their

their minister about the state of their souls : and in times of sickness, to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sickness and affliction, are special opportunities put into his hand by God, to minister a word in season to weary souls ; because then the consciences of men are, or should be more awakened, to bethink themselves of their spiritual estates for eternity ; and Satan takes also advantage then, to load them more with sore and heavy temptations ; therefore the minister, being sent for, and repairing to the sick, is to apply himself with all tenderness and love to administer some spiritual good to his soul, to this effect :

He may, from the consideration of the present sickness, instruct him out of scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God, to every particular person smitten by them. And that, whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for trial and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of God's visitation, neither despising his chattering, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the principles of religion, especially touching repentance and faith ; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces ; as also, touching the covenant of grace, and Christ the Son of God, the Mediator of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former ways, and his estate towards God.

And if the sick person shall declare any scruple, doubt, or temptation that are upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins,—of the guilt and desert of them,—of the filth and pollution which the soul contracts by them,—and of the curse of the law and wrath of God due to them ; that he may be truly affected with, and humbled for them : and wishal, to make known the danger of deferring repentance, and of neglecting salvation, at any time offered ; to awaken his conscience, and rouse him up out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can

stand, but he that, being lost in himself, layeth hold upon Christ by faith.

It he has endeavoured to walk in the ways of holiness, and to serve God in uprightness, although not without many failings or infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of God's favour; then it will be fit to raise him up, by setting before him the freeness and fulness of God's grace, the sufficiency of righteousness in Christ, the gracious offers in the gospel, that all who repent and believe with all their heart in God's mercy through Christ, renouncing their own righteousness, shall have life and salvation in him; it may be also useful to shew him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is himself entered into glory, to prepare a place for his people; so that neither life nor death shall be able to separate them from God's love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyful and gracious resurrection to eternal life.

Advice also may be given, as to beware of an ill grounded persuasion on mercy, or on the goodness of his condition for heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy, in the sole merits and mediation of Jesus Christ, who hath engaged never to cast off them who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down in despair, by such a severe representation of the wrath of God due to him for sins, as is not mollified by a seasonable propounding of Christ and his merit for a door of hope to every penitent believer.

* When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the minister, if desired, shall pray with him, and for him, to this effect:

‘ Confessing and bewailing of sin original and actual; the
 ‘ miserable condition of all by nature, as being children of
 ‘ wrath, and under the curse; acknowledging, that all disea-
 ‘ ses, sickness, death, and hell itself, are the proper issues
 ‘ and effects thereof; imploring God's mercy for the sick
 ‘ person through the blood of Christ; beseeching that God
 ‘ would open his eyes, discover unto him his sins, cause him
 ‘ to see himself lost in himself, make known to him the cause
 ‘ why God smiteth him, reveal Jesus Christ to his soul for
 ‘ righte-

‘righteousness and life, give unto him his Holy Spirit to
 ‘create and strengthen faith to lay hold upon Christ, to work
 ‘in him comfortable evidences of his love, to arm him against
 ‘temptations, to take off his heart from the world, to sanctify
 ‘his present visitation, to furnish him with patience and
 ‘strength to bear it, and to give him perseverance in faith
 ‘to the end.

‘That if God shall please to add to his days, he would
 ‘vouchsafe to bless and sanctify all means of his recovery, to
 ‘remove the disease, renew his strength, and enable him to
 ‘walk worthy of God, by a faithful remembrance, and dili-
 ‘gent observing of such vows and promises of holiness and o-
 ‘bedience, as men are apt to make in times of sickness, that
 ‘he may glorify God in the remaining part of his life.

‘And if God have determined to finish his days by the
 ‘present visitation, he may find such evidence of the pardon
 ‘of all his sins, of his interest in Christ, and eternal life by
 ‘Christ, as may cause his inward man to be renewed, while
 ‘his outward man decayeth; that he may behold death with-
 ‘out fear, cast himself wholly upon Christ without doubting,
 ‘desire to be dissolved and to be with Christ, and so receive
 ‘the end of his faith, the salvation of his soul, through the
 ‘only merits and intercession of the Lord Jesus Christ, our
 ‘alone Saviour and all sufficient Redeemer.’

The minister shall admonish him also (as there shall be
 cause) to set his house in order, thereby to prevent inconve-
 niences; to take care for the payment of his debts, and to
 make restitution or satisfaction where he hath done any
 wrong; to be reconciled to those with whom he hath been
 at variance, and fully to forgive all men their trespasses a-
 gainst him, as he expects forgiveness at the hand of God.

Lastly, The minister may improve the present occasion to
 exhort those about the sick person to consider their own
 mortality, to return to the Lord, and make peace with him;
 in health to prepare for sickness, death, and judgment; and
 all the days of their appointed time so to wait until their
 change come, that when Christ, who is our life, shall ap-
 pear, they may appear with him in glory.

Concerning BURIAL of the DEAD.

WHEN any person departeth this life, let the dead bo-
 dy, upon the day of burial, be decently attended
 from the house to the place appointed for public burial, and
 there immediately interred, without any ceremony.

And

And because the customs of kneeling down, and praying by, or towards the dead corps, and other usages, in the place where it lies, before it be carried to burial, are superstitious; and for that, praying, reading, and singing, both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the burial, suitable to the rank and condition of the party deceased, while he was living.

Concerning Public Solemn FASTING.

WHEN some great and notable judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations notoriously deserved,—as also, when some special blessing is to be sought and obtained, public solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people.

A religious fast requires total abstinence, not only from all food, (unless bodily weakness do manifestly disabie from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint) but also from all worldly labour, discourses and thoughts, and from all bodily delights, (although at other times lawful) rich apparel, ornaments, and such like, during the fast; and much more, from whatever is in the nature or use scandalous and offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a fast, without respect of persons, as there shall be occasion.

Before the public meeting, each family and person apart, are privately to use all religious care to prepare their hearts to such a solemn work, and to be early at the congregation.

So large a portion of the day, as conveniently may be, is to be spent in public reading and preaching of the word, with singing of Psalms fit to quicken affections, suitable to such a duty, but especially in prayer, to this or the like effect:

‘ Giving

' Giving glory to the great majesty of God, the Creator,
 ' Preserver, and supreme Ruler of all the world, the better
 ' to affect us thereby with an holy reverence and awe of him.
 ' Acknowledging his manifold, great, and tender mercies,
 ' especially to the church and nation, the more effectually to
 ' soften and abate our hearts before him. Humbly confess-
 ' ing our sins of all sorts, with their several aggravations ;
 ' justifying God's righteous judgments, as being far less than
 ' our sins do deserve ; yet humbly and earnestly imploring
 ' his mercy and grace for ourselves, the church and nation,
 ' for our king, and all in authority, and for all others for
 ' whom we are bound to pray (according as the present exi-
 ' gent requireth) with more special importunity and enlarge-
 ' ment than at other times ; applying by faith the promises and
 ' goodness of God for pardon, help, and deliverance from the
 ' evils felt, feared, or deserved ; and for obtaining the bless-
 ' ings which we need and expect ; together with a giving up
 ' of ourselves wholly and for ever unto the Lord.'

In all these, the ministers, who are the mouths of the
 people unto God, ought so to speak from their hearts, upon
 serious and thorough premeditation of them, that both them-
 selves and their people may be much affected, and even melted
 thereby ; especially with sorrow for their sins, that it may be
 indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such scriptures to be read,
 and of such texts for preaching, as may best work the hearts
 of the hearers to the special business of the day, and most
 dispose them to humiliation and repentance ; insisting most
 on those particulars, which each minister's observation and
 experience tell him are most conducing to the edification and
 reformation of that congregation to which he preacheth.

Before the close of the public duties, the minister is, in
 his own and the people's names, to engage his and their
 hearts to be the Lord's, with professed purpose and resolu-
 tion to reform whatever is amiss among them, and more par-
 ticularly such sins as they have been more remarkably guilty
 of ; and to draw nearer unto God, and to walk more closely
 and faithfully with him in new obedience, than ever before.

He is also to admonish the people with all importunity,
 that the work of that day doth not end with the public du-
 ties of it ; but that they are so to improve the remainder of
 the day, and of their whole life, in re-inforcing upon them-
 selves and their families in private all these godly affections
 and resolutions which they professed in public, as that they
 may be settled in their hearts for ever, and themselves may

more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of grace, in pardoning of sin, in removing of judgments, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemn and general fasts enjoined by authority, we judge, that at other times congregations may keep days of fasting, as divine providence shall administer unto them special occasions. And also that families may do the same, so it be not on days wherein the congregation, to which they do belong, is to meet for fasting, or other public duties of worship.

Concerning the OBSERVATION of Days of Public Thanksgiving.

WHEN any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the congregation (after private preparations) being assembled, the minister is to begin with a word of exhortation, to stir up the people to the duty for which they are met, and with a short prayer for God's assistance and blessing, (as at other conventions for public worship) according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper ordinance for expressing of joy and thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the word suitable to the present occasion.

Then let the minister, who is to preach, proceed to further exhortation and prayer before his sermon, with special reference to the present work; after which, let him preach upon some text of scripture pertinent to the occasion.

The sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the church, king, and state, (if before the sermon they were omitted) but enlarge himself in due and solemn thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks; with humble petition for the continu-

ance and renewing of God's wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof.— And so, having sung another Psalm suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the minister (before their dismissal) is solemnly to admonish them, to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober; and that both their feeding and rejoicing may render them more chearful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it, in the remaining part of that day.

When the congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the public meetings that day, a collection is to be made for the poor, (and in like manner, upon the day of public humiliation) that their loins may bless us, and rejoice the more with us. And the people are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoicing more and more in the Lord, as becometh those who make the joy of the Lord their strength.

Of SINGING of PSALMS.

IT is the duty of Christians to praise God publicly, by singing Psalms together in the congregation, and also privately in the family.

In singing of Psalms, the voice is to be tunably and gravely ordered; but the chief care must be, to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole congregation may join herein, every one that can read is to have a Psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But, for the present, where many in the congregation cannot read, it is convenient that the minister, or some other

fit person appointed by him and the other ruling officers, do read the Psalm, line by line, before the singing thereof.

An APPENDIX, touching DAYS and PLACES for PUBLIC WORSHIP.

THERE is no day commanded in scripture to be kept holy under the gospel, but the Lord's day, which is the Christian Sabbath.

Festival days, vulgarly called *holy days*, having no warrant in the word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for public fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness, under pretence of whatsoever dedication or consecration; so neither is it subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians, to meet together therein for the public worship of God. And therefore we hold it requisite, that the places of public assembling for worship among us, should be continued, and employed to that use.

Some ACTS of the *General Assembly* of the
CHURCH of *Scotland*,

C O N C E R N I N G

The Purging and keeping Pure the WORSHIP of
G O D from the Inventions of men,

Assembly at Glasgow, December 6, 1638. Sess. 14.

I. Act concerning the Service Book, Book of Canons, Book of Ordination, and the High Commission.

I. **T**HE Assembly having diligently considered the Book of Common Prayer, lately obruded upon the reformed kirk within this realm, both in respect of the manner of the introducing thereof, and in respect of the matter which it containeth, findeth, that it hath been devised and brought in by the pretended Prelates, without direction from the kirk, and pressed upon ministers without warrant from the kirk, to be universally received, as the only form of divine service, under all highest pains, both civil and ecclesiastical; and the book itself, beside the Popish frame and forms in divine worship, to contain many Popish errors and ceremonies, and the seeds of manifold and gross superstition and idolatry. The Assembly therefore, all in one voice, hath rejected and condemned, and by these presents doth reject and condemn, the said book, not only as illegally introduced, but also as repugnant to the doctrine, discipline, and order of this reformed kirk, to the Confession of Faith, constitutions of General Assemblies, and acts of Parliament establishing the true religion; and doth prohibit the use and practice thereof; and ordain Presbyteries to proceed with the censure of the kirk against all such as shall transgress.

II. The Assembly also taking to their consideration the Book of Canons, and the manner how it hath been introduc-

ed, findeth, that it hath been devised by the pretended prelates, without warrant or direction from the General Assembly; and to establish a tyrannical power in the persons of the pretended bishops, over the worship of God, men's consciences, liberties, and goods; and to overthrow the whole discipline and government of the General and Synodical Assemblies, Presbyteries, and Sessions, formerly established in our kirk.

Therefore the Assembly, all in one voice, hath rejected and condemned, and by these presents doth reject and condemn, the said book, as contrary to the Confession of our Faith, and repugnant to the established government, the book of discipline, and the acts and constitutions of our kirk; prohibits the use and practice of the same; and ordains Presbyteries to proceed with the censure of the kirk against all such as shall transgress.

III. The Assembly having considered the Book of Consecration and Ordination, findeth it to have been framed by the Prelates, to have been introduced and practised without warrant of authority, either civil or ecclesiastical; and that it establisheth offices in God's house, which are not warranted by the word of God, and are repugnant to the discipline and constitutions of our kirk; that it is an impediment to the entry of fit and worthy men to the ministry, and to the discharge of their duty after their entry, conform to the discipline of our kirk.—Therefore the Assembly, all in one voice, hath rejected and condemned, and by these presents do reject and condemn, the said book; and prohibits the use and practice of the same; and ordains Presbyteries to proceed with the censure of the kirk against all such as shall transgress.

IV. The General Assembly, after due trial, having found, that the court of High Commission hath been erected without the consent or procurement of the kirk, or consent of the Estates in Parliament; that it subverteth the jurisdiction and ordinary judicatories and assemblies of the kirk Sessions, Presbyteries, Provincial and National Assemblies; that it is not regulate by laws civil or ecclesiastical, but at the discretion and arbitrament of the commissioners; that it giveth to ecclesiastical persons the power of both the swords,—and to persons merely civil, the power of the keys and kirk censures.—Therefore the Assembly, all in one voice, hath disallowed and condemned, and by these presents doth disallow and condemn, the said court, as unlawful in itself, and prejudicial to the liberties of Christ's kirk and kingdom, the king's honour in maintaining the established laws and judicatories of

of the kirk ; and prohibits the use and practice of the same ; and ordains Presbyteries to proceed with the censures of the kirk against all such as shall transgress.

Assembly at *Glasgow*, December 10, 1638. Sess. 17.

II. *An* declaring the Five Articles of Perth to have been abjured, and to be removed.

THE Assembly, remembering the uniformity of worship which was in this kirk before the Articles of Perth,—the great rent which entered at that time, and hath continued since, with the lamentable effects that it hath produced, both against pastors and professors,—the unlawfulness and nullity of Perth Assembly, already declared by this Assembly ; and that in the necessary renewing of the Confession of Faith in *February* 1638, the practice of novations introduced in the worship of God, was suspended, till they should be determined in a free General Assembly,—and that in the same year, at his majesty's command, some had subscribed the Confession of Faith, as it was professed when it was first subscribed ; for these causes, the Assembly entered into a diligent trial of the foresaid Articles, whether they be contrary to the Confession of Faith, as it was meant and professed in the years 1580, 1581, 1590, and 1591. and findeth, that first, in general, in the Confession of Faith, we profess, ' We willingly agree in our consciences to the form of religion, of a long time openly professed by the king's majesty, and whole body of this realm, in all points, as unto God's undoubted truth and verity, grounded only upon his written word ; and therefore abhor and detest all contrary religion and doctrine, but chiefly all kinds of Papistry in general and particular heads, even as they were then damned and confuted by the word of God and kirk of Scotland ; and in special the Roman Antichrist, his five bastard sacraments, with all rites, ceremonies, and false doctrine, added to the ministrations of the true sacraments, without the word of God ; his cruel judgments against infants departing without the sacraments ; his absolute necessity of baptism ; and, finally, we detest all his vain allegories, rites, signs, and traditions brought into the kirk, without or against the word of God, and doctrine of this true reformed kirk, to the which we join ourselves willingly in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our Head ; promising and swear-

‘swearing,’ &c.—and that these Five Articles are contrary to the religion then professed, were confuted by the word of God and kirk of Scotland, or are rites and ceremonies added to the ministrations of the true sacraments, without the word of God, or nourish the Popish judgment against infants departing without the sacrament, or absolute necessity of baptism, or rites, signs, and traditions brought into the kirk, without or against the word of God, and doctrine of this true reformed kirk.

And, next, in particular, concerning festival days, findeth, That, in the explication of the first head of the first book of discipline, it was thought good that the feasts of Christmas, Circumcision, Epiphany, with the feasts of the apostles, martyrs, and Virgin Mary, be utterly abolished, because they are neither commanded nor warranted by scripture; and that such as observe them, be punished by civil magistrates. Here utter abolition is craved, and not reformation of abuses only; and that because the observation of such feasts hath no warrant from the word of God. In the General Assembly holden at *Edinburgh, Anno 1566*, the large Confession of Helvetia was approved, but with special exception against the same five days, which are now urged upon us. It was not then the Popish observation only, with the Popish opinion of worship and merit, which was disallowed; (for so the reformed kirk in Helvetia did not observe them) but *simpliciter* all observation. For this end, was read a letter in Latin, sent, at that time, by some of our divines, to certain divines in these parts, to this purpose. In the Assembly holden in *1575*, in *August*, complaint was made against the ministers and readers beside Aberdeen, because they assembled the people to preaching and prayers upon certain festival days; so that preaching and prayers upon festival days was judged rebukable. It was ordained likewise, that complaint be made to the Regent, upon the town of Dumfries, for urging and conveying a reader to the kirk, with tabret and whistle, to read prayers all the holy days of Christmas, upon the refusal of their own reader. Among the articles directed by this Assembly to the Regent, it was craved, That all holy days heretofore kept holy, beside the Lord’s day, such as Yule days, and saints days, and such others, may be abolished, and a certain penalty appointed for banquetting, playing, and feasting upon these days. In the Assembly holden in *April, Anno 1577*, it was ordained, That the visitors, with the advice of the Synodical Assembly, should admonish ministers preaching or ministrating the communion at Easter or Christmas,

mas, or other like superstitious times, or readers reading, to desist, under the pain of deprivation. In the ninth head of the first book of discipline, the reason is set down against Easter communion: 'Your honours are not ignorant how superstitiously the people run to that action at Pasch Even, as if the time gave virtue to the sacrament, and how the rest of the whole year they are careless and negligent, as if it appertained to them but at that time only;' and for this reason other times were appointed by that book, for that holy action. In the Assembly holden 1596, begun in *March* 1595, at which time the Covenant was renewed,—superstition and idolatry breaking forth in observing festival days, setting out of bonfires, singing carols, are reckoned amongst the corruptions which were to be amended; and the pulpits did sound, from time to time, against all shew of observing any festival day whatsoever, except the Lord's day.

II. Concerning kneeling at the communion, findeth, That in the Confession of Faith prefixed before the Psalms, and approved by our kirk in the very beginning of the Reformation, we have these words, 'Neither in the ministration of the sacraments, must we follow men; but as Christ himself hath ordained, so must they be ministred.' In the large Confession of Faith, chap. 23. it is required as necessary for the right ministration of the sacraments, that they be ministred in such elements, and in such sort, as God hath appointed; and that men have adulterated the sacraments with their own inventions, so that no part of Christ's action abideth in its original purity. The judgment of our reformers, who drew up the large Confession, was, by clear evidents, shewed to be contrary to this gesture in the act of receiving the sacrament. In the order of celebrating the Lord's Supper, prefixed before the Psalms in metre, sitting and distributing by the communicants are joined; as likewise by the second head of the first book of discipline, as nearest to Christ's own action, and to his perfect practice, and most convenient to that holy action; and all inventions, devised by man, are condemned, as alterations and accusations of Christ's perfect ordinance. Ministers were enjoined by act of Assembly in *December* 1562, to observe the order of Geneva, *that is*, the English kirk at Geneva, (where Mr. Knox had been sometime minister) in the ministration of the sacraments. This act was renewed in the Assembly holden in *December* 1564, where ministers are referred to the order set down before the Psalms, for ministration of the sacraments, which is all one
with

with the former ; for that was the order of the English kirk at Geneva.

In the Parliament holden *Anno* 1567, it was declared, That ' whosoever did not participate of the sacraments, as they were then publicly administrate in this reformed kirk, ought not to be reputed members of this kirk.' The act for the king's oath at his coronation, to maintain the due administration of the sacraments, as they were then ministred, *Anno* 1567, was ratified, *Anno* 1581 ; at which time, the short Confession, adhering to the use of the sacraments in the kirk of Scotland, was subscribed : as also, *Anno* 1592, after the second subscription to the Confession of Faith. In the Parliament 1572, an act was made against such as did not participate of the sacraments as they were then rightly ministred. But the gesture of kneeling in the act of receiving, putteth the ministration of the sacrament used in this kirk out of frame ;—whereby it is clear, that whatsoever gesture or rite, cannot stand with the administration of the sacraments as they were then ministred, and were ministred ever since the Reformation, till the year 1618, must be condemned by our kirk, as a rite added to the true ministration of the sacraments, without the word of God,—and as a rite or tradition brought in, without, or against the word of God, or doctrine of this reformed kirk.

III. Concerning Confirmation,—the Assembly findeth it to be comprehended in the clause of the Confession, where the five bastard sacraments are condemned. And seeing Episcopacy is condemned, imposition of hands by bishops falleth to the ground. And in all the acts for catechizing, or examination before admission to the communion, no intaking of imposition of hands.

IV. Concerning the administration of the sacraments in private places, or private baptism, and private communion,—findeth, That in the *Book of common order*, set down before the Psalms, it is said, ' That the sacraments are not ordained of God to be used in private corners, as charmers and forcerers use to do, but left to the congregation.' In the Assembly holden at *Edinburgh*, in *October*, *Anno* 1581, the same year and Assembly that the Confession of Faith was subscribed, it was ordained, ' That the sacraments be not ministred in private houses, but solemnly, according to good order hitherto observed.' The minister of *Tranent* was suspended at that time, for baptizing an infant in a private house ; but, confessing his offence, he was ordained to make his public repentance in the kirk of *Tranent*, before he be released.

released. Another minister was to be tried and censured, for baptizing privately, and celebrating the communion upon Pasch day, at the Assembly holden in *October* 1580. Which acts and censures make manifest, that our kirk abhorred whatsoever fostered the opinion of the necessity of baptism, and giving of the sacrament, as a *Viaticum*.

All which, and many other acts, grounds, and reasons, being at length agitated, and with mature deliberation pondered, and liberty granted to every man to speak his mind what could be said further, for the full satisfaction of all men, —the matter was put to voicing in these words, *Whether the Five Articles of Perth, by the Confession of Faith, as it was meant and professed in the Years 1580, 1581, 1590, 1591, ought to be removed out of the kirk?* The whole Assembly, all in one consent, one only excepted, did voice, *That the Five Articles, above specified, were abjured by this Kirk in that Confession, and so ought to be removed out of it.*—And therefore prohibiteth and dischargeth all disputing for them, or observing of them, or any of them, in all time coming; and ordains Presbyteries to proceed with the censures of the kirk against all transgressors*.

* For a full confutation of these Five Articles of Perth, and answers to all objections brought in their favours, see the Book, intituled, *A Re-examination of the Five Articles enacted at Perth, Anno 1618. printed 1636.*

Assembly at *Edinburgh, August 30, 1639. Sess. 23.*

III. *Act anent advising with Synods and Presbyteries, before Determination in Novations.*

THE General Assembly considering, that the intended reformation being recovered, may be established, ordains, That no novation, which may disturb the peace of the church, and make division, be suddenly proposed and enacted; but so as the motion be first communicate to the several Synods, Presbyteries, and kirks, that the matter may be approved by all at home, and commissioners may come well prepared, unanimously to conclude a solid deliberation upon these points in the General Assembly.

Assembly at *St. Andrews* and *Edinburgh*, August 6, 1641.
Sess. 14.

IV. Act anent Novations.

SINCE it hath pleased God to vouchsafe the liberty of yearly General Assemblies, it is ordained, according to the acts of the Assembly at Edinburgh, 1639, and at Aberdeen 1640, that no novation in doctrine, worship, or government, be brought in, or practised in this kirk, unless it be first propounded, examined, and allowed in the General Assembly; and that transgressors in this kind, be censured by Presbyteries and Synods.

THE

THE
DIRECTORY
FOR
FAMILY WORSHIP.

APPROVED BY THE
GENERAL ASSEMBLY
OF THE
CHURCH OF SCOTLAND:

FOR
Piety and Uniformity in Secret and Private Worship,
and Mutual Edification.

WITH
An ACT of the General Assembly of the *Church* of SCOT-
LAND, Anno 1647, for Observing the same.

GLASGOW,
Printed by J. BRYCE, in the Year M DCC LXXXV,

ASSEMBLY at *Edinburgh*, August 24, 1647. Sess. 19.

Act for observing the Directions of the General Assembly, for Secret and Private Worship, and Mutual Edification,—and censuring such as neglect Family Worship.

THE General Assembly, after mature deliberation, doth approve the following Rules and Directions, for cherishing piety, and preventing division and schism; and doth appoint ministers and ruling elders, in each congregation, to take special care, that these directions be observed and followed; as likewise that Presbyteries and Provincial Synods inquire and make trial, whether the said Directions be duly observed in their bounds: and to reprove or censure (according to the quality of the offence) such as shall be found to be reprobable or censurable therein. And to the end that these Directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship,—the Assembly doth further require and appoint ministers and ruling elders to make diligent search and enquiry, in the congregations committed to their charge respectively, Whether there be among them any family, or families, which use to neglect this necessary duty? And if any such family be found, the head of the family is to be first admonished privately to amend this fault; and in case of his continuing therein, he is to be gravely and sadly reprov'd by the Session; after which reproof, if he be found still to neglect family worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein, till he amend.

*The DIRECTIONS of the General Assembly
for Secret and Private Worship, and Mutual
Edification, for cherishing Piety, for maintain-
ing Unity, and avoiding Schism and Division.*

BESIDES the public worship in congregations, mercifully established in this land, in great purity,—it is expedient and necessary, that secret worship of each person alone, and private worship of families, be pressed and set up,—that with national reformation, the profession and power of godliness, both personal and domestic, be advanced.

I. And *First*, For secret worship, it is most necessary, that every one apart, and by themselves, be given to prayer and meditation, the unspeakable benefit whereof is best known to them who are most exercised therein; this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained; and therefore it becometh not only pastors, within their several charges, to press persons of all sorts to perform this duty, morning and evening, and other occasions; but also it is incumbent to the head of every family, to have a care that both themselves, and all within their charge, be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety, which should be in families, when they are convened to that effect, are these: *First*, Prayer and praises, performed with a special reference, as well to the public condition of the kirk of God and this kingdom, as to the present case of the family, and every member thereof. *Next*, Reading of the scriptures, with catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the scriptures, when they are read: together with godly conferences, tending to the edification of all the members in the most holy faith: as also, admonition and rebuke, upon just reasons, from those who have authority in the family.

III. As the charge and office of interpreting the holy scriptures, is a part of the ministerial calling, that none (howsoever otherwise qualified) should take upon him in any place,
but

but he that is duly called thereunto by God, and his kirk ; so in every family, where there is any that can read, the holy scriptures should be read ordinarily to the family ; and it is commendable, that thereafter they confer, and by conference make some good use of what hath been read and heard ; as, for example, if there be any sin reprov'd in the word read, use may be made thereof to make all the family circumspect and watchful against the same ; or if any judgment be threatened, or mentioned to have been inflicted in that portion of scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it : and, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort.—In all which, the master of the family is to have the chief hand ; and any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship : and, seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness for these exercises : it being always free to persons of quality to entertain one approved by the Presbytery for performing family exercise ; and in other families, where the head of the family is unfit, that another constantly residing in the family, approved by the minister and session, may be employed in that service ; wherein the minister and session are to be countable to the Presbytery. And if a minister by divine providence be brought to any family, it is requisite, that at no time he convey a part of the family for worship, secluding the rest, except in singular cases, especially concerning these parties which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in families, to or for the same ; seeing persons tainted with errors, or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family worship, a special care is to be had, that each family keep by themselves ; neither requiring, inviting, nor admitting persons from divers families ; unless it be those
who

who are lodged with them, or at a meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of divers families, in the times of corruption or trouble, (in which cases many things are commendable, which otherwise are not tolerable). Yet, when God hath blessed us with peace and purity of the gospel, such meetings of persons of divers families (except in cases mentioned in these directions) are to be disapproved, as tending to the hindrance of the religious exercise of each family by itself, to the prejudice of the public ministry, to the renting of the families of particular congregations, and (in progress of time) of the whole kirk; besides many offences which may come thereby, to the hardening of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the public worship, and to bless to them the public ordinances,—the master of the family ought to take care, that all within his charge repair to the public worship, that he and they may join with the rest of the congregation: and the public worship being finished, after prayer, he should take an account of what they have heard: and thereafter, to spend the rest of the time, which they may spare, in catechizing, and in spiritual conferences upon the word of God; or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God; that so the profit which they found in the public ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of prayer, which is given to all the children of God in some measure; to which effect, they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God, for their family. And, in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth:

‘ Let them confess to God how unworthy they are to come
in

‘ in his presence, and how unfit to worship his majesty ; and
 ‘ therefore earnestly ask of God the Spirit of prayer.

‘ They are to confess their sins, and the sins of the family,
 ‘ accusing, judging, and condemning themselves for them, till
 ‘ they bring their souls to some measure of true humiliation.

‘ They are to pour out their souls to God, in the name of
 ‘ Christ, by the Spirit, for forgiveness of sins ; for grace to
 ‘ repent, to believe, and to live soberly, righteously, and
 ‘ godly ; and that they may serve God with joy and delight,
 ‘ walking before him.

‘ They are to give thanks to God for his many mercies to
 ‘ his people, and to themselves, and especially for his love in
 ‘ Christ, and for the light of the gospel.

‘ They are to pray for such particular benefits, spiritual and
 ‘ temporal, as they stand in need of for the time, (whether
 ‘ it be morning or evening) as anent health or sickness, pro-
 ‘ sperity or adversity.

‘ They ought to pray for the kirk of Christ in general, for
 ‘ all the reformed kirks, and for this kirk in particular, and
 ‘ for all that suffer for the name of Christ ; for all our superi-
 ‘ ors, the king’s majesty, the queen, and their children ; for
 ‘ the magistrates, ministers, and whole body of the congre-
 ‘ gation, whereof they are members ; as well for their neigh-
 ‘ bours absent in their lawful affairs, as for those that are
 ‘ at home.

‘ The prayer may be closed with an earnest desire that God
 ‘ may be glorified in the coming of the kingdom of his Son,
 ‘ and in the doing of his will ; and with assurance that they
 ‘ themselves are accepted, and what they have asked accord-
 ‘ ing to his will shall be done.’

X. These exercises ought to be performed in great sincerity,
 without delay, laying aside all exercises of worldly busi-
 ness or hindrances, notwithstanding the mockings of Atheists
 and profane men ; in respect of the great mercies of God to
 this land, and of his severe corrections wherewith lately he
 hath exercised us. And to this effect, persons of eminency
 (and all elders of the kirk) not only ought to stir up themselves
 and families to diligence herein ; but also to concur effectually,
 that in all other families, where they have power and
 charge, the said exercises be conscientiously performed.

XI. Besides the ordinary duties in families, which are a-
 bove mentioned, extraordinary duties, both of humiliation
 and thanksgiving, are to be carefully performed in families,
 when the Lord by extraordinary occasions (private or public)
 calleth for them.

XII. Seeing the word of God requireth, that we should consider one another to provoke unto love and good works; therefore, at all times, and especially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot; every member of this kirk ought to stir up themselves and one another to the duties of mutual edification, by instruction, admonition, rebuke; exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble minded, and praying with, or for one another; which duties respectively are to be performed upon special occasions offered by divine providence; as, namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition; and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ, *That in the mouth of two or three witnesses every word may be established.*

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of all ordinary means, private and public, have their addresses to their own pastor, or some experienced Christian: but if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine providence, being abroad upon their particular vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest. And that they likewise take heed that no corrupt communication proceed out of their mouths; but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other, but that, upon the one part, the power and practice of godliness, amongst all the ministers and members of this kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed; and, upon the other part, that, under the name

and pretext of religious exercises, no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt, or misregard of the public ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to truth and peace.

A. KER.

P O S T S C R I P T.

A VERY learned and godly divine, having bewailed the great distractions, corruptions, and divisions that are in the church, he thus represents the cause and cure:—

‘ Among others, a principal cause of these mischiefs is, the
 ‘ great and common neglect of the governors of families, in
 ‘ the discharge of that duty which they owe to God for the
 ‘ souls that are under their charge, especially in teaching
 ‘ them the doctrines of Christianity. Families are societies,
 ‘ that must be sanctified to God as well as churches; and the
 ‘ governors of them have as truly a charge of the souls that
 ‘ are therein, as pastors have of the churches. But, alas!
 ‘ how little is this considered or regarded? But while negli-
 ‘ gent ministers are (deservedly) cast out of their places, the
 ‘ negligent masters of families take themselves to be almost
 ‘ blameless. They offer their children to God in baptism,
 ‘ and there they promise to teach them the doctrine of the
 ‘ gospel, and bring them up in the nurture of the Lord; but
 ‘ they easily promise, and easily break it; and educate their
 ‘ children for the world and the flesh, although they have
 ‘ renounced these, and dedicated them to God. This cove-
 ‘ nant breaking with God, and the betraying the souls of
 ‘ their children to the devil, must ly heavy on them here or
 ‘ hereafter. They beget children, and keep families, merely
 ‘ for the world and the flesh; but little consider what a charge
 ‘ is committed to them, and what it is to bring up a child
 ‘ for God, and govern a family as a sanctified society. O
 ‘ how sweetly and successfully would the work of God go
 ‘ on, if we would but all join together in our several places
 ‘ to promote it! Men need not then run without sending to
 ‘ be preachers; but they might find that part of the work,
 ‘ that belongeth to them, to be enough for them, and to be
 ‘ the best that they can be employed in. Especially women
 ‘ should

• should be careful of this duty, because they are most about
 • their children, and have early and frequent opportunities
 • to instruct them ; so is this the principal service they can
 • do to God in this world, being restrained from more pub-
 • lic work. And doubtless many an excellent magistrate hath
 • been sent into the commonwealth, and many an excellent
 • pastor sent into the church, and many a precious saint to
 • heaven, through the happy preparation of a holy educati-
 • on, perhaps by a woman, that thought herself useles and
 • unserviceable to the church. Would parents but begin be-
 • times, and labour to affect the hearts of their children with
 • the great matters of everlasting life, and to acquaint them
 • with the substance of the doctrine of Christ, and when they
 • find in them the knowledge and love of Christ, would
 • bring them to the pastors of the church, to be tried, con-
 • firmed, and admitted to the farther privileges of the church,
 • —what happy well-ordered churches might we have?—
 • Then one pastor need not be put to do the work of two
 • or three hundred or thousand of governors of families, even
 • to teach their children these principles which they should
 • have taught them long before ; nor should we be put to
 • preach to so many miserable ignorant souls, that be not pre-
 • pared by education to understand it ; nor should we have
 • need to shut out so many from holy communion upon the
 • account of ignorance, that yet have not the grace to feel it
 • and lament it, nor the wit and patience to wait, in a learn-
 • ing state, till they are ready to be fellow citizens with the
 • saints, and of the household of God. But now they come
 • to us with aged self-conceitedness, being past children, and
 • yet worse than children, still having the ignorance of chil-
 • dren, but being overgrown the teachableness of children ;
 • and think themselves wise, yea wise enough to quarrel with
 • the wisest of their teachers, because they have lived long
 • enough to have been wise ; and the evidence of their know-
 • ledge is their aged ignorance : and they are readier to flee
 • in our faces for church privileges, than to learn of us, and
 • obey our instructions, till they are prepared for them, that
 • they may do them good : like snappish curs, that will snap
 • us by the fingers for their meat, and snatch it out of our
 • hands ; and not like children, that stay till we give it them.
 • Parents have so used them to be *unruly*, that ministers have
 • to deal with too few but the *unruly*. And it is for want of
 • this laying the foundation well at first, that professors them-
 • selves are so ignorant, as most are ; and that so many, e-
 • specially of the younger sort, do swallow down almost any

' error that is offered them, and follow any sect of dividers
 ' that will entice them, so it be but done with earnestness
 ' and plausibility. For, alas ! though by the grace of God
 ' their hearts may be changed in an hour, (whenever they
 ' understand but the essentials of the faith) yet their under-
 ' standings must have time and diligence to furnish them with
 ' such knowledge as must establish them, and fortify them a-
 ' gainst deceits. Upon these, and many the like considera-
 ' tions, we should intreat all Christian families to take more
 ' pains in this necessary work, and to get better acquainted
 ' with the substance of Christianity. And to that end (tak-
 ' ing along some moving treatises to awaken the heart) I know
 ' not what work should be fitter for their use, than that com-
 ' piled by the Assembly at Westminster ; a Synod of as god-
 ' ly, judicious divines, (notwithstanding all the bitter words
 ' which they have received from discontented and self-con-
 ' ceited men) I verily think, as ever England saw ; tho' they
 ' had the unhappineſs to be employed in calamitous times,
 ' when the noise of wars did stop men's ears, and the licen-
 ' tiousness of wars did set every wanton tongue and pen at li-
 ' berty to reproach them ; and the prosecution and event of
 ' these wars did exasperate partial discontented men to disho-
 ' nour themselves, by seeking to dishonour them. I dare
 ' say, if in the days of old, when Councils were in power
 ' and account, they had but such a Council of bishops, as
 ' this of Presbyters was, the same of it for learning and ho-
 ' lineſs, and ad ministerial abilities, would, with very great
 ' honour, have been transmitted to posterity.

' I do therefore desire, that all masters of families would
 ' first study well this work themselves, and then teach it their
 ' children and servants, according to their several capacities ;
 ' and if they once understand these grounds of religion, they
 ' will be able to read other books more understandingly, and
 ' hear sermons more profitably, and confer more judiciously,
 ' and hold fast the doctrine of Christ more firmly, than ever
 ' they are like to do by any other course. *First*, Let them
 ' read and learn the *Shorter Catechism*. And, *next*, The
 ' *Larger*. And, *lastly*, Read the *Confession of Faith*.'

ASSEMBLY at *Edinburgh*, July 30, 1649. Sess. 30.

ACT concerning CATECHIZING.

THE General Assembly taking to their serious consideration, the great darkness and ignorance wherein a great part of this kingdom lieth, together with the late solemn engagement to use all means for remedy thereof,—do ordain every minister, with assistance of the elders of their severall kirk Sessions, to take course, that in every house, where there is any that can read, there be at least one copy of the *Shorter* and *Larger Catechisms*, *Confession of Faith*, and *Directory for Family Worship*,—and do renew the act of the Assembly, *August 30, 1639**, for a day of weekly Catechizing, to be constantly observed in every kirk; and that every minister so order their catechetic questions, as thereby the people (who do not convene all at one time, but by turns, unto that exercise) may, at every diet, have the chief heads of saving knowledge, in a short view, presented unto them. And the Assembly considering, that notwithstanding of their former act, these diets of weekly catechizing, are much slighted and neglected by many ministers throughout this kingdom; do therefore appoint and ordain every Presbytery to take trial of all the ministers within their bounds, once at least in the half year, whether they be careful to keep weekly diets of catechizing; and if they shall find any of their number negligent therein, they shall admonish for the first fault; and if, after such admonition, they shall not amend, the Presbyteries, for the second fault, shall rebuke them sharply; and if, after such rebuke, they do not yet amend, they shall be suspended.

* See Page 86. foregoing.

Charles I. Parl. 2. Sess. 2. Act 16.

*ACT anent the CATECHISMS, CONFESSION of FAITH,
and Ratification thereof.*

At EDINBURGH, *February 7, 1649.*

THE Estates of Parliament, now presently convened in this second session of the second triennial Parliament, by virtue of an act of the Committee of Estates, who had power and authority from the last Parliament for convening the Parliament, having seriously considered the Catechisms, viz. the *Larger* and *Shorter* ones, with the *Confession of Faith*, with three acts of approbation thereof by the commissioners of the General Assembly, presented unto them by the commissioners of the said General Assembly,—do ratify and approve the said *Catechisms*, *Confession of Faith*, and acts of approbation of the same, produced as it is; and ordains them to be recorded, published, and practised.

T H E

THE
CONFESSION OF FAITH,

AGREED UPON BY

The ASSEMBLY of DIVINES at *Westminster*, with
the assistance of the COMMISSIONERS from the
CHURCH of *Scotland*;

A S A

Part of the Covenanted Uniformity in religion betwixt the
Churches of Christ in the Three Kingdoms of *Scotland*,
England, and *Ireland*.

W I T H

An ACT of the General Assembly of the *Church* of SCOT-
LAND, *Anno* 1647, approving the *Confession of Faith*.

T O G E T H E R W I T H

An ACT of *Parliament* 1649, Ratifying and Establishing
the same.

With PROOFS from the SCRIPTURE.

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

ASSEMBLY at *Edinburgh*, August 27, 1647. Sess. 23.

ACT approving the CONFESSION of FAITH.

A CONFESSION of FAITH for the kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion, which, by the Solemn League and Covenant, we are bound to endeavour; and there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from the kirk of Scotland; which Confession was sent from our commissioners at London to the commissioners of the kirk met at Edinburgh, in *January* last,—and hath been in this Assembly twice publicly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publicly made, to put in their doubts and objections, if they had any; and the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this kirk. And, *lastly*, It being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times. The General Assembly doth therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter, (judging it to be most orthodox, and grounded upon the word of God) and also, as to the point of uniformity, agreeing, for our part, that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms, which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, that the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed

pressed fully in the *Directory of Government*. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-first chapter, only of kirks not settled, or constituted in point of government : and that although in such kirks, a Synod of ministers, and other fit persons, may be called by the magistrates authority and nomination, without any other call, to consult and advise with about matters of religion ; and although likewise the ministers of Christ, without delegation from their churches, may, of themselves, and by virtue of their office, meet together Synodically in such kirks, not yet constituted ; yet neither of these ought to be done in kirks constituted and settled :— it being always free to the magistrate to advise with Synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or being indicted by his authority, occasionally and *pro re nata* ; it being also free to assemble together Synodically, as well *pro re nata*, as at the ordinary times, upon delegation from the churches, by the intrinſical power received from Christ, as often as it is necessary for the good of the church to assemble, in case the magistrate, to the detriment of the church, withhold or deny his consent,—the necessity of occasional Assemblies being first remonstrated unto him by humble supplication.

A. KER.

The CONTENTS.

CHAP.

1. *O*F the holy scripture.
2. *O*f God, and the Holy Trinity.
3. *O*f God's eternal decree.
4. *O*f Creation.
5. *O*f Providence.
6. *O*f the Fall of man,—of Sin, and of the punishment thereof.
7. *O*f God's covenant with man.
8. *O*f Christ the Mediator.
9. *O*f free will.
10. *O*f effectual calling.
11. *O*f Justification.
12. *O*f Adeption.
13. *O*f Sanctification.
14. *O*f saving Faith.
15. *O*f Repentance unto life.
16. *O*f Good Works.
17. *O*f the Perseverance of the Saints.
18. *O*f Assurance of Grace and Salvation.
19. *O*f the Law of God.
20. *O*f Christian Liberty, and Liberty of Conscience.
21. *O*f Religious Worship, and the Sabbath day.
22. *O*f lawful Oaths and Vows.
23. *O*f the Civil Magistrate.
24. *O*f Marriage and Divorce.
25. *O*f the Church.
26. *O*f the Communion of Saints.
27. *O*f the Sacraments.
28. *O*f Baptism.
29. *O*f the Lord's Supper.
30. *O*f Church Censures.
31. *O*f Synods and Councils.
32. *O*f the State of Man after Death,—and of the Resurrection of the Dead.
33. *O*f the last Judgment.

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

A G R E E D U P O N B Y

The Assembly of Divines at Westminster; examined and approved, *Anno* 1647, by the General Assembly of the church of Scotland; and ratified by Act of Parliament, 1649.

C H A P. I.

Of the HOLY SCRIPTURE.

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

a Rom. ii. 14, 15. and i. 19, 20. Psalm xix. 1,—3. Rom. i. 32. with chap. ii. 1. *b* 1 Cor. i. 21. and ii. 13, 14. *c* Heb. i. 1. *d* Prov. xxii. 19,—21. Luke i. 3, 4. Rom. xv. 4. Matt. iv. 4, 7, 10. Isa. viii. 19, 20. *e* 2 Tim. iii. 15. 2 Pet. i. 19. *f* Heb. i. 1, 2.

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

Of the Old Testament.

GENESIS.
Exodus.
 Leviticus.
 Numbers.
 Deuteronomy.
 Joshua.
 Judges.
 Ruth.
 I. Samuel.
 II. Samuel.
 I. Kings.
 II. Kings.
 I. Chronicles.
 II. Chronicles.
 Ezra.
 Nehemiah.
 Esther.
 Job.
 Psalms.
 Proverbs.

Ecclesiastes.
 The Song of Songs.
 Isaiah.
 Jeremiah.
 Lamentations.
 Ezekiel.
 Daniel.
 Hosea.
 Joel.
 Amos.
 Obadiah.
 Jonah.
 Micah.
 Nahum.
 Habakkuk.
 Zephaniah.
 Haggai.
 Zechariah.
 Malachi.

Of the New Testament.

The **GOSPELS** according to

MATTHEW.

Mark.

Luke.

John.

The **ACTS** of the Apostles.

Paul's **EPISTLES** to the Ro-
mans.

I. Corinthians.

II. Corinthians.

Galatians.

Ephesians.

Philippians.

Colossians.

I. Thessalonians.

II. Thessalonians.

I. To Timothy.

II. To Timothy.

To Titus.

To Philemon.

The **EPISTLE** to the He-
brews.

The **EPISTLE** of James.

The 1st **EPISTLE** of Peter.

The 2d **EPISTLE** of Peter.

The 1st **EPISTLE** of John.

The 2d **EPISTLE** of John.

The 3d **EPISTLE** of John.

The **EPISTLE** of Jude.

The **REVELATION** of John.

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

g Luke xvi. 29, 31. Eph. ii. 20. Rev. xxii. 18, 19. 1 Tim. iii. 16.

III. The books commonly called *Apocrypha*, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings *b*.

b Luke xxiv. 27, 44. Rom. iii. 2. 2 Pet. i. 21.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the word of God *i*.

i 2 Pet. i. 19, 21. 2 Tim. iii. 16. 1 John v. 9. 1 Theff. ii. 13.

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

k 1 Tim. iii. 15. *l* 1 John ii. 20, 27. John xvi. 13, 14. 1 Cor. ii. 10,—12. Isa. lix. 21.

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

m 2 Tim. iii. 15,—17. Gal. i. 8, 9. 2 Theff. ii. 2.

Iels, we acknowledge the inward illumination of the Spirit of God to be necessary, for the saving understanding of such things as are revealed in the word *n* : and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed *o*.

n John vi. 45. *i* Cor. ii. 9, 10, 12. *o* *i* Cor. xi. 13, 14. and xiv. 26, 40.

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

p 2 Pet. iii. 16. *q* Psalm cxix. 105, 130.

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

r Matt. v. 18. *s* Isa. viii. 20. Acts xv. 15. John v. 39, 46. *t* John v. 39. *u* *i* Cor. xiv. 6, 9, 11, 12, 24, 27, 28.—*w* Col. iii. 16. *x* Rom. xv. 4.

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

y 2 Pet. i. 20, 21. Acts xv. 15, 16.

X. The

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture z.

z Matt. xxii. 29, 31. Eph. ii. 20. with Acts xxviii. 25.

C H A P. II.

Of GOD, and of the HOLY TRINITY.

THERE is but one only *a*, living, and true God *b* : who is infinite in being and perfection, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*; most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*; and withal, most just and terrible in his judgments *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

a Deut. vi. 4. 1 Cor. viii. 4, 6. *b* 1 Theff. i. 9. Jer. x. 10, *c* Job xi. 7, 8, 9. and xxvi. 14. *d* John iv. 24. *e* 1 Tim. i. 17. *f* Deut. iv. 15, 16. John iv. 24 with Luke xxiv. 39. *g* Acts xiv. 11, 15. *h* James i. 17. Mal. iii. 6. *i* 1 Kings viii. 27. Jer. xxiii. 23, 24. *k* Psalm xc. 2. 1 Tim. i. 17.—*l* Psalm cxlv. 3. *m* Gen. xvii. 1. Rev. iv. 8. *n* Rom. xvi. 27. *o* Isa. vi. 3. Rev. iv. 8. *p* Psalm cxv. 3. *q* Exod. iii. 14. *r* Eph. i. 11. *s* Prov. xvi. 14. Rom. xi. 36. *t* 1 John iv. 8, 16. *u* Exod. xxxiv. 6, 7. *w* Heb. xi. 6. *x* Neh. ix. 32, 33. *y* Psa. v. 5, 6. *z* Neh. i. 2, 3. Exod. xxxiv. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and

10

a John v. 26. *b* Acts vii. 2. *c* Psa. cxix. 68. *d* 1 Theff. i. 9. *e* Acts xvii. 24, 25. *f* Job xxii. 2, 3.

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

g Rom. xi. 36. *b* Rev. iv. 11. 1 Tim. vi. 15. Dan. iv. 25, 35. *i* Heb. iv. 13. *k* Rom. xi. 33, 34. Psalm cxlvii. 5.—
l Acts xv. 18. Ezek. xi. 5. *m* Psa. cxlv. 17. Rom. vii. 12.
n Rev. v. 12,—14.

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

o 1 John v. 7. Matt. iii. 16, 17. Matt. xxviii. 19. 2 Cor. xiii. 14. *p* John i. 14, 18. *q* John i. 15, 26. Gal. iv. 6.

C H A P. III.

Of GOD'S ETERNAL DECREE.

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

a Eph. i. 11. Rom. xi. 33. Heb. vi. 17. Rom. ix. 15, 18.
b Jam. i. 13, 17. 1 John i. 5. *c* Acts ii. 23. Matt. xvii. 12.
Acts iv. 27, 28. Job xix. 11. Prov. xvi. 33.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*; yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

d Acts xv. 18. 1 Sam. xxiii. 11, 12. Matt. xi. 21, 23.—
e Rom. ix. 11, 13, 16, 18.

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

f 1 Tim. v. 21. Matt. xxv. 41. *g* Rom. ix. 22, 23. Eph. i. 5, 6. Prov. xvi. 4.

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

b 2 Tim. ii. 16. John xiii. 18.

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

i Eph. i. 4, 9, 11. Rom. viii. 30. 2 Tim. i. 9. 1 Thess. v. 9. *k* Rom. ix. 11, 13, 16. Eph. i. 4, 9. *l* Eph. i. 6, 12.

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

m 1 Pet. i. 2. Eph. i. 4, 5. and ii. 10. 2 Thess. ii. 13.—*n* 1 Thess. v. 9, 10. Tit. ii. 14. *o* Rom. viii. 30. Eph. i. 5. 2 Thess. ii. 13. *p* 1 Pet. i. 5. *q* John xvii. 9. Rom. viii. 28. to the end. John vi. 64, 65. and x. 26. and viii. 47. 1 John ii. 19.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and

to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice *r*.

r Matth. xi. 25, 26. Rom. ix. 17, 18, 21, 22. 2 Tim. ii. 19, 20. Jude 4. 1 Pet. ii. 8.

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

s Rom. ix. 20. and xi. 33. Deut. xxix. 29. *t* 2 Pet. i. 10. *u* Eph. i. 6. Rom. xi. 33. *u* Rom. xi. 5, 6, 20. 2 Pet. i. 10. Rom. viii. 33. Luke x. 10.

C H A P. IV.

Of CREATION.

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

a Heb. i. 2. John i. 2, 3. Gen. i. 2. Job xxvi. 13. and xxxiii. 4. *b* Rom. i. 20. Jer. x. 12. Psal. cii. 21. and xxxiii. 5, 6. *c* Gen. i. Heb. xi. 3. Col. i. 16. Acts xvi. 24

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

d Gen. i. 27. *e* Gen. ii. 7. with Eccl. xii. 7. Luke xxiii. 43. Matt. x. 28. *f* Gen. i. 26. Col. iii. 10. Eph. iv. 24.—*g* Rom. ii. 14, 15. *h* Eccl. vii. 29. *i* Gen. iii. 6. Eccl. vii. 29. *k* Gen. ii. 17. and iii. 8;—11, 23. *l* Gen. i. 26, 28.

C H A P. V.

Of PROVIDENCE.

GOD, the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy providence *d*, according to his infallible fore-knowledge *e*, and the free and immutable counsel of his own will *f*, to the praise of the glory of his wisdom, power, justice, goodness, and mercy *g*.

a Heb. i. 3. *b* Dan. iv. 34, 35. Psalm cxxxv. 6. Acts xvii. 25, 26, 28. Job xxxviii,—xli. *c* Matt. x. 29,—31.—
d Prov. xv. 3. Psalm civ. 24. and cxlv. 17. *e* Acts xv. 18. Psalm xciv. 8,—11. *f* Eph. i. 11. Psalm xxxiii. 10, 11.—
g Isa. lxiii. 14. Eph. iii. 10. Rom. ix. 17. Gen. xlv. 7. Psal. cxlv. 7.

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

b Acts ii. 23. *i* Gen. viii. 22. Jer. xxxi. 35. Exod. xxi. 13. with Deut. xix. 5. 1 Kings xxii. 28, 34. Isa. x. 6, 7.

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

k Acts xxvii. 31, 41. Isa. lv. 10, 11. Hos. ii. 21, 22.—
l Hol. i. 7. Matth. iv. 4. Job xxxiv. 10. *m* Rom. iv. 19,—
21. *n* 2 Kings vi. 6. Dan. iii. 27.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first Fall, and all other sins of angels and men *o*, and that not by a bare permission *p*, but such as hath joined with it a most wise and powerful bounding *q*, and otherwise ordering and governing

E e 2

of

o Rom. xi. 32,—34. 2 Sam. xxiv. 1. with 1 Chron. xxi. 1. 1 Kings xxii. 22, 23. 1 Chron. x. 4, 13, 14. 2 Sam. xvi. 10. Acts ii. 23. and iv. 27, 28. *p* Acts xiv. 16. *q* Psal. lxxvi. 10. 2 Kings xix. 28.

of them, in a manifold dispensation, to his own holy ends *r* yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is, nor can be the author or approver of sins.

r Gen. i. 26. Isa. x. 6, 7, 12. *s* James i. 13, 14, 17. *t* John ii. 16. Psalm i. 21.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

t 2 Chron. xxxii. 25, 26, 31. 2 Sam. xxi. 1. *u* 2 Cor. xii. 7, 8, 9. Psalm lxxiii. and lxxvii. 1, 10, 12. Mark xiv. 66. to the end, with John xxi. 15, —17.

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

w Rom. i. 24, 26, 28. Rom. xi. 7, 8. *x* Deut. xxix. 4. *y* Matt. xiii. 12. and xxv. 29. *z* Deut. ii. 30. 2 Kings viii. 12, 13. *a* Psal. lxxxii. 11, 12. 2 Thess. ii. 10, —12. *b* Exod. vii. 3. with chap. viii. 15, 32. 2 Cor. i. 15, 16. Isa. viii. 14. 1 Pet. ii. 7, 8. Isa. vi. 9, 10. with Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures; so after a most special manner it taketh care of his church, and disposeth all things to the good thereof *c*.

c 1 Tim. iv. 10. Amos ix. 3, 9. Rom. viii. 28. Isa. xlvi. 3, 4, 5, 14.

C H A P. VI.

Of the FALL of MAN;—of SIN, and of the PUNISHMENT thereof.

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased, according to his wife and holy counsel, to permit, having purposed to order it to his own glory *b*.

a Gen. iii. 13. 2 Cor. xi. 3. *b* Rom. xi. 32.

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

c Gen. iii. 6, 7, 8. Eccl. vii. 29. Rom. iii. 23. *d* Gen. ii. 17. Eph. ii. 1. *e* Tit. i. 15. Gen. vi. 5. Jer. xvii. 9. Rom. iii. 10,—19.

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

f Gen. i. 27, 28. and ii. 16, 17. Acts xvii. 26. with Rom. v. 12, 15,—19. 1 Cor. xv. 21, 22, 45, 49. *g* Psalm li. 5. Gen. v. 3. Job xiv. 4. and xv. 14.

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

b Rom. v. 6. and viii. 7. and vii. 18. Col. i. 21. *i* Gen. vi. 5. and viii. 21. Rom. iii. 10,—12. *k* James i. 14, 15. Eph. ii. 2, 3. Matt. xv. 19.

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

l 1 John i. 8, 10. Rom. vii. 17, 18, 23. Jam. iii. 2. Prov. xx. 9. Eccl. vii. 20. *m* Rom. vii. 5, 7, 8, 25. Gal. v. 17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,

unto *n*, doth, in its own nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curſe of the law *q*, and ſo made ſubject to death *r*, with all miſeries ſpiritual *s*, temporal *t*, and eternal *u*.

n 1 John iii. 4. *o* Rom. ii. 15. and iii. 9, 19. *p* Eph. ii. 3. *q* Gal. iii. 10. *r* Rom. vi. 23. *s* Eph. iv. 18. *t* Rom. viii. 20. Lam. iii. 39. *u* Matt. xxv. 41. 2 Theſſ. i. 9.

C H A P. VII.

Of God's COVENANT with MAN.

THE diſtance between God and the creature is ſo great, that although reaſonable creatures do owe obedience to him as their Creator; yet they could never have any fruition of him as their bleſſedneſs and reward, but by ſome voluntary condeſcenſion on God's part, which he hath been pleaſed to expreſs by way of covenant *a*.

a Iſa. xl. 13,—17. Job ix. 32, 33. 1 Sam. ii. 25. Pſalm cxiii. 5, 6. and c. 2, 3. Job xxii. 2, 3. and xxxv. 7, 8. Luke xvii. 10. Acts xvii. 24, 25.

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

b Gal. iii. 12. *c* Rom. x. 5. and v. 12,—20. *d* Gen. ii. 17. Gal. iii. 10.

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

e Gal. iii. 21. Rom. viii. 3. and iii. 20, 21. Gen. iii. 15. Iſa. xlii. 6. *f* Mark xvi. 15, 16. John iii. 16. Rom. x. 6, 9. Gal. iii. 11. *g* Ezek. xxxvi. 26, 27. Joba vi. 44, 45.

IV. This Covenant of Grace is frequently ſet forth in the ſcripture by the name of a Teſtament, in reference to the death

death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *b*.

b Heb ix. 15,—17. Heb. vii. 22. Luke xxii. 20. 1 Cor. xi. 25.

V. This covenant was differently administered in the time of the law, and in the time of the gospel *i*: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances, delivered to the people of the Jews, all fore-signifying Christ to come *k*, which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah *l*, by whom they had full remission of sins, and eternal salvation,—and is called the Old Testament *m*.

i 2 Cor. iii. 6,—9. *k* Heb. viii, ix, x. Rom. iv. 11. Col. ii. 11, 12. 1 Cor. x. 7. *l* 1 Cor. v. 1,—4. Heb. xi. 13. John viii. 56. *m* Gal. iii. 7, 8, 9, 14.

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

n Col. ii. 17. *o* Matt. xxviii. 19, 20. 1 Cor. xi. 23,—25. *p* Heb. xii. 22,—28. Jer. xxxi. 33, 34. *q* Matt. xxviii. 19. Eph. ii. 15,—19. *r* Luke xxii. 20. *s* Gal. iii. 14, 16. Rom. iii. 21,—23, 30. Psalm xxxii. 1. with Rom. iv. 3, 6, 16, 17, 23, 24. Heb. xiii. 8. Acts xv. 11.

C H A P. VIII.

Of CHRIST the MEDIATOR.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man *a*; the prophet *b*, priest *b*,
and

a Isa. xlii. 1. 1 Pet. i. 19, 20. John iii. 16. 1 Tim. ii. 5.

b Acts iii. 22. *c* Heb. v. 5, 6.

and king *d*, the Head and Saviour of his church *e*, the heir of all things *f*, and Judge of the world *g*; unto whom he did from all eternity give a people to be his seed *b*, and to be by him in time redeemed, called, justified, sanctified, and glorified *i*:

d Psalm ii. 6. Luke i. 33. *e* Eph. v. 23. *f* Heb. i. 2.
g Acts xvii. 31. *b* John xvii. 6. Psal. xxii. 30. Isa. liii. 10.
i 1 Tim. ii. 6. Isa. lv. 4, 5. 1 Cor. i. 30.

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

k John i. 1, 14. 1 John v. 20. Phil. ii. 6. Gal. iv. 4.—
l Heb. ii. 14, 16, 17. Heb. iv. 15. *m* Luke i. 27, 31, 35.
 Gal. iv. 4. *n* Luke i. 25. Col. ii. 9. Rom. ix. 5. 1 Pet. iii. 18. 1 Tim. iii. 16. *o* Rom. i. 3, 4. 1 Tim. ii. 5.

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

p Psalm xlv. 7. John iii. 34. *q* Col. ii. 3. *r* Col. i. 19.
s Heb. vii. 26. John i. 14. *t* Acts x. 38. Heb. xii. 24. and vii. 22. *u* Heb. v. 4, 5. *w* John v. 22, 27. Matt. xxviii. 18. Acts ii. 36.

IV. This office the Lord Jesus did most willingly undertake *x*; which, that he might discharge, he was made under the

x Psalm xl. 7, 8. with Heb. x. 5,—11. John x. 18. Phil. ii. 8.

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

y Gal. iv. 4. *z* Matt. iii. 15. and v. 17. *a* Matt. xxvi. 37, 38. Luke xxii. 44. Matt. xxvii. 46. *b* Matt. xxvi, xxvii. *c* Phil. ii. 8. *d* Acts ii. 23, 24, 27. and xiii. 37. Rom. vi. 9. *e* 1 Cor. xv. 3, 4. *f* John xx. 25, 27. *g* Mark xvi. 19.—*h* Rom. viii. 34. Heb. ix. 24. and vii. 25. *i* Rom. xiv. 9, 10. Acts i. 11. and x. 42. Mat. xiii. 40,—42. Jude 6. 2 Pet. ii. 4.

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

k Rom. v. 19. Heb. ix. 14, 16. and x. 4. Eph. v. 2. Rom. iii. 25, 26. *l* Dan. ix. 24, 26. Col. i. 19, 20. Eph. i. 11, 14. John xvii. 2. Heb. ix. 12, 15.

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

m Gal. iv. 4, 5. Gen. iii. 15. Rev. xiii. 8. Heb. xiii. 8.

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

n Heb. ix. 14. 1 Pet. iii. 18. *o* Acts xx. 28. John iii. 13. 1 John iii. 16.

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

p John vi. 37, 39. and x. 15, 16. *q* 1 John ii. 1, 2. Rom. viii. 34. *r* John xv. 13, 15. Eph. i. 7, 8, 9. John xvii. 6. *s* John xiv. 16. Heb. xii. 2. 2 Cor. iv. 13. Rom. viii. 9, 14. and xv. 16, 19. John xvii. 17. *t* Psalm cx. 1. 1 Cor. xv. 25, 26. Mal. iv. 2, 3. Col. ii. 15.

C H A P. IX.

Of FREE WILL.

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

a Matt. xvii. 12. James i. 14. Deut. xxx. 19.

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

b Eccl. vii. 29. Gen. i. 26. *c* Gen. ii. 16, 17. and iii. 6.

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

d Rom. v. 6. and viii. 7. John xv. 5. *e* Rom. iii. 10, 12. *f* Eph. ii. 1, 5. Col. ii. 13. *g* John vi. 44, 46. Eph. ii. 2,—5. 1 Cor. viii. 14. Tit. iii. 3, 4, 5.

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his natural bondage under sin *b*; and by his grace alone enables him freely to will and

b Col. i. 13. John viii. 34, 36.

and to do that which is spiritually good *i*; yet so, as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil *k*.

i Phil. ii. 13. Rom. vi. 18, 22. *k* Gal. v. 17. Rom. vii. 15, 18, 19, 21, 23.

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

l Eph. iv. 13. Heb. xii. 23. 1 John iii. 2. Jude 24.

C H A P. X.

Of EFFECTUAL CALLING.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call *a*, by his word and Spirit *b*, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ *c*;—enlightening their minds, spiritually and savingly, to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*; renewing their wills, and, by his almighty power, determining them to do that which is good, *f* and effectually drawing them to Jesus Christ *g*: yet so, as they come most freely, being made willing by his grace *h*.

a Rom. viii. 30. and xi. 7. Eph. i. 10, 11. *b* 2 Theff. ii. 13, 14. 2 Cor. iii. 3, 6. *c* Rom. viii. 2. Eph. ii. 1,—5. 2 Tim. i. 9, 10. *d* Acts xxvi. 18. 1 Cor. ii. 10, 12. Eph. i. 17, 18. *e* Ezek. xxxvi. 26. *f* Ezek. xi. 19. Phil. ii. 13.—Deut. xxx. 6. Ezek. xxxvi. 27. *g* Eph. i. 19. John vi. 44, 45. *h* Cant. i. 4. Psal. cx. 3. John vi. 37. Rom. vi. 16,—18.

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

i 2 Tim. i. 9. Tit. iii. 4, 5. Eph. ii. 4, 5, 8, 9. Rom. ix. 11. *k* 1 Cor. ii. 14. Rom. viii. 7. Eph. ii. 5. *l* John vi. 37. Ezek. xxxvi. 27. John v. 25.

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

m Luke xviii. 15, 16. and Acts ii. 38, 39. and John iii. 3, 5. and 1 John v. 12. and Rom. viii. 9. compared. *n* John iii. 8. *o* 1 John v. 12. Acts iv. 12.

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

p Matt. xxii. 14. *q* Matt. vii. 22. and xiii. 20, 21. Heb. vi. 4, 5. *r* John vi. 64,—66. and viii. 24. *s* Acts iv. 12. John xiv. 6. Eph. ii. 12. John iv. 22. and xvii. 3. *t* 1 John v. 9, 10, 11. 1 Cor. xvi. 22. Gal. i. 6, 7, 8.

C H A P. XI.

Of JUSTIFICATION.

THOSE whom God effectually calleth, he also freely justifieth *a*; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God *c*.

a Rom. viii. 30. and iii. 24. *b* Rom. iv. 5,—8. 2 Cor. v. 19, 21. Rom. v. 22, 24, 25, 27, 28. Tit. iii. 5, 7. Eph. i. 7. Jer. xxiii. 6. 1 Cor. i. 50, 31. Rom. v. 17,—19. *c* Acts x. 44. Gal. ii. 16. Phil. iii. 9. Acts xiii. 38, 39. Eph. ii. 7, 8.

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

d John i. 12. Rom. iii. 28. and v. 1. *e* James ii. 17, 22, 26. Gal. v. 6.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf *f*. Yet, in as much as he was given by the Father for them *g*,—and his obedience and satisfaction accepted in their stead *h*,—and both freely, not for any thing in them; their justification is only of free grace *i*; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

f Rom. v. 8,—10, 19. 1 Tim. ii. 5, 6. Heb. x. 10, 14.—Dan. ix. 24, 26. Isa. liii. 4, 5, 6, 10,—12. *g* Rom. viii. 32. *h* 2 Cor. v. 21. Matt. iii. 17. Eph. v. 2. *i* Rom. iii. 24. Eph. i. 7. *k* Rom. iii. 26. Eph. ii. 7.

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

l Gal. iii. 8. 1 Pet. i. 2, 19, 20. Rom. viii. 30. *m* Galat. iv. 4. 1 Tim. ii. 6. Rom. iv. 25. *n* Col. i. 21, 22. Gal. ii. 16. Tit. iii. 4,—7.

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

o Matt. vi. 12. 1 John i. 7, 9. and ii. 1, 2. *p* Luke xxii. 32. John x. 28. Heb. x. 14. *q* Psa. lxxxix. 31, 32. and li. 7,—12. and xxxii. 5. Matt. xxvi. 75. 1 Cor. xi. 30, 32.—Luke i. 20.

VI. The justification of believers, under the Old Testament, was, in all these respects, one and the same with the justifi-

justification of believers under the New Testament *r*.

r Gal. iii. 9, 13, 14. Rom. iv. 22,—24. Heb. xiii. 8,

C H A P. XII.

Of ADOPTION.

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

a Eph. i. 5. Gal. iv. 4, 5. *b* Rom. viii. 17. John i. 12. *c* Jer. xiv. 9. 2 Cor. vi. 18. Rev. iii. 12. *d* Rom. viii. 15. *e* Eph. iii. 12. Rom. v. 2. *f* Gal. iv. 6. *g* Psalm ciii. 13. *h* Prov. xiv. 26. *i* Matth. vi. 30, 32. 1 Pet. v. 7. *k* Heb. xii. 6. *l* Lam. iii. 31. *m* Eph. iv. 30. *n* Heb. vi. 12. *o* 1 Pet. i. 3, 4. Heb. i. 14.

C H A P. XIII.

Of SANCTIFICATION.

THEY who are effectually called, and regenerated, having a new heart, and a new spirit created in them,—are further sanctified really and personally, thro' the virtue of Christ's death and resurrection *a*, by his word and Spirit dwelling in them *b*; the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakened and mortified *d*; and they more and more quickened and strengthened in all saving graces *e*, to the practice of true holiness, *without which no man shall see the Lord* *f*.

a 1 Cor. vi. 11. Acts xx. 32. Phil. iii. 10. Rom. vi. 5, 6. *b* John xvii. 17. Eph. v. 26. 2 Thess. ii. 13. *c* Rom. vi. 6, 14. *d* Gal. v. 24. Rom. viii. 13. *e* Col. i. 11. Eph. iii. 16,—19. *f* 2 Cor. vii. 1. Heb. xii. 14.

II. This sanctification is throughout, in the whole man *g*, yet imperfect in this life; there abideth still some remnants of corruption

g 1 Thess. v. 25.

corruption in every part *b*; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

b 1 John i. 10. Rom. vii. 8, 23. Phil. iii. 12. *i* Gal. v. 17. 1 Pet. ii. 11.

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

k Rom. vii. 23. *l* Rom. vi. 14. 1 John v. 4. Eph. iv. 15, 16. *m* 2 Pet. iii. 18. 2 Cor. iii. 18. *n* 2 Cor. vii. 1.

C H A P. XIV.

Of SAVING FAITH.

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

a Heb. x. 39. *b* 2 Cor. iv. 13. Eph. i. 17,—19. and ii 8. *c* Rom. x. 14, 17. *d* 1 Pet. ii. 2. Acts xx. 32. Rom. iv. 11. Luke xvii. 5. Rom. i. 16, 17.

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

e John iv. 42. 1 Theff. ii. 13. 1 John v. 10. Acts xxiv. 14. *f* Rom. xvi. 26. *g* Isa. lxvi. 2. *h* Heb. xi. 13. 1 Tim. iv. 8. *i* John i. 12. Acts xvi. 31. Gal. ii. 29. Acts xv. 11.

III. This faith is different in degrees, weak or strong *k*;
may

k Heb. v. 13, 14. Rom. iv. 19, 20. Mat. vi. 30. and viii. 10.

may be often and many ways assailed and weakened, but gets the victory *l*, growing up in many to the attainment of a full assurance through Christ *m*, who is both the author and finisher of our faith *n*.

l Luke xxii. 31, 32. Eph. vi. 16. 1 John v. 4, 5. *m* Heb. vi. 11, 12. Heb. x. 22. Col. ii. 2. *n* Heb. xii. 2.

C H A P. XV.

Of REPENTANCE unto Life.

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

a Zech. xii. 10. Acts xi. 18. *b* Luke xxiv. 47. Mark ii. 15. Acts xx. 21.

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

c Ezek. xviii. 30, 31. and xxxvi. 31. Isa. xxx. 22. Psalm li. 4. Jer. xxxi. 18, 19. Joel ii. 12, 13. Amos v. 15. Psalm cxix. 128. 2 Cor. vii. 11. *d* Psalm cxix. 6, 59, 106. Luke i. 6. 2 Kings xxiii. 25.

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

e Ezek. xxxvi. 31, 32. and xvi. 61,—63. *f* Hos. xiv. 2, 4. Rom. iii. 24. Eph. i. 7. *g* Luke xiii. 3, 5. Acts xvii. 30, 31.

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

b Rom. vi. 23. and v. 12. Matt. xii. 36. *i* Isa. lv. 7. Rom. viii. 1. Isa. i. 16, 18.

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

k Psalm xix. 13. Luke xix. 8. 1 Tim i. 13, 15.

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

l Psalm li. 4, 5, 7, 9, 14. and xxxii. 5, 6. *m* Prov. xxviii. 13. 1 John i. 9. *n* James v. 16. Luke xvii. 3, 4. Josh. vii. 19. Psalm li. *o* 2 Cor. ii. 8.

C H A P. XVI.

Of GOOD WORKS.

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

a Mic. vi. 8. Rom. xii. 2. Heb. xiii. 21. *b* Matt. xv. 9. Isa. xxix. 13. 1 Pet. i. 18. Rom. x. 2. John xvi. 2. 1 Sam. xv. 21,—23.

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

c James ii. 18, 22. *d* Psalm cxvi. 12, 13. 1 Pet. ii. 9.—
e 1 John ii. 3, 5. 2 Pet. i. 5,—10. *f* 2 Cor ix. 2. Mat. v. 16.
g Tit. ii. 5, 9,—12. 1 Tim. vi. 1. *h* 1 Pet. ii. 15. *i* 1 Pet. ii. 12. Phil. i. 11. John xv. 8. *k* Eph. ii. 10. *l* Rom. vi. 22.

III. Their ability to do good works is not at all of themselves,

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

m John xv. 4, 5. Ezek. xxxvi. 26, 27. *n* Phil. ii. 13. and iv. 13. 2 Cor. iii. 5. *o* Phil. ii. 12. Heb. vi. 11, 12. 2 Pet. i. 3, 5, 10, 11. Isa. lxiv. 7. 2 Tim. i. 6. Acts xxvi. 6, 7.— Jude 20, 31.

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

p Luke xvii. 10. Neh. xiii. 22. Job ix. 2, 3. Gal. v. 17.

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

q Rom. iii. 20. and iv. 2, 4, 6. Eph. ii. 8, 9. Tit. iii. 5, 6, 7. Rom. viii. 18. Psalm xvi. 2. Job xxii. 2, 3. and xxxv. 7, 8. *r* Luke xvii. 10. *s* Gal. v. 22, 23. *t* Isa. lxiv. 6. Gal. v. 17. Rom. vii. 15, 18. Psalm cxliiii. 2. and cxxx. 3.

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

u Eph. i. 6. 1 Pet. ii. 5. Exod. xxviii. 38. Gen. iv. 4. with Heb. xi. 4. *w* Job ix. 20. Psalm cxliiii. 2. *x* Heb. xiii. 20, 21. 2 Cor. viii. 12. Heb. vi. 10. Matt. xxv. 21, 23.

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

y 2 Kings x. 30, 31. 1 Kings xxi. 27, 29. Phil i. 15, 16, 18. *z* Gen. iv. 5. with Heb. xi. 4, 6. *a* 1 Cor. xiii. 3. Gal. i. 12. *b* Matt. vi. 2, 5, 16. *c* Hag. ii. 14. Tit. i. 15. Amos v. 21, 22. Hof. i. 4. Rom. ix. 16. Tit. iii. 5. *d* Psalm xv. 4. and xxxvi. 3. Job xxi. 14, 15. Matt. xxv. 41,—43, 45. and xxiii. 23.

C H A P. XVII.

Of the PERSEVERANCE of the SAINTS.

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

a Phil. i. 6. 2 Pet. i. 10. John x. 28, 29. 1 John iii. 9. 1 Pet. i. 5, 9.

II. The perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the covenant of grace *e*: from all which ariseth also the certainty and infallibility thereof.

b 2 Tim. ii. 18, 19. Jer. xxxi. 3. *c* Heb. x. 10, 14. and xii. 20, 21. and ix. 12,—15. Rom. viii. 33, to the end.—John xvii. 11, 24. Luke xxii. 32. Heb. vii. 25. *d* John xiv. 16, 17. 1 John ii. 27. and iii. 9. *e* Jer. xxxii. 40. *f* John x. 28. 2 Theff. iii. 3. 1 John ii. 19.

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation,

tion, fall into grievous sins *g*; and, for a time, continue therein *b*: whereby they incur God's displeasure *i*, and grieve his Holy Spirit *k*; come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt and scandalize others *o*, and bring temporal judgments upon themselves *p*.

g Matt. xxvi. 70, 72, 74. *b* Psalm li. *title*, and ver. 14. *i* Isa. lxiv. 5, 7, 9. 2 Sam. xi. 27. *k* Eph. iv. 30. *l* Psalm li. 8, 10, 12. Rev. ii. 4. Cant. v. 2, 3, 4, 6. *m* Isa. lxiii. 17. Mark vi. 52. and xvi. 14. *n* Psal. xxxii. 3, 4. and li. 8.—
o 2 Sam. xii. 14. *p* Psalm lxxxix. 31, 32. 1 Cor. xi. 33.

C H A P. XVIII.

Of the ASSURANCE of GRACE and SALVATION.

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

a Job. viii. 13, 14. Mic. iii. 11. Deut. xxix. 19. John viii. 41. *b* Matt. vii. 22, 23. *c* 1 John ii. 3. and iii. 14, 18, 19, 21, 24. and v. 13. *d* Rom. v. 2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope *e*; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our spirits, that we are the children of God *h*; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. vi. 11, 19. *f* Heb. vi. 17, 18. *g* 2 Pet. i. 4, 5, 10, 11. 1 John ii. 3. and iii. 14. 2 Cor. i. 12. *h* Rom. viii. 15, 16. *i* Eph. iii. 13, 14. and iv. 30. 2 Cor. i. 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict

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

k 1 John v. 13. Isa. l. 10. Mark ix. 24. Psalm lxxxviii. and lxxvii. 1,—12. *l* 1 Cor. ii. 12. 1 John iv. 13. Heb. vi. 11, 12. Eph. iii. 17,—19. *m* 2 Pet. i. 10. *n* Rom. v. 1, 2, 5. and xiv. 17. and xv. 13. Eph. i. 3, 4. Psalm iv. 6, 7. and cxix. 32. *o* 1 John ii. 1, 2. Rom. vi. 1, 2. Tit. ii. 11, 12, 14. 2 Cor. vii. 1. Rom. viii. 1, 12. 1 John iii. 2, 3. Psalm cxxx. 4. 1 John i. 6, 7.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light *p*: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived *q*; and by the which, in the mean time, they are supported from utter despair *r*.

p Cant. v. 2, 3, 6. Psal. li. 8, 12, 14. Eph. iv. 30, 31. Psalm. lxxvii. 1, 10. Mat. xxvi. 69,—72. Psal. xxxi. 22. & lxxxviii. Isa. l. 10. *q* 1 John iii. 9. Luke xxii. 32. Job xiii. 15. Psalm. lxxiii. 15. and li. 8, 12. Isa. l. 10. *r* Mic. vii. 7, 8, 9. Jer. lii. 40. Isa. liv. 7,—10. Psalm xxii. 1. and lxxxviii.

C H A P. XIX.

Of the LAW of GOD.

GOD gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the

the fulfilling, and threatened death upon the breach of it ; and endued him with power and ability to keep it *a*.

a Gen. i. 26, 27. with chap. ii. 17. Rom. ii. 14, 15. and x. 5. and v. 12, 19. Galat. iii. 10, 12. Eccles. vii. 29. Job xxviii. 28.

II. This law, after his Fall, continued to be a perfect rule of righteousness ; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables *b* : the four first commandments containing our duty towards God,—and the other six, our duty to man *c*.

b Jam. i. 25. and ii. 8, 10,—12. Rom. xiii. 8, 9. Deut. v. 32. and x. 4. Exod. xxxiv. 1. *c* Matt. xxii. 37,—40.

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

d Heb. ix. and x. 1. Gal. iv. 1, 2, 3. Col. ii. 17. *e* 1 Cor. v. 7. 2 Cor. vi. 17. Jude 23. *f* Col. ii. 14, 16, 17. Daniel ix. 27. Eph. ii. 15, 16.

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

g Exod. xxi. and xxii. 1,—29. Gen. xlix. 10 with 1 Pet. ii. 13, 14. Matt. v. 17, with ver. 38, 39. 1 Cor. xi. 8,—10.

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

h Rom. xiii. 8, 9, 10. Eph. vi. 2. 1 John ii. 3, 4, 7, 8.—*i* Jam. ii. 10, 11. *k* Mat. v. 17,—19. Jam. ii. 8. Rom. iii. 31.

VI. Although true believers be not under the law, as a covenant

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

l Rom. vi. 14. Gal. ii. 16. and iii. 13. and iv. 4, 5. Acts xiii. 39. Rom. viii. 1. *m* Rom. vii. 12, 22, 25. Psal. cxix. 4, 5, 6. 1 Cor. vii. 19. Gal. v. 14, 16, 18,—23. *n* Rom. vii. 7. and iii. 20. *o* James i. 23,—25. Rom. vii. 9, 14, 24. *p* Gal. iii. 24. Rom. vii. 24, 25. and viii. 3, 4. *q* Jam. ii. 11. Psal. cxix. 101, 104, 128. *r* Ezra ix. 13, 14. Psalm lxxxix. 30,—34. *s* Lev. xxvi. 1,—14 with 2 Cor. vi. 16. Eph. vi. 2, 3. Psal. xxxvii. 11. with Matt. v. 5. Psal. xix. 11. *t* Gal. ii. 16. Luke xvii. 10. *u* Rom. vi. 12, 14. 1 Pet. iii. 8,—12. with Psal. xxxiv. 12,—16. Heb. xii. 28, 29.

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

w Galat. iii. 21. *x* Ezek. xxxvi. 27. Heb. viii. 10. with Jer. xxxi. 33.

C H A P. XX.

Of CHRISTIAN LIBERTY, and LIBERTY of CONSCIENCE.

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

a Tit. i. 14. 1 Theff. i. 10. Gal. iii. 13. *b* Gal. i. 4. Col. i. 13. Acts xxvi. 18. Rom. vi. 14. *c* Rom. viii. 28. Psalm cxix. 71. 1 Cor. xv. 54,—57. Rom. viii. 1. *d* Rom. v. 1, 2. *e* Rom. viii. 14, 15. 1 John iv. 18. *f* Gal. iii. 9, 14. *g* Gal. iv. 1, 2, 3, 6, 7. and v. 1. Acts xv. 10, 11. *h* Heb. iv. 14, 16. and x. 19,—22. *i* John vii. 38, 39. 2 Cor. iii. 13, 17, 18.

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

k Jam. iv. 12. Rom. iv. 4. *l* Acts iv. 19. and v. 20. 1 Cor. vii. 23. Mat. xxiii. 8,—10. 2 Cor. i. 24. Mat. xv. 9. *m* Col. ii. 20,—23. Gal. i. 10. and ii. 4, 5. and v. 1. *n* Rom. x. 17. and xiv. 23. Isa. viii. 20. Acts xvii. 11. John iv. 22. Hosea v. 11. Rev. xiii. 12, 16, 17. Jer. viii. 9.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the
Lands

hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life *o*.

o Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 19. John viii. 34.—
Luke i. 74, 75.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God *p*. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church; they may be lawfully called to account, and proceeded against by the censures of the church *q*, and by the power of the civil magistrate *r*.

p Matt. xii. 25. 1 Pet. ii. 13, 14, 16. Rom. xiii. 1,—8. Heb. xiii. 17. *q* Rom. i. 32. with 1 Cor. v. 1, 5, 11, 13. 2 John v. 10, 11. and 2 Thess. iii. 14. and 1 Tim. vi. 3, 4, 5. and Tit. i. 10, 11, 13. and iii. 10. with Matt. xviii. 15,—17. 1 Tim. i. 19, 20. Rev. ii. 2, 14, 15, 20. and iii. 9. *r* Deut. xiii. 6,—12. Rom. xiii. 3, 4, with 2 John v. 10, 11. Ezra vii. 23, 25,—28. Rev. xvii. 12, 16, 17. Neh. xiii. 15, 17, 21, 22, 25, 30. 2 Kings xxiii. 5, 6, 9, 20, 21. 2 Chronicles xxxiv. 33. and xv. 12, 13, 16. Dan. iii. 29. 1 Tim. ii. 2. Isa. xlix. 23. Zech. xiii. 2, 3.

C H A P. XXI.

Of RELIGIOUS WORSHIP, and the SABBATH DAY.

THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might *a*. But the acceptable way of worshipping the true God is instituted by

himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy scripture *b*.

a Rom. i. 20. Acts xvii. 24. Psal. cxix. 68. Jer. x. 7. Psal. xxxi. 23. and xviii. 3. Rom. x. 12. Psal. lxii. 8. Josh. xxiv. 14. Mark xii. 33. *b* Deut. xii. 32. Matt. xv. 9. Acts xvii. 25. Matt. iv. 9, 10. Deut. iv. 15,—20. Exod. xx. 4, 5, 6. Col. ii. 23.

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

c Matt. iv. 10. with Job v. 23. and 2 Cor. xiii. 14. *d* Col. ii. 18. Rev. xix. 10. Rom. i. 25. *e* John xiv. 6. 1 Tim. ii. 5. Eph. ii. 18. Col. iii. 17.

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

f Phil. iv. 6. *g* Psal. lxxv. 2. *h* John xiv. 13, 14. 1 Pet. ii. 5. *i* Rom. viii. 26. *k* 1 John v. 14. *l* Psal. xlvii. 7.—Ecc. v. 1, 2. Heb. xii. 28. Gen. xviii. 27. Jam. v. 16. and i. 6, 7. Mark xi. 24. Matt. vi. 12, 14, 15. Col. iv. 2. Eph. vi. 18. *m* 1 Cor. xiv. 14.

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

n 1 John v. 14. *o* 1 Tim. ii. 1, 2. John xvii. 20. 1 Sam. vii. 29. Ruth iv. 12. *p* 2 Sam. xii. 21,—23. with Luke xvi. 25, 26. Rev. xiv. 13. *q* 1 John v. 16.

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

r Acts xv. 21. Rev. i. 3. *s* 2 Tim. iv. 2.

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

t Jam. i. 22. Acts x. 33. Matt. xiii. 19. Heb. iv. 2. Isa. lxvi. 2. *u* Col. iii. 16. Eph. v. 19. Jam. v. 13. *w* Matth. xxviii. 19. 1 Cor. xi. 23,—29. Acts ii. 42. *x* Deut. vi. 13. with Nen. x. 29. *y* Isa. xix. 21. with Eccl. v. 4, 5. *z* Joel ii. 12. Esth. iv. 16. Matt. ix. 15. 1 Cor. vii. 5. *a* Psal. cvii. Lith. ix. 22. *b* Heb. xii. 28.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but God is to be worshipped every where *d*, in Spirit and truth *e*; as in private families *f* daily *g*, and in secret, each one by himself *h*; so, more solemnly, in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto *i*.

c John iv. 21. *d* Mal. i. 11. 1 Tim. ii. 8. *e* John iv. 23, 24. *f* Jer. x. 25. Deut. vi. 6, 7. Job i. 5. 2 Sam. vi. 13, 20. 1 Pet. iii. 7. Acts x. 2. *g* Matt. vi. 11. *h* Matt. vi. 6. Eph. vi. 18. *i* Isa. lvi. 7. Heb. x. 25. Prov. i. 20, 21, 24. and viii. 34. Acts xiii. 42. Luke iv. 16. Acts ii. 42.

VII. As it is of the law of nature, that in general a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him *k*; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week *l*, which, in scripture, is called the *Lord's day* *m*, and is to be continued to the end of the world, as the Christian Sabbath *n*.

k Exod. xx. 8, 10, 11. Isa. lvi.^s 2, 4, 6, 7. *l* Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7. *m* Rev. i. 10. *n* Exod. xx. 8, 10. with Matt. v. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations *o*, but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy *p*.

o Exod. xx. 8. and xvi. 23, 25, 26, 29, 30. and xxxi. 15, —17. Isa. lviii. 13. Neh. xiii. 15,—19, 21, 22. *p* Isa. lviii. 13. Matt. xii. 1,—13.

C H A P. XXII.

Of LAWFUL OATHS and VOWS.

A LAWFUL oath is a part of religious worship *a*, wherein, upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falshood of what he sweareth *b*.

a Deut. x. 20. *b* Exod. xx. 7. Lev. xix. 12. 2 Cor. i. 23. 2 Chron. vi. 22, 23.

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

c Deut. vi. 13. *d* Exod. xx. 7. Jer. v. 7. Matt. v. 34, 37. Jan. v. 12. *e* Heb. vi. 16. 2 Cor. i. 23. Isa. lrv. 16. *f* 1 Kings viii. 31. Neh. xiii. 25. Ezra x. 5.

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth *g*. Neither may any man bind himself by oath to any thing, but what is good and just, and what he believeth so to be, and
what

g Exod. xx. 7. Jer. iv. 2.

what he is able and resolved to perform *b*. Yet is it a sin, to refuse an oath touching any thing that is good and just, being imposed by lawful authority *i*.

b Gen. xxiv. 2, 3, 5, 6, 8, 9. *i* Num. v. 19, 21. Neh. v. 12. Exod. xxii. 7,—11.

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

k Jer. iv. 2. Psal. xxiv. 4. *l* 1 Sam. xxv. 22, 32,—34. Psal. xv. 4. *m* Ezek. xvii. 16, 18, 19. Joth. ix. 18, 19. with 2 Sam. xxi. 1.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness *n*.

n Isa. xix. 21. Eccl. v. 4, 5, 6. Psal. lxi. 8. and lxvi. 13, 14.

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

o Psal. lxxvi. 11. Jer. xliv. 25, 26. *p* Deut. xxiii. 21,—23. Psal. i. 14. Gen. xxviii. 20,—22. 1 Sam. i. 11. Psalm lxvi. 13, 14. and cxxxii. 2,—5.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded; or which is not in his own power, and for the performance whereof he hath no promise of ability from God *q*. In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*.

q Acts xxiii. 12, 14. Mark vi. 26. Num. xxx. 5, 8, 12, 13. *r* Matt. xix. 11, 12. 1 Cor. vii. 2, 9. Eph. iv. 28. 1 Pet. iv. 2. 1 Cor. vii. 23.

C H A P. XXIII.

Of the CIVIL MAGISTRATE.

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

a Rom. xiii. 1,—4. 1 Pet. ii. 13, 14.

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

b Prov. xxviii. 15, 16. Rom. xiii. 1, 2, 4. *c* Psal. ii. 10,—12. 1 Tim. ii. 2. Psalm lxxxii. 3, 4. 2 Sam. xxiii. 3. 1 Pet. ii. 13. *d* Luke iii. 14. Rom. xiii. 4. Matt. viii. 9, 10. Acts x. 1, 2. Rev. xvii. 14, 16.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven *e*: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed *f*. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God *g*.

e 2 Chron. xxvi. 18. with Matt. xviii. 17. and xvi. 19. 1 Cor. xii. 28, 29. Eph. iv. 11, 12. 1 Cor. iv. 1, 2. Rom. x. 15. Heb. v. 4. *f* Isa. xlix. 23. Psal. cxxii. 9. Ezra vii. 23, 25,—28. Lev. xxiv. 16. Deut. xii. 5, 6, 12. 2 Kings xviii. 4. 1 Chron. xiii. 1,—9. 2 Kings xxiii. 1,—26. 2 Chron. xxxiv. 33 and xv. 12, 13. *g* 2 Chron. xx. 3,—11. and xxix, 2, x. Matt. ii. 4, 5.

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

b 1 Tim. ii. 1, 2. *i* 1 Pet. ii. 17. *k* Rom. xiii. 6, 7. *l* Rom. xiii. 5. Tit. iii. 1. *m* 1 Pet. ii. 13, 14, 16. *n* Rom. xiii. 1. 1 Kings ii. 35. Acts xxv. 9,—11. 2 Pet. ii. 1, 10, 11. Jude 8,—11. *o* 2 Thess. ii. 4. Rev. xiii. 15,—17.

C H A P. XXIV.

Of MARRIAGE and DIVORCE.

MARRIAGE is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time *a*.

a Gen. ii. 24. Matt. xix. 5, 6. Prov. ii. 17.

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

b Gen. ii. 18. *c* Mal. ii. 15. *d* 1 Cor. vii. 2, 9.

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

e Heb. xiii. 4. 1 Tim. iv. 3. 1 Cor. vii. 36,—38. Gen. xxii. 57, 58. *f* 1 Cor. vii. 39. *g* Gen. xxxiv. 14. Exod. xxxiv. 16. Deut. vii. 3, 4. 1 Kings xi. 4. Neh. xiii. 25,—27. Mal. ii. 11, 12. 2 Cor. vi. 14.

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

b Levit. xviii. 1 Cor. v. 1. Amos ii. 7. *i* Mark vi. 18. Lev. xviii. 24,—28. *k* Lev. xx. 19,—21.

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

l Matt. i. 18,—20. *m* Matt. v. 31, 32. *n* Matt. xix. 9. Rom. vii. 2, 3.

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

o Matt. xix. 8, 9. 1 Cor. vii. 15. Matt. xix. 6. *p* Deut. xxiv. 1,—4.

C H A P. XXV.

Of the CHURCH.

THE catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all *a*.

a Eph. i. 10, 22, 23. Eph. v. 23, 27, 32. Col. i. 18.

II. The visible church, which is also catholic, or universal, under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world that profess

fels the true religion *b*, and of their children *c*; and is the kingdom of the Lord Jesus Christ *d*, the house and family of God *e*, out of which there is no ordinary possibility of salvation *f*.

b 1 Cor. i. 2. and xii. 12, 13. Psal. ii. 8. Rev. vii. 9. Rom. xv. 9,—12. *c* 1 Cor. vii. 14. Acts ii. 39. Ezek. xvi. 20, 21. Rom. xi. 16. Gen. iii. 15. and xvii. 7. *d* Matt. xiii. 47. Isa. ix. 7. *e* Eph. ii. 19. and iii. 15. *f* Acts ii. 47.

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

g 1 Cor. xii. 28. Eph. iv. 11,—13. Matth. xxviii. 19, 20. Isa. lix. 21.

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

b Rom. xi. 3, 4. Rev. xii. 6, 14. *i* Rev. ii, iii. 1 Cor. v. 6, 7.

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

k 1 Cor. xiii. 12. Rev. ii, iii. Matth. xiii. 24,—30, 47. *l* Rev. xviii. 2. Rom. xi. 18,—22. *m* Matth. xvi. 18. Psalm lxxii. 17. and cii. 28. Matth. xxviii. 19, 20.

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

n Col. i. 18. Eph. i. 22. *o* Matt. xxiii. 8, 9, 10. 2 Thess. ii. 3, 4, 8, 9. Rev. xiii. 6.

C H A P. XXVI.

Of the COMMUNION of SAINTS.

ALL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in

his graces, sufferings, death, resurrection, and glory *a*; and, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man *c*.

a 1 John i. 3. Eph. iii. 16,—19. John i. 16. Eph. ii. 5, 6. Phil. iii. 10. Rom. vi. 5, 6. 2 Tim. ii. 12. *b* Eph. iv. 15, 16. 1 Cor. xii. 7. and iii. 21, 22, 23. Col. ii. 19. *c* 1 Theff. v. 11, 14. Rom. i. 11, 12, 14. 1 John iii. 16,—18. Gal. vi. 10.

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification *d*: as also, in relieving each other in outward things, according to their several abilities and necessities.—Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus *e*.

d Heb. x. 24, 25. Acts ii. 42, 46. Isa. ii. 3. 1 Cor. xi. 20. *e* Acts ii. 44, 45. 1 John iii. 17. 2 Cor. viii, ix. Acts xi. 29, 30.

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

f Col. i. 18, 19. 1 Cor. viii. 6. Isa. xlii. 8. 1 Tim. vi. 15, 16. Psalm xlv. 7. with Heb. i. 8, 9. *g* Exod. xx. 15. Eph. iv. 28. Acts v. 4.

C H A P. XXVII.

Of the SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace *a*, immediately instituted by God *b*, to represent Christ and his benefits, and to confirm our interest in him *c*: as also, to put a visible difference between those that belong unto the church, and the rest of the world *d*: and solemnly to

a Rom. iv. 11. Gen. xvii. 7, 10. *b* Mat. xxviii. 19. 1 Cor. xi. 23. *c* 2 Cor. x. 16. and xi. 25, 26. Gal. iii. 27. *d* Rom. xv. 8. Exod. xi. 43. Gen. xxxiv. 14.

to engage them to the service of God in Christ, according to his word *e*.

c Rom. vi. 3, 4. *i* Cor. x. 16, 21.

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified;—whence it comes to pass, that the names and effects of the one are attributed to the other *f*.

f Gen. xvii. 10. Matt. xxvi. 27, 28. Tit. iii. 5.

III. The grace which is exhibited in, or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it *g*; but upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. ii. 28, 29. *i* Pet. iii. 21. *h* Matt. iii. 11. *i* Cor. xii. 13. *i* Matt. xxvi. 27, 28. and xxviii. 19, 20.

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

k Matt. xxviii. 19. *i* Cor. xi. 20, 23. and iv. 1. Heb. v. 4.

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

l *i* Cor. x. 1,—4.

C H A P. XXVIII.

Of BAPTISM.

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

a Mat. xxviii. 19. *b* *i* Cor. xii. 13. *c* Rom. iv. 11. with Col. ii. 11, 12. *d* Gal. iii. 27. Rom. vi. 5. *e* Tit. iii. 5.—*f* Mark i. 4. *g* Rom. vi. 3, 4. *h* Matt. xxviii. 19, 20.

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

i Matt. iii. 11. John i. 33. Matt. xxviii. 19, 20.

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

k Heb. ix. 10, 19,--22. Acts ii. 41. and xvi. 33. Mark vii. 4.

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

l Mark xvi. 15, 16. Acts viii. 37, 38. *m* Gen. xvii. 7, 9. with Gal. iii. 9, 14. and Col. ii. 11, 12. and Acts ii. 38, 39. and Rom. iv. 11, 12. 1 Cor. vii. 14. Matt. xxviii. 19. Mark x. 13,—16. Luke xviii. 15.

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

o Luke vii. 30. with Exod. iv. 24,—26. *o* Rom. iv. 11. Acts x. 2, 4, 22, 31, 45, 47. *p* Acts viii. 13, 23.

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

q John iii. 5, 8. *r* Gal. iii. 27. Tit. iii. 5. Eph. v. 25, 26. Acts ii. 38, 41.

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

s Titus iii. 5.

C H A P. XXIX.

Of the LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the

the *Lord's Supper*, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself, in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to, all duties which they owe unto him,—and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body *a*.

a 1 Cor. xi. 23,—26. and x. 16, 17, 21. and xii. 13.

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

b Heb. ix. 22, 25, 26, 28. *c* 1 Cor. xi. 14, 25, 26. Matt. xxvi. 26, 27. *d* Heb. vii. 23, 24, 27. Heb. x. 11, 12, 14, 18.

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

e Matt. xxvi. 26,—28. Mark xiv. 22,—24. Luke xxii. 19, 20. with 1 Cor. xi. 23,—26. *f* Acts xx. 7. 1 Cor. xi. 20.

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

g 1 Cor. x. 6. *h* Mark iv. 23. 1 Cor. xi. 25,—29. *i* Mat. xv. 9.

V. The outward elements in these sacraments, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, *to wit*,
the

the body and blood of Christ *k*, albeit, in substance and nature, they still remain truly, and only bread and wine, as they were before *l*.

k Mat. xxvi. 26,—28. *l* 1 Cor. xi. 26,—28. Mat. xxvi. 29.

VI. That doctrine, which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, (commonly called *Transubstantiation*) by consecration of a priest, or by any other way, is repugnant, not to scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions, yea, of gross idolatries *m*.

m Acts iii. 21. with 1 Cor. xi. 24,—26. Luke xxiv. 6, 39.

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

n 1 Cor. xi. 28. *o* 1 Cor. x. 16.

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

p 1 Cor. xi. 27,—29. 2 Cor. vi. 14,—16. *q* 1 Cor. v. 6, 7, 13. 2 Thess. iii. 6, 14, 15. Matt. vii. 6.

C H A P. XXX.

Of CHURCH CENSURES.

THE Lord Jesus, as King and Head of his church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate *a*.

a Isa. ix. 6, 7. 1 Tim. v. 17, 1 Thess. v. 12. Acts xx. 17, 28. Heb. xiii. 7, 17, 24. 1 Cor. xii. 28. Mat. xxviii. 19, 20. 11. To

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

b Matt. xvi. 19. and xviii. 17, 18. John xx. 20,—23. 2 Cor. ii. 6, 7, 8.

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

c 1 Cor. v. 1 Tim. v. 20. Matt. vii. 6. 1 Tim. i. 20. 1 Cor. xi. 27, to the end. with Jude 5, 23.

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

d 1 Thess. v. 12. 2 Thess. iii. 6, 14, 15. 1 Cor. v. 4, 5, 13. Matt. xviii. 17. Tit. iii. 10.

C H A P. XXXI.

Of SYNODS and COUNCILS.

FOR the better government, and further edification of the church, there ought to be such assemblies as are commonly called *Synods* or *Councils*. *a*

a Acts xv. 2, 4, 6.

II. As magistrates may lawfully call a Synod of ministers, and other fit persons, to consult and advise with, about matters of religion *b* ; so, if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their
their

b Isa. xlix. 23. 1 Tim. ii. 1, 2, 2 Chron. xix. 8,—11. and xxix, xxx. Matt. ii. 4, 5. Prov. xi. 14.

their office ; or they, with other fit persons, upon delegation from their churches, may meet together in such assemblies. *c*

c Acts xv. 2, 4, 22, 23, 25.

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

d Acts xv. 15, 19, 24, 27,--31. & xvi. 4. Mat. xviii. 17,--20.

IV. All Synods and Councils, since the apostles times, whether general or particular, may err, and many have erred : therefore they are not to be made the rule of faith or practice, but to be used as an help in both *e*.

e Eph. ii. 20. Acts xvii. 11. 1 Cor. ii. 5. 2 Cor. i. 24.

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

f Luke xii. 13, 14. John xviii. 36.

C H A P. XXXII.

Of the STATE of MEN AFTER Death,—and of the RESURRECTION of the DEAD.

THE bodies of men, after death, return to dust, and see corruption *a* ; but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b* : the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting

a Gen. iii. 19. Acts xxiii. 36. *b* Luke xxiii. 43. Eccl. xii. 7.

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

c Heb. xii. 23. 2 Cor. v. 1, 6, 8. Phil. i. 23. with Acts iii. 21. and Epm. iv. 10. *d* Luke xvi. 23, 24. Acts i. 25. Jude 5, 6, 7. 1 Pet. iii. 19.

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

e 1 Theff. iv. 17. 1 Cor. xv. 51, 52. *f* Job xx. 26, 27. 1 Cor. xv. 42, —44.

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

g Acts xxiv. 15. John v. 28, 29. 1 Cor. xv. 42, —44. Phil. iii. 21.

C H A P. XXXIII.

Of the LAST JUDGMENT.

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

a Acts xvii. 31. *b* John v. 22, 27. *c* 1 Cor. vi. 3. Jude 5, 6. 2 Pet. ii. 4. *d* 2 Cor. v. 10. Eccl. xii. 14. Rom. i. 16. and xiv. 10, 12. Matt. xii. 36, 37.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of

joy and refreshing, which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power *e.*

a Matt. xxv. 31, to the end. Rom. ii. 5, 6. and ix. 22, 23. Matt. xxv. 21. Acts iii. 19. 2 Theff. i. 7,—10.

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

f 2 Pet. iii. 11, 14. 2 Cor. v. 10, 11. 2 Theff. i. 5, 6, 7. Luke xxi. 27, 28. Rom. viii. 23,—25. *g* Mat xxiv. 36, 42, —44. Mark xiii. 35,—37. Luke xii. 35, 36. Rev. xxii. 20.

THE
LARGER CATECHISM.

A G R E E D U P O N B Y

The ASSEMBLY of DIVINES at *Westminster*, with
the assistance of the COMMISSIONERS from the
CHURCH of *Scotland*;

A S A

Part of the Covenanted Uniformity in religion betwixt the
Churches of Christ in the Three Kingdoms of *Scotland*,
England, and *Ireland*.

W I T H

An ACT of the General Assembly of the *Church* of SCOT-
LAND, *Anno* 1648, approving the same: And Ratified
and Approved by ACT of *Parliament* 1649.

With PROOFS from the SCRIPTURE.

G L A S G O W,

Printed by J. BRYCE, in the Year M DCC LXXXV.

ASSEMBLY at *Edinburgh*, July 2, 1648. Sess. 10.

ACT approving the Larger Catechism.

THE General Assembly having exactly examined, and seriously considered the *Larger Catechism*, agreed upon by the Assembly of Divines sitting at Westminster, with assistance of commissioners from this kirk,—copies thereof being printed, and sent to Presbyteries, for the more exact trial thereof,—and public intimation being frequently made in this Assembly, that every one that had any doubts or objections upon it, might put them in; do find, upon due examination thereof, That the said Catechism is agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this kirk,—a necessary part of the intended uniformity in religion,—and a rich treasure for increasing knowledge among the people of God: And therefore the Assembly, as they bless the Lord, that so excellent a Catechism is prepared, so they approve the same as a part of uniformity; agreeing, for their part, that it be a common Catechism for the three kingdoms, and a Directory for catechising such as have made some proficiency in the knowledge of the grounds of religion.

THE

LARGER CATECHISM,

AGREED UPON BY

The Assembly of Divines at Westminster; examined and approved, *Anno* 1648, by the General Assembly of the church of Scotland; and ratified by Act of Parliament, 1649.

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

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

a Rom. xi. 36. 1 Cor. x. 31. *b* Psalm lxxiii. 24, to the end. John xvii. 21,—23.

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

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

c Rom. i. 19, 20. Psalm xix. 1, 2, 3. Acts xvii. 28. *d* 1 Cor. ii. 9, 10. 2 Tim. iii. 15,—17. Isa. lix. 21.

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

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

e 2 Tim. iii. 16. 2 Pet. i. 19,—21. *f* Eph. ii. 20. Rev. xxii. 18, 19. Isa. viii. 20. Luke xvi. 29, 31. Gal. i. 8, 9. 2 Tim. iii. 15, 16.

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

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

g Hof. viii. 12. 1 Cor. ii. 6, 7, 13. Psalm cxix. 18, 129.—
h Psalm. xii. 6. and cxix. 140. *i* Acts x. 43. and xxvi. 22.
k Rom. iii. 19, 27.

tion *l*: but the Spirit of God bearing witness, by and with the scriptures, in the heart of man, is alone able fully to persuade it, that they are the very word of God *m*.

l Acts xviii. 28. Heb. iv. 12. James i. 18. Psal. xix. 7, 8, 9. Rom. xv. 4. Acts xx. 32. *m* John xvi. 13, 14. 1 John ii. 20, 27. John xx. 31.

Q. 5. What do the scriptures principally teach?

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

n 2 Tim. i. 13.

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

A. The scriptures make known what God is *o*, the persons in the Godhead *p*, his decrees *q*, and the execution of his decrees *r*.

o Heb. xi. 6. *p* 1 John v. 7. *q* Acts xv. 14, 15, 18.—
r Acts iv. 27, 28.

Q. 7. What is GOD?

A. God is a Spirit *s*, in and of himself infinite in being *t*, glory *u*, blessedness *w*, and perfection *x*, all-sufficient *y*, eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciful and gracious, long-suffering, and abundant in goodness and truth *i*.

s John iv. 24. *t* Exod. iii. 14. Job xi. 7, 8, 9. *u* Acts vii. 2. *w* 1 Tim. vi. 15. *x* Mat. v. 48. *y* Gen. xvii. 1. *z* Pf. xc. 2. *a* Mal. iii. 6. Jam. i. 17. *b* 1 Kings viii. 27. *c* Psal. cxxxix. 1,—13. *d* Rev. iv. 8. *e* Heb. iv. 13. Psal. cxlvii. 5. *f* Rom. xvi. 27. *g* Isa. vi. 3. Rev. xv. 4. *h* Deut. xxxii. 4. *i* Exod. xxxiv. 6.

Q. 8. Are there more Gods than one?

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

h Deut. ix. 4. 1 Cor. viii. 4, 6. Jer. x. 10.

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

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

l 1 John v. 7. Matt. iii. 16, 17. and xxviii. 19. 2 Cor. xiii. 14. John x. 30.

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

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost

m Heb. i. 5, 6, 8. *n* John i. 14, 18.

Ghost to proceed from the Father and the Son from all eternity *o*.

o John xv. 26. Gal. iv. 6.

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

A. The scriptures manifest, that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship, as are proper to God only *s*.

p Isa. vi. 3, 5, 8. with John xii. 41. and Acts xxviii. 25. 1 John v. 20. Acts v. 3, 4. *q* John i. 1. Isa. ix. 6. John ii. 24, 25. 1 Cor. ii. 10, 11. *r* Col. i. 16. Gen. i. 2. *s* Matt. xxviii. 19. 2 Cor. xiii. 14.

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

A. God's decrees are the wise, free, and holy acts of the counsel of his will *t*, whereby from all eternity he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time *u*, especially concerning angels and men.

t Eph. i. 11. Rom. xi. 33. and ix. 14, 15, 18. *u* Eph. i. 4, 11. Rom. ix. 22, 23. Psal. xxxiii. 11.

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

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

w 1 Tim. v. 21. *x* Eph. i. 4, 5, 6. 2 Thess. ii. 13, 14.—*y* Rom. ix. 17, 18, 21, 22. Matth. xi. 25, 26. 2 Tim. ii. 20. Jude 4. 1 Pet. ii. 8.

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

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

z Eph. i. 11.

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

A. The work of creation is that, wherein God did, in the beginning, by the word of his power, make of nothing the world and all things therein, for himself, within the space of six days, and all very good *a*.

a Gen. i. Heb. xi. 3. Prov. xvi. 4.

Q 16.

Q. 16. How did God create the angels ?

A. God created all the angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his commandments, and to praise his name *h*; yet subject to change *i*.

b Col. i. 16. *c* Psal. civ. 4. *d* Matt. xxii. 30. *e* Matth. xxv. 31. *f* 2 Sam. xiv. 17. Matt. xxiv. 36. *g* 2 Thess. i. 7. *h* Psal. ciii. 20, 21. *i* 2 Pet. ii. 4.

Q. 17. How did God create Man ?

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

k Gen. i. 27. *l* Gen. ii. 7. *m* Gen. ii. 22. *n* Gen. ii. 7. with Job xxxv. 11. and Eccl. xii. 7. and Matt. x. 28. and Luke xxiii. 43. *o* Gen. i. 27. *p* Col. iii. 10. *q* Eph. iv. 24. *r* Rom. ii. 14, 15. *s* Eccl. vii. 29. *t* Gen. i. 28.—*u* Gen. iii. 6. Eccl. vii. 29.

Q. 18. What are God's works of Providence ?

A. God's works of Providence are, his most holy *w*, wise *x*, and powerful preserving *y* and governing all his creatures *z*; ordering them, and all their actions *a*, to his own glory *b*.

w Psal. cxlv. 17. *x* Psal. civ. 24. Isa. xxviii. 29. *y* Heb. i. 3. *z* Psal. ciii. 19. *a* Matt. x. 29,—31. Gen. xlv. 7.—*b* Rom. xi. 36. Isa. lxiii. 14.

Q. 19. What is God's providence toward the angels ?

A. God, by his providence, permitted some of the angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that and all their sins to his own glory *d*, and established the rest in holiness and happiness *e*, employing them all *f* at his pleasure, in the administrations of his power, mercy, and justice *g*.

c Jude 6. 2 Pet. ii. 4. Heb. ii. 16. John viii. 44. *d* Job i. 12. Matt. viii. 31. *e* 1 Tim. v. 21. Mark viii. 38. Heb. xii. 22. *f* Psal. civ. 4. *g* 2 Kings xix. 35. Heb. i. 14.

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

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

of the earth *h*, putting the creatures under his dominion *i*; and ordaining marriage for his help *k*, affording him communion with himself *l*; instituting the Sabbath *m*; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience *n*, of which the tree of life was a pledge *o*; and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death *p*.

h Gen. ii. 8, 15, 16. *i* Gen. i. 28. *k* Gen. ii. 18. *l* Gen. i. 26,—29. and iii. 8. *m* Gen. ii. 3. *n* Gal. iii. 12. Rom. x. 5. *o* Gen. ii. 9. *p* Gen. ii. 17.

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

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

q Gen. iii. 6, 7, 8, 13. Eccl. vii. 29. 2 Cor. xi. 3.

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

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

r Acts xvii. 26. *s* Gen. ii. 16, 17. with Rom. v. 12,—20. and 1 Cor. xv. 21, 22.

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

A. The Fall brought mankind into an estate of sin and misery *t*.

t Rom. v. 12. and iii. 23.

Q. 24. *What is Sin?*

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

u 1 John iii. 4. Gal. iii. 10, 12.

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

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*; which is com-

L 1

monly

w Rom. v. 12, 19. *x* Rom. iii. 10,—20. Eph. ii. 1,—3. Rom. v. 6. and viii. 7, 8. Gen. vi. 5.

monly called *original sin*, and from which do proceed all actual transgressions *y*.

y James i. 14, 15. Matt. xv. 19.

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

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

z Psal. li. 5. Job xiv. 4. and xv. 14. Jobu. ii. 6.

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

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

a Gen. iii. 8, 10, 24. *b* Eph. ii. 2, 3. *c* 2 Tim. ii. 26. *d* Gen. ii. 17. Lam. iii. 39. Rom. vi. 23. Matt. xxv. 41, 46. Jude 7.

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

A. The punishments of sin in this world are, either inward, as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardness of heart *h*, horror of conscience *i*, and vile affections *k*; or outward, as the curse of God upon the creatures for our sakes *l*, and all other evils that befall us in our bodies, names, estates, relations, and employments *m*, together with death itself *n*.

e Eph. iv. 18. *f* Rom. i. 28. *g* 2 Theff. ii. 11. *h* Rom. ii. 5. *i* Isa. xxxiii. 14. Gen. iv. 13. Mat. xxvii. 4. *k* Rom. i. 26. *l* Gen. iii. 17. *m* Deut. xxviii. 15, to the end.—*n* Rom. vi. 21, 23.

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

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

o 2 Theff. i. 9. Mark ix. 44, 46, 48. Luke xvi. 24.

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

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

p 1 Theff. v. 9. *q* Gal. iii. 10, 12. *r* Tit. iii. 4, —7. Gal. iii. 21. Rom. iii. 20, —22.

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

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

s Gal. iii. 16. Rom. v. 15, to the end. Isa. liii. 10, 11.

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

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator *t*, and life and salvation by him *u*; and, requiring nothing as the condition to interest them in him *w*, promiseth and giveth his Holy Spirit *x* to all his elect, to work in them that faith *y*, with all other saving graces *z*; and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulness to God *c*, and as the way which he hath appointed them to salvation *d*.

t Gen. iii. 15. Isa. xlii. 6. John vi. 27. *u* 1 John v. 11, 12. *w* John iii. 16. and i. 12. *x* Prov. i. 23. *y* 2 Cor. iv. 13. *z* Gal. v. 22, 23. *a* Ezek. xxxvi. 27. *b* Jam. ii. 18, 22. *c* 2 Cor. v. 14, 15. *d* Eph. ii. 10.

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

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

e 2 Cor. iii. 6,—9.

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

A. The covenant of grace was administered under the Old Testament, by promises *f*, prophecies *g*, sacrifices *h*, circumcision *i*, the passover *k*, and other types and ordinances;—which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah *l*, by whom they then had full remission of sin, and eternal salvation *m*.

f Rom. xv. 8. *g* Acts iii. 20, 24. *h* Heb. x. 1. *i* Rom. iv. 11. *k* 1 Cor. v. 7. *l* Heb. viii, ix, x. and xi. 13.—*m* Gal. iii. 7, 8, 9, 14.

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

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is, to be administered in the preaching of the word *n*, and the administration of the sacraments of baptism *o* and the Lord's

supper *p*; in which grace and salvation is held forth in more fulness, evidence, and efficacy, to all nations *q*.

p 1 Cor. xi. 23,—25. *q* 2 Cor. iii. 6, to the end. Heb. viii. 6, 10, 11. Matt. xxviii. 19.

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

A. The only Mediator of the covenant of grace is the Lord Jesus Christ *r*, who, being the eternal Son of God, of one substance, and equal with the Father *s*, in the fulness of time became man *t*, and so was, and continues to be God and man, in two intire distinct natures, and one person for ever *u*

r 1 Tim. i. 5. *s* John i. 14 and x. 30. Phil. ii. 6. *t* Gal. iv. 4. *u* Luke i. 35. Rom. ix. 5. Col. ii. 9. Heb. vii. 24, 25.

Q. 37. *How did Christ, being God, become man?*

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

w John i. 14. Matt. xxvi. 38. *x* Luke i. 27, 31, 35, 42. Gal. iv. 4. *y* Heb. iv. 15. and vii. 26.

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

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death *z*; give worth and efficacy to his sufferings, obedience and intercession *a*; and to satisfy God's justice *b*, procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting salvation *g*.

z Acts ii. 24, 25. Rom. i. 4, with chap. iv. 25. Heb. ix. 14. *a* Acts xx. 28. Heb. ix. 13. and vii. 25,—28. *b* Rom. iii. 24,—26. *c* Eph. i. 6. Matt. iii. 17. *d* Tit. ii. 13, 14. *e* Gal. iv. 6. *f* Luke i. 68, 69, 71, 74. *g* Heb. v. 8, 9. and ix. 11,—16.

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

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

h Heb. ii. 16. *i* Gal. iv. 4. *k* Heb. ii. 14. and vii. 24, 25. *l* Heb. iv. 15. *m* Gal. iv. 5. *n* Heb. iv. 16.

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

A. It

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

o Matt. i. 21, 23. and iii. 17. Heb. ix. 14. *p* 1 Pet. ii. 6.

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

A. Our Mediator was called JESUS, because he saveth his people from their sins *q*.

q Matt. i. 21.

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

A. Our Mediator was called CHRIST, because he was anointed with the Holy Ghost above measure *r*, and so set apart, and fully furnished with all authority and ability *s* to execute the office of a prophet *t*, priest *u*, and king of his church *w*, in the estate both of his humiliation and exaltation.

r John iii. 34. Psal. xlv. 7. *s* John vi. 27. Matth. xxviii. 18,—20. *t* Acts iii. 21, 22. Luke iv. 18, 21. *u* Heb. v. 5, 6, 7. and iv. 14, 15. *w* Psalm ii. 6. Matt. xxi. 5. Isa. ix. 6, 7. Phil. ii. 8,—11.

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

A. Christ executeth the office of a Prophet, in his revealing to the church *x*, in all ages, by his Spirit and word *y*, in divers ways of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

x John i. 18. *y* 1 Pet. i. 10,—12. *z* Heb. i. 1, 2. *a* John xv. 15. *b* Acts xx. 32. Eph. iv. 11,—13. John xx. 31.

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

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

c Heb. ix. 14, 28. *d* Heb. ii. 17. *e* Heb. vii. 25.

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

A. Christ executeth the office of a King, in calling out of the world a people to himself *f*, and giving them officers *g*, laws *h*, and censures, by which he visibly governs them *i*; in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and support-

f Acts xv. 14,—16. Isa. lv. 4, 5. Gen. xlix. 10. Psal. cx. 3. *g* Eph. iv. 11, 12. 1 Cor. xii. 28. *h* Isa. xxxiii. 22. *i* Matt. xviii. 17, 18. 1 Cor. v. 4, 5. *k* Acts v. 31. *l* Rev. xxii. 14 and ii. 10. *m* Rev. iii. 19.

supporting them under all their temptations and sufferings *n* ; restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q* ; and also, in taking vengeance on the rest, who know not God, and obey not the gospel *r*.

n Isa. lxiii. 9. *o* 1 Cor. xv. 25. Psal. cx. *p* Rom. xiv. 10, 11. *q* Rom. viii. 28. *r* 2 Thess. i. 8, 9. Psal. ii. 8, 9.

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

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

c Phil. ii. 6, 7, 8. Luke i. 31. 2 Cor. viii. 9. Acts ii. 24.

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

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

i John i. 14, 18. Gal. iv. 4. Luke ii. 7.

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

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

u Gal. iv. 4. *w* Matt. v. 17. Rom. v. 19. *b* Psal. xxii. 6. Heb. xii. 2, 3. *y* Matt. iv. 1,—12. Luke iv. 13. *z* Heb. ii. 17, 18. and iv. 15. Isa. lii. 13, 14.

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

A. Christ humbled himself in his death, in that having been betrayed by Judas *a*, forsaken by his disciples *b*, scorned and rejected by the world *c*, condemned by Pilate, and tormented by his persecutors *d* ; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath *e*, he laid down his life an offering

a Mat. xxvii. 4. *b* Mat. xxvi. 56. *c* Isa. liii. 2, 3. *d* Mat. xxvii. 26,—30. John xix. 31. *e* Luke xxii. 24. Mat. xxvii. 46.

ing for sin, enduring the painful, shameful, and cursed death of the cross *g*.

f Isa. liiii. 10. *g* Phil. ii. 8. Heb. xii. 2. Gal. iii. 13.

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

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

b 1 Cor. xv. 4. *i* Psal. xvi. 10. with Acts ii. 24,—27, 31. Rom. vi. 9. Matt. xii. 40.

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

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

k 1 Cor. xv. 4. *l* Mark xvi. 19. *m* Eph. i. 20. *n* Acts i. 11. and xvii. 31.

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

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held *o*, and having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality, and other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*; whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death, and him that had the power of it *u*, and to be Lord of quick and dead *w*; all which he did as a public person *x*, the Head of his church *y*, for their justification *z*, quickening in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

o Acts ii. 24, 27. *p* Luke xxiv. 39. *q* Rom. vi. 9. Rev. i. 18. *r* John x. 18. *s* Rom. i. 4, *t* Rom. viii. 34. *u* Heb. ii. 14. *w* Rom. xiv. 9. *x* 1 Cor. xv. 21, 22. *y* Eph. i. 20,—23. Col. i. 18. *z* Rom. iv. 25. *a* Eph. ii. 1, 5, 6. Col. ii. 12. *b* 1 Cor. xv. 25,—27. *c* 1 Cor. xv. 20.

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

A. Christ was exalted in his ascension, in that, having after his resurrection often appeared unto, and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God *d*, and giving them commission to preach the gospel to all nations *e*, forty days after his resurrection,

he,

d Acts i. 2, 3. *e* Matt. xxviii. 19, 20.

he, in our nature, and as our Head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, and shall continue till his second coming at the end of the world *l*.

f Heb. vi. 20. *g* Eph. iv. 8. *h* Acts i. 9,—11. Eph. iv. 10. Pſal. lxxviii. 18. *i* Col. iii. 1, 2. *k* John xiv. 3. *l* Acts iii. 21.

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

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

m Phil. ii. 9. *n* Acts ii. 28. with Pſal. xvi. 11. *o* John xvii. 5. *p* Eph. i. 12. 1 Pet. iii. 22. *q* Eph. iv. 10,—12. Pſalm cx. *r* Rom. viii. 34.

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

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

s Heb. ix. 12, 24. *t* Heb. i. 3. *u* John iii. 16. and xvii. 9, 20, 24. *w* Rom. viii. 33, 34. *x* Rom. v. 1, 2. 1 John ii. 1, 2. *y* Heb. iv. 16. *z* Eph. i. 6. *a* 1 Pet. ii. 5.

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

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

b Acts iii. 14, 15. *c* Matt. xxiv. 30. *d* Luke ix. 26. Mat. xxv. 31. *e* 1 Theſſ. iv. 16. *f* Acts xvii. 31.

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

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

g Heb. ix. 12. *h* 2 Cor. i. 20.

Q. 58.

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

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

i John i. 11, 12. *k* Tit. iii. 5, 6.

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

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel *m*.

l Eph. i. 13, 14. John vi. 37, 39. and x. 15, 16. *m* Eph. ii. 8. 2 Cor. iv. 13.

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

A. They who, having never heard the gospel *n*, know not Jesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the law of that religion which they profess *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the church *t*.

n Rom. x. 14. *o* 2 Theff. i. 8, 9. Eph. ii. 12. John i. 10, —12. *p* John viii. 24. Mark xvi. 16. *q* 1 Cor. i. 20,—24. *r* John iv. 22. Rom. ix. 31, 32. Phil. iii. 4,—9. *s* Acts iv. 12. *t* Eph. v. 23.

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

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

u John xii. 38,—40. Rom. ix. 6. Matt. xxii. 14. and vii. 21. Rom. xi. 7.

Q. 62. *What is the visible church?*

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

w 1 Cor. i. 2. and xii. 13. Rom. xv. 9,—12. Rev. vii. 9. Psal. ii. 8. and xxii. 27,—31. and xlv. 17. Mat. xxviii. 19, 20. Isa. lix. 21. *x* 1 Cor. vii. 14. Acts ii. 39. Rom. xi. 16. Gen. xvii. 7.

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

A. The visible church hath the privilege of being under

God's special care and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of enjoying the communion of saints, the ordinary means of salvation *a*, offers of grace by Christ to all the members of it, in the ministry of the gospel, testifying, that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*.

y Isa. iv. 5, 6. 1 Tim. iv. 10. *z* Psal. cxv. Mat. xxxi. 4, 5. Zach. xii. 2, 3, 4, 8, 9. *a* Acts ii. 39, 42. *b* Psal. cxlvii. 19, 20. Rom. ix. 4. Eph. iv. 11, 12. Mark xvi. 15, 16. *c* John vi. 37

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

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

d Eph. i. 20, —23. John x. 16. and xi. 52.

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

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

e John xvii. 21. Eph. ii. 5, 6. John xvii. 24.

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

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

f Eph. i. 22. and ii. 6, 7, 8. *g* 1 Cor. vi. 17. John x. 28. Eph. v. 23, 30. *h* 1 Pet. v. 10. 1 Cor. i. 9.

Q. 67. *What is effectual calling?*

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

i John v. 25. Eph. i. 18, —20. 2 Tim. i. 8, 9. *k* Tit. iii. 4, 5. Eph. ii. 4, —9. Rom. ix. 11. *l* 2 Cor. v. 20. with chap. vi. 1, 2. John vi. 44. 2 Theff. ii. 13, 14. *m* Acts xxvi. 18. 1 Cor. ii. 10, 12. *n* Ezek. xi. 19. and xxxvi. 26, 27. John vi. 45. *o* Eph. ii. 5. Phil. ii. 13. Deut. xxx. 6.

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

A. All

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

p Acts xiii. 48. *q* Matt. xxii. 14. *r* Matt. vii. 22 and xiii. 20, 21. Heb. vi. 4, 5. *s* John xii. 38,—40. Acts xxviii. 25,—27. John vi. 64, 65. Psal. lxxxvi. 11, 12.

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

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

t Rom. viii. 30. *u* Eph. i. 5. *vo* 1 Cor. i. 30.

Q. 70. *What is justification?*

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

x Rom. iii. 22, 24, 25. and iv. 5. *y* 2 Cor. v. 19, 21. Rom. iii. 24, 25, 27, 28. *z* Tit. iii. 5, 7. Eph. i. 17. *a* Rom. v. 17, —19. and iv. 6, 7, 8. *b* Acts x. 43. Gal. ii. 16. Phil. iii. 9.

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

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

c Rom. v. 8, 9, 10, 19. *d* 1 Tim. ii. 5, 6. Heb. x. 10. Matt. xx. 28. Dan. ix. 24. Isa. liii. 4,—6, 10,—12. Heb. vii. 22. Rom. viii. 32. 1 Pet. i. 18, 19. *e* 2 Cor. v. 21.—*f* Rom. iii. 24, 25. *g* Eph. ii. 8. *b* Eph. i. 7.

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace *i*, wrought in the heart

M m 2

of

i Heb. x. 39.

of a sinner by the Spirit *k* and word of God *l*, whereby he, being convinced of his sin and misery, and of the disability in himself, and all other creatures, to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

k 2 Cor. iv. 13. Eph. i. 17,—19. *l* Rom. x. 14, 17—
m Acts ii. 37. and xvi. 30. John xvi. 8, 9. Rom. v. 6. Eph. ii. 1. Acts iv. 12. *n* Eph. i. 13. *o* John i. 12. Acts xvi. 31. and x. 43. *p* Phil. iii. 9. Acts xv. 11.

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

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

q Gal. iii. 11. Rom. iii. 28. *r* Rom. iv. 5. with chap. x. 10. *s* John i. 12. Phil. iii. 9. Gal. ii. 16.

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified, are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensations *z*, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory *a*.

t 1 John iii. 1. *u* Eph. i. 5. Gal. iv. 4, 5. *w* John i. 12. *x* 2 Cor. vi. 18. Rev. iii. 12. *y* Gal. iv. 6. *z* Psal. ciii. 13. Prov. xiv. 26. Matt. vi. 32. *a* Heb. vi. 12. Rom. viii. 17.

Q. 75. *What is Sanctification?*

A. Sanctification is a work of God's grace, whereby they, whom God hath, before the foundation of the world, chosen to be holy, are, in time, through the powerful operation of his Spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in their whole man after the image of God *d*, having the seeds of repentance unto life, and of all other saving graces, put into their hearts *e*, and those graces
 fo

b Eph. i. 4. 1 Cor. vi. 11. 2 Thess. ii. 13. *c* Rom. vi. 4, 5, 6. *d* Eph. iv. 23, 24. *e* Acts xi. 18. 1 John iii. 9.

fo stirred up, increased, and strengthened *f*, as that they more and more die unto sin, and rise unto newness of life *g*.

f Jude 5, 20. Heb. vi. 11, 12. Eph. iii. 16,—19. Col. i. 10, 11. *g* Rom vi. 4, 6, 14. Gal. v. 24.

Q 76. *What is repentance unto life ?*

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

h 2 Tim. ii. 25. *i* Zech. xii. 10. *k* Acts xi. 18, 20, 21. *l* Ezek. xviii 28, 30, 32. Luke xv. 17, 18. Hos. ii. 6, 7.—*m* Ezek. xxxvi 31. Isa. xxx. 22. *n* Joel ii. 12, 13. *o* Jer. xxxi. 18, 9. *p* 2 Cor. vii. 11. *q* Acts xxvi. 18. Ezek. xiv. 6. 1 Kings viii. 47, 48. *r* Psalm cxix. 6, 52, 128. Luke i. 6. 2 Kings xxiii 25.

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

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

s 1 Cor. vi. 11. and i. 30. *t* Rom. iv. 6, 8. *u* Ezek. xxxvi. 27. *w* Rom. iii. 24, 25. *x* Rom. vi. 6, 14. *y* Rom. viii. 33, 34. *z* 1 John iii. 12,—14. Heb. v. 12,—14. *a* 1 John i. 8, 10. *b* 2 Cor. vii. 1. Phil. iii. 12,—14.

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

A. The imperfection of sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit, whereby they are often foiled with temptations, and fall into many sins *c*, are hindred in all their spiritual services *d*, and their best

c Rom. vii. 18, 23. Mark xiv. 66,—72. Gal. ii. 11, 12.—*d* Heb. xii. 1.

best works are imperfect and defiled in the sight of God *e*.

e Isa. lxiv. 6. Exod. xxviii. 38.

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

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

f Jer. xxxi. 3. *g* 2 Tim. ii. 19. Heb. xiii. 20, 21. 2 Sam. xxiii. 5. *h* 1 Cor. i. 8, 9. *i* Heb. vii. 15. Luke xxii. 32. & 1 John iii. 9. and ii. 27. *l* Jer. xxxii. 40. John x. 28. *m* 1 Pet. i. 5.

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

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

n 1 John ii. 3. *o* 1 Cor. ii. 12. 1 John iii. 14, 19, 21, 24. & iv. 13, 16. Heb. vi. 11, 12. *p* Rom. viii. 16. *q* 1 John v. 13.

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

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

r Eph. i. 13. *s* Isa. l. 10. Psal. lxxxviii. *t* Psal. lxxvii. 1, —12. Cant. v. 2, 3, 6. Psalm li. 8, 12. and xxxi. 21. and xlii. 1. *u* 1 John iii. 9. Job xlii. 15. Psalm lxxiii. 15, 23. Isa. lii. 7, —10.

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

A. The

A. The communion in glory, which the members of the invisible church have with Christ, is, in this life *w*, immediately after death *x*, and at last perfected at the resurrection and day of judgment *y*.

w 1 Cor. iii. 18. *x* Luke xxiii. 43. *y* 1 Thess. iv. 17.

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

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

z Eph. ii. 5, 6. *a* Rom. v. 5. with 2 Cor. i. 22. *b* Rom. v. 1, 2. and xiv. 17. *c* Gen. iv. 13. Matt. xxvii. 4. Heb. x. 27. Rom. ii. 9. Mark ix. 44.

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.
d Rom. vi. 23. *e* Heb. ix. 27. *f* Rom. v. 12.

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

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

g 1 Cor. xv. 26, 55,—57. Heb. ii. 15. *h* Isa. lvii. 1, 2. 2 Kings xxii. 20. *i* Rev. xiv. 13. Eph. v. 27. *k* Luke xxiii. 43. Phil. i. 23.

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

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the
face

l Heb. xii. 23. *m* 2 Cor. v. 1, 6, 8. Phil. i. 23. with Acts iii. 21. and Eph. iv. 10.

face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day *s*.

n 1 John iii. 2. 1 Cor. xiii. 12. *o* Rom. viii. 23. Psalm xvi. 9. *p* 1 Theff. iv. 14. *q* Isa. lvii. 2. *r* Job xix. 26, 27. *s* Luke xvi. 23, 24. Acts i. 25. Jude 6, 7.

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

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

t Acts xxiv. 15. *u* 1 Cor. xv. 51,—53. 1 Theff. iv. 15,—17. John v. 28, 29. *w* 1 Cor. xv. 21, 23, 42,—44. Phil. iii. 21. *x* John v. 27,—29. Matt. xxv. 33.

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

A. Immediately after the resurrection, shall follow the general and final judgment of angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. ii. 4. Jude 6, 7, 14, 15. Matt. xxv. 46. *z* Matt. xxiv. 36, 42, 44. Luke xxi. 35, 36.

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

A. At the day of judgment, the wicked shall be set on Christ's left hand *a*, and, upon clear evidence, and full conviction of their own consciences *b*, shall have the fearful, but just, sentence of condemnation pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable

a Matt. xxv. 33. *b* Rom. ii. 15, 16. *c* Matt. xxv. 41,
—43.

able torments, both of body and soul, with the devil and his angels for ever *d*.

d Luke xvi 26. 2 Theff. i. 8, 9.

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

A. At the day of judgment, the righteous, being caught up to Christ in the clouds *e*, shall be set on his right hand, and there openly acknowledged and acquitted *f*; shall join with him in the judging of reprobate angels and men *g*; and shall be received into heaven *b*, where they shall be tully and for ever freed from all sin and misery *i*, filled with inconceivable joys *k*, made perfectly holy and happy, both in body and soul, in the company of innumerable saints and holy angels *l*, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity *m*: and this is the perfect and full communion which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

e 1 Theff. iv 17. *f* Matt. xxv. 33. and x. 32. *g* 1 Cor. vi. 2, 3. *b* Matt. xxv. 34, 56. *i* Eph. v. 27. Rev. xiv. 13. *k* Psal. xvi. 11. *l* Heb. xii. 22, 23. *m* 1 John iii. 2. 1 Cor. xiii. 12. 1 Theff. iv. 17, 18.

Having seen what the Scriptures principally teach us to believe concerning GOD, it follows to consider what they require as the Duty of MAN.

Q. 91. *WHAT is the duty that God requireth of Man?*

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

n Rom. xii. 1, 2. Mic. vi. 8. 1 Sam. xv. 22.

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

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

o Gen. i 26, 27. Rom. ii. 14, 15. and x. 5. Gen. ii. 17.

Q. 93. *What is the Moral Law?*

A. The Moral Law, is, the declaration of the will of God to mankind, directing and binding every one to personal, per-

fect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body *p*; and in performance of all those duties of holiness and righteousness which he oweth to God and man *q*; promising life upon the fulfilling, and threatening death upon the breach of it *r*.

p Deut. v. 1, 2, 3, 31,—33. Luke x. 26, 27. Gal. iii. 10. 1 Theff. v. 23. *q* Luke i. 75. Acts xxiv. 16. *r* Rom. x. 5. Gal. iii. 11, 12.

Q. 94. *Is there any use of the Moral Law to Man since the Fall?*

A. Although no man, since the Fall, can attain to righteousness and life by the moral law *s*; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate or to the regenerate *t*.

s Rom. viii. 3. Gal. ii. 16. *t* 1 Tim. i. 8.

Q. 95. *Of what use is the Moral Law to all men?*

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

u Lev. xi. 44, 45. and xx. 7, 8. Rom. vii. 12. *w* Micah vi. 8. Jam. ii. 10, 11. *x* Psal. xix. 11, 12. Rom. iii. 20. and vii. 7. *y* Rom. iii. 9, 23. *z* Gal. iii. 21, 22. *a* Rom. x. 4.

Q. 96. *What peculiar use is there of the Moral Law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come *b*, and to drive them to Christ *c*; or, upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

b 1 Tim. i. 9, 10. *c* Gal. iii. 24. *d* Rom. i. 20. compared with chap. ii. 15. *e* Gal. iii. 10.

Q. 97. *What special use is there of the Moral Law to the regenerate?*

A. Altho' they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*:—
yet,

f Rom. vi. 14. and vii. 4, 5. Gal. iv. 4, 5. *g* Rom. iii. 20. *h* Gal. v. 23. Rom. viii. 1.

yet, beside the general uses thereof common to them with all men, it is of special use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and thereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform themselves thereunto, as the rule of their obedience *l*.

i Rom. vii. 24, 25. Gal. iii. 13, 14. Rom. viii. 3, 4.—
k Luke i. 68, 69, 74, 75. Col. i. 12,—14. *l* Rom. vii. 22.
and xii. 2. Tit. ii. 11,—14.

Q. 98. *Where is the Moral Law summarily comprehended?*

A. The moral law is summarily comprehended in the *ten commandments*, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone *m*, and are recorded in the 20th chapter of *Exodus*; the four first commandments containing our duty to God, and the other six our duty to man *n*.

m Deut. x. 4. Exod. xxxiv. 1,—4. *n* Matt. xxii. 37,—40.

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

A. For the right understanding of the Ten Commandments, these rules are to be observed:

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

o Psal. xix. 7. James ii. 10. Matt. v. 21, to the end.

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

p Rom. vii. 14. Deut. vi. 5. compared with Matt. xxii. 37,—39. and v. 21, 22, 27, 28, 36, to the end.

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

q Col. iii. 5. Amos viii. 3. Prov. i. 19. 1 Tim. vi. 10.

4. That as, where a duty is commanded, the contrary sin is forbidden *r*,—and, where a sin is forbidden, the contrary duty is commanded *s*; so, where a promise is annexed, the contrary threatening is included *t*,—and where a threatening is annexed, the contrary promise is included *u*.

r Isa. lviii. 13. Deut. vi. 13. compared with Matt. iv. 9, 10, and xv. 4, 5, 6. *s* Matt. v. 21,—25. Eph. iv. 28. *t* Exod. xx. 12. with Prov xxx. 17. *u* Jer. xviii. 7, 8. Exod. xx. 7. compared with Psal. xv. 1, 4, 5. and xxiv. 4, 5.

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

w Job xiii. 7, 8. Rom. iii. 8. Job xxxvi. 21. Heb. xi. 25. *x* Deut. iv. 8, 9. *y* Matt. xii. 7.

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

z Matt. v. 21, 22, 27, 28. and xv. 4, 5, 6. Heb. x. 24, 25. 1 Theff. v. 22. Jude 22. Gal. v. 26. Col. iii. 21.

7. That, what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places *a*.

a Exod. xx. 10. Lev. xix. 17. Gen. xviii. 19. Josh. xxiv. 15. Deut. vi. 6, 7.

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

b 2 Cor. i. 24. *c* 1 Tim. v. 22. Eph. v. 11.

Q. 100. *What special things are we to consider in the Ten Commandments?*

A. We are to consider in the Ten Commandments, the Preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments, is contained in these words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage. d—* Wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty God *e*, having his being in and of himself *f*, and giving being to all his words *g* and works *h*; and that he is a God in covenant, as with Israel of old, so with all his people *i*, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom *k*; and that therefore we are bound to take him for our God alone, and to keep all his commandments *l*.

d Exod. xx. 2. *e* Isa. xlv. 6. *f* Exod. iii. 14. *g* Exod. vi. 2. *h* Acts xvii. 24, 28. *i* Gen. xvii. 7. with Rom. iii. 29. *k* Luke i. 74, 75. *l* 1 Pet. i. 15,—18. Lev. xviii. 30. and xix. 37.

Q. 102.

Q. 102. What is the Sum of the Four Commandments which contain our duty to God?

A. The sum of the Four Commandments, containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind *m*.

m Luke x 27.

Q. 103. Which is the first commandment?

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

n Exod. xx. 3.

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

A. The duties required in the first commandment, are, the knowing and acknowledging of God to be the only true God, and our God *o*, and to worship and glorify him accordingly *p*; by thinking *q*, meditating *r*, remembering *s*, highly esteeming *t*, honouring *u*, adoring *w*, choosing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoicing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yielding all obedience and submission to him with the whole man *i*, being careful in all things to please him *k*, and sorrowful when in any thing he is offended *l*, and walking humbly with him *m*.

o 1 Chron. xxviii. 9. Deut. xxvi. 17. Isa. xliii. 10. Jerem. xiv. 22. *p* Psalm xc. 6, 7, Matt. iv. 10. Psalm xxix. 2.—
q Mal. i. 16. *r* Psalm lxiii. 6. *s* Eccl. xii 1. *t* Psalm lxxi. 19. *u* Mal. i. 6. *w* Isa. xlv. 23. *x* Josh. xxiv. 15, 22.—
y Deut. vi. 5. *z* Psal. lxxiii. 25. *a* Isa. viii. 13. *b* Exod. xiv. 31. *c* Isa. xxvi. 4. *d* Psal. cxxx. 7. *e* Psal. xxxvii. 4. *f* Psal. xxxii. 11. *g* Rom. xii. 11. compared with Numbers xxv. 11. *h* Phil. iv. 6. *i* Jer. vii. 23. Jam. iv. 7. *k* 1 John iii. 22. *l* Jer. xxxi. 18. Psal. cxix. 136. *m* Mic. vi. 8.

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

A. The sins forbidden in the first commandment, are, Atheism, in denying, or not having a God *n*; idolatry, in having, or worshipping more gods than one, or any with, or instead of the true God *o*; the not having and avouching him for God, and our God *p*; the omission or neglect of any thing due to him required in this commandment *q*; ignorance,

n Psal. xiv. 1. Eph. ii. 12. *o* Jer. ii. 27, 28. compared with 1 Theff. i. 9. *p* Psalm lxxxi. 11. *q* Isa. xliii. 22,—24.

rance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy and wicked thoughts of him *w*, bold and curious searching into his secrets *x*, all profaneness *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, heresy *f*, misbelief *g*, distrust *h*, despair *i*, incorrigibleness *k*, and insensibleness under judgments *l*, hardness of heart *m*, pride *n*, presumption *o*, carnal security *p*, tempting of God *q*, using unlawful means *r*, and trusting in lawful means *s*, carnal delights and joys *t*; corrupt, blind, and indiscreet zeal *u*; lukewarmness *w*, and deadness in the things of God *x*; estranging ourselves, and apostatizing from God *y*; praying, or giving any religious worship to saints, angels, or any other creatures *z*; all compacts, and consulting with the devil *a*, and hearkening to his suggestions *b*; making men the lords of our faith and conscience *c*; slighting and despising God and his commands *d*, resisting and grieving of his Spirit *e*; discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good we either are, have, or can do, to fortune *g*, idols *h*, ourselves *i*, or any other creature *k*.

r Jer. iv. 22. Hof. iv. 1, 6. *s* Jer. ii. 23. *t* Acts xvii. 23, 29. *u* Isa. xl. 18. *w* Psal. l. 21. *x* Deut. xxix. 29. *y* Tit. i. 16. Heb. xii. 16. *z* Rom. i. 30. *a* 2 Tim. iii. 2. *b* Phil. ii. 21. *c* 1 John ii. 15, 16. 1 Sam. ii. 29. Col. iii. 2, 5.—*d* 1 John iv. 1. *e* Heb. iii. 12. *f* Gal. v. 20. Tit. iii. 10. *g* Acts xxvi. 9. *h* Psal. lxxii. 22. *i* Gen. iv. 13. *k* Jer. v. 3. *l* Isa. xlii. 25. *m* Rom. ii. 5. *n* Jer. xiii. 15. *o* Psal. xix. 13. *p* Zeph. i. 12. *q* Matt. iv. 7. *r* Rom. iii. 8.—*s* Jer. xvii. 5. *t* 2 Tim. iii. 4. *u* Gal. iv. 17. John xvi. 2. Rom. x. 2. Luke ix. 54, 55. *w* Rev. iii. 16. *x* Rev. iii. 1. *y* Ezek. xiv. 5. *z* Rom. x. 13, 14. Hof. iv. 12. Acts x. 25, 26. Rev. xix. 10. Matt. iv. 10. Col. ii. 18. Rom. i. 25.—*a* Lev. xx. 6. 1 Sam. xxviii. 7, 11. compared with 1 Chron. x. 13, 14. *b* Acts v. 3. *c* 2 Cor. i. 24. Matt. xxiii. 9.—*d* Deut. xxxii. 15. 2 Sam. xii. 9. Prov. xiii. 13. *e* Acts vii. 51. Eph. iv. 30. *f* Psal. lxxiii. 2, 3, 13,—15, 22. Job i. 22. *g* 1 Sam. vi. 7, 8, 9. *h* Dan. v. 23. *i* Deut. viii. 17. Dan. iv. 30. *k* Heb. i. 16.

Q. 106. *What are we especially taught by these words [BEFORE ME] in the first commandment?*

A. These words [BEFORE ME] or *before my face*, in the first commandment, teach us, that God, who seeth all things,

takes special notice of, and is much displeas'd with the sin of having any other god : that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation *l* ; as also, to persuade us to do, as in his sight, whatever we do in his service *m*.

l Ezek. viii. 5, to the end. Psal. xlv. 20, 21. *m* 1 Chron. xxviii. 9.

Q. 107. Which is the second commandment ?

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

n Exod. xx 4, 5, 6.

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

A. The duties required in the second commandment, are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word *o* ; particularly prayer and thanksgiving in the name of Christ *p* ; the reading, preaching, and hearing of the word *q*, the administration and receiving of the sacraments *r*, church government and discipline *s*, the ministry, and maintenance thereof *t*, religious fasting *u*, swearing by the name of God *w*, and vowing unto him *x* ; as also, the disapproving, detesting, opposing all false worship *y*,—and, according to each one's place and calling, removing it, and all monuments of idolatry *z*.

o Deut. xxxii. 46, 47. Matt. xxviii. 20. Acts ii. 42. 1 Tim. vi. 13, 14. *p* Phil. iv. 6. Eph. v. 20. *q* Deut. xvii. 18, 19. Acts xv. 21. 2 Tim. iv. 2. James i. 21, 22. Acts x. 33 — *r* Matt. xxviii. 19. 1 Cor. xi. 23,—30. *s* Matt. xviii. 15, —17. and xvi. 19. 1 Cor. v. and xii. 28. *t* Eph. iv. 11, 12. 1 Tim. v. 17, 18. 1 Cor. ix. 7,—15. *u* Joel ii. 12, 13. 1 Cor. vii. 5. *w* Deut. vi. 13. *x* Isa. xix. 21. Psal. lxxvi. 11. *y* Acts xvii. 16, 17. Psal. xvi. 4. *z* Deut. vii. 5. Isa. xxx. 22.

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

A. The sins forbidden in the second commandment, are,
all

all devising *a*, counselling *b*, commanding *c*, using *d*, and any ways approving any religious worship, not instituted by God himself *e*; tolerating a false religion *f*; the making any representation of God,—of all, or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever *g*; all worshipping of it *h*, or God in it, or by it *i*; the making of any representation of feigned deities *k*, and all worship of them, or service belonging to them *l*; all superstitious devices *m*, corrupting the worship of God *n*, adding to it, or taking from it *o*, whether invented and taken up of ourselves *p*, or received by tradition from others, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*; simony *w*, sacrilege *x*; all neglect *y*, contempt *z*, hindering *a*, and opposing the worship and ordinances which God hath appointed *b*.

a Num. xv. 39. *b* Deut. xiii. 6, 7, 8. *c* Hof. v. 11. Mic. vi. 16. *d* 1 Kings xi. 32. and xii. 33. *e* Deut. xii. 30,—32. *f* Deut. xiii. 6,—12. Zech. xiii. 2, 3. Rev. ii. 2, 14, 15, 20. and xvii. 12, 16, 17. *g* Deut. iv. 15,—19. Acts xvii. 29.—Rom. i. 21,—23, 25. *h* Dan. iii. 18. Gal. iv. 8. *i* Exod. xxxii. 5. *k* Exod. xxxii. 8. *l* 1 Kings xviii. 26, 28. Isaiah lxv. 11. *m* Acts xvii. 22. Col. ii. 21,—23. *n* Mal. i. 7, 8, 14. *o* Deut. iv. 2. *p* Psal. cvi. 39. *q* Mat. xv. 9. *r* 1 Pet. i. 18. *s* Jer. xliv. 17. *t* Isa. lxv. 3, 4, 5. Gal. i. 13, 14.—*u* 1 Sam. xiii. 11, 12, 15, 21. *w* Acts viii. 18. *x* Rom. ii. 22. Mal. iii. 8. *y* Exod. iv. 24,—26. *z* Matt. xxii. 5. Mal. i. 7, 13. *a* Matt. xxiii. 13. *b* Acts xiii. 44, 45. 1 Thessal. ii. 15, 16.

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

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, [*For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments* *c*] are, beside God's sovereignty over us, and propriety in us *d*, his fervent zeal for his own worship *e*, and his revengeful indignation against all false worship, as being a spiritual whoredom *f*; accounting the breakers of this commandment such as hate him, and threatening

to

c Exod. xx. 5, 6. *d* Psal. xlv. 11. Rev. xv. 4. *e* Exod. xxxiv. 13, 14. *f* 1 Cor. x. 20,—22. Jer. vii. 18,—cc. Ezek. xvi. 26, 27. Deut. xxxii. 16,—20.

to punish them unto divers generations *g*; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations *b*.

g Hof. ii. 2, 3, 4. *b* Deut. v. 29.

Q. 111. Which is the third commandment?

A. The third commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.* *i*

i Exod. xx. 7.

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

A. The third commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used, in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of ourselves *b* and others *c*.

k Matt. vi. 9. Deut. xxviii. 58. Psal. xxix. 2. and lxviii. 4. Rev. xv. 3, 4. *l* Mal. i. 14. Eccl. v. 1. *m* Psal. cxxxviii. 2. *n* 1 Cor. xi. 24, 25, 28, 29. *o* 1 Tim. ii. 8. *p* Jerem. iv. 2. *q* Eccl. v. 2, 4, 5, 6. *r* Acts i. 24, 26. *s* Job xxxvi. 24.—*t* Mal. iii. 16. *u* Psal. viii. *w* Col. iii. 17. Psal. cv. 2, 5. *x* Psalm cii. 18. *y* 1 Pet. iii. 15. Mic. iv. 5. *z* Phil. i. 27. *a* 1 Cor. x. 31. *b* Jer. xxxii. 39. *c* 1 Pet. ii. 12.

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

A. The sins forbidden in the third commandment, are, the not using of God's name as is required *d*; and the abuse of it in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*, all sinful cursings *o*, oaths *p*, vows *q*, and lots *r*; violating of our oaths and vows, if lawful *s*,—and fulfilling them, if of things

O o

d Mal. ii. 2. *e* Acts xvii. 23. *f* Prov. xxx. 9. *g* Mal. i. 6, 7, 12. and iii. 14. *h* 1 Sam. iv. 3, 4, 5. Jer. vii. 4, 9, 10, 14, 31. Col. ii. 20,—22. *i* 2 Kings xviii. 30, 35. Exod. v. 2. Psal. cxxxix. 20. *k* Psal. l. 16, 17. *l* Isa. v. 12. *m* 2 Kings xix. 22. Lev. xxiv. 11. *n* Zech. v. 4. and viii. 17. *o* 1 Sam. xvii. 43. 2 Sam. xvi. 5. *p* Jer. v. 7. and xxiii. 10.—*q* Deut. xxiii. 18. Acts xxiii. 12, 14. *r* Esth iii. 7. and ix. 24. Psalm xxii. 18. *s* Psal. xxiv. 4. Ezek. xvii. 16, 18, 19.

things unlawful *t*; murmuring and quarrelling at *u*, curious prying into *w*, and misapplying of God's decrees *x*, and providences *y*; misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *e*, to profane jests *c*, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinful lusts and practices *f*; the maligning *g*, scorning *b*, reviling *i*, or any ways opposing of God's truth, grace, and ways *h*; making profession of religion in hypocrisy, or for sinister ends *l*; being ashamed of it *m*, or a shame to it, by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walking *g*, or backsliding from it *r*.

t Mark vi. 26. 1 Sam. xxv. 22, 32,—34. *u* Rom. ix. 14, 19, 20. *w* Deut. xxix. 29. *x* Rom. iii. 5, 7. and vi. 1.—*y* Eccl. viii. 11. and ix. 3. Psal. xxxix. *z* Matt. v. 21, to the end. *a* Ezek. xiii. 22. *b* 2 Pet. iii. 16. Matt. xxii. 24,—34. *c* Isa. xxii. 13. Jerem. xxiii. 34, 36, 38. *d* 1 Tim. i. 4, 6, 7. and vi. 4, 5, 20. 2 Tim. ii. 14. Tit. iii. 9. *e* Deut. xviii. 10,—14. Acts xix. 13. *f* 2 Tim. iv. 3, 4. Rom. xiii. 13, 14. 1 Kings xxi. 9, 10. Jude 4. *g* Acts xiii. 45. 1 John iii. 12. *h* Psal. i. 1. 2 Pet. iii. 3. *i* 1 Pet. iv. 4. *k* Acts xiii. 45, 46, 50. and iv. 18. and xix. 9. 1 Thess. ii. 16. Heb. x. 29. *l* 2 Tim. iii. 5. Matt. xxiii. 14. and vi. 1, 2, 5, 16. *m* Mark viii. 38. *n* Psalm lxxiii. 14, 15. *o* 1 Cor. vi. 5, 6. Eph. v. 15,—17. *p* Isa. v. 4. 2 Pet. i. 8, 9. *q* Rom. vi. 23, 24.—*r* Gal. iii. 1, 3. Heb. vi. 6.

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

A. The Reasons annexed to the third commandment, in these words, [*the Lord thy God,*] and [*for the Lord will not hold him guiltless, that taketh his Name in vain,* &c.] are, because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us *t*; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment *u*, albeit many such escape the censures and punishments of men *w*.

s Exod. xx. 7. *t* Lev. xix. 12. *u* Ezek. xxxvi. 21,—23. Deut. xxviii. 58, 59. Zech. v. 2, 3, 4. *w* 1 Sam. ii. 12, 17, 22, 24. compared with chap. iii. 13.

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

A. The fourth commandment is, *Remember the Sabbath-day, to keep it holy. Six days spair thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God:*

In

In it, thou shalt not do any work,—thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cat-tle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day, and hallowed it. x

x Exod. xx. 8,—11.

Q. 116. *What is required in the fourth commandment?*

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

y Deut. v. 12,—14. Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7. Matt. v. 17, 18. Isa. lvi. 2, 4, 6, 7. z Rev. i. 10.

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

A. The Sabbath or Lord's Day is to be sanctified, by an holy resting all the day a, not only from such works as are at all times sinful, but even from such worldly employments and recreations, as are on other days lawful b; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy c) in the public and private exercises of God's worship d; and to that end we are to prepare our hearts, and, with such foresight, diligence, and moderation, to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day e.

a Exod. xx. 8, 10. b Exod. xvi. 25,—28. Neh. xiii. 15, —22. Jer. xvii. 21, 22. c Matt. xii. 1,—13. d Isa. lviii. 13. Luke iv. 16. Acts xx. 7. 1 Cor. xvi. 1, 2. Psal. xcii. title. Isa. lxvi. 23. Lev. xxiii. 33. e Exod. xx. 8. Luke xxiii. 54, 56. Exod. xvi. 22, 25, 26, 29. Neh. xiii. 19.

Q. 118. *Why is the charge of keeping the Sabbath more especially directed to governors of families, and other superiors?*

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

f Exod. xx. 10. Josh. xxiv. 15. Neh. xiii. 15, 17. Jerem. xvii. 20,—22. Exod. xxiii. 12.

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

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

g Ezek. xxii. 26. *b* Acts xx. 7, 9. Ezek. xxiii. 30,—32. Amos viii. 5. Mal. i. 13. *i* Ezek. xxiii 38. *k* Jer. xvii. 24, 27. Isa. lviii. 13.

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

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, [*Six days shalt thou labour and do all thy works l* ;] from God's challenging a special propriety in that day, [*the seventh day is the Sabbath of the Lord thy God m* ;] from the example of God, who [*in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day* ;] and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it, [*wherefore the Lord blessed the Sabbath-day, and hallowed it n*].

l Exod. xx 9. *m* Exod. xx. 10. *n* Exod. xx. 11.

Q 121. *Why is the word [REMEMBER] set in the beginning of the fourth commandment ?*

A. The word [REMEMBER] is set in the beginning of the fourth commandment *o*, partly because of the great benefit of remembering it,—we being thereby helped in our preparation to keep it *p*, and, in keeping it, better to keep all the rest of the commandments *q*,—and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion *r* ; and partly, because we are very ready to forget it *s*, for that there is less light of nature for it *t*, and yet it restraineth our natural liberty

o Exod. xx 8. *p* Exod. xvi. 23. Luke xxiii. 54, 56. with Mark xv. 42. Neh. xiii. 19. *q* Psal. xcii. *title*. with ver. 13, 14. Ezek. xx. 12, 19, 20. *r* Gen. ii. 2, 3. Psal. cxlviii. 22, 24. with Acts iv. 10, 11. Rev. i. 10. *s* Ezek. xxii. 26.—*t* Neh. ix. 14.

erty in things at other times lawful *u*; that it cometh but once in seven days, and many worldly busineses come between, and too often take off our minds from thinking of it, either to prepare for it, or sanctify it *v*; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

u Exod. xxxiv. 21. *v* Deut. v. 14, 15. Amos viii. 5.—
x Lam. i. 7. Jer. xvii. 21,—23. Neh. xiii. 15,—23.

Q. 122. *What is the Sum of the six commandments, which contain our duty to man?*

A. The sum of the six commandments, which contain our duty to man, is, To love our neighbour as ourselves *y*, and to do to others what we would have them to do to us *z*.

y Matt. xxii. 39. *z* Matt. vii. 12.

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

A. The fifth commandment is, Honour thy Father and thy Mother; that thy days may be long upon the land, which the Lord thy God giveth thee. *a*

a Exod. xx. 12.

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

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

b Prov. xxiii. 22, 25. Eph. vi. 1, 2. *c* 1 Tim. v. 1, 2.—
d Gen. iv. 20,—22. and xlv. 8. *e* 2 Kings v. 13. *f* 2 Kings ii. 12. and xiii. 13. Gal. iv. 19. *g* Isa. xlix. 23.

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

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

b Eph. vi. 4. 2 Cor. xii. 14. 1 Theff. ii. 7, 8, 11. Numb. xi. 11, 12. *i* 1 Cor. iv. 14,—16. 2 Kings v. 13.

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

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

k Eph. v. 21. 1 Pet. ii. 17. Rom. xii. 10.

Q. 127.

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

A. The honour which inferiors owe to their superiors, is, all due reverence in heart *l*, word *m*, and behaviour *n*; prayer and thanksgiving for them *o*; imitation of their virtues and graces *p*; willing obedience to their lawful commands and counsels *q*; due submission to their corrections *r*; fidelity to *s*, defence *t*, and maintenance of, their persons and authority, according to their several ranks, and the nature of their places *a*; bearing with their infirmities, and covering them in love *w*,—that so they may be an honour to them and to their government *x*.

l Mal. i. 6. Lev. xix. 3. *m* Prov. xxxi. 23. 1 Pet. iii. 6. *n* Lev. xix. 32. 1 Kings ii. 19. *o* 1 Tim. ii. 1, 2. *p* Heb. xiii. 7. Phil. iii. 17. *q* Eph. vi. 1,—7. 1 Pet. ii. 13, 14. Rom. xiii. 1,—5. Heb. xiii. 17. Prov. iv. 3, 4. and xxiii. 22. Exod. xviii. 19, 24. *r* Heb. xii. 9. 1 Pet. ii. 18,—20. *s* Tit. ii. 9, 10. *t* 1 Sam. xxvi. 15, 16. 2 Sam. xviii. 3. Esth. vi. 2. *u* Matt. xxii. 21. Rom. xiii. 6, 7. 1 Tim. v. 17, 18. Gal. vi. 6. Gen. xlv. 11. and xlvii. 12. *w* 1 Pet. ii. 13. Prov. xxiii. 22. Gen. ix. 23. *x* Psal. cxxvii. 3, 4, 5. Prov. xxxi. 23.

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

A. The sins of inferiors against their superiors, are, all neglect of the duties required toward them *y*; envying at *z*, contempt of *a*, and rebellion *b* against, their persons *c* and places *d*, in their lawful counsels *e*, commands, and corrections *f*; cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

y Matt. xv. 4, 5, 6. *z* Num. xi. 28, 29. *a* 1 Sam. viii. 7. Isa. iii. 5. *b* 2 Sam. xv. 1,—12. *c* Exod. xxi. 15. *d* 1 Sam. x. 27. *e* 1 Sam. i. 25. *f* Deut. xxi. 18,—21. *g* Prov. xxx. 11, 17. *h* Prov. xix. 26.

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

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiors *l*; to instruct *m*, counsel, and admonish them *n*; countenancing *o*, commending *p*, and rewarding such as do well *q*,—discouraging *r*, reproving, and chastising such as do ill *s*; protecting *t*, and providing

i Col. iii. 19. Tit. ii. 4. *k* 1 Sam. xii. 23. Job. 5. *l* 1 Kings viii. 55, 56. Heb. vii. 7. Gen. xlix. 28. *m* Deut. vi. 6, 7. *n* Eph. vi. 4. *o* 1 Pet. iii. 7. *p* 1 Pet. ii. 14. Rom. xiii. 3. *q* Esth. vi. 3. *r* Rom. xiii. 3, 4. *s* Prov. xxix. 15. *t* Job. 1. *u* Job. xxix. 12,—17. *v* Job. i. 10, 17.

providing for them all things necessary for soul *u* and body *w*; and, by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

u Eph. vi. 4. *w* 1 Tim. v. 8. *x* 1 Tim. iv. 12. Tit. ii. 3, 4, 5. *y* 1 Kings iii. 28. *z* Tit. ii. 15.

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

A. The sins of superiors are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*; commanding things unlawful *e*, or not in the power of inferiors to perform *f*; counselling *g*, encouraging *h*, or favouring them in that which is evil *i*,—dissuading, discouraging, or discountenancing them in that which is good *k*; correcting them unduly *l*; careless exposing, or leaving them to wrong, temptation, and danger *m*; provoking them to wrath *n*, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour *o*.

a Ezek. xxxiv. 2, 3, 4. *b* Phil. ii. 21. *c* John v. 44. and vii. 18. *d* Isa. lvi. 10, 11. Deut. xvii. 17. *e* Dan. iii. 4, 5, 6. Acts iv. 17, 18. *f* Exod. v. 10, —18. Matth. xxiii. 2, 4. *g* Matt. xiv. 8. compared with Mark vi. 24. *h* 2 Sam. xiii. 28. *i* 1 Sam. iii. 13. *k* John vii. 46, —49. Col. iii. 21. Exod. v. 17. *l* 1 Pet. ii. 18, —20. Heb. xii. 10. Deut. xxv. 3. —*m* Gen. xxxviii. 11, 26. Acts xviii. 17. *n* Eph. vi. 4. *o* Gen. ix. 21. 1 Kings xii. 13, —16. and i. 6. 1 Sam. ii. 29, —31.

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

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

p 1 Pet. ii. 17. *q* Rom. xii. 10. *r* Rom. xii. 15, 16. — Phil. ii. 3, 4.

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

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

s Rom. xiii. 8. *t* 2 Tim. iii. 3. *u* Acts vii. 9. Gal. v. 26. *w* Num. xii. 2. Esth. vi. 12, 13. *x* 3 John 9. Luke xxii. 24.

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

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land, which*

which the Lord thy God giveth thee y] is an exprefs promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment z.

y Exod. xx. 12. z Deut. v. 16. 1 Kings viii. 23. Ephes. vi. 2, 3.

Q. 134. Which is the sixth commandment ?

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

a Exod. xx. 13.

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

A. The duties required in the sixth commandment, are, all careful studies and lawful endeavours to preserve the life of ourselves *b* and others *c* ; by resisting all thoughts and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, and practices, which tend to the unjust taking away the life of any *h* ; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind *l*, chearfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, and recreations *s* ; by charitable thoughts *t*, love *u*, compassion *w*, meekness, gentleness, kindness *x* ; peaceable *y*, mild, and courteous speeches and behaviour *z* ; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting and succouring the distressed, and protecting and defending the innocent *b*.

b Eph. v. 28, 29. *c* 1 Kings xviii. 4. *d* Jer. xxvi. 15, 16. Acts xxiii. 12, 16, 17, 21, 27. *e* Eph. iv. 26, 27. *f* 2 Sam. ii. 22. Deut. xxii. 8. *g* Matt. iv. 6, 7. Prov. i. 10, 11, 15, 16. *h* 1 Sam. xxiv. 12. and xxvi. 9,—11. Gen. xxxvii. 21, 22. *i* Psa. lxxxii. 4. Prov. xxiv. 11, 12. 1 Sam. xiv. 45. *k* Jam. v. 7,—11. Heb. xii. 9. *l* 1 Theff. iv. 11. 1 Pet. iii. 4. Psa. xxxvii. 8,—11. *m* Prov. xvii. 22. *n* Prov. xxv. 16. *o* 1 Tim. v. 23. *p* Isa. xxxviii. 21. *q* Ps. cxxvii. 7. *r* Eccl. v. 12. 2 Theff. iii. 10, 12. Prov. xvi. 26. *s* Eccl. iii. 4, 11. *t* 1 Sam. xix. 4, 5. and xxii. 13, 14. *u* Rom. xiii. 10.—*w* Luke x. 33,—35. *x* Col. iii. 12, 13. *y* James iii. 17.—*z* 1 Pet. iii. 8,—11. Prov. xv. 1. Judg. viii. 1, 2, 3. *a* Mat. v. 24. Eph. iv. 2, 32. Rom. xii. 17, 20, 21. *b* 1 Theff. v. 14. Job xxxi. 19, 20. Matt. xxv. 35, 36. Prov. xxxi. 8, 9.

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

A. The sins forbidden in the sixth commandment, are, all taking away the life of ourselves *c*, or of others *d*, except in case

c Acts xvi. 26. *d* Gen. ix. 6.

case of public justice *e*, lawful war *f*, or necessary defence *g*; the neglecting or withdrawing the lawful and necessary means of preservation of life *h*, sinful anger *i*, hatred *k*, envy *l*, desire of revenge *m*; all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*: provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, and whatsoever else tends to the destruction of the life of any *x*.

c Acts xvi. 28. *d* Gen. ix. 6. *e* Numb. xxxv. 31, 33.—
f Jer. xlviii. 10. Deut. xx. *g* Exod. xxii. 2, 3. *h* Matt. xxv. 42, 43. Jam. ii. 15, 16. Eccl. vi. 1, 2. *i* Matt. v. 22. *k* 1 John iii. 15. Lev. xix. 17. *l* Prov. xiv. 30. *m* Rom. xiii. 19. *n* Eph. iv. 31. *o* Matt. vi. 31, 34. *p* Luke xxi. 34. Rom. xiii. 13. *q* Eccl. xii. 12. and ii. 22, 23. *r* Isa. v. 12. *s* Prov. xv. 1. and xii. 28. *t* Ezek. xviii. 18. Exod. i. 14. *u* Gal. v. 15. Prov. xxiii. 29. *w* Numb. xxxv. 16,—18, 21. *x* Exod. xxi. 18, to the end.

Q. 137. Which is the seventh commandment?

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

y Exod. xx. 14.

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

A. The duties required in the seventh commandment are, chastity in body, mind, affections *z*, words *a*, and behaviour *b*, and the preservation of it in ourselves and others *c*; watchfulness over the eyes, and all the senses *d*; temperance *e*, keeping of chaste company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love *i*, and co-habitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

z 1 Theff. iv. 4. Job xxxi. 1. 1 Cor. vii. 34. *a* Col. iv. 6. *b* 1 Pet. iii. 2. *c* 1 Cor. vii. 2, 35, 36. *d* Job xxxi. 1.—
e Acts xxiv. 24, 25. *f* Prov. ii. 16,—20. *g* 1 Tim. ii. 9.—
h 1 Cor. vii. 2, 9. *i* Prov. v. 19, 20. *k* 1 Pet. iii. 7. *l* Prov. xxxi. 11, 27, 28. *m* Prov. v. 28. Gen. xxxix. 8, 9, 10.

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

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*;

P p all

n Prov. v. 7. *o* Heb. xiii. 4. Gal. v. 19. *p* 2 Sam. xiii. 14. 1 Cor. v. 1. *q* Rom. i. 24, 26, 27. Lev. xx. 15, 16.

all unclean imaginations, thoughts, purposes, and affections *r*; all corrupt or filthy communications, or listening thereunto *s*; wanton looks *t*; impudent or light behaviour; immodest apparel *u*; prohibiting of lawful *w*, and dissenting with unlawful marriages *x*; allowing, tolerating, keeping of stews, and resorting to them *y*; entangling vows of single life *z*; undue delay of marriage *a*, having more wives or husbands than one at the same time *b*; unjust divorce *c*, or desertion *d*; idleness, gluttony, drunkenness *e*, unchaste company *f*, lascivious songs, books, pictures, dancings, stage-plays *g*, and all other provocations to, or acts of uncleanness, either in ourselves or others *h*.

r Matt. v. 28. and xv. 19. Col. iii. 5. *s* Eph. v. 3, 4. Prov. vii. 5, 21, 22. *t* Isa. iii. 16. 2 Pet. ii. 14. *u* Prov. vii. 10, 13. *w* 1 Tim. iv. 3. *x* Lev. xviii. 1,--21. Mark vi. 18. Mat. ii. 11, 12. *y* 1 Kings xv. 12. 2 Kings xxiii. 7. Deut. xxiii. 17, 18. Lev. xix. 29. Jer. v. 7. Prov. vii. 24,--27. *z* Matt. xix. 10, 11. *a* 1 Cor. vii. 7, 8, 9. Gen. xxxviii. 26. *b* Matt. ii. 14, 15. and xix. 5. *c* Mal. ii. 16. Matth. v. 32. *d* 1 Cor. vii. 12, 13. *e* Ezek. xvi. 49. Prov. xxiii. 30,--33. *f* Gen. xxxix. 10. Prov. v. 8. *g* Eph. v. 4. Ezek. xxiii. 14,--16. Isa. xxiii. 15,--17. and iii. 16. Mark vi. 22. Rom. xiii. 13. 1 Pet. iv. 3. *h* 2 Kings ix. 30. with Jer. iv. 30. and Ezek. xxiii. 40.

Q. 140. Which is the eighth commandment?

A. The eight commandment is, *Thou shalt not steal.* *i*
i Exod. xx. 15.

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

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

k Psal. xv. 1, 4. Zech. vii. 4, 10. and viii. 16, 17. *l* Rom. xiii. 7. *m* Lev. vi. 2,--5. with Luke xix. 8. *n* Luke vi. 30, 38. 1 John iii. 17. Eph. iv. 28, Gal. vi. 10. *o* 1 Tim. vi. 6,--9. Gal. vi. 14. *p* 1 Tim. v. 8.

of our nature, and suitable to our condition *q*; a lawful calling *r*, and diligence in it *s*; frugality *t*; avoiding unnecessary law-suits *b* and surety-ship, or other like engagements *w*; and an endeavour, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own *x*.

q Prov. xvii. 23, to the end. Eccl. ii. 24. and iii. 12, 13. *r* 1 Tim. vi. 17, 18. Isa. xxxii. 1. Matt. xi. 8. *s* 1 Cor. vii. 20. Gen. ii. 15. and iii. 19. *t* Eph. iv. 28. Prov. x. 4.—*u* John vi. 12. Prov. xxi. 20. *v* 1 Cor. vi. 1,—9. *w* Prov. vi. 1,—6. and xi. 15. *x* Lev. xxv. 35. Deut. xxii. 1,—4. Exod. xxiii. 4, 5. Gen. xlvii. 14, 20. Phil. ii. 4. Mat. xxii. 39.

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

A The sins forbidden in the eighth commandment, beside the neglect of the duties required *y*, are, theft *z*, robbery *a*, man stealing *d*, and receiving any thing that is stolen *c*, fraudulent dealing *d*, false weights and measures *e*, removing land marks *f*, injustice and unfaithfulness in contracts between man and man *g*, or in matters of trust *h*; oppression *i*, extortion *b*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures and depopulations *o*, engrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves *r*; covetousness *s*, inordinate prizing and affecting worldly goods *t*; distrustful and detracting cares and studies in getting, keeping, and using them *u*; envying at the prosperity of others *w*: as likewise, idleness *x*, prodigality, wasteful gaming, and all other ways whereby we do unduly prejudize our own outward estate *y*, and defrauding ourselves of the due use and comfort of that estate which God hath given us *z*.

y James ii. 15, 16. *z* Eph. iv. 28. *a* Psal. lxii. 10. *b* 1 Tim. i. 10. *c* Prov. xxix. 24. Psal. l. 18. *d* 1 Thess. iv. 6. *e* Prov. xi. 1. and xx. 10. *f* Deut. xix. 14. Prov. xxiii. 10. *g* Amos viii. 5. Psal. xxxvii. 22. *h* Luke xvi. 10,—12. *i* Ezek. xxii. 29. Lev. xxv. 17. *k* Matth. xxiii. 25. Ezek. xxii. 12. *l* Ps. xv. 5. *m* Job xv. 34. *n* 1 Cor. vi. 6, 7, 8. Prov. iii. 29, 30. *o* Isaiah v. 8. Micah ii. 2. *p* Prov. xi. 26. *q* Acts xix. 19, 24, 25. *r* Job xx. 19. Jam. v. 4. Prov. xxi. 6. *s* Luke xii. 15. *t* 1 Tim. vi. 5. Col. iii. 2. Prov. xxiii. 5. Psal. lxii. 10. *u* Matt. vi. 25, 31, 34. Eccl. v. 12. *w* Psal. lxxiii. 3. and xxxvii. 1, 7. *x* 2 Thess. iii. 11. Prov. xviii. 9. *y* Prov. xxi. 17. and xx. 20, 21. and xxviii. 19. *z* Eccl. iv. 8. and vi. 2. 1 Tim. v. 8.

Q. 143. Which is the ninth commandment ?

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

a Exod. xx. 16.

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

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man *b*, and the good name of our neighbour, as well as our own *c*, appearing and standing for the truth *d*, and from the heart *e*; sincerely *f*, freely *g*, clearly *h*, and fully *i* speaking the truth, and only the truth, in matters of judgment and justice *k*, and in all other things whatsoever *l*; a charitable esteem of our neighbours *m*; loving, desiring, and rejoicing in their good name *n*; forrowing for *o*, and covering of their infirmities *p*; freely acknowledging their gifts and graces *q*, defending their innocency *r*; a ready receiving of a good report *s*, and unwillingness to admit of an evil report concerning them *t*; discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*; love and care of our own good name, and defending it when need requireth *y*; keeping of lawful promises *z*; studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

b Zech. viii. 16. *c* 3 John 12. *d* Prov. xxxi. 8, 9. *e* Psal. xv. 2. *f* 2 Chron. xix. 9. *g* 1 Sam. xix. 4, 5. *h* Josh. vii. 19. *i* 2 Sam. xiv. 18,—20. *k* Lev. xix. 15. Prov. xiv. 5, 25. *l* 2 Cor. i. 17, 18. Eph. iv. 25. *m* Heb. vi. 9. 1 Cor. xiii. 7. *n* Rom. i. 8. 2 John 4. 3 John 3, 4. *o* 2 Cor. ii. 4. and xii. 21. *p* Prov. xvii. 9. 1 Pet. iv. 8. *q* 1 Cor. i. 4, 5, 7. 2 Tim. i. 4, 5. *r* 1 Sam. xxii. 14. *s* 1 Cor. xiii. 6, 7.—*t* Psalm xv. 3. *u* Prov. xxv. 23. *w* Prov. xxvi. 24, 25.—*x* Psal. ci. 5. *y* Prov. xxii. 1. John viii. 49. *z* Psal. xv. 4. *a* Phil. iv. 8.

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

A. The sins forbidden in the ninth commandment are, all prejudizing the truth, and the good name of our neighbours, as well as our own *b*, especially in public judicature *c*; giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth *f*, passing unjust sentence *g*, calling evil good

b 1 Sam. xvii. 28. 2 Sam. xvi. 3. and i. 9, 10, 15, 16.—*c* Lev. xix. 15. Heb. i. 4. *d* Prov. xix. 5. and vi. 16, 19. *e* Acts vi. 13. *f* Jer. ix. 3, 5. Acts xxiv. 2, 5. Psal. xi. 3, 4. and lii. 1,—4. *g* Prov. xvii. 15. 1 Kings xxi. 9,—14.

good and good evil ; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *b* ; forgery *i* ; concealing the truth ; undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from ourselves *l*, or complaint to others *m* ; speaking the truth unseasonably *n*, or maliciously, to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions, to the prejudice of truth or justice *q* ; speaking untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partial censuring *d* ; misconstruing intentions, words, and actions *r* ; flattering *f*, vain-glorious boasting *g*, thinking or speaking too highly, or too meanly of ourselves or others *h*, denying the gifts and graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sins, when called to a free confession *l* ; unnecessary discovering of infirmities *m* ; raising false rumours *n* ; receiving and countenancing evil reports *o*, and stopping our ears against just defence *p* ; evil suspicion *q* ; envying or grieving at the deserved credit of any *r*, endeavouring or desiring to impair it *s*, rejoicing in their disgrace and infamy *t* ; scornful contempt *u*, fond admiration *w*, breach of lawful promises *x*, neglecting such things as are of good

b Isa. v. 23. *i* Psal. cxvi. 69. Luke xix. 8. and xvi. 5, 6, 7. *k* Lev. v. 1. Deut. xiii. 8. Acts v. 3, 8, 9. 2 Tim. iv. 16. *l* 1 Kings i. 16. Lev. xix. 17. *m* Isa. lix. 4. *n* Prov. xix. 11. *o* 1 Sam. xxii. 9, 10. with Psal. lii. 1,—4. *p* Psal. xxxvi. 6. John ii. 19. compared with Mat. xxvi. 60, 61. *q* Gen. iii. 5. and xxvi. 7, 9. *r* Isa. xxxix. 13. *s* Lev. xix. 11. Col. iii. 9. *t* Psal. l. 20. *u* Psal. xv. 3. *w* James iv. 11. Jer. xxxviii. 4. *x* Lev. xix. 16. *y* Rom. i. 29, 30. *z* Gen. xxi. 9. compared with Gal. iv. 29. *a* 1 Cor. vi. 10. *b* Matt. vii. 1. *c* Acts xxviii. 4. *d* Gen. xxxviii. 24. Rom. ii. 1. *e* Neh. vi. 6, 7, 8. Rom. iii. 8. Psal. lxix. 10. 1 Sam. i. 13,—15. 2 Sam. x. 3. *f* Psal. xii. 2, 3. *g* 2 Tim. iii. 2. *h* Luke xviii. 9, 11. Rom. Rom. xii. 6. 1 Cor. iv. 9. Acts xii. 22. Exod. iv. 10,—14. *i* Job xxvii. 5, 6. and iv. 6. *k* Mat. vii. 3, 4, 5. Prov. xxviii. 13. and xxx. 20. Gen. iii. 12, 13. Jer. ii. 35. 2 Kings v. 25. Gen. iv. 9. *m* Gen. ix. 24. Prov. xxv. 9, 10. *n* Exod. xxiii. 1. *o* Prov. xxix. 12. *p* Acts vii. 56, 57. Job xxxi. 13, 14. *q* 1 Cor. xiii. 5. 1 Tim. vi. 4. *r* Num. xi. 29. Matt. xxi. 15. *s* Ezra iv. 12, 13. *t* Jer. xlvi. 27. *u* Psal. xxxv. 15, 16, 21. Matt. xxvii. 28, 29. *w* Jude 16. Acts xii. 22. *x* Rom. i. 31. 2 Tim. iii. 3.

good report y, and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name z.

y 1 Sam. ii. 23. z 1 Sam. xiii. 12, 13. Prov. v. 8, 9. and vi. 33.

Q. 146. Which is the tenth commandment?

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

a Exod. xx. 17.

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

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

b Heb. xiii. 5. 1 Tim. vi. 6. c Job xxxi. 29. Rom. xii. 15. Psal. cxxii. 7, 8, 9. 1 Tim. i. 5. Eth. x. 3. 1 Cor. xiii. 4,—7.

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

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

d 2 Kings xxi. 4. Eth. v. 13. 1 Cor. x. 10. e Gal. ii. 26. James iii. 14, 16. f Psal. cxii. 9, 10. Neh. ii. 10. g Rom. vii. 7, 8 and xiii. 9. Col. iii. 5. Deut. v. 21.

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

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

b James iii. 2. John xv. 5. Rom. viii. 3. i Eccl. vii. 20. j John i. 8, 10. Gal. v. 17. Rom. vii. 18, 19. k Gen. vi. 5. and viii. 21. l Rom. iii. 9,—21. James iii. 2,—13.

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

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

m John xix. 11. Ezek. viii. 6, 13, 15. John v. 16. Psal. lxxviii. 17, 32, 56.

Q. 151. *What are these aggravations, which make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the *persons* offending *n*; if they be of riper age *a*, greater experience or grace *p*, eminent for profession *q*, gifts, *r* place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

n Jer. ii. 8. *o* Job xxxii. 7, 9. Eccl. iv. 13. *p* 1 Kings xi. 4, 9. *q* 2 Sam. xii. 14. 1 Cor. v. 1. *r* James iv. 17. Luke xii. 47, 48. *s* Jer. v. 4, 5. *t* 2 Sam. xii. 7, 8, 9. Ezek. viii. 11, 12. *u* Rom. ii. 17,—25. *w* Gal. ii. 11,—14.

2. From the *parties* offended *x*; if immediately against God *y*, his attributes *z*, and worship *a*; against Christ, and his grace *b*; the Holy Spirit *c*, his witness *d*, and workings *e*; against superiors, men of eminency *f*, and such as we stand especially related and engaged unto *g*; against any of the saints *h*, particularly weak brethren *i*; the souls of them, or any other *k*; and the common good of all, or many *l*.

x Matt. xx. 38, 39. *y* 1 Sam. ii. 25. Acts v. 4. Psal. li. 4. *z* Rom. ii. 4. *a* Mal. i. 8, 14. *b* Heb. ii. 2, 3. and xii. 25. *c* Heb. x. 29. Matt. xii. 31, 32. *d* Eph. iv. 30. *e* Heb. vi. 4, 5. *f* Jude 8. Num. xii. 8, 9. Isa. iii. 5. *g* Prov. xxx. 17. 2 Cor. xii. 15. Psal. li. 12,—15. *h* Zeph. ii. 8,—11. Matt. xviii. 6. 1 Cor. vi. 8. Rev. xvii. 6. *i* 1 Cor. viii. 11, 12. Rom. xiv. 13, 15, 21. *k* Ezek. xiii. 19. 1 Cor. viii. 12. Rev. xviii. 13. Mat. xxiii. 15. *l* 1 Theff. ii. 15, 16. Josh. xxii. 20.

3. From the *nature* or *quality* of the offence *m*; if it be against the express letter of the law *n*, break many commandments, contain in it many sins *o*; if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*; if against means, *s* mercies *t*, judgments *u*, light of nature *w*, conviction of conscience *x*, public or private admonition *y*, censures of the church *z*, civil punishments *a*, and our own prayers, purposes,

m Prov. vi. 30, to the end. *n* Ezra ix. 10,—12. 1 Kings xi. 9, 10. *o* Col. iii. 5. 1 Tim. vi. 10. Prov. v. 8,—12. and vi. 32, 33. Josh. vii. 21. *p* Jam. i. 14, 15. Mat. v. 22. Mic. ii. 1. *q* Matt. xviii. 7. Rom. ii. 23, 24. *r* Deut. xxii. 22. compared with 28, 29. Prov. vi. 32,—35. *s* Matt. xi. 21,—24. John xv. 22. *t* Isa. i. 3. Deut. xxxii. 6. *u* Amos iv. 8,—11. Jer. v. 3. *w* Rom. i. 26, 27. *x* Rom. i. 32. Dan. v. 22. Tit. iii. 10, 11. *y* Prov. xxix. 1. *z* Tit. iii. 10. Matt. xviii. 17. *a* Prov. xxvii. 22. and xxiii. 35.

ses, promises *b*, vows *c*, covenants *d*, and engagements to God or men *e*; if done deliberately *f*, wilfully *g*, presumptuously *b*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

b Pfal. lxxviii. 34,—37. Jer. ii. 20. and xlii. 6, 20, 21. *c* Eccl. v. 4, 5, 6. Prov. xx. 25. *d* Lev. xxvi. 25. *e* Prov. ii. 17. Ezek. xvii. 18, 19. *f* Pfal. xxxvi. 4. *g* Jerem. vi. 16. *h* Num. xv. 30. Exod. xxi. 14. *i* Jer. iii. 3. Prov. vii. 13. *k* Pfal. lii. 1. *l* 3 John 10. *m* Num. xiv. 22. *n* Zech. vii. 11, 12. *o* Prov. ii. 14. *p* Isa. lvii. 17. *q* Jer. xxxiv. 8,—11. 2 Pet. ii. 20,—22.

4. From *circumstances* of time *r*, and place *s*; if on the Lord's day *t*, or other times of divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*; if in public, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

r 2 Kings v. 21. *s* Jer. vii. 10. Isa. xxvi. 10. *t* Ezek. xxiii. 37,—39. *u* Isa. liii. 3, 4, 5. Num. xxv. 6, 7. *w* 1 Cor. xi. 20, 21. *x* Jer. vii. 8, 9, 10. Prov. vii. 14, 15. John xiii. 27, 30. *y* Ezra ix. 13. 14. *z* 2 Sam. xvi. 22. 1 Sam. ii. 22,—24.

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

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

a James ii. 10, 11. *b* Exod. xx. 1, 2. *c* Heb. i. 13. Lev. x. 3. and xi. 44, 45. *d* 1 John iii. 4. Rom. vii. 11. *e* Eph. v. 6. Gal. iii. 10. *f* Lam. iii. 39. Deut. xxviii. 15, to the end. *g* Matt. xxv. 41. *h* Heb. ix. 22. 1 Pet. i. 18, 19.

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

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

i Acts xx. 21. *k* Prov. ii. 1,—6. and viii. 33, to the end.

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

A. The

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

l Matt. xxviii. 19, 20. Acts ii. 42, 46, 47.

Q. 155. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening *m*, convincing, and humbling sinners *n*; of driving them out of themselves, and drawing them unto Christ *o*; of conforming them to his image *p*, and subduing them to his will *q*; of strengthening them against temptations and corruptions *r*; of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

m Neh. viii. 8. Acts xxvi. 18. Psal. xix. 8. *n* 1 Cor. xiv. 24, 25. 2 Chron. xxxiv. 18, 19, 26,—28. *o* Acts ii. 37. and viii. 27,—39. *p* 2 Cor. iii. 18. *q* 2 Cor. x. 4, 5, 6. Rom. vi. 17. *r* Matt. iv. 1, 7, 10. Eph. vi. 16, 17. Psal. xix. 11. 1 Cor. x. 11. *s* Acts xx. 31. 2 Tim. iii. 15,—17. *t* Rom. xvi. 25. 1 Theff. iii. 2, 10, 11, 13. Rom. xv. 4. and x. 13,—17. and i. 16.

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

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

u Deut. xxxi. 9, 11,—13. Neh. viii. 2, 3. and ix. 3, 4, 5. *w* Deut. xvii. 19. Rev. i. 3. John v. 39. Isa. xxxiv. 16.—*x* Deut. vi. 6,—9. Gen. xviii. 17, 19. Psal. lxxviii. 5, 6, 7. *y* 1 Cor. xiv. 6, 9, 11, 12, 15, 16, 24, 27, 28.

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

A. The holy scriptures are to be read, with an high and reverent esteem of them *z*, with a firm persuasion that they are the very word of God *a*, and that he only can enable us to understand them *b*; with desire to know, believe, and obey the will of God revealed in them *c*; with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*,

Q 9

applica-

z Psal. xix. 10. Neh. viii. 3,—10. Exod. xxiv. 7. 2 Chron. xxxiv. 27. Isa. lxvi. 2. *a* 2 Pet. i. 19,—21. *b* Luke xxiv. 45. 2 Cor. iii. 13,—16. *c* Deut. xvii. 19, 20. *d* Acts xvii. 11. *e* Acts viii. 30, 34. Luke x. 26,—28. *f* Psalm i. 2. and cxix. 97.

application *g*, self-denial *k*, and prayer *i*.

g 2 Chron. xxxiv. 21. *h* Prov. iii. 5. Deut. xxxiii. 3 —
i Prov. ii. 1, —7. Pſal. cxix. 18. Neh. viii. 6, 8.

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

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

k 1 Tim. iii. 2, 6. Eph. iv. 6, —11. Hoſ. iv. 6. Mal. ii. 7.
2 Cor. iii. 6. *l* Jer. xiv. 15. Rom. x. 15. Heb. v. 4. 1 Cor.
xii. 28, 29. 1 Tim. iii. 10. and iv. 14. and v. 22.

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

A. They that are called to labour in the miniſtry of the word, are to preach ſound doctrine *m*, diligently *n*, in ſeaſon and out of ſeaſon *o*; plainly, not in the erudite words of man's wiſdom, but in demonſtration of the Spirit and of power *q*; faithfully *r*, making known the whole counſel of God *s*; wiſely *t*, applying themſelves to the neceſſities and capacities of the hearers *u*; zealouſly *w*, with fervent love to God *x*, and the ſouls of his people *y*; ſincerely *z*, aiming at his glory *a*, and their converſion *b*, edification *c*, and ſalvation. *d*

m Tit. ii. 1, 8. *n* Acts xviii. 25. *o* 2 Tim. iv. 2. *p* 1 Cor. xiv. 19. *q* 1 Cor. ii. 4. *r* Jer. xxiii. 28. 1 Cor. iv. 1, 2. —
s Acts xx. 27. *t* Col. i. 28. 2 Tim. ii. 15. *u* 1 Cor. iii. 2. Heb. v. 12, —14. Luke xii. 42. *w* Acts xviii. 25. *x* 2 Cor. v. 13, 14. Phil. i. 15, —17. *y* Col. iv. 12. 2 Cor. xii. 15. *z* 2 Cor. ii. 17. and iv. 2. *a* 1 Theſſ. ii. 4, 5, 6. John vii. 18. *b* 1 Cor. ix. 19, —22. *c* 2 Cor. xii. 19. Eph. iv. 12. *d* 1 Tim. iv. 16. Acts xxvi. 17, —18.

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

A. It is required of thoſe that hear the word preached, that they attend upon it with diligence *e*, preparation *f*, prayer *g*; examine what they hear by the ſcriptures *h*; receive the truth with faith *i*, love *k*, meekneſs *l*, and readineſs of mind *m*, as the word of God *n*; meditate *o*, and confer of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

e Prov. viii. 34. *f* 1 Pet. ii. 1, 2. Luke viii. 18. *g* Pſal. cxix. 18. Eph. vi. 18, 19. *h* Acts xvii. 11. *i* Heb. iv. 2. *k* 2 Theſſ. ii. 10. *l* Jam. i. 21. *m* Acts xvii. 11. *n* 1 Theſſ. ii. 13. *o* Luke ix. 44. Heb. ii. 1. *p* Luke xxiv. 14. Deut. vi. 6, 7. *q* Prov. ii. 1. Pſalm cxix. 11. *r* Luke viii. 15. James i. 25.

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

A. The

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety and intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted *s*.

s 1 Per. iii. 21. Acts viii. 13, with 23. 1 Cor. iii. 6, 7. and xii. 13.

Q. 162. *What is a Sacrament?*

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

t Gen. xvii. 7, 10. Exod. xii. Matt. xxviii. 19. and xxvi. 27, 28. *u* Rom. iv. 11. 1 Cor. xi. 24, 25. *w* Rom. xv. 8. Exod. xii. 48. *x* Acts ii. 38. 1 Cor. x. 16. *y* Rom. iv. 11. Gal. iii. 27. *z* Rom. vi. 3, 4. 1 Cor. x. 21. *a* Eph. iv. 2, —5. 1 Cor. xii. 13. *b* Eph. i. 11, 12. Gen. xxxiv. 14.

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

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

c Matt. iii. 11. 1 Pet. iii. 21. Rom. ii. 28, 29.

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

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

d Matt. xxviii. 19. 1 Cor. xi. 20, 23. Matt. xxvi. 26,—28.

Q. 165. *What is Baptism?*

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

e Matt. xxviii. 19. *f* Gal. iii. 27. *g* Mark i. 4. Rev. i. 5. *h* Tit. iii. 5. Eph. v. 26. *i* Gal. iii. 26, 27. *k* 1 Cor. xv. 20. Rom. vi. 5. *l* 1 Cor. xii. 13. *m* Rom. vi. 4.

Q. 166. *Unto whom is Baptism to be administered?*

Q. 166.

A. Bap-

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him *n* : but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and to be baptized *o*.

n Acts viii. 36, 37. and ii. 38. *o* Gen. xvii. 7, 9. with Gal. iii. 9, 14. and Col. ii. 11, 12. and Acts ii. 38, 39. and Rom. iv. 11, 12. 1 Cor. vii. 14. Mat. xxviii. 19. Luke xviii. 15, 16. Rom. xi. 16.

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

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

p Col. ii. 11, 12. Rom. vi. 4, 6, 11. *q* Rom. vi. 3, 4, 5. *r* 1 Cor. i. 11,—13. Rom. vi. 2, 3. *s* Rom. iv. 11, 12. 1 Pet. iii. 21. *t* Rom. vi. 3, 4, 5. *u* Gal. iii. 26, 27. *w* Rom. vi. 22. *x* Acts ii. 38. *y* 1 Cor. xii. 13, 25,—27.

Q. 168. *What is the Lord's Supper ?*

A. The Lord's Supper is a sacrament of the New Testament *z*, wherein, by giving and receiving bread and wine, according to the appointment of Jesus Christ, his death is shewed forth ; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *n* ; have their union and communion with him confirmed *b* ; testify and renew their thankfulness *c* and engage-

z Luke xvii. 20. *a* Matt. xxvi. 26,—28. 1 Cor. xi. 23,—26. *b* 1 Cor. x. 16. *c* 1 Cor. xi. 24,—26,

engagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*.

d 1 Cor. x. 14,—16, 21. *e* 1 Cor. x. 17.

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

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

f 1 Cor. xi. 23, 24. Matt. xxvi. 26,—28. Mark xiv. 22,—24. Luke xxii. 19, 20.

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

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

g Acts iii. 21. *h* Matth. xxvi. 28. *i* 1 Cor. xi. 24,—29. *k* 1 Cor. x. 16.

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

A. They that receive the sacrament of the Lord's Supper, are, before they come, to prepare themselves thereunto, by examining themselves *l* of their being in Christ *m*, of their sins and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*; of their desires after Christ *u*, and of their new obedience *w*; and

l 1 Cor. xi. 28. *m* 2 Cor. xiii. 5. *n* 1 Cor. v. 7. compared with Exod. xii. 15. *o* 1 Cor. xi. 29. *p* 2 Cor. xiii. 5. Mat. xxvi. 28. *q* Zech. xii. 10. 1 Cor. xl. 31. *r* 1 Cor. x. 16, 17. Acts ii. 46, 47. *s* 1 Cor. v. 8. and xi. 18, 20. *t* Mat. v. 23, 24. *u* Isa. lv. 1. John vii. 37. *w* 1 Cor. v. 7, 8.

and by renewing the exercise of these graces *w* by serious meditation *y*, and fervent prayer *z*.

x 1 Cor. xi. 25,—28. Heb. x. 21, 22, 24. Psalm xxvi. 6.
y 1 Cor. xi. 24, 25. *z* 2 Chron. xxx. 18, 19. Mat. xxvi. 26.

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

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

a Isa. l. 10. 1 John v. 13. Psal. lxxxviii. and lxxvii. 1—12. Jon. ii. 4, 7. *b* Isa. liv. 7,—10. Mat. v. 3, 4. Psal. xxxi. 22. and lxxiii. 13, 22, 23. *c* Phil. iii. 8, 9. Psal. x. 17. and xlii. 5, 11. *d* 2 Tim. ii. 19. Isa. l. 10. Psal. lxvi. 18,—20. *e* Isa. xl. 11, 29, 31. Matt. xi. 28. and xii. 20. and xxvi. 28. *f* Mark ix. 24. *g* Acts ii. 37. and xvi. 30. *h* Rom. iv. 11. 1 Cor. xi. 28.

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

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

i 1 Cor. xi. 27, to the end, compared with Matt. vii. 6. 1 Cor. v. Jude 23. 1 Tim. v. 22. *k* 2 Cor. ii. 7.

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

A. It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention, they wait upon God in that ordinance *l*, diligently observe the sacramental elements and actions *m*, heedfully discern the Lord's body *n*, and affectionately meditate on his death and sufferings *o*, and thereby

l Lev. x. 3. Heb. xii. 28. Psal. v. 7. 1 Cor. xi. 17, 26, 27. *m* Exodus xxiv. 8. compared with Matt. xxvi. 28. *n* 1 Cor. xi. 29. *o* Luke xxii. 19.

thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*; in earnest hungering and thirsting after Christ *s*; feeding on him by faith *t*, receiving of his fulness *u*, trusting in his merits *w*, rejoicing in his love *x*, giving thanks for his grace *y*; in renewing of their covenant with God *z*, and love to all the saints *a*.

p 1 Cor. xi. 26. and x. 3, 4, 5, 11, 14. *q* 1 Cor. xi. 27. *r* Zech. xii. 10. *s* Rev. xxii. 17. *t* John vi. 35. *u* John i. 16. *w* Phil. iii. 9. *x* Psal. lxiii. 4, 5. 2 Chron. xxx. 21.—*y* Psal. xxii. 26. *z* Jer. l. 5. Psal. l. 5. *a* Acts ii. 42.

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

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

b Psal. xxviii. 7. and lxxxv. 8. 1 Cor. xi. 17, 30, 31. *c* 2 Chron. xxx. 21,—26. Acts ii. 42, 46, 47. *d* Psal. xxxvi. 10. Cant. iii. 4. 1 Chron. xxix. 18. *e* 1 Cor. x. 3, 4, 5, 12.—*f* Psal. l. 14. *g* 1 Cor. xi. 25, 26. Acts ii. 42, 46. *h* Cant. v. 1,—6. *i* Psal. cxxiii. 1, 2. and xlii. 5, 8. and xliii. 3, 4, 5. *k* 2 Chron. xxx. 18, 19. Isa. i. 16, 18. *l* 2 Cor. vii. 11. 1 Chron. xv. 12,—14.

Q. 176. *Wherein do the sacraments of Baptism and the Lord's Supper agree?*

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

m Matt. xxviii. 19. 1 Cor. xi. 23. *n* Rom. vi. 3, 4. 1 Cor. x. 16. *o* Rom. iv. 11. compared with Col. ii. 11, 12. Matt. xxvi. 27, 28. *p* John i. 33. Matt. xxviii. 19. 1 Cor. xi. 23. and iv. 1. Heb. v. 4. *q* Matt. xxviii. 19, 20. 1 Cor. xi. 26.

Q. 177. *Wherein do the sacraments of Baptism and the Lord's Supper differ?*

A. The sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once with water, to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul *t*, and to confirm our continuance and growth in him *u*,—and that only to such as are of years and ability to examine themselves *w*.

r Matt. iii. 11. Tit. iii. 5. Gal. iii. 27. *s* Gen. xvii. 7, 9. Acts ii. 38, 39. 1 Cor. vii. 14. *t* 1 Cor. xi. 23,—26. *u* 1 Cor. x. 16. *w* 1 Cor. xi. 28, 29.

Q. 178. *What is Prayer?*

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

x Psalm lxxxii. 8. *y* John xvi. 23. *z* Rom. viii. 26.—*a* Psalm xxxii. 5, 6. Dan. ix. 4. *b* Phil. iv. 6.

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

A. God only being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfil the desires of all *f*,—and only to be believed in *g*, and worshipped with religious worship *h*; prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none others *l*.

c 1 Kings viii. 59. Acts i. 24. Rom. viii. 27. *d* Psalm lxxv. 2. *e* Mic. vii. 18. *f* Psalm cxlv. 18, 19. *g* Rom. x. 14. *h* Mat. iv. 10. *i* 1 Cor. i. 2. *k* Psalm i. 15. *l* Rom. x. 14.

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

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake *m*; not by bare mentioning of his name *n*, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation *o*.

m John xiv. 13, 14. John xvi. 24. Dan. ix. 17. *n* Matt. vii. 21. *o* Heb. iv. 14,—16. 1 John v. 13,—15.

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

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access unto his presence without a Mediator *p*; and there being

none

p John xiv. 6. Isa. lix. 2. Eph. iii. 12.

none in heaven or earth appointed to, or fit for, that glorious work, but Christ alone *q*,—we are to pray in no other name but his only *r*.

q John vi. 27. Heb. vii. 25,—27. 1 Tim. ii. 5. *r* Col. iii. 17. Heb. xiii. 15.

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

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

s Rom. viii. 26, 27. Psal. x. 17. Zech. xii. 10.

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

A. We are to pray for the whole church of Christ upon earth *t*; for magistrates *u*, and ministers *w*; for ourselves *x*, our brethren *y*, yea, our enemies *z*; and for all sorts of men living *a*, or that shall live hereafter *b*: but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

t Eph. vi. 18. Psal. xxviii. 9. *u* 1 Tim. ii. 1, 2. *w* Col. iv. 3. *x* Gen. xxxii. 11. *y* James v. 16. *z* Matt. v. 44.—*a* 1 Tim. ii. 1, 2. *b* John xvii. 20. 2 Sam. vii. 29. *c* 2 Sam. xii. 21,—23. *d* 1 John v. 16.

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

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

e Matt. vi. 9. *f* Psal. li. 18. and cxxii. 6. *g* Mat. vii. 11. *h* Psal. cxxv. 4. *i* 1 John v. 14.

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

A. We are to pray, with an awful apprehension of the majesty of God *k*, and deep sense of our own unworthiness *l*, necessities *m*, and sins *n*; with penitent *o*, thankful *p*, and enlarged hearts *q*; with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

k Eccl. v. 1. *l* Gen. xviii. 27. and xxxii. 10. *m* Luke xv. 17,—19. *n* Luke xviii. 13, 14. *o* Psal. li. 17. *p* Phil. iv. 6. *q* 1 Sam. i. 15. and ii. 1. *r* 1 Cor. xiv. 15. *s* Mark xi. 24. James i. 6. *t* Psal. cxlv. 18. and xvii. 1. *u* James v. 16. *w* 1 Tim. ii. 8. *x* Eph. vi. 18. *y* Micah vii. 7.—*z* Matt. xxvi. 39.

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

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

a 1 John v. 15. *b* Matt. vi. 9,—13. Luke xi. 2, 3, 4.

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

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

c Matt vi. 9. with Luke xi. 2.

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

A. The Lord's Prayer consists of three parts; a Preface, Petitions, and a Conclusion.

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

A. The Preface of the Lord's Prayer, [contained in these words, *Our Father, which art in heaven d*] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein *e*; with reverence, and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his sovereign power, majesty, and gracious condescension *h*; as also to pray with and for others *i*.

d Mat. vi. 9. *e* Luke xi. 13. Rom. viii. 15. *f* Isa. lxiv. 9. *g* Psal. cxxiii. 1. Lam. iii. 41. *h* Isa. lxiii. 15, 16 Neh. i. 4, 5, 6. *i* Acts xii. 5.

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

A. In the first petition, [which is, *Hallowed be thy Name k*] acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright *l*, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works, and whatsoever he is pleased to make himself known by *q*, and to glorify him in thought, word *r*, and deed *s*; that he would prevent and remove atheism *t*, ignorance *u*, idolatry *w*, profaneness,

k Matt. vi. 9. *l* 2 Cor. iii. 5. Psal. li. 15. *m* Psal. lxxvii. 2, 3. *n* Psal. lxxxiii. 18. *o* Psal. xxxvii. 10,—13, 15. *p* 2 Theff. iii. 1. Psal. cxlvii. 19, 20. and cxxxviii. 1, 2, 3. 2 Cor. ii. 14, 15. *q* Psal. cxlv. and viii. *r* Psal. ciii. 1. and xix. 14. *s* Psal. i. 9, 11. *t* Psal. lxxvii. 1,—4. *u* Eph. i. 17, 18.—*w* Psalm xcvi. 7.

ness *x*, and whatsoever is dishonourable to him *y*; and, by his over-ruling providence, direct and dispose of all things to his own glory *z*.

x Psal. lxxiv. 18, 22, 23. *y* 2 Kings xix. 15, 16. *z* 2 Chr. xx. 6, 10,—12. Psal. lxxxiii. and cxi. 4, 8.

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

A. In the second petition, [which is, *Thy kingdom come* *a*] acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan *b*; we pray, that the kingdom of sin and Satan may be destroyed *c*; the gospel propagated throughout the world *d*; the Jews called *e*; the fullness of the Gentiles brought in *f*; the church furnished with all gospel-officers and ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil magistrate *i*; that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second coming, and our reigning with him for ever *m*; and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends *n*.

a Matt. vi. 10. *b* Eph. ii. 2, 3. *c* Psal. lxxviii. 1, 18. Rev. xii. 10, 11. *d* 2 Theff. iii. 1. *e* Rom. x. 1. *f* John xvii. 9, 20. Rom. xi. 25, 26. Psal. lxxvii. *g* Matt. ix. 38. 2 Theff. iii. 1. *h* Mat. i. 11. Zeph. iii. 9. *i* 1 Tim. ii. 1, 2. *k* Acts iv. 29, 30. Eph. vi. 18,—20. Rom. xv. 29, 30, 31. 2 Theff. i. 11. and ii. 16, 17. *l* Eph. iii. 14,—21. *m* Rev. xxii. 20. *n* Isa. lxiv. 1, 2. Rev. iv. 8,—11.

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

A. In the third petition, [which is, *Thy will be done on earth as it is in heaven* *o*] acknowledging that by nature we, and all men, are not only utterly unable and unwilling to know and to do the will of God *p*, but prone to rebel against his word *q*, to repine and murmur against his providence *r*, and wholly inclined to do the will of the flesh, and of the devil *s*; we pray, that God would by his Spirit take away from ourselves and others all blindness *t*, weakness *u*, indisposedness *w*, and perverseness of heart *x*; and by his grace make us able and willing to know, do, and submit to

R r 2

his

o Matt. vi. 10. *p* Rom. vii. 18. Job xxi. 14. 1 Cor. ii. 14. *q* Matt. viii. 7. *r* Exod. xvii. 7. Num. xiv. 2. *s* Eph. ii. 2. *t* Eph. i. 17, 18. *u* Eph. iii. 16. *w* Matt. xxvi. 40, 41.—*x* Jer. xxxi. 18, 19.

his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the angels do in heaven *g*.

y Psal. cxix. 1, 8, 35, 36. Acts xxi. 14. *z* Micah vi. 8.—
a Psal. c. 2. Job i. 21. 2 Sam. xv. 25, 26. *b* Isa. xxxviii. 3.
c Psal. cxix. 4, 5. *d* Rom. xii. 11. *e* Psal. cxix. 80. *f* Pl.
 cxix. 112. *g* Isa. vi. 2, 3. Psal. ciii. 20, 21. Matt. xviii. 10.

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

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

h Matt. vi. 11. *i* Gen. ii. 17. and iii. 17. Rom. viii. 20, —22. Jer. v. 25. Deut. xxviii. 15, to the end. *k* Deut. viii. 3. *l* Gen. xxxii. 10. *m* Deut. viii. 17, 18. *n* Jer. vi. 13. Mark vii. 21, 22. *o* Hof. xii. 7. *p* Jam. iv. 3. *q* Gen. xliiii. 12,—14. and xxviii. 20. Eph. iv. 28. 2 Theff. iii. 11, 12. Phil. iv. 6. *r* 1 Tim. iv. 3, 4, 5. *s* 1 Tim. vi. 6, 7, 8.—
t Prov. xxx. 8, 9.

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

A. In the fifth petition, [which is, *Forgive us our debts, as we forgive our debtors u*] acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we nor any other creature can make the least satisfaction for that debt *w*; we pray for ourselves and others, that God, of his free grace, would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*,
 continue

u Matt. vi. 12. *w* Rom. iii. 9,—21. Matt. xviii. 24, 25. Psal. cxxx. 3, 4. *x* Rom. iii. 24,—26. Heb. ix. 24. *y* Eph. i. 6, 7.

continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness *b*; which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences *c*.

z 2 Pet. i. 2, 3. *a* Hof. xiv. 2. Jer. xiv. 7. *b* Rom. xv. 13. Psal. li. 7,—12. *c* Luke xi. 4. Matth. vi. 14, 15. and xviii. 35.

Q. 195. *What do we pray for in the sixth Petition?*

A. In the sixth petition, [which is, *And lead us not into temptation, but deliver us from evil d*] acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*; that Satan *f*, the world *g*, and the flesh, are ready powerfully to draw us aside and ensnare us *h*; and that we, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not only subject to be tempted, and forward to expose ourselves unto temptations *l*, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray, that God would so overrule the world, and all in it *o*, subdue the flesh *p*, and restrain Satan *q*, order all things *r*, bestow and bless all means of grace *s*, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*; or if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*; or when fallen, raised again and recovered out of it *w*, and have a sanctified use and improvement thereof *x*; that our sanctification and salvation may be perfected *y*, Satan trodden under our feet *z*, and we fully freed from sin, temptation, and all evil for ever *a*.

d Matth. vi. 13. *e* 2 Chron. xxxii. 31. *f* 1 Chron. xxi. 1. *g* Luke xxi. 34. Mark iv. 19. *h* Jam. i. 14. *i* Gal. v. 17. *k* Matth. xxvi. 41. *l* Matth. xxvi. 69,—72. Gal. ii. 14,—15. 2 Chron. xviii. 3. with xix. 2. *m* Rom. vii. 23, 24. 1 Chron. xxi. 1,—4. 2 Chron. xvi. 7,—10. *n* Psalm lxxxii. 11, 12. *o* John xvii. 15. *p* Psal. li. 10. and cxix. 133. *q* 2 Cor. xii. 7, 8. *r* 1 Cor. x. 12, 13. *s* Heb. xiii. 20, 21. *t* Matth. xxvi. 41. Psal. xix. 13. *u* Eph. iii. 14,—17. 1 Thess. iii. 13. Jude 24. *w* Psal. li. 12. *x* 1 Pet. v. 8, 10. *y* 2 Cor. xiii. 7, 9. *z* Rom. xvi. 20. Zech. iii. 2. Luke xxii. 31, 32.—*a* John xvii. 15. 1 Thess. v. 23.

Q. 196. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lord's Prayer, [which is, *For thine is the kingdom, the power, and the glory for ever, AMEN* *b*] teacheth us to enforce our petitions with arguments *c*, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God *d*; and with our prayers to join praises *s*; ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency *f*: in regard whereof, as he is able and willing to help us *g*, so we by faith are emboldened to plead with him that he would *h*, and quietly to rely upon him that he will, fulfil our requests *i*.—And to testify this our desire and assurance, we say, AMEN. *k*.

b Matt. vi. 13. *c* Rom. xv. 30. *d* Dan. ix. 4, 7, 8, 9. 16,—19. *e* Phil. iv. 6. *f* 1 Chron. xxix. 10,—13. *g* Eph. iii. 20, 21. Luke xi. 13. *h* 2 Chron. xx. 6, 11. *i* 2 Chron. xiv. 11. *k* 1 Cor. xiv. 16. Rev. xxii. 20, 21.

THE
SHORTER CATECHISM.

AGREED UPON BY

The ASSEMBLY of DIVINES at *Westminster*,

WITH THE

Assistance of COMMISSIONERS from the CHURCH
of SCOTLAND;

AS A

Part of the Covenanted Uniformity in religion betwixt the
Churches of Christ in the Three Kingdoms of *Scotland*,
England, and *Ireland*.

WITH

An ACT of the General Assembly of the Church of SCOT-
LAND, *Anno* 1648, approving the same: And Ratified
and Established by ACT of *Parliament* 1649.

With PROOFS from the SCRIPTURE.

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

ASSEMBLY at *Edinburgh*, July 28, 1648. Sess. 19.

ACT approving the Shorter Catechism.

THE General Assembly having seriously considered the *Shorter Catechism*, agreed upon by the Assembly of Divines sitting at Westminster, with assistance of commissioners from this kirk,—do find, upon due examination thereof, That the said *Catechism* is agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this kirk ; and therefore approve the said *Shorter Catechism*, as a part of the intended uniformity, to be a Directory for catechizing such as are of weaker capacity.

A. K E R.

T H E

T H E
S H O R T E R . C A T E C H I S M ,

A G R E E D U P O N B Y

The Assembly of Divines at Westminster; examined and approved, *Anno* 1648, by the General Assembly of the church of Scotland; and ratified by Act of Parliament, 1649.

Quest. 1. *WHAT is the chief end of Man?*

Ans. Man's chief end is, to glorify God *a*, and to enjoy him for ever *b*.

a 1 Cor. x. 31. Rom. xi. 36. *b* Psal. lxxiii. 25, to the end.

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

A. The word of God (which is contained in the scriptures of the Old and New Testaments *c*) is the only rule to direct us how we may glorify and enjoy him *d*.

c 2 Tim. iii. 16. Eph. ii. 20. *d* 1 John i. 3, 4.

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

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

e 2 Tim. i. 13. and iii. 16.

Q. 4. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness, and truth *o*.

f John iv. 24. *g* Job xi. 7, 8, 9. *h* Psal. xc. 2. *i* Jam. i. 17. *k* Exod. iii. 14. *l* Psal. cxlvii. 5. *m* Rev. iv. 6.—*n* Rev. xv. 4. *o* Exod. xxxiv. 6, 7.

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

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

p Deut. vi. 4. Jer. x. 10.

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

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

q 1 John v. 7. Matt. xxviii. 19.

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

A. The decrees of God, are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass *r*.

r Eph. i. 4, 11. Rom. ix. 22, 23.

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

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

s Rev. iv. 11. Dan. iv. 35.

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

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

s Gen. i. Heb. xi. 3.

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

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

t Gen. i. 26,—28. Col. iii. 10. Eph. iv. 24.

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

A. God's works of Providence, are, his most holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures, and all their actions *y*.

u Psal. cxlv. 17. *w* Psal. civ. 24. Isa. xxviii. 29. *x* Heb. i. 3. *y* Psal. ciii. 19. Matt. x. 29,—31.

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

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death *z*.

z Gal. iii. 12. Gen. ii. 17

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

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

a Gen. iii. 6, 7, 8, 13. Eccl. vii. 29.

Q. 14. *What is Sin ?*

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

b 1 John iii. 4.

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

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

c Gen. iii. 6, 12.

Q. 16.

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

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

d Gen. ii. 16, 17. Rom. v. 12. 1 Cor. xv. 21, 22.

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

A. The Fall brought mankind into an estate of sin and misery *e*.

e Rom. v. 12.

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

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

f Rom. v. 10,—20. Eph. ii. 1, 2, 3. James i. 14, 15. Matth. xv. 19.

Q. 19. What is the misery of that estate whereinto man fell?

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

g Gen. iii. 8,—24. Eph. ii. 2, 3. *h* Gal. iii. 10. *i* Lam. iii. 29. Rom. vi. 23. Matt. xxv. 41, 46.

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

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

k Eph. i. 4. *l* Rom. iii. 20,—22. Gal. iii. 21, 22.

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

A. The only Redeemer of God's elect is the Lord Jesus Christ *m*, who, being the eternal Son of God, became man *n*, and so was and continueth to be both God and man, in two distinct natures, and one person for ever *o*.

m 1 Tim. ii. 5, 6. *n* John i. 14. Gal. iv. 4. *o* Rom. ix. 5. Luke i. 35. Col. ii. 9. Heb. vii. 24, 25.

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

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*; being conceived

by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her *r*, yet without sin *s*.

r Luke i. 27, 31, 35, 42. Gal. iv. 4. *s* Heb. iv. 15. & vii. 26.

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

A. Christ, as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation *t*.

t Acts iii. 23. Heb. xii. 25. with 2 Cor. xiii. 3. Heb. v. 5, 6, 7. and vii. 25. Psal. ii. 6. Isa. ix. 6, 7. Matth. xxi. 5. Psalm ii. 8,—11.

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

A. Christ executeth the office of a Prophet, in revealing to us, by his word and Spirit, the will of God for our salvation *u*.

u John i. 18. 1 Pet. i. 10,—12. John xv. 15. and xxii. 31.

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

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

w Heb. ix. 14, 28. *x* Heb. ii. 17. *y* Heb. vii. 24, 25.

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

A. Christ executeth the office of a King, in subduing us to himself *z*,—in ruling *a*, and defending us *b*,—and in restraining and conquering all his and our enemies *c*.

z Acts xv. 14,—16. *a* Isa. xxxiii. 22. *b* Isa. xxxii. 1, 2. *c* 1 Cor. xv. 25. Psalm cx.

Q. 27. *Wherein doth Christ's humiliation consist?*

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

d Luke ii. 7. *e* Gal. iv. 4. *f* Heb. xii. 2, 3. Isa. xxiii. 2, 3. *g* Luke xxii. 44. Matth. xxvii. 46. *h* Phil. ii. 8. *i* 1 Cor. xv. 4. *k* Acts ii. 24,—27, 31. Matth. xii. 40.

Q. 28. *Wherein consisteth Christ's exaltation?*

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

l 1 Cor. xv. 4. *m* Mark xvi. 19. *n* Eph. i. 20. *o* Acts i. 11. and xvii. 31.

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

A. We are made partakers of the redemption purchased by

by Christ, by the effectual application of it to us *p*, by his Holy Spirit *q*.

p John i. 11, 12. *q* Tit. iii. 5, 6.

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

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us *r*, and thereby uniting us to Christ in our effectual calling *s*.

r Eph. i. 13, 14. John vi. 37, 39. Eph. ii. 8. *s* Eph. iii. 17. 1 Cor. i. 9.

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit *t*, whereby, convincing us of our sin and misery *u*, enlightening our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel *y*.

t 2 Tim. i. 9. 2 Theff. ii. 13, 14. *u* Acts ii. 37. *w* Acts xxvi. 18. *x* Ezek. xxxvi. 26, 27. *y* John vi. 44, 45. Phil. ii. 13.

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

A. They that are effectually called, do, in this life, partake of justification *z*, adoption *a*, sanctification, and the several benefits which, in this life, do either accompany or flow from them *b*.

z Rom. viii. 30. *a* Eph. i. 5. *b* 1 Cor. i. 26, 30.

Q. 33. What is Justification?

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

c Rom. iii. 24, 25. and iv. 6, 7, 8. *d* 2 Cor. v. 19, 21. *e* Rom. v. 17, — 19. *f* Gal. ii. 16. Phil. iii. 9.

Q. 34. What is Adoption?

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

g 1 John iii. 1. *h* John i. 12. Rom. viii. 17.

Q. 35. What is Sanctification?

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

i 2 Theff. ii. 13. *k* Eph. iv. 23, 24. *l* Romans vi. 4, 6. and viii. 1.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

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

m Rom. v. 1, 2, 5 *n* Rom. xiv. 17. *o* Prov. iv. 18.—
p 1 John v. 13. 1 Pet. i. 5.

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

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

q Heb. xii. 23. *r* 2 Cor. v. 1, 6, 8. Phil. i. 23. Luke xxiii. 43. *s* 1 Theff. iv. 14 *t* Isa. lvii. 2. *u* John xix. 26, 27.

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

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

w 1 Cor. xv. 43. *x* Matt. xxv. 23. and x. 32. *y* 1 John iii. 2. 1 Cor. xiii. 12 *z* 1 Theff. iv. 17, 18.

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

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

a Micah vi. 8. 1 Sam. xv. 22.

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

A. The rule which God at first revealed to man, for his obedience, was the Moral Law *b*.

b Rom. ii. 14, 15. and x. 5.

Q. 41. *Where is the Moral Law summarily comprehended?*

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

c Deut. x. 4. Matt. xix. 17.

Q. 42. *What is the Sum of the Ten Commandments?*

A. The sum of the Ten Commandments, is, To love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbour as ourselves *d*.

d Matt. xxii. 37,—40.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments, is, in these words, *I am the Lord thy God, which have brought thee out of the*

the Land of Egypt, out of the house of bondage. e

e Exod. xx. 2.

Q. 44. What doth the Preface to the Ten Commandments teach us ?

A. The Preface to the Ten Commandments teacheth us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments. f

f Luke i. 74, 75. 1 Pet. i. 15,—19.

Q. 45. Which is the first commandment ?

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

g Exod. xx. 3.

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

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

h 1 Chron. xxviii. 9. Deut. xxvi. 17. i Matth. iv. 10.—Psalm xxix. 2.

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

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

k Psalm xiv. 1. l Rom. i. 21. m Psalm lxxxii. 10, 11.—n Rom. i. 25, 26.

Q. 48. What are we especially taught by these words [BEFORE ME] in the first commandment ?

A. These words [BEFORE ME] in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o.

o Ezek. viii. 5, to the end. Psal. xlv. 20, 21.

Q. 49. Which is the second commandment ?

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

p Exod. xx. 4, 5, 6.

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

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious wor-
ship

ship and ordinances, as God hath appointed in his word *q*.
q Deut. xxxii. 46. Matt. xxviii. 20. Acts ii. 42.

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

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

r Deut. iv. 15,—19. Exod. xxxii. 5, 8. *s* Deut. xii. 31, 32.

Q. 52. *What are the Reasons annexed to the second commandment ?*

A. The reasons annexed to the second commandment are, God's sovereignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*.

t Psal. xc. 2, 3, 6. *u* Psal. xlv. 11. *w* Exod. xxxiv. 13, 14.

Q. 53. *Which is the third commandment ?*

A. The third commandment is, *Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.* *x*

x Exod. xx. 7.

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

A. The third commandment requireth, the holy and reverent use of God's names *y*, titles *z*, attributes *a*, ordinances *b*, word *c*, and works *d*.

y Matt. vi. 9. Deut. xxviii. 58. *z* Psal. lxxviii. 4. *a* Rev. xv. 3, 4. *b* Mal. i. 11, 14. *c* Psalm cxxxviii. 1, 2. *d* Job xxxvi. 24.

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

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known *e*.
e Mal. i. 6, 7, 12. and ii. 2. and iii. 14.

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

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

f 1 Sam. ii. 12, 17, 22, 29. & iii. 13. Deut. xxviii. 38, 39.

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

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

g Exod. xx. 3,—11.

Q. 58.

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

A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself *b*.

b Deut. v. 12,—14.

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

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world,—which is the Christian Sabbath *i*.

i Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7.

Q. 60. *How is the Sabbath to be sanctified?*

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

k Exod. xx. 8, 10. *l* Exod. xvi. 25,—28. Neh. xii. 15,—22. *m* Luke iv. 16. Acts xx. 7. Psalm xcii. title. Isaiah lxvi. 23. *n* Matt. xii. 1,—13.

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

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

o Ezek. xxii. 26. Amos viii. 5. Mal. i. 13. *p* Acts xx. 7, 9. *q* Ezek. xxiii. 38. *r* Jer. xvii. 24,—26. Isa. lviii. 13.

Q. 62. *What are the Reasons annexed to the fourth commandment?*

A. The Reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments *s*, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day *t*.

s Exod. xx. 9. *t* Exod. xx. 11.

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

A. The fifth commandment is, *Honour thy Father and thy Mother; that thy days may be long upon the land, which the Lord thy God giveth thee.* *u*

u Exod. xx. 12.

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

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors *w*, inferiours *x*, or equals *y*.

w Eph. v. 21. *x* 1 Pet. iii. 17. *y* Rom. xi. 10.

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

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

z Matt. xv. 4, 5, 6. Ezek. xxxiv. 2, 3, 4. Rom. xiii. 8.

Q. 66. *What is the Reason annexed to the fifth commandment ?*

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

a Deut. v. 16. Eph. vi. 2, 3.

Q. 67. *Which is the sixth commandment ?*

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

b Exod. xx. 13.

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

A. The sixth commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*.

c Eph. v. 28, 29. *d* 1 Kings xviii. 4.

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

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly; and whatsoever tendeth thereunto *e*.

e Acts xvi. 28. Gen. ix. 6.

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

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

f Exod. xx. 14.

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

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

g 1 Cor. vii. 2, 3, 5, 34, 36. Col. iv. 6. 1 Pet. iii. 2.

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

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

h Matt. xv. 19. and v. 28. Eph. v. 3, 4.

Q. 73. Which is the eighth commandment ?

A. The eighth commandment is, *Thou shalt not steal.* i
i Exod. xx. 15.

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

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

k Gen. xxx. 30. 1 Tim. v. 8. Lev. xxv. 35. Deut. xxii. 1, —5. Exod. xxiii. 4, 5. Gen. xlvii. 14, 20.

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

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

l Prov. xxi. 17. & xxiii. 20, 21. & xxviii. 19. Eph. iv. 28.

Q. 76. Which is the ninth commandment ?

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

m Exod. xx. 16.

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

A. The ninth commandment requireth the maintaining and promoting of truth between man and man n, and of our own and our neighbour's good name o, especially in witness-bearing p.

n Zech. viii. 16. o 3 John 12. p Prov. xiv. 5, 25.

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

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

q 1 Sam. xvii. 28. Lev. xix. 16. Psal. xv. 3.

Q. 79. Which is the tenth commandment ?

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

r Exod. xx. 17.

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

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

s Heb. xiii. 5. 1 Tim. vi. 6. t Job xxxi. 29. Rom. xii. 15. 1 Tim. i. 5. 1 Cor. xiii. 4, —7.

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

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

u : Kings xxi. 4. Esther v. 13. 1 Cor. x. 10. *w* Gal. v. 26. James iii. 14, 16. *x* Rom. vii. 7, 8. and xiii. 9.—Deut. v. 21.

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

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

y Eccl. vii. 20. 1 John i. 8, 10. Gal. v. 17. *z* Gen. vi. 5. and viii. 21. Rom. iii. 9,—21. James iii. 2,—13.

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

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

a Ezek. viii. 6, 13, 15. 1 John v. 16. Psalm lxxviii. 17, 32, 56.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come *b*.

b Eph. v. 6. Gal. iii. 10. Lam. iii. 39. Matt. xxv. 41.

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

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

c Acts xx. 21. *d* Prov. ii. 1,—6. and viii. 33, to the end. Isaiah iv. 3.

Q. 86. *What is faith in Jesus Christ?*

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

e Heb. x. 39. *f* John ii. 12. Isa. xxvi. 3, 4. Phil. iii. 9. Gal. ii. 16.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner, out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth, with grief and hatred

of

g Acts xi. 18. *h* Acts ii. 37, 38. *i* Joel ii. 12. Jer. iii. 22.

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

k Jerem. xxxi. 18, 19. Ezek. xxxvi. 31. *l* 2 Cor. vii. 11. Isa. i. 16, 17.

Q 88. *What are the outward means, whereby Christ communiceth to us the benefits of redemption?*

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

m Matt. xxviii. 19, 20. Acts ii 42, 46, 47.

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

A The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation *n*.

n Neh. viii. 8. 1 Cor. xiv. 24, 25. Acts xxvi. 18. Psalm xix. 8. Acts xx. 32. Rom xv 4. 2 Tim. iii. 15,—17. Rom. x. 13,—17. and i. 16.

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

A That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*; receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.

o Prov. viii. 34. *p* 1 Pet. ii. 1. *q* Psalm cxix. 18. *r* Heb. iv. 2. 2 Thess. ii. 10. *s* Psalm cxix. 11. *t* Luke viii. 15. James i. 25.

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

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

u 1 Pet. iii. 21. Matth. ii. 11. 1 Cor. iii. 6, 7. *w* 1 Cor. xii. 13.

Q 92. *What is a sacrament?*

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

x Gen. xvii. 7, 10. Exod. xii. 1 Cor. xi. 25, 26.

Q 93. *Which are the sacraments of the New Testament?*

A The sacraments of the New Testament, are, *Baptism,*

tism y, and the Lord's Supper. z

y Matt. xxviii. 19. *z* Matt. xxvi. 26,—28.

Q. 94. *What is Baptism?*

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

a Matt. xxviii. 19. *b* Rom. vi. 4. Gal. iii. 27.

Q. 95. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him *c*; but the infants of such as are members of the visible church, are to be baptized *d*.

c Acts viii. 36, 37. and ii. 38. *d* Acts ii. 38, 39. Genesis xvii. 10. with Col. ii. 11, 12. 1 Cor. vii. 14.

Q. 96. *What is the Lord's Supper?*

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

e 1 Cor. xi. 23,—26. and x. 16.

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

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

f 1 Cor. xi. 28, 29. *g* 2 Cor. xiii. 5. *h* 1 Cor. xi. 31.—*i* 1 Cor. x. 16, 17. *k* 1 Cor. v. 7, 8. *l* 1 Cor. xi. 28, 29.

Q. 98. *What is Prayer?*

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

m Psal. lxxii. 8. *n* 1 John v. 14. *o* John xvi. 23. *p* Psal. xxxii. 5, 6. Dan. ix. 4. *q* Phil. iv. 6

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

A. The whole word of God is of use to direct us in pray-
er;

er *r*; but the special rule of direction, is that form of prayer, which Christ taught his disciples, commonly called, *The Lord's Prayer* *s*.

r 1 John v. 14. *s* Matt. vi. 9,—13. compared with Luke xi. 2, 3, 4.

Q. 100. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, [which is, *Our Father, which art in heaven* *t*] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us *u*, and that we should pray with and for others *w*.

t Matt. vi. 9. *u* Rom. viii. 15. Luke xi. 13. *w* Acts xii. 5. 1 Tim. ii. 1, 2.

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

A. In the first petition, [which is, *Hallowed be thy Name* *x*] we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known *y*; and that he would dispose all things to his own glory *z*.

x Mat. vi. 9. *y* Psal. lxxvii. 2, 3. *z* Psal. lxxxiii.

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

A. In the second petition, [which is, *Thy kingdom come* *a*] we pray, that Satan's kingdom may be destroyed *b*, and that the kingdom of grace may be advanced *c*, ourselves and others brought into it, and kept in it *d*, and that the kingdom of glory may be hastened *e*.

a Matt. vi. 10. *b* Psal. lxxviii. 1, 18. *c* Rev. xii. 10, 11.—*d* 2 Theff. iii. 1. Rom. x. 1. John xvii. 9, 20. *e* Rev. xxii. 20.

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

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

f Matt. vi. 10. *g* Psal. lxxvii. and cxix. 36. Mat. xxvi. 39. 2 Sam. xv. 25. Job i. 21. *h* Psal. ciii. 20, 21.

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

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

i Matt. vi. 11. *k* Prov. xxx. 8, 9. Gen. xxviii. 20. 1 Tim. iv. 4, 5.

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

A. In the fifth petition, [which is, *Forgive us our debts, as*

w

we forgive our debtors l] we pray, that God, for Christ's sake, would freely pardon all our sins *m*; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

l Matt. vi. 12. *m* Psalm li. 1, 2, 7, 9. Dan. ix. 17,—19.
n Luke xi. 4. Matt. xviii. 35.

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

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

c Matt. vi. 13. *p* Matt. xxvi. 41. *q* 2 Cor. xii. 7, 8.

Q. 107. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lord's Prayer, [which is, *For thine is the kingdom, the power, and the glory for ever, AMEN* *r*] teacheth us to take our encouragement in prayer from God only *s*, and in our prayers to praise him, ascribing kingdom, power, and glory to him *t*.—And, in testimony of our desire and assurance to be heard, we say, AMEN *u*.

r Matt. vi. 13. *s* Dan. ix. 4, 7, 8, 9, 16,—19. *t* 1 Chron. xxix. 10,—13. *u* 1 Cor. xiv. 16,—22. Rev. xxii. 20, 21.

The TEN COMMANDMENTS.

EXODUS xx. 1,—17.

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

I. Thou shalt have no other gods before Me.

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

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Re-

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

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

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

The LORD'S PRAYER.

MATTHEW VI. 9,—13.

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

The CREED.

I BELIEVE in GOD the Father Almighty, maker of heaven and earth,—and in JESUS CHRIST, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell*; the third day he rose again from the dead: he ascended into heaven, and sitteth at the

right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the HOLY GHOST, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN.

SO much of every Question, both in the *Larger* and *Shorter Catechism*, is repeated in the Answer, as maketh every Answer an entire proposition or sentence in itself; to the end the learner may further improve it, upon all occasions, for his increase in knowledge and piety, even out of the course of catechizing as well as in it.

And albeit the substance of the doctrine comprized in that abridgment, commonly called *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as tho' it were composed by the apostles, or ought to be esteemed canonical scripture, as the Ten Commandments, and the Lord's Prayer, (much less a prayer, as ignorant people have been apt to make both it and the decalogue) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ.

Solemn Acknowledgment

O F

PUBLIC SINS and BREACHES of the
COVENANT :

A N D A

Solemn Engagement

T O A L L T H E

DUTIES contained therein ;

N A M E L Y,

Those which do, in a more special way, relate unto
the Danger of these Times.

T O G E T H E R W I T H

The A C T S of the *Commission* of the General Assembly, and
of the *Committee* of Estates, Anno 1648, and of the *Par-*
liament, Anno 1649, for renewing the SOLEMN LEAGUE
and COVENANT.

G L A S G O W,

Printed by J. BRYCE, in the Year M DCC LXXXV.

ACT of the Commission of the General Assembly, for renewing
the Solemn League and Covenant.

EDINBURGH, October 6, 1648.

THE Commission of the General Assembly considering, that a great part of this land have involved themselves in many and gross breaches of the *Solemn League and Covenant*,—and that the hands of many are grown slack, in following and pursuing the duties contained therein,—and that many, who, not being come to sufficient age when it was first sworn and subscribed, have not hitherto been received into the same; do, upon these and other grave and important considerations, appoint and ordain the *Solemn League and Covenant* to be renewed throughout all the congregations of this kingdom; and, because it is a duty of great weight and consequence, ministers, after the sight hereof, would be careful to take pains, in their doctrine and otherwise, that their people may be made sensible of these things wherein they have broken the covenant, and be prepared for the renewing thereof with suitable affections and dispositions. And, that these things may be the better performed, we have thought it necessary to condescend upon ‘A Solemn Acknowledgment of public sins and breaches of the covenant,—and a Solemn Engagement to all the duties contained therein, namely, those which do in a more special way relate unto the dangers of these times;’ and this Solemn Acknowledgment and Engagement, sent herewith, shall be made use of, and the League and Covenant shall be renewed in such manner as follows: *First*, There shall be intimation of a solemn public humiliation and fast the second Sabbath of *December*, to be kept upon the next Thursday and Lord’s day thereafter; at which intimation, the League and Covenant, and the public Acknowledgment of sins, and Engagement unto duties, are to be publicly read by the minister, in the audience of all the people; and they are to be exhorted to get copies thereof, that they may be made acquainted therewith;—and the humiliation and fast is to be kept the next Thursday thereafter, in reference to the breaches of the covenant, contained in the Solemn Public Acknowledgment, as the causes thereof; and the next Lord’s day thereafter, which is also to be spent in public humiliation and fasting: immediately after the sermon, which is to be applied to the business of that day, the Public Acknowledgment and Engagement is again to be publicly read, and thereafter prayer is to be made, containing the confession

feſſion of the breaches mentioned therein, and begging mercy for theſe ſins, and ſtrength of God for renewing the Covenant in ſincerity and truth; after which prayer, the Solemn League and Covenant is to be read by the miniſter, and then to be ſworn by him and all the people, who are to engage themſelves for performance of all the duties contained therein, namely, theſe which are mentioned in the Public Acknowledgment and Engagement, and are oppoſite unto the ſins therein confeſſed: And the action is to be cloſed with prayer to God, that his people may be enabled, in the power of his ſtrength, to do their duty, according to their oath, now renewed in ſo ſolemn a way. It is alſo hereby provided, that all thoſe who renew the League and Covenant, ſhall again ſubſcribe the ſame; and that none be admitted to the renewing or ſubſcribing thereof, who are excluded by the other act and direction ſent herewith.

A. KER.

The ACT of the Commission of the General Aſſembly, concerning the debarring of Perſons acceſſory to the late Unlawful Engagement in war from renewing the Covenant, receiving the Communion, and from exerciſe of eccleſiaſtic offices; with an Advice to Preſbyteries for celebration of the Communion.

EDINBURGH, October 6, 1648.

THE commiſſioners of the General Aſſembly having found it neceſſary, that the Solemn League and Covenant be renewed, after ſo great and evident breaches thereof by many in this kingdom; and conſidering, how manifeſtly the cauſe of God hath been endangered heretofore, by too ſudden receiving into the Covenant thoſe who have been in actual oppoſition thereunto, before ſufficient trial and evidence had of their repentance; do therefore appoint and ordain, That all Preſbyteries and miniſters within this church, in their ſeveral bounds and reſpective charges, take ſpecial care, at the time of renewing the League and Covenant, that none who have had charge in the army, which, under the conduct of Duke Hamilton, engaged in war againſt the kingdom of England, or with the forces that were in and about Stirling, under the command of the Earl of Lanerk and George Monro; or have taken and ſubſcribed any oaths, bonds, or declarations for carrying on theſe ſinful courſes, or any other oath or bond condemned by the General Aſſembly, as deſtructive to the Covenant,—or have been forcers, urgers, or ſeducers

ducers of others to join in the said engagements and services, so destructive to religion, or have been active promoters thereof,—be admitted to subscribe or renew the oath of the League and Covenant, or to exercise any office or power in any of the judicatories of this kirk.

And further, considering that it is referred to us from the late General Assembly, to give advertisement to the Presbyteries of a fit opportunity of celebrating the sacrament of the Lord's Supper, and to send such advice as we should find necessary for the time,—we have thought fit to advertise Presbyteries, that the sacrament of the Lord's Supper may be celebrated after renewing of the Covenant, as ministers have conveniency, in their several congregations; and that we have found it necessary, that all, who are involved in the afore mentioned guiltiness, be suspended from the sacrament of the Lord's Supper, until the General Assembly shall take such course as they think fit, concerning the receiving of them unto the covenant and communion.

A. K. E. R.

The ACT of the Committee of Estates of Parliament, for renewing the Solemn League and Covenant.

EDINBURGH, October 14, 1648.

THE Committee of Estates, being very sensible of the grievous backslidings of this land, in the manifold breaches of the Solemn League and Covenant, made and sworn to the Most High God: do therefore unanimously and heartily approve the seasonable and pious resolution of the Commission of the General Assembly, for a solemn acknowledgment of public sins and provocations, especially the breaches of the covenant, and a solemn engagement to a more conscionable performance of the duties therein contained, and for renewing the Solemn League and Covenant; and do require and ordain, that the directions of the said Commission of Assembly, in their act of the sixth of this month, for a public acknowledgment of sins and engagement to duties, be carefully followed; that the fast and humiliation, appointed by them, be religiously observed; and that the Solemn League and Covenant be sincerely and cordially renewed and subscribed, in the manner they have prescribed in their said act.

Extractum,

Mr. THOMAS HENDERSON.

Charles

Charles I. Parl. 2. Sess. 2. Act 2.

ACT for a Solemn Fast and Humiliation, to be kept by all the Members of this Parliament, in relation to Public Sins and Breaches of the Covenant; and for their renewing the League and Covenant, and engagement to the duties therein contained.

At EDINBURGH, January 5, 1649.

THE Estates of Parliament, taking to their serious consideration, the great sins and provocations of the land, and the great calamities and distresses wherewith they have been exercised, and which yet hang over their heads; and being desirous to return unto the Lord, by humbling themselves before him, with sincere confession of their sins, and engagement to do no more so, but to reform their ways, and be stedfast in his covenant; and considering, that, in relation to the general sins of the land, the Commission of the General Assembly appointed a Solemn Acknowledgment of public sins and breaches of the covenant, and a public Engagement to the duties therein contained; therefore the said Estates, in the sense of their own sins, and of their accession to the breaches of the whole land, do resolve, That all the members of the present Parliament humble themselves in the Parliament House before the Lord, in a Solemn Acknowledgment of their sins and breaches of covenant, and engage themselves to a more strict observance of public duties, especially of those that relate to the dangers of the time; and also, that they renew the Solemn League and Covenant, according to the order set down by the Commission of the General Assembly. And that this may be performed with fasting and humiliation, and all other religious duties, and a day set apart for that purpose, the Earl of Cassils, Sir Archibald Johnston of Warristoun, and the Provost of Edinburgh, are to acquaint the Commission of the kirk with this resolution,—and, in name of the Parliament, to desire, that some of their number may preach in the Parliament House, and administer to them the Covenant, and to do and order all other things necessary for so solemn and religious an action.

*A SOLEMN ACKNOWLEDGMENT of Public Sins,
and Breaches of the Covenant ; and a SOLEMN
ENGAGEMENT to all the Duties contained there-
in, namely, those which do in a more special way
relate unto the Dangers of these Times.*

WE Noblemen, Barons, Gentlemen, Burgeſſes, Mini-
ſters of the goſpel, and Commons of all ſorts, with-
in this kingdom, by the good hand of God upon us, taking
into ſerious conſideration, the many ſad afflictions and deep
diſtreſſes wherewith we have been exerciſed for a long time
paſt ; and that the land, after it hath been fore waſted with
the ſword and the peſtilence, and threatened with famine ;
and that ſhame and contempt hath been poured out from the
Lord againſt many thouſands of our nation, who did in a ſin-
ful way make war upon the kingdom of England, contrary
to the teſtimony of his ſervants and deſires of his people ;
and that the remnants of that army returning to this land,
have ſpoiled and oppreſſed many of our brethren ; and that
the malignant party is ſtill numerous, and, retaining their
former principles, wait for an opportunity to raiſe a new and
dangerous war, not only unto the rending of the bowels of
this kingdom, but unto the dividing us from England, and
overturning of the work of God in all the three kingdoms :
And conſidering alſo, that a cloud of calamities doth ſtill
hang over our heads, and threaten us with ſad things to come,
we cannot but look upon theſe things as from the Lord, who
is righteous in all his ways, feeding us with the bread of
tears, and making us to drink the waters of affliction, until
we be taught to know how evil and bitter a thing it is to de-
part away from him, by breaking the oath and covenant
which we have made with him ; and that we may be hum-
bled before him, by confeſſing our ſin, and forſaking the evil
of our way.

THEREFORE, being preſſed with ſo great neceſſities and
ſtraits, and warranted by the word of God, and having the
example of God's people of old, who, in the time of their
troubles, and when they were to ſeek delivery and a right
way

way for themselves, that the Lord might be with them to prosper them, did humble themselves before him, and make a free and particular confession of the sins of their princes, their rulers, their captains, their priests, and their people; and did engage themselves to do no more so, but to reform their ways, and be stedfast in his covenant; and remembering the practice of our predecessors in the year 1596, wherein the General Assembly, and all the kirk judicatories, with the concurrence of many of the nobility, gentry, and burgeses, did, with many tears, acknowledge before God the breach of the National Covenant, and engaged themselves to a reformation; even as our predecessors and theirs had before done, in the General Assembly and Convention of Estates, in the year 1567: And perceiving that this duty, when gone about out of conscience and in sincerity, hath always been attended with a reviving out of troubles, and with a blessing and success from heaven,—We do humbly and sincerely, as in his sight, who is the Searcher of hearts, acknowledge the many sins and great transgressions of the land: we have done wickedly, our kings, our princes, our nobles, our judges, our officers, our teachers, and our people. Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his voice; albeit he hath followed us with tender mercies, we have not been allured to wait upon him and walk in his way; and though he hath stricken us, yet we have not grieved; nay, though he hath consumed us, we have refused to receive correction; we have not remembered to render unto the Lord according to his goodness, and according to our own vows and promises, but have gone away backward by a continued course of backsliding, and have broken all the articles of that Solemn League and Covenant, which we swore before God, angels, and men.

Albeit there be in the land many of all ranks, who be for a testimony unto the truth, and for a name of joy and praise unto the Lord, by living godly, studying to keep their garments pure, and being stedfast in the covenant and cause of God; yet we have reason to acknowledge, that most of us have not endeavoured, with that reality, sincerity, and constancy that did become us, to preserve the work of reformation in the kirk of Scotland: many have satisfied themselves with the purity of the ordinances, neglecting the power thereof; yea, some have turned aside to crooked ways, destructive to both. The profane, loose, and insolent carriage of many in our armies, who went to the assistance of our brethren in England, and the tamperings and unstraight dealing of

some of our commissioners, and others of our nation, in London, the Isle of Wight, and other places of that kingdom, have proved great lets to the work of reformation, and settling of kirk government there, whereby error and schism in that land have been increased, and sectaries hardened in their way : we have been so far from endeavouring the extirpation of profaneness, and what is contrary to the power of godliness, that profanity hath been much winked at, and profane persons much countenanced, and many times employed, until iniquity and ungodliness hath gone over the face of the land as a flood ; nay, sufficient care hath not been had to separate betwixt the precious and the vile, by debarring from the sacrament all ignorant and scandalous persons, according to the ordinances of this kirk.

Neither have the privileges of the Parliaments and liberties of the subject been duly tendered ; but some amongst ourselves have laboured to put into the hands of our king an arbitrary and unlimited power, destructive to both ; and many of us have been accessory of late to those means and ways, whereby the freedom and privileges of Parliaments have been encroached upon, and the subjects oppressed in their consciences, persons, and estates ; neither hath it been our care to avoid these things which might harden the king in his evil ways ; but, upon the contrary, he hath not only been permitted, but many of us have been instrumental, to make him exercise his power in many things tending to the prejudice of religion and of the covenant, and of the peace and safety of these kingdoms ; which is so far from the right way of preserving his majesty's person and authority, that it cannot but provoke the Lord against him, unto the hazard of both ;—nay, under a pretence of relieving and doing for the king, whilst he refuses to do what was necessary for the house of God, some have ranversed and violated most of all the articles of the Covenant.

Our own consciences within, and God's judgments upon us without, do convince us of the manifold wilful renewed breaches of that article, which concerneth the discovery and punishment of malignants, whose crimes have not only been connived at, but dispensed with and pardoned, and themselves received into intimate fellowship with ourselves, and intrusted with our counsels, admitted unto our Parliaments, and put in places of power and authority, for managing the public affairs of the kingdom, whereby, in God's justice, they got at last into their hands the whole power and strength of the kingdom, both in judicatories and armies ; and did employ

ploy the same unto the enacting and prosecuting an unlawful engagement in war against the kingdom of England, notwithstanding of the dissent of many considerable members of Parliament, who had given constant proof of their integrity in the cause from the beginning; of many faithful testimonies and free warnings of the servants of God; of the supplications of many Synods, Presbyteries, and Shires; and of the declarations of the General Assembly and their commissioners to the contrary; which Engagement, as it hath been the cause of much sin, so also of much misery and calamity unto this land; and holds forth to us the grievousness of our sin, of complying with malignants in the greatness of our judgment, that we may be taught never to slip again upon the same rock, upon which the Lord hath set so remarkable a beacon. And after all that is come to pass unto us, because of this our trespass; and after that grace hath been shewed unto us from the Lord our God, by breaking these men's yoke from off our necks, and putting us again into a capacity to act for the good of religion, our own safety, and the peace and safety of this kingdom, should we again break his commandment and covenant, by joining once more with the people of these abominations, and taking into our bosom these serpents, which had formerly stung us almost unto death:—this, as it would argue great madness and folly upon our part, so, no doubt, if it be not avoided, will provoke the Lord against us, to consume us, until there be no remnant nor escaping in the land.

And albeit the peace and union betwixt the kingdoms be a great blessing of God unto both, and a bond which we are obliged to preserve unviolated; and to endeavour, that justice may be done upon the opposers thereof; yet some in this land, who have come under the bond of the covenant, have made it their great study how to dissolve this union, and few or no endeavours have been used by any of us for punishing of such.

We have suffered many of our brethren, in several parts of the land, to be oppressed by the common enemy, without compassion or relief: there hath been great murmuring and repining, because of expence of means, and pains in doing of our duty: many, by persuasion or terror, have suffered themselves to be divided and withdrawn, to make defection to the contrary part: many have turned off to a detestable indifferency and neutrality in this cause, which so much concerneth the glory of God, and the good of these kingdoms;—nay, many have made it their study to walk so, as they might

with all times, and all the revolutions thereof. It hath not been our care to countenance, encourage, intrust, and employ such only, as from their hearts did affect and mind God's work; but the hearts of such many times have been discouraged, and their hands weakened, their sufferings neglected, and themselves slighted; and many, who were once open enemies, and always secret underminers, countenanced and employed: nay, even those who had been looked upon as incendiaries, and upon whom the Lord had set marks of desperate malignancy, falshood, and deceit, were brought in, as fit to manage public affairs: many have been the letts and impediments that have been cast in the way, to retard and obstruct the Lord's work; and some have kept secret, what of themselves they were not able to suppress and overcome.

Besides these, and many other breaches of the articles of the covenant in the matter thereof, which it concerneth every one of us to search out and acknowledge before the Lord, as we would wish his wrath to be turned away from us; so have many of us failed exceedingly, in the manner of our following and pursuing the duties contained therein, not only seeking great things for ourselves, and mixing of private interests and ends concerning ourselves, and friends, and followers, with those things which concern the public good; but many times preferring such to the honour of God, and good of his cause, and retarding God's work, until we might carry along with us our own interests and designs. It hath been our way to trust in the means, and to rely upon the arm of flesh for success, albeit the Lord hath many times made us meet with disappointment therein, and stained the price of all our glory, by blasting every carnal confidence unto us: we have followed for the most part the counsels of flesh and blood, and walked more by the rules of policy than piety, and have hearkened more unto men than unto God.

Albeit we made solemn public profession before the world, of our unfeigned desires to be humbled before the Lord for our own sins, and the sins of these kingdoms, especially for our undervaluing of the inestimable benefit of the gospel; and that we have not laboured for the power thereof, and received Christ into our hearts, and walked worthy of him in our lives; and of our true and unfeigned purpose, desire, and endeavour, for ourselves, and all others under our power and charge, both in public and private, in all the duties which we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation,—
that

that the Lord might turn away his wrath and heavy indignation, and establish these kirks and kingdoms in truth and peace; yet, we have refused to be reformed, and have walked proudly and obstinately against the Lord, not valuing his gospel, nor submitting ourselves unto the obedience thereof; not seeking after Christ, nor studying to honour him in the excellency of his person, nor employ him in the virtue of his offices; not making conscience of public ordinances, nor private nor secret duties; nor studying to edify one another in love. The ignorance of God and of his Son Jesus Christ prevails exceedingly in the land; the greatest part of masters of families, amongst noblemen, barons, gentlemen, burgeses, and commons, neglect to seek God in their families, and to endeavour the reformation thereof; and albeit it hath been much pressed, yet few of our nobles and great ones ever, to this day, could be persuaded to perform family-duties themselves, and in their own persons,—which makes so necessary and useful a duty to be misregarded by others of inferior rank: nay, many of the nobility, gentry, and burrows, who should have been examples of godliness and sober walking unto others, have been ring leaders of excess and rioting. Albeit we be the Lord's people, engaged to him in a solemn way, yet, to this day, we have not made it our study, that judicatories and armies should consist of, and places of power and trust be filled with, men of a blameless and Christian conversation, and of known integrity and approven fidelity, affection, and zeal unto the cause of God; but not only those who have been neutral and indifferent, but disaffected and malignant, and others who have been profane and scandalous, have been intrusted: by which it hath come to pass, that judicatories have been the seats of injustice and iniquity; and many in our armies, by their miscarriages, have become our plague, unto the great prejudice of the cause of God, the great scandal of the gospel, and the great increase of looseness and profanity throughout all the land. It were impossible to reckon up all the abominations that are in the land; but the blaspheming of the name of God, swearing by the creatures, profanation of the Lord's day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying, and deceit, railing and cursing, arbitrary and uncontrouled oppression, and grinding of the faces of the poor by landlords, and others in place and power,—are become ordinary and common sins;—and, besides all these things, there be many other transgressions, whereof the lands wherein we live are guilty. All which we desire to acknowledge and to be humbled for, that the world
may

may bear witness with us, that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

And because it is needful for those who find mercy, not only to confess, but also to forsake their sin; therefore, that the reality and sincerity of our repentance may appear, we do resolve and solemnly engage ourselves, before the Lord, carefully to avoid for the time to come all these offences, whereof we have now made solemn public acknowledgment, and all the snares and tentations which tend thereunto: and to testify the integrity of our resolution herein, and that we may be the better enabled, in the power of the Lord's strength, to perform the same, we do again renew our Solemn League and Covenant, promising hereafter to make conscience of all the duties, whereunto we are obliged, in all the heads and articles thereof, particularly of these which follow.

1. Because religion is of all things the most excellent and precious, the advancing and promoting the power thereof against all ungodliness and profanity, the securing and preserving the purity thereof against all error, heresy and schism, and, namely, Independency, Anabaptism, Antinomianism, Arminianism, and Socinianism, Familism, Libertinism, Scepticism, and Erastianism, and the carrying on the work of uniformity,—shall be studied and endeavoured by us, before all worldly interests, whether concerning the king, ourselves, or any other whatsoever.

2. Because many have of late laboured to supplant the liberties of the kirk, we shall maintain and defend the kirk of Scotland, in all her liberties and privileges, against all who shall oppose or undermine the same, or encroach thereupon, under any pretext whatsoever.

3. We shall vindicate and maintain the liberties of the subjects, in all these things which concern their consciences, persons, and estates.

4. We shall carefully maintain and defend the union betwixt the two kingdoms, and avoid every thing that may weaken the same, or involve us in any measure of accession unto the guilt of those, who have invaded the kingdom of England.

5. As we have been always loyal to our king, so we shall still endeavour to give unto God that which is God's, and to Cæsar the things which are Cæsar's.

6. We shall be so far from conniving at, complying with, or countenancing of malignancy, injustice, iniquity, profanity, and impiety, that we shall not only avoid and discountenance

nance these things, and cherish and encourage those persons who are zealous for the cause of God, and walk according to the gospel; but also shall take a more effectual course than heretofore in our respective places and callings, for punishing and suppressing these evils; and faithfully endeavour, that the best and fittest remedies may be applied, for taking away the causes thereof, and advancing the knowledge of God, and holiness and righteousness in the land.

And therefore, in the *last* place, as we shall earnestly pray unto God, that he would give us able men fearing God, men of truth, and hating covetousness, to judge and bear charge among his people; so we shall, according to our places and callings, endeavour that judicatories, and all places of power and trust, both in kirk and state, may consist of, and be filled with, such men as are of known good affection to the cause of God, and of a blameless and Christian conversation.

And, because there be many, who heretofore have not made conscience of the oath of God, but some through fear, others by persuasion, and upon base ends and human interests, have entered thereunto, who have afterwards discovered themselves to have dealt deceitfully with the Lord, in swearing falsely by his name;—therefore we, who do now renew our covenant, in reference to these duties, and all other duties contained therein, do, in the sight of Him who is the Searcher of hearts, solemnly profess, That it is not upon any politic advantage, or private interest, or bye-end, or because of any terror or persuasion from men, or hypocritically and deceitfully, that we do again take upon us the oath of God, but honestly and sincerely, and from the sense of our duty; and that therefore, denying ourselves and our own things, and laying aside all self-interest and ends, we shall, above all things, seek the honour of God, the good of his cause, and the weal of his people; and that, forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall depend upon the Lord, walk by the rule of his word, and hearken to the voice of his servants: in all which, professing our own weakness, we do earnestly pray to God, who is the Father of mercies, through his Son Jesus Christ, to be merciful unto us, and to enable us by the power of his might, that we may do our duty, unto the praise of his grace in the churches. AMEN.

The General Assembly, 6th August, 1649, Sess. ult. in their Brotherly Exhortation to their Brethren in England, have these expressions, ament the PERPETUAL OBLIGATION of the COVENANT upon all and every one.

— **A**LTHOUGH many think no otherwise of the Covenant and work of reformation, than as a mean to further their own ends ; yet we are confident, that none, who hold fast their integrity, have so learned Christ, but are careful to make conscience of the oath of God lying upon them ; and we are sure, (whatever be the base thoughts and expressions of backsliders from the covenant) it wants not many to own it in these kingdoms, who (being called thereunto) would seal the same with their blood.

Although there were none in the one kingdom who did adhere to the Covenant, yet thereby were not the other kingdom, nor any person in either of them, absolved from the bond thereof, since in it we have not only sworn by the Lord, but also covenanted with him. It is not the falling of one or more, that can absolve others from their duty or tye to him : besides, the duties therein contained, being in themselves lawful, and the grounds of our tye thereunto moral, though others do forget their duty, yet doth not their defection free us from that obligation which lies upon us by the Covenant, in our places and stations : and the Covenant being intended and entered into by these kingdoms, as one of the best means of stedfastness, for guarding against declining times, it were strange to say, that the backsliding of any should absolve others from the tye thereof, especially seeing our engagement therein is not only national, but also personal, every one with uplifted hands swearing by himself, as it is evident by the tenor of the Covenant.

From these and other important reasons, it may appear, that all these kingdoms joining together to abolish that oath by law, yet could they not dispense therewith ; much less can any one of them, or any part in either of them, do the same. The dispensing with oaths hath hitherto been abhorred as Antichristian, and never practised and avowed by any but by that Man of Sin ; therefore those who take the same upon them,

them, as they join with him in his sin, so must they expect to partake of his plagues.

As we shall ever (God willing) be mindful of our duty to the faithful that adhere to the covenant in England, having them always in our hearts before the Lord; so we desire to be refreshed with their singleness and boldness in the cause of God, according to their places. This is the time of their trial, and the hour of tentation among them; blessed shall they be, who shall be found following the Lamb, and shall not be ashamed of his testimony. We know, in such dark hours, many are drawn away with the multitude, whom the Lord will again purge and make white; and we doubt not but many such are in England, whom the bold and clear preaching of Christ may reclaim:—Much therefore lieth upon the watchmen at this time, that their trumpet may give a certain and distinct sound, warning and exhorting every one, as those that must give account; and blessed shall those servants be, who shall be found faithful in their Lord's house, distributing to his household what is meet for this season, and can say they are free of the blood of all men, having shewn them the whole counsel of God; being in nothing terrified of the threats of their adversaries: and blessed and happy shall that people be, that walk in the light holden forth by them, and stay upon the Lord in this dark time, hearkening to the voice of his servants, and walking in the light of his word, and not in the sparks of their own kindlings, which will end in sorrow. How inexcusable will England be, having so foully revolted against so many fair testimonies, which the Lord Christ hath entered as protestations to preserve his right in these ends of the earth, long since given unto him for his possession, and of late confirmed by solemn covenant? Christ's right to these kingdoms is surer, than that he should be pleaded out of it by pretended liberty of conscience; and his begun possession is more precious to him, than to be satisfied with a dishonourable toleration.—All that we have yet seen, doth not weaken our confidence of the Lord's glorifying the house of his glory in these lands, and of his Son's taking unto him his great power, and reigning in the beauty and power of his ordinances in this island. His name is *Wonderful*, and so are his works: we ought not therefore to square them according to our line, but leave them to him, who hath the government laid upon his shoulder, all whose ways are judgment, and whose ruling these kingdoms had never yet reason to decline. It is good for us to be steadfast in our duty, and therein quietly to wait and hope for the

salvation of God: the word of promise is sure, (and hath an appointed time) *That he that will come, shall come, and will not tarry.* None have cause to distrust the Lord's word to his people: it hath often to our experience been tried in the fire, and hath ever come forth with a more glorious lustre.— Let not therefore these that suffer in England cast away their confidence; they are not the first who have needed patience, after that they had done the Lord's will: But let them strengthen the weak hands, and confirm the feeble knees, and say to the fearful in heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and save you. Now the just shall live by faith, whereas these that draw back, or become lukewarm in the Lord's work, his soul shall abhor them, and he shall spue them out of his mouth——*.

* See *Acts of Assembly* 1649. *Sess.* 41.

The SUM of SAVING KNOWLEDGE.

OR, A

B R I E F S U M

O F

C H R I S T I A N D O C T R I N E,

C O N T A I N E D I N T H E

H O L Y S C R I P T U R E S,

A N D

Holden forth in the forefaid CONFESSION of FAITH,
and CATECHISMS :

T O G E T H E R W I T H

The PRACTICAL USE thereof.

JOHN vi. 37. *All that the Father hath given me, shall come unto me; and him that cometh unto me, I will in no wise cast out.*

G L A S G O W,

Printed by J. BRYCE, in the Year M D C C L X X X V.

Y y 2

The CONTENTS of the SUM of Saving Knowledge.

- HEAD I. *Our woful condition by nature.*
 II. *The Remedy provided in Jesus Christ.*
 III. *The Means provided in the Covenant of Grace.*
 IV. *The Blessings conveyed by these Means.*

The Use of Saving Knowledge.

1. *For convincing of Sin by the Law.*
2. *Of Righteousness by the Law.*
3. *Of Judgment by the Law.*
4. *For convincing of Sin, Righteousness, and Judgment by the Gospel.*
5. *Of Righteousness to be had only by Faith in Christ.*
6. *For strengthening a man's Faith, &c.*

Warrants and Motives to believe.

1. *God's hearty Invitation.*
2. *His earnest Request to be reconciled.*
3. *His Command, charging all to believe.*
4. *Much assurance of life given to believers, &c.*

Evidences of True Faith.

1. *Conviction of the Believer's Obligation to keep the Moral Law.*
2. *That the Believer practise the Rules of Godliness and Righteousness.*
3. *That Obedience to the Law run in the right Channel of Faith in Christ.*
4. *The keeping of strait Communion with Christ, the Fountain of all Grace and Good Works.*
5. *For strengthening the Believer in Faith and Obedience, by these Evidences.*

T H E

SUM OF SAVING KNOWLEDGE, &c.

The SUM of *Saving Knowledge* may be taken up in these Four Heads: 1. The *woful condition* wherein all men are by nature, through breaking of the Covenant of Works. 2. The *remedy provided* for the elect in Jesus Christ, by the Covenant of Grace.— 3. The *means appointed* to make them partakers of this Covenant. 4. The *blessings* which are effectually conveyed unto the elect by *these means*.— Which Four Heads are set down each of them in some few Propositions.

H E A D I.

Our WOFUL CONDITION by Nature, through breaking the Covenant of Works, Hof. xiii. 9. " O Israel, thou hast destroyed thyself."

THE almighty and eternal God, the Father, the Son, and the Holy Ghost, three distinct persons in one and the same undivided Godhead, equally infinite in all perfections, did, before time, most wisely decree, for his own glory, whatsoever cometh to pass in time; and doth most holily and infallibly execute all his decrees, without being partaker of the sin of any creature.

II. This God, in six days, made all things of nothing, very good in their own kind: in special he made all the angels holy; and he made our first parents Adam and Eve, the root of mankind, both upright and able to keep the law written in their heart. Which law they were naturally bound to obey under pain of death; but God was not bound to reward their

their

their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life, upon condition of perfect personal obedience ; withal threatening death, in case they should fail. *This is the Covenant of Works.*

III. Both angels and men were subject to the change of their own free will, as experience proved ; (God having reserved to himself the incommunicable property of being naturally unchangeable) for many angels of their own accord fell by sin from their first estate, and became devils. Our first parents being enticed by Satan, one of these devils, speaking in a serpent, did break the Covenant of Works, in eating the forbidden fruit ; whereby they and their posterity, being in their loins as branches in the root, and comprehended in the same covenant with them, became not only liable to eternal death, but also lost all ability to please God ; yea, did become by nature enemies to God, and to all spiritual good, and inclined only to evil continually.—*This is our Original Sin*, the bitter root of all our actual transgressions in thought, word, and deed.

H E A D II.

The REMEDY PROVIDED in Jesus Christ for the Elect, by the Covenant of Grace, Hof. xiii. 9. " O Israel, thou hast destroyed thyself ; but in me is thy help."

ALBEIT man, having brought himself into this woful condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lie still insensible of it, till he perish ; yet God, for the glory of his rich grace, hath revealed in his word a way to save sinners, *to wit*, by faith in Jesus Christ, the eternal Son of God, by virtue of, and according to the tenor of, the covenant of redemption, made and agreed upon between God the Father and God the Son, in the council of the Trinity, before the world began.

II. The sum of the covenant of redemption is this : God having freely chosen unto life a certain number of lost mankind, for the glory of his rich grace, did give them, before the world began, unto God the Son, appointed Redeemer, that upon condition he would humble himself so far as to assume the human nature of a soul and a body unto personal union with his divine nature, and submit himself to the law, as Surety for them, and satisfy justice for them, by giving obedience

bedience in their name, even unto the suffering the cursed death of the cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto,—to be effectually, by means of his own appointment, applied in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and, in the fulness of time, came into the world, was born of the virgin Mary, subjected himself to the law, and completely paid the ransom on the cross: but, by virtue of the forefaid bargain, made before the world began, he is, in all ages since the Fall of Adam, still upon the work of applying actually the purchased benefits unto the elect; and *that* he doth, by way of entertaining a covenant of free grace and reconciliation with them, through faith in himself; by which covenant, he makes over to every believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this covenant of redemption, and making the elect partakers of the benefits thereof in the covenant of grace, Christ Jesus was clad with the three-fold office of a Prophet, Priest, and King. Made a Prophet, to reveal all saving knowledge to his people, and to persuade them to believe and obey the same; made a Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father, for making their persons and services acceptable to him; and made a King, to subdue them to himself, to feed and rule them by his own appointed ordinances, and to defend them from their enemies.

H E A D III.

The outward MEANS APPOINTED to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable, Matth. xxii. 14. "Many are called."

THE outward means and ordinances for making men partakers of the Covenant of Grace, are so wisely dispensed, as that the elect shall be infallibly converted and saved by them; and the reprobate, among whom they are, not to be justly stumbled. The means are specially these four: 1. The word of God. 2. The sacraments. 3. Kirk government. 4. Prayer. In the word of God preached by sent messengers, the Lord makes offer of grace to all sinners, upon condition of faith in Jesus Christ; and whosoever do confess their sin, accept of Christ offered, and submit themselves to his ordinances, he will

will have both them and their children received into the honour and privileges of the Covenant of Grace. By the *sacraments*, God will have the covenant sealed, for confirming the bargain, on the foresaid condition. By *kirk government*, he will have them hedged in, and helped forward unto the keeping of the covenant. And, by *prayer*, he will have his own glorious grace, promised in the covenant, to be daily drawn forth, acknowledged, and employed. All which means are followed either really, or in profession only, according to the quality of the covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace, set down in the Old Testament, before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward administration: For the covenant in the Old Testament, being sealed with the sacraments of *circumcision* and the *paschal lamb*, did set forth Christ's death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices, and sundry ceremonies; but, since Christ came, the covenant being sealed by the sacraments of *baptism* and the *Lord's supper*, do clearly hold forth Christ already crucified before our eyes, victorious over death and the grave, and gloriously ruling heaven and earth, for the good of his own people.

H E A D IV.

The BLESSINGS which are effectually conveyed by THESE MEANS to the Lord's Elect, or chosen ones, Matth. xxii. 14.
 "Many are called, but few are chosen."

BY these outward ordinances, as our Lord makes the reprobate inexcusable, so, in the power of his Spirit, he applies unto the elect effectually all saving graces purchased to them in the covenant of redemption, and maketh a change in their persons. In particular, 1. He doth convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, and faculties, for giving spiritual obedience to his commands. 2. He gives unto them saving faith, by making them, in the sense of deserved condemnation, to give their consent heartily to the covenant of grace, and to embrace Jesus Christ unfeignedly. 3. He gives them repentance, by making them, with godly sorrow, in the hatred of sin, and love of righteousness, turn from all iniquity to the service of God. And, 4. He sanctifies them, by making them go on and persevere in faith, and
 spiritual

spiritual obedience to the law of God, manifested by faithfulness in all duties, and doing good works, as God offereth occasion.

II. Together with this inward change of their persons, God changes also their state; for so soon as they are brought by faith into the covenant of grace, 1. He justifies them, by imputing unto them that perfect obedience which Christ gave to the law, and the satisfaction also which upon the cross Christ gave unto justice in their name. 2. He reconciles them, and makes them friends to God, who were before enemies to God. 3. He adopts them, that they shall be no more children of Satan, but children of God, enriched with all spiritual privileges of his sons. And, last of all, after their warfare in this life is ended, he perfects the holiness and blessedness, first of their souls at death, and then both of their souls and their bodies, being joyfully joined together again in the resurrection, at the day of his glorious coming to judgment, when all the wicked shall be sent away to hell, with Satan whom they have served; but Christ's own chosen and redeemed ones, true believers, students of holiness, shall remain with himself for ever in the state of glorification.

T H E
PRACTICAL USE of SAVING KNOWLEDGE,
CONTAINED IN
Scripture, and holden forth briefly in the foresaid
Confessions of Faith and Catechisms.

THE chief general use of Christian doctrine is, To convince a man of *sin, and of righteousness, and of judgment,* John xvi. 8. partly by the Law, or covenant of works, that he may be humbled and become penitent; and partly by the Gospel, or covenant of grace, that he may become an unfeigned believer in Jesus Christ, and be strengthened in his faith upon solid grounds and warrants, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the covenant of works, or of the law, is this: 'If thou do all that is commanded, and not fail in any point, thou shalt be saved: but if thou fail, thou shalt die,' Rom. x. 5. Gal. iii. 10, 12.

The sum of the gospel, or covenant of grace and reconciliation, is this : ‘ If thou flee from deserved wrath to the true Redeemer, Jesus Christ,’ (who is able to save to the uttermost all that come to God through him) ‘ thou shalt not perish, but have eternal life,’ Rom. x. 8, 9, 11.

For convincing a man *of sin, of righteousness, and of judgment* by the law, or covenant of works, let these scriptures among many more be made use of.

- I. *For convincing a Man of Sin by the Law, consider Jer. xvii. 9, 10.* “ The heart is deceitful above all things, and desperately wicked, who can know it ? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”

Here the Lord teacheth these two things,

1. That the fountain of all our miscarriage and actual sinning against God, is in the heart, which comprehendeth the mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin ; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God ; and the will and affections being obstinately disobedient unto all God’s directions, and bent toward that only which is evil : *The heart, saith he, is deceitful above all things, and desperately wicked ; yea, unfearchably wicked, so that no man can know it* : and Gen. vi. 5. *Every imagination of the thoughts of man’s heart is only evil continually,* saith the Lord, whose testimony we must trust in this and all other matters ; and experience also may teach us, that till God make us deny ourselves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions.

2. That the Lord bringeth our original sin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgment seat ; *For he searcheth the heart, and trieth the reins, to give every man according to his ways, and according to the fruit of his doings.*

Hence let every Man reason thus :

‘ What God and my guilty conscience beareth witness of,
‘ I am convinced that it is true.

‘ But God and my guilty conscience beareth witness, that
‘ my heart is deceitful above all things, and desperately wicked ; and that all the imaginations of my heart, by nature,
‘ are

‘ are only evil continually.—Therefore I am convinced
‘ that this is true.’

Thus a Man may be convinced of Sin by the Law.

II. For convincing a man of Righteousness by the Law, consider Gal. iii. 10. “ 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.’

Here the apostle teacheth us three things :

1. That, by reason of our natural sinfulness, the impossibility of any man’s being justified by the works of the law, is so certain, that whosoever do seek justification by the works of the law, are liable to the curie of God, for breaking of the law ; *For as many as are of the works of the law, are under the curse*, saith he.

2. That, unto the perfect fulfilling of the law, the keeping of one or two of the precepts, or doing of some or of all duties (if it were possible) for a time, is not sufficient ; for the law requireth, that a man *continue in all things which are written in the book of the law, to do them*

3. That, because no man can come up to this perfection, every man by nature is under the curse ; for the law saith, *Cursed is every one that continueth not in all things which are written in the book of the law, to do them.*

Now, to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every Man reason thus :

‘ Whosoever, according to the covenant of works, is liable to the curse of God, for breaking the law, times and ways out of number, cannot be justified or find righteousness by the works of the law.

‘ But I, (may every man say) according to the covenant of works, am liable to the curse of God, for breaking the law, times and ways out of number.

‘ Therefore I cannot be justified, or have righteousness, by the works of the law.’

Thus may a man be convinced of Righteousness, that it is not to be had by his own works, or by the Law.

III. *For convincing a man of Judgment by the Law, consider* 2 *Thess. i. 7,—10.* “The Lord Jesus shall be revealed
 “ from heaven, with his mighty angels : In flaming fire,
 “ taking vengeance on them that know not God, and obey
 “ not the gospel of our Lord Jesus Christ : Who shall be
 “ punished with everlasting destruction from the presence
 “ of the Lord, and the glory of his power ; when he shall
 “ come to be glorified in his saints, and admired in all
 “ them that believe.”

Wherein we are taught, That our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come armed with flaming fire, to judge, condemn, and destroy all them who have not believed God,—have not received the offer of grace made in the gospel, nor obeyed the doctrine thereof; but remain in their natural state, under the law or covenant of works.

Hence let every Man reason thus :

‘ What the righteous Judge hath forewarned me shall be
 ‘ done at the last day, I am sure is just judgment.

‘ But the righteous Judge hath forewarned me, That, if I
 ‘ do not believe God in time, and obey not the doctrine of
 ‘ the gospel, I shall be secluded from his presence and his
 ‘ glory at the last day, and be tormented in soul and body for
 ‘ ever.—Therefore, I am convinced that this is just judg-
 ‘ ment ; And I have reason to thank God heartily, who hath
 ‘ forewarned me to flee from the wrath which is to come.’

*Thus every man may be, by the Law or covenant of works,
 convinced of judgment, if he shall continue under the covenant
 of works, or shall not obey the gospel of our Lord Jesus.*

IV. *For convincing a Man of Sin, Righteousness, and Judgment, by the Gospel.*

As for convincing a man of sin, and righteousness, and judgment, by the gospel or covenant of grace, he must understand three things ; 1. That not believing in Jesus Christ, or refusing of the covenant of grace offered in him, is a greater and more dangerous sin than all other sins against the law; because the hearers of the gospel, not believing in Christ, do reject God’s mercy in Christ, the only way of freedom from sin and wrath, and will not yield to be reconciled to God.—
 2. Next, He must understand, that perfect remission of sin, and true righteousness, is to be had only by faith in Jesus ; because God requireth no other conditions but faith ; and
 testifies

testifies from heaven, that he is well-pleased to justify sinners upon this condition. 3. He must understand, that, upon righteousness received by faith, judgment shall follow, on the one hand, to the destroying of the works of the devil in the believer, and to the perfecting of the work of sanctification in him with power : and that, upon refusing to take righteousness by faith in Jesus Christ, judgment shall follow, on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end, let these passages of scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear ; or, to make the greatness of the sin of refusing of the covenant of grace, offered to us in the offering of Christ unto us, let the fair offer of grace be looked upon as it is made, Isa. lv. 3. *Incline your ear, and come unto me : (saith the Lord) hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David,* that is, If ye will believe me, and be reconciled to me, I will, by covenant, give you Christ, and all saving graces in him ; repeated, Acts xiii. 34.

Again, consider, that this general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the apostle's making use of it, Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* The reason of which offer is given, 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.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believeth not in him, but looks for happiness some other way, what doth he else but observe lying vanities, and forsake his own mercy, which he might have had in Christ ? Jonah ii. 8, 9. What doth he else but blaspheme God in his heart ? As it is said, 1 John v. 10, 11. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son ; And this is the record, that God hath given to us eternal life, and this life is in his Son.* And that no sin against the law is like unto this sin, Christ testifies, John xv. 22. *If I had not come and spoken to them, they had not had sin ; but now they have no cloak for their sin.* This may convince a man of the greatness of this sin of not believing in Christ.

V. *For convincing a Man of Righteousness to be had only by Faith in Jesus Christ, consider how, Rom. x. 3. 4.*

It is said, that the Jews, “being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; (and so they perished) for Christ is the end of the law for righteousness, to every one that believeth.”—And Acts xiii. 39. “By Christ Jesus, all that believe, are justified from all things, from which ye could not be justified by the law of Moses.” And 1 John i. 7. “The blood of Jesus Christ, his Son, cleanseth us from all sin.”

For convincing a man of judgment, if a man embrace this righteousness, consider 1 John iii. 8. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” And Heb. ix. 14. “How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works, to serve the living God?”

But, if a man embrace not this righteousness, his doom is pronounced, John iii. 18. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light.”

Hence let the penitent, desiring to believe, reason thus :

‘What doth suffice to convince all the elect in the world of the greatness of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the law, and from wrath due thereto; and what sufficeth to convince them, that righteousness and eternal life is to be had by faith in Jesus Christ, or by consenting to the covenant of grace in him; and what sufficeth to convince them of judgment to be exercised by Christ, for destroying the works of the devil in a man, and sanctifying and saving all that believe in him,—may suffice to convince me also.

‘But what the Spirit hath said, in these or other like scriptures, sufficeth to convince the elect world of the foresaid sin, and righteousness, and judgment.

‘Therefore, what the Spirit hath said in these and other like scriptures, serveth to convince me thereof also.’

Whereupon let the penitent, desiring to believe, take with him words, and say heartily to the Lord, ‘Seeing thou sayest,

Seek ye my face, my soul answereth unto thee, Thy face, Lord, will I seek : I have hearkened unto the offer of an everlasting covenant of all saving mercies to be had in Christ, and I do heartily embrace the offer. Lord, let it be a bargain : Lord, I believe, help my unbelief : Behold, I give myself to thee, to serve thee in all things for ever ; and, I hope, thy right hand shall save me : The Lord will perfect that which concerneth me : Thy mercy, O Lord, endureth for ever ; forsake not the works of thine own hands.' Thus may a man be made an unfeigned believer in Christ.

VI. *For strengthening the Man's Faith, who hath agreed unto the Covenant of Grace.*

Because many true believers are weak, and do much doubt if ever they shall be sure of the soundness of their own faith and effectual calling, or made certain of their justification and salvation, when they see that many, who profess the faith, are found to deceive themselves ; let us see how every believer may be made strong in the faith, and sure of his own election and salvation upon solid grounds, by sure warrants and true evidences of faith. To this end, among many other scriptures, take these following.

1. For laying solid grounds of faith, consider 2 Pet. i. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall."

In which words, the apostle teacheth us these four things, for help and direction, how to be made strong in the faith :

(1.) That such as believe in Christ Jesus, and have fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed children of the same father with the apostle ; for so he accounteth of them, while he calleth them *brethren*.

(2.) That, albeit we be not sure, for the time, of our effectual calling and election, yet we may be made sure of both, if we use diligence ; for this he presupposeth, saying, *Give diligence to make your calling and election sure.*

(3.) That we must not be discouraged, when we see many seeming believers prove rotten branches, and make defection, but we must the rather take the better heed to ourselves ; *Wherefore the rather, brethren, saith he, give all diligence.*

(4.) That the way to be sure, both of our effectual calling and election, is to make sure work of our faith, by laying the grounds of it solidly, and bringing forth the fruits of our
faith

faith in new obedience constantly : *For if ye do these things,* saith he, *ye shall never fail ;* understanding, by *these things,* what he had said of sound faith, verses 1,—4. and what he had said of the bringing out of the fruits of faith, verses 5,—9.

2. To this same purpose, consider Rom. viii. 1,—4. “ There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh ; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Wherein the apostle teacheth us these four things, for laying of the ground of faith solidly :

(1.) That every one is a true believer, who, in the sense of his sin, and fear of God’s wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator and all-sufficient Redeemer of men ; and, being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of God’s Spirit, set down in his word : for the man, whom the apostle doth here bless as a true believer, is a man *in Christ Jesus, who doth not walk after the flesh, but after the Spirit.*

(2.) That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath and fear of condemnation, yet they are in no danger ; *for there is no condemnation,* saith he, *to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

(3.) That, albeit the apostle himself, (brought in here for example’s cause) and all other true believers in Christ, be by nature under the law of sin and death, or under the covenant of works, (called the law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the law of the Spirit of life in Christ Jesus, or the covenant of grace, (so called, because it doth enable and quicken a man to a spiritual life through Christ) doth set the apostle and all true believers free from the covenant of works, or the law of sin and death ; so that every man may say with him, *The law of the Spirit of life, or the covenant of grace, hath made me free from the law of sin and death, or covenant of works.*

(4.) That

(4.) That the fountain and first ground, from whence our freedom from the curse of the law doth flow, is the covenant of redemption, past betwixt God and God the Son as incarnate, wherein Christ takes the curse of the law upon him for sin, that the believer, who could not otherwise be delivered from the covenant of works, may be delivered from it.--- And this doctrine the apostle holdeth forth in these four branches: (1.) That it was utterly impossible for the law, or the covenant of works, to bring righteouness and life to a sinner, because it was weak. (2.) That this weakness and inability of the law, or covenant of works, is not the fault of the law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the law: (presuppose by-gone sins were forgiven) *The law was weak*, saith he, *through the flesh*. (3.) That the righteouness and salvation of sinners, which was impossible to be brought about by the law, is brought to pass by sending God's own Son, Jesus Christ, in the flesh, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the elect that they might be set free. (4.) That, by his means, the law loseth nothing, because the righteouness of the law is best fulfilled this way: *First*, by Christ's giving perfect obedience in our name unto it in all things: *Next*, by his paying in our name the penalty (due to our sins) in his death. And, *lastly*, by his working of sanctification in us, who are true believers, who strive to give new obedience to the law, and *walk not after the flesh, but after the Spirit*.

WARRANTS to Believe.

FOR building our confidence upon this solid ground, these four Warrants and special motives to believe in Christ may serve.

The FIRST whereof is GOD'S HEARTY INVITATION, holden forth, Isaiah lv. 1,—5.

“ **H**O, every one that thirsteth, come ye to the waters,
 “ and he that hath no money, come and buy, with-
 “ out money and without price. Wherefore do ye spend
 “ your money for that which is not bread, and your labour
 “ for that which satisfieth not? Hearken diligently unto me,

“and eat ye that which is good, and let your soul delight
 “itself in fatness. Incline your ear, and come unto me ;
 “hear, and your soul shall live ; and I will make an everlast-
 “ing covenant with you, even the sure mercies of David.
 “Behold, I have given him for a witness to the people, a
 “leader and commander to the people, &c.”

Here (after setting down the precious ransom of our redemption by the sufferings of Christ, and the rich blessings purchased to us thereby, in the two former chapters) the Lord, in this chapter,

1. Maketh open offer of Christ and his grace, by proclamation of a free and gracious market of righteousness and salvation to be had through Christ, to every soul without exception, that truly desires to be saved from sin and wrath, *Ho, every one that thirsteth, saith he.*

2. He inviteth all sinners, that for any reason stand at distance with God, to come and take from him riches of grace, running in Christ as a river, to wash away sin, and to stoken wrath, *Come ye to the waters, saith he.*

3. Lest any should stand aback, in the sense of his own sinfulness or unworthiness, and inability to do any good, the Lord calleth upon such persons in special, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are, *grace, and more grace* ; and that he heartily consent unto, and embrace this offer of grace, that so he may close a bargain, and a formal covenant with God, *Come, buy, without money, saith he ; come, eat ;* that is, consent to have and take unto you all saving graces ; make the wares your own, possess them, and make use of all blessings in Christ ; whatsoever maketh for your spiritual life and comfort, use and enjoy it freely, without paying any thing for it. *Come, buy wine and milk, without money, and without price, saith he.*

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances and satisfaction, to have righteousness and life as it were by the way of works, and how loath we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the terms whereupon it is offered to us : therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timeous admonition, giving us to understand, that we shall but lose our labour in this our way,—*Wherefore do ye spend your money, saith he, for that which is not bread, and your labour for that which satisfieth not ?*

6. The

6. The Lord promiseth to us solid satisfaction, in the way of betaking ourselves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight itself in jetneys.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God, *Incline your ear, and come unto me,* saith he. To which end, the Lord promises, that this offer, being received, shall quicken the dead sinner; and that, upon the welcoming of this offer, he will close the covenant of grace with the man that shall consent unto it, even an indissoluble covenant of perpetual reconciliation and peace, *Hearken, and your soul shall live, and I will make an everlasting covenant with you.* Which covenant, he declareth, shall be in substance the assiguation and the making over of all the saving graces, which David (who is Jesus Christ, Acts xiii. 34.) hath bought for us in the covenant of redemption, *I will make a covenant with you,* saith he, *even the sure mercies of David.* By *sure mercies*, he means saving graces, such as are righteousness, peace, and joy in the Holy Ghost, adoption, sanctification, and glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to persuade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son.

1st, To be incarnate and born for our sake, of the seed of David his type; for which cause he is called here, and Acts xiii. 34. *David, the true and everlasting king of Israel.* This is the great gift of God to man, John iv. 10. And here, *I have given him to be David, or born of David, to the people.*

2dly, He hath made a gift of Christ, *to be a witness to the people*, both of the sure and saving mercies granted to the redeemed in the covenant of redemption, and also of the Father's willingness and purpose to apply them, and to make them fast in the covenant of reconciliation, made with such as embrace the offer, *I have given him,* saith the Lord here, *to be a witness to the people.* And truly he is a sufficient witness in this matter in many respects; first, because he is one of the persons of the blessed Trinity, and party-contractor for us in the covenant of redemption, before the world was.—Secondly, he is by office, as Mediator, the messenger of the covenant, and hath gotten commission to reveal it: Thirdly,

he began actually to reveal it in paradise, where he promised, that *the seed of the woman should bruise the head of the serpent*. Fourthly, he set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. Fifthly, he gave more and more light about this covenant, speaking by his Spirit from age to age, in the holy prophets. Sixthly, he came himself, in the fulness of time, and did bear witness of all things belonging to this covenant, and of God's willing mind to take believers into it; partly by uniting our nature in one person with the divine nature; partly by preaching the good tidings of the covenant with his own mouth; partly by paying the price of redemption on the cross; and partly by dealing still with the people, from the beginning to this day, to draw in, and to hold in, the redeemed in this covenant.

3dly, God hath made a gift of Christ, *as a leader to the people*, to bring us through all difficulties, all afflictions and tentations, unto life by this covenant: and he it is, and no other, who doth indeed lead his own unto the covenant, and in the covenant, all the way on unto salvation. 1. By the direction of his word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

4thly, God hath made a gift of Christ unto his people, *as a Commander*: which office he faithfully exerciseth, by giving to his kirk and people laws and ordinances, pastors and governors, and all necessary officers; by keeping courts and assemblies among them, to see that his laws be obeyed; subduing, by his word, Spirit, and discipline, his people's corruptions; and, by his wisdom and power, guarding them against all their enemies whatsoever.

Hence he, who hath closed bargain with God, may strengthen his faith, by reasoning after this manner:

' Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation, unto him by an everlasting covenant, belongeth Christ the true David, with all his lure and saving mercies.'

' But I (may the weak believer say) do heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation.

' Therefore

‘ Therefore unto me, by an everlasting covenant, belongeth Christ Jesus, with all his sure and saving mercies.’

The SECOND Warrant and special Motive to embrace Christ, and believe in him, is, the EARNEST REQUEST that God maketh to us to be reconciled to him in Christ, — holden forth 2 Cor. v. 14, 19, — 21.

“ GOD was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, We pray you, in Christ’s stead, be ye reconciled to God. 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.”

Wherein the apostle teacheth us these nine doctrines :

1st, That the elect world, or the world of redeemed souls, are by nature in the estate of enmity against God : this is presupposed in the word RECONCILIATION ; for reconciliation, or renewing of friendship, cannot be, except betwixt those that have been at enmity.

2^d, That in all the time by-past, since the Fall of Adam, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendship (by his word and Spirit) betwixt himself and the elect world, God, saith he, *was in Christ, reconciling the world to himself.*

3^d, That the way of reconciliation was in all ages one and the same in substance, *viz.* by forgiving the sins of them who do acknowledge their sins and their enmity against God, and do seek reconciliation and remission of sins in Christ ; for God, saith he, *was in Christ reconciling the world to himself, by way of not imputing their trespasses unto them.*

4th, That the end and scope of the gospel, and whole word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger, if they should stand out, and not fear God’s displeasure. 2. The word of God serveth to make men acquainted with the course which God hath prepared for making friendship with them through Christ, *viz.* That if men shall acknowledge the enmity, and shall be content to enter into a covenant of friendship with God through Christ, then God will be content to be reconciled with them freely. 3. The word of God serveth to teach men how to carry themselves

ſelves toward God as friends, after they are reconciled to him, viz. to be loth to ſin againſt him, and to ſtrive heartily to obey his commandments: and therefore the word of God here is called the *word of reconciliation*, becauſe it teacheth us what need we have of reconciliation, and how to make it, and how to keep the reconciliation or friendſhip, being made with God through Chriſt.

5th, That albeit the hearing, believing, and obeying of this word, doth belong to all thoſe to whom this goſpel doth come; yet the office of preaching of it with authority, belongeth to none but to ſuch only as God doth call to this miniſtry, and ſendeth out with commiſſion for this work.— This the apoſtle holdeth forth, ver. 18. in theſe words, *He hath committed to us the word of reconciliation.*

6th, That the miniſters of the goſpel ſhould behave themſelves as Chriſt's meſſengers, and ſhould cloſely follow their commiſſion ſet down in the word, Matt. xxviii. 19, 20. and when they do ſo, they ſhould be received by the people as ambaffadors from God; for here the apoſtle, in all their names, ſaith, *We are ambaffadors for Chriſt, as though God did beſeech you by us.*

7th, That miniſters, in all earneſtneſs of affections, ſhould deal with the people to acknowledge their ſins, and their natural enmity againſt God, more and more ſeriouſly; and to conſent to the covenant of grace and embaffage of Chriſt more and more heartily; and to evidence more and more clearly their reconciliation, by a holy carriage before God. This he holdeth forth, when he ſaith, *We pray you be reconciled to God.*

8th, That in the miniſters affectionate dealing with the people, the people ſhould conſider, that they have to do with God and Chriſt, requeſting them by the miniſters to be reconciled. Now, there cannot be a greater inducement to break a ſinner's hard heart, than God's making requeſt to him for friendſhip: for when it became us, who have done ſo many wrongs to God, to ſeek friendſhip of God, he prevented us; and (O wonder of wonders!) he requeſteth us to be content to be reconciled with him; and therefore moſt fearful wrath muſt abide them, who do ſet light by this requeſt, and do not yield when they hear miniſters with commiſſion, ſaying, *We are ambaffadors for Chriſt, as though God did beſeech you by us: we pray you, in Chriſt's ſtead, be ye reconciled to God.*

9th, To make it appear how it cometh to paſs, that the covenant of reconciliation ſhould be ſo eaſily made up be-
twixt

twixt God and a humble sinner fleeing to Christ, the apostle leads us unto the cause of it, holden forth in the covenant of redemption, the sum whereof is this :—‘ It is agreed betwixt God and the Mediator Jesus Christ the Son of God, surety for the redeemed, as parties contracters, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, That whosoever heartily consents unto the covenant of reconciliation offered through Christ, shall, by the imputation of his obedience unto them, be justified and holden righteous before God ; for God hath made Christ, *who knew no sin, to be sin for us, saith the apostle, that we might be made the righteousness of God in him.*’

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner :

‘ He that, upon the loving request of God and Christ, made to him by the mouth of his ministers, (having commission to that effect) hath embraced the offer of perpetual reconciliation through Christ, and doth purpose, by God’s grace, as a reconciled person, to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness and eternal life given to him, for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

‘ But I (may the weak believer say) upon the loving request of God and Christ, made to me by the mouth of his ministers, have embraced the offer of perpetual reconciliation through Christ, and do purpose, by God’s grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

‘ Therefore I may be as sure to have righteousness and eternal life given to me, for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.’

The THIRD Warrant and special Motive to Believe in Christ, is, the STRAIT and AWFUL COMMAND of God, charging all the Hearers of the Gospel to approach to Christ, in the order set down by him, and to Believe in him,—holden forth, 1 John iii. 23.

“ **T**HIS is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

Wherein

Wherein the apostle giveth us to understand these five doctrines :

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble and loving request of God, made to him to be reconciled, he shall find he hath to do with the sovereign authority of the highest majesty ; for *this is his commandment, that we believe in him*, saith he.

2. That if any man look upon this command, as he hath looked heretofore upon the neglected commandments of the law,—he must consider, that this is a command of the gospel, posterior to the law, given for making use of the remedy of all sins ; which, if it be disobeyed, there is no other command to follow but this, *Go, ye cursed, into the everlasting fire of hell ; For this is his commandment, the obedience of which is most pleasant in his sight, ver. 22. and without which, it is impossible to please him, Heb. xi. 6.*

3. That every one who heareth the gospel, must make conscience of the duty of lively faith in Christ : the weak believer must not think it presumption to do what is commanded : the person inclined to desperation must take up himself, and think upon obedience unto this sweet and saving command ; the strong believer must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command : yea, the most impenitent, profane, and wicked person, must not thrust out himself, or be thrust out by others, from orderly aiming at this duty, how desperate soever his condition seem to be ; for he that commands all men to believe in Christ, doth thereby command all men to believe that they are damned and lost without Christ : he thereby commands all men to acknowledge their sins, and their need of Christ, and, in effect, commands all men to repent, that they may believe in him. And whosoever do refuse to repent of their bygone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible church ; for *this is his commandment, That we should believe in the name of his Son Jesus Christ*, saith he.

5. That he who obeyeth this commandment, hath built his salvation on a solid ground ; for, (1.) He hath found the promised Messiah, completely furnished with all perfections, unto the perfect execution of the offices of Prophet, Priest, and King ; for he is that Christ, in whom the man doth believe. 2. He hath embraced a Saviour, who is able to save to the uttermost ; yea, and who doth effectually save every one that cometh to God through him ; for he is Jesus, the true

true Saviour of his people from their sins. 3 He that obeyeth this command, hath built his salvation on the rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving faith and of spiritual worship; *For this is his commandment, saith he, That we believe in the name of his Son Jesus Christ.*

5. That he who hath believed on Jesus Christ, (though he be freed from the curse of the law) is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Christ; which new command from Christ, importeth help to obey the command; unto which command from Christ, the Father addeth his authority and command also; *For this is his commandment, saith John, that we believe on the name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command, injoining belief in him, necessarily implieth love to God, and so obedience to the first table; for believing in God, and loving God, are inseparable. And the second part of the command injoineth love to our neighbour, (especially to the household of faith) and so obedience to the second table of the law.

Hence may a weak believer strengthen himself, by reasoning from this ground after this manner :

‘ Whosoever, in the sense of his own sinfulness and fear of God’s wrath, at the command of God, is fled to Jesus Christ, the only remedy of sin and misery, and hath engaged his heart to the obedience of the law of love, his faith is not presumptuous or dead, but true and saving faith.

‘ But I (may the weak believer say) in the sense of my own sinfulness, and fear of God’s wrath, am fled to Jesus Christ, the only remedy of sin and misery, and have engaged my heart to the obedience of the law of love.

‘ Therefore my faith is not a presumptuous and dead faith, but true and saving faith.’

The FOURTH Warrant and special Motive to believe in Christ, is, much ASSURANCE of Life given, in case men shall obey the command of believing, and a fearful CERTIFICATION of destruction, in case they obey not: holden forth John iii. 35, 36.

“ **T**HE Father loveth the Son, and hath given all things into his hand. 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.”

Wherein are holden forth to us these five following doctrines :

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers, and to perfect them in holiness and salvation. *The Father loveth the Son*, saith he, viz. As he standeth Mediator in our name, undertaking to perfect our redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him: his soul delighteth in him, and resteth upon him, and maketh him, in this his office, the receptacle of love and grace, and good-will, to be conveyed by him to believers in him.

2. That, for fulfilling of the covenant of redemption, the Father hath given to the Son (as he standeth in the capacity of the Mediator, or as he is God incarnate, the word made flesh) all authority in heaven and earth, all furniture of the riches of grace, and of spirit and life, with all power and ability, which the union of the divine nature with the human, or which the fulness of the Godhead dwelling substantially in his human nature, or which the indivisible all-sufficiency and omnipotency of the inseparable, every where present Trinity doth import, or the work of redemption can require; *the Father*, saith he, *hath given all things into the Son's hand*, viz. for accomplishing his work.

3. Great assurance of life is holden forth to all, who shall heartily receive Christ, and the offer of the covenant of grace and reconciliation through him: *He that believeth on the Son*, saith he, *hath everlasting life*; for it is made fast unto him, 1. In God's purpose and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him to life by God, who, as he is faithful, so will he do it. 3. By promise and everlasting covenant, sworn by God, to give the believer strong consolation in life and death, upon immutable grounds. 4. By a pawn and infestment under the great seal of the sacrament of the Lord's Supper, so oft as the believer shall come to receive the symbols and pledges of life. 5. In Christ the fountain and head of life, who is entered in possession as attorney for believers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a kingdom consisting in righteousness, peace, and joy in the Holy Ghost, erected within the believer, as earnest of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the doctrine concerning righteousness and eternal life to be had
by

by Jesus Christ ; *He that believes not the Son, shall not see life, that is, not so much as understand what it meaneth.*

5. He further certifieth, that if a man receive not the doctrine of the Son of God, he shall be burdened twice with the wrath of God ; once, as a born rebel by nature, he shall bear the curse of the law, or the covenant of works ; and next he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darkness rather than light : And this double wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the condition of unbelief ; *The wrath of God abideth on him, saith he.*

Hence may the weak believer strengthen his faith, by reasoning from this ground after this manner :

‘ Whosoever believeth the doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe in him by the sight of life in him, and partly driven by the fear of God’s wrath, to adhere unto him,—may be sure of right and interest to life eternal through him.

‘ But sinful and unworthy I (may the weak believer say) do believe the doctrine delivered by the Son of God, and do feel myself partly drawn powerfully to believe in him, by the sight of life in him, and partly driven by the fear of God’s wrath, to adhere unto him.

‘ Therefore I may be sure of my right and interest unto eternal life through him.’

The EVIDENCES of True Faith.

SO much for the laying the grounds of faith, and warrants to believe. Now, for evidencing of true faith by fruits, these four things are requisite : 1. That the Believer be soundly convinced in his judgment, of his obligation to keep the whole moral law, all the days of his life ; and that not the less, but so much the more, as he is delivered by Christ from the covenant of works, and curse of the law. 2. That he endeavour to grow in the exercise and daily practice of godliness and righteousness. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties of love towards God and man. 4. That he keep strait commu-

nion with the fountain Christ Jesus, from whom grace must run along, for furnishing of good fruits.

For the FIRST, viz. To convince the Believer in his judgment, of his Obligation to Keep the Moral Law, among many passages, take Matt. v. 16,—20.

“**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

Wherein our Lord,

1. Giveth commandment to believers, justified by faith, to give evidence of the grace of God in them before men, by doing good works; *Let your light so shine before men, saith he, that they may see your good works.*

2. He induceth them so to do, by shewing, that albeit they be not justified by works, yet spectators of their good works may be converted or edified; and so glory may rebound to God by their good works, when the witnesses thereof shall glorify your Father which is in heaven.

3. He gives them no other rule for their new obedience than the Moral Law, set down and explicated by Moses and the prophets; *Think not, saith he, that I am come to destroy the law and the prophets.*

4. He gives them to understand, that the doctrine of grace, and freedom from the curse of the law, by faith in him, is readily mistaken by men's corrupt judgments, as if it did loose or slacken the obligation of believers to obey the commands, and to be subject to the authority, of the law; and that this error is indeed a destroying of the law and of the prophets, which he will in no case ever endure in any of his disciples, it is so contrary to the end of his coming, which is first to sanctify, and then to save believers; *Think not, saith he, that I am come to destroy the law and the prophets.*

5. He

5. He teacheth, that the end of the gospel and covenant of grace is to procure men's obedience unto the Moral Law; *I am come, saith he, to fulfil the law and the prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and shall stand to the world's end, that is, *till heaven and earth pass away.*

7. That as God hath had a care of the scriptures from the beginning, so shall he have a care of them still to the world's end, that there shall *not one jot or one tittle* of the substance thereof be taken away; so saith the text, ver. 18.

8. That as the breaking of the Moral Law, and defending the transgressions thereof to be no sin, doth exclude men, both from heaven, and justly also from the fellowship of the true kirk; so the obedience of the law, and teaching others to do the same, by example, counsel, and doctrine, according to every man's calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true church, ver. 19

9. That the righteousness of every true Christian must be more than the righteousness of the Scribes and Pharisees: For the Scribes and Pharisees, albeit they took great pains to discharge sundry duties of the law, yet they cutted short the exposition thereof, that it might the less condemn their practice; they studied the outward part of the duty, but neglected the inward and spiritual part; they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God; in a word, they went about to establish their own righteousness, and rejected the righteousness of God by faith in Jesus. But a true Christian must have more than all this: he must acknowledge the full extent of the spiritual meaning of the law, and have a respect to all the commandments, and labour to cleanse himself from all filthiness of flesh and spirit, and not lay weight upon what service he hath done, or shall do, but clothe himself with the imputed righteousness of Christ, which only can hide his nakedness, or else he cannot be saved. So saith the text, *Except your righteousness, &c.*

The SECOND thing requisite to evidence True Faith, is, That the Believer endeavour to put the rules of godliness and righteousness in practice, and to grow in the daily exercise thereof; holden forth, 2 Pet. i. 5,—8.

“ **A**ND besides this, giving all diligence, add to your
 “ faith, virtue; and to virtue, knowledge; and to
 “ know-

“knowledge, temperance; and to temperance, patience;
 “and to patience, godliness; and to godliness, brotherly
 “kindness; and to brotherly kindness, charity. 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.”

Wherein, 1. The apostle teacheth believers, for evidencing of precious faith in themselves, to endeavour to add to their *Faith* seven other sister graces.—The first is *Virtue*, or the active exercise and practice of all moral duties, that so faith may not be idle, but put forth itself in work. The second is *Knowledge*, which serves to furnish faith with information of the truth to be believed, and to furnish Virtue with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty whereto he is called. The fourth is *Patience*, which serveth to moderate a man's affections, when he meeteth with any difficulty or unpleasant thing; that he neither weary for pains required in well-doing, nor faint when the Lord chasteneth him, nor murmur when he crosseth him. The fifth is *Godliness*, which may keep him up in all the exercises of religion inward and outward, whereby we may be furnished from God for all other duties which he hath to do. The sixth is *Brotherly kindness*, which keepeth estimation of, and affection to, all the household of faith, and to the image of God in every one, wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readiness to do good to all men, whatsoever they be, upon all occasions which God shall offer.

2. Albeit it be true, that there is much corruption and infirmity in the godly; yet the apostle will have men uprightly endeavouring and doing their best, as they are able, to join all these graces one to another, and to grow in the measure of exercising of them; *Giving all diligence*, saith he, *add to your faith*, &c.

3. He assureth all professed believers, that as they shall profit in the obedience of this direction, so they shall profitably prove the soundness of their own faith, and, if they want these graces, that they shall be found blind deceivers of themselves, ver. 9.

The THIRD thing requisite to evidence True Faith, is, That Obedience to the Law run in the right channel, that is, thro' Faith in Christ, &c. holden forth, 1 Tim. i. 5.

“NOW, the end of the commandment is Love, out of a pure heart, and of a good conscience, and of faith unfeigned.”

Wherein the apostle teacheth these seven doctrines :

1. That the obedience of the law must flow from love, and love from a pure heart, and a pure heart from a good conscience, and a good conscience from faith unfeigned : this he maketh the only right channel of good works, *The end of the law is Love, &c.*

2. That the end of the law is not, that men may be justified by their obedience of it, as the Jewish doctors did falsely teach ; for it is impossible that sinners can be justified by the law, who, for every transgression, are condemned by the law ; for *the end of the law is* (not such as the Jewish doctors taught, but) *Love, out of a pure heart, &c.*

3. That the true end of the law, preached unto the people, is, that they, by the law, being made to see their deserved condemnation, should flee to Christ unfeignedly, to be justified by faith in him ; so saith the text, while it maketh love to flow through faith in Christ.

4. That no man can set himself in love to obey the law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ ; *For the end of the law is Love, out of a good conscience, and faith unfeigned.*

5. That feigned faith goeth to Christ without reckoning with the law, and so wants an errand ; but unfeigned faith reckoneth with the law, and is forced to flee for refuge unto Christ, as the end of the law for righteousness, so often as it finds itself guilty for breaking of the law ; *For the end of the law is—faith unfeigned.*

6. That the fruits of love may come forth in act particularly, it is necessary that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universally ; *For the end of the law is Love, out of a pure heart.*

7. That unfeigned faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the law ; for when Christ's blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will

not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his commandments, out of love to God, for his free gift of justification by grace bestowed on him : For **THIS** is *the end of the law* indeed, whereby it obtaineth of a man more obedience than any other way.

The FOURTH thing requisite to evidence True Faith, is, The keeping strait communion with Christ, the fountain of all graces, and of all good works ; holden forth John xv. 5.

“ **I** AM the Vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.”

Wherein Christ, in a similitude from a vine tree, teacheth us,

1. That by nature we are wild barren briers, till we be changed by coming unto Christ ; and that Christ is that noble vine tree, having all life and sap of grace in himself, and able to change the nature of every one that cometh to him, and to communicate spirit and life to as many as shall believe in him ; *I am the Vine*, saith he, *and ye are the branches*.

2. That Christ loveth to have believers so united unto him, as that they be not separated at any time by unbelief ; and that there may be a mutual inhabitation of them in him, by faith and love, and of him in them by his word and Spirit ; for he joineth these together, *If ye abide in me, and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength ; yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughty and null in the point of goodness in God's estimation ; *for without me*, saith he, *ye can do nothing*.

4. That this mutual inhabitation is the fountain and infallible cause of constant continuing and abounding in well-doing : *for he that abideth in me, and I in him*, saith he, *the same beareth much fruit*. Now, as our abiding in Christ presupposeth three things ; 1. That we have heard the joyful sound of the gospel, making offer of Christ to us, who are lost sinners by the law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him, we are become the sons of God, John i. 12. and are incorporated into his mystical body, that he may dwell in us as his temple, and

and we dwell in him as in the residence of righteousness and life: So our abiding in Christ importeth other three things; 1. An employing of Christ in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness, or life, or furniture in any case, in our own, or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our employing and making use of him, and a fixedness in our contentment in him, and adhering to him; so that no allure-ment, no temptation of Satan or the world, no terror nor trouble, may be able to drive our spirits from firm adherence unto him, or from the constant avowing of his truth, and obeying his commands, *who hath loved us, and given himself for us*, and in whom, not only our life is laid up, but also the fulness of the Godhead dwelleth bodily, by reason of the substantial and personal union of the divine and human nature in him.

Hence let every watchful Believer, for strengthening himself in Faith and Obedience, reason after this manner:

‘Whosoever doth daily employ Christ Jesus, for cleansing his conscience and affections from the guiltiness and filthiness of sins against the law, and for enabling him to give obedience to the law in love, he hath the evidence of true faith in himself.

‘But I (may every watchful believer say) do daily employ Jesus Christ for cleansing my conscience and affections from the guiltiness and filthiness of sins against the law, and for enabling of me to give obedience to the law in love.

‘Therefore I have the evidence of true faith in myself.’

And hence also let the sleepy and sluggish believer reason, for his own upstirring, thus:

‘Whatsoever is necessary for giving evidence of true faith, I must study to do it, except I would deceive myself, and perish.

‘But, to employ Jesus Christ daily for cleansing of my conscience and affections from the guiltiness and filthiness of sins against the law, and for enabling of me to give obedience to the law in love, is necessary for evidencing of true faith in me.

‘Therefore this I must study to do, except I would deceive myself, and perish.’

And, *lastly*, Seeing Christ himself hath pointed this forth, as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed, if he come unto him, that is, close covenant and keep communion with him, as he teacheth us, John vi. 37 saying, *All that the Father hath given me, shall come to me; and him that cometh unto me, I will in no wise cast out*:—Let every person, who doth not in earnest make use of Christ for remission of sin and amendment of life, reason hence, and from the whole premises, after this manner, that his conscience may be awakened :

‘ Whosoever is neither by the law nor by the gospel so convinced of sin, righteousness and judgment, as to make him come to Christ, and employ him daily for remission of sin and amendment of life, he wanteth not only all evidence of saving faith, but also all appearance of his election, so long as he remaineth in this condition.

‘ But I (may every impenitent person say) am neither by the law nor gospel so convinced of sin, righteousness, and judgment, as to make me come to Christ, and employ him daily for remission of sin and amendment of life.

‘ Therefore I want not only all evidence of saving faith, but also all appearance of my election, so long as I remain in this condition ’

A

DIRECTORY

F O R

CHURCH GOVERNMENT, CHURCH CENSURES,
and ORDINATION of MINISTERS:

A G R E E D U P O N B Y

The ASSEMBLY of DIVINES at *Westminster*,

W I T H T H E

Assistance of COMMISSIONERS from the CHURCH
of SCOTLAND;

A N D

Appointed by the GENERAL ASSEMBLY at *Edinburgh*,
1647, to be Printed and Examined by the several *Presby-*
teries, against the next *General Assembly*.

G L A S G O W,

Printed by J. BRYCE, in the Year M DCC LXXXV.

¶ Albeit the following DIRECTORY ament *Church Government* and *Ordination*, be for substance contained in the Propositions thereof above insert, [*Page 131 to 149*] and ratified by civil and ecclesiastical authority, *Anno 1645*; yet, in regard the Directory for Church Censures, Excommunication, and absolution, is not yet insert; and that the General Assembly, 1647, have the said Directory for Church Government, &c. under their consideration, and by their act, Sess. 25, appoint the same to be printed and examined by Presbyteries against the next Assembly; and the General Assembly, 1648, do refer to the Committee for public matters, to take in the reports concerning the Directory of Government, Catechism, and cxi Propositions; also in their 32d Sess. they make an act for continuation of the examination of the Directory of Church Government, and the cxi Propositions, until the next Assembly. [*See the Index of unprinted acts, 1647, and 1648.*] Therefore the same is here published from that copy of it printed by appointment of the Assembly, *Anno 1647*.

A

DIRECTORY for *Church Government, Church Censures, and Ordination of Ministers :*

AGREED UPON BY

The ASSEMBLY of DIVINES at *Westminster*, with Commissioners from the CHURCH of SCOTLAND ;

THE PREFACE.

JESUS CHRIST, upon whose shoulder the government is, whose name is called *Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace* ; of the increase of whose government and peace there shall be no end ; who sits upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and justice, from henceforth, even for ever,—having all power given unto him in heaven and earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all : he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave all officers necessary for the edification of his church, and perfecting of his saints.

Of the CHURCH.

THERE is one general church visible held forth in the New Testament ; unto which general church visible, the ministry, oracles, and ordinances of the New Testament, are given by Jesus Christ, for the gathering and perfecting of the saints in this life, until his second coming.

Particular

Particular visible churches, members of the general church, are also held forth in the New Testament: which particular churches, in the primitive times, were made up of visible saints, *viz.* of such as, being of age, professed faith in Christ, and obedience unto Christ, (according to the rules of faith and life taught by him and his apostles) and of their children.

Of the OFFICERS of the Church.

APOSTLES, prophets, and evangelists, were extraordinary officers in the church, and are ceased.

The *Pastor* is an ordinary and perpetual officer in the church; to whose office it belongeth, to pray for and with his flock; to read the scripture publicly in the congregation, which is an holy ordinance in God's church, although there follow no immediate explication of what is read; to preach the word; to be instant in season and out of season; to reprove, correct, instruct, rebuke, exhort, convince, and comfort: one special way of discharging which work of preaching, is, by a plain laying down the first principles of the oracles of God, which is commonly called *Catechising*; to administer the sacraments; in the name of God to bless the people; to take care for the poor; and he hath also a ruling power over the flock as a Pastor.

In the scripture, we also find the name and title of *Teacher*, who is a minister of the word, and hath power of administration of the sacraments and discipline, as well as the pastor.

The Lord having given different gifts, and divers exercises, according to these gifts, in the ministers of the word; tho' these different gifts may meet in, and accordingly be exercised by, one and the same minister, yet, where there be several ministers in the same congregation, they may be designed to several employments, according to the different gifts wherein each of them doth excel; and he who doth more excel in exposition of scripture, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a *Teacher* or *Doctor*. Nevertheless, where there is but one minister in a particular congregation, he is to perform, so far as he is able, the whole work of the ministry.

A Teacher or Doctor is of most excellent use in schools and universities, as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

It is likewise agreeable to, and warranted by the word of God, that some others, beside the ministers of the word, be
church

church governors, to join with the ministers in the government of the church; which officers reformed churches commonly call *Elders*.

These Elders ought to be such as are men of good understanding in matters of religion, sound in the faith, prudent, discreet, grave, and of unblameable conversation.

Deacons also are distinct officers in the church, to whose office it belongeth not to preach the word, or administer the sacraments, but to take special care for the necessities of the poor, by collecting for, and distributing to them, with direction of the Eldership, that none amongst the people of God be constrained to be beggars.

The Deacons must be wise, sober, grave, of honest report, and not greedy of filthy lucre.

Of CHURCH GOVERNMENT, and the several Sorts of ASSEMBLIES for the same.

CHRIST hath instituted a government and governors ecclesiastical in the church; and, to that purpose, the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions,—and Christ hath, from time to time, furnished some in his church with gifts for government, and with commission to exercise the same, when called thereunto.

It is agreeable to, and warranted by the word of God, that some others, besides the ministers of the word, be church governors, as was mentioned before.

It is lawful, and agreeable to the word of God, that the church be governed by several sorts of Assemblies, which are Presbyteries and Synods, or Assemblies congregational, classical, and synodical.

The scripture doth hold out a Presbytery in a church; which Presbytery consisteth of ministers of the word, and those other church officers who are to join with the ministers in the government of the church.

The scripture doth hold out another sort of Assemblies for the government of the church, besides classical and congregational, which we call Synodical.

Of the POWER IN COMMON of all these Assemblies, and the Order to be observed in them.

IT is lawful, and agreeable to the word of God, that the several Assemblies before mentioned do convent and call before

before them any person within their several bounds, whom the ecclesiastical business, which is before them, shall concern, either as a party, or a witness, or otherwise, and to examine them according to the nature of the business; and that they do hear and determine such causes and differences as shall orderly come before them, and accordingly dispense church censures.

It is most expedient, that, in these meetings, one, whose office is to labour in the word and doctrine, do moderate in their proceedings, who is to vote as well as the rest of the members; to begin and end every meeting with prayer; to propose questions, gather the votes, pronounce the resolves; but not to do any act of government, unless in and jointly with the Assembly whereof he is moderator.

All the members of these Assemblies respectively, are to attend on the appointed days of their meetings, or to send the reason of their absence, to be judged by the Assembly where they ought to meet.

The final resolution shall be by the major part of the votes of those members who are present.

Of PARTICULAR Congregations.

IT is expedient, that particular congregations be fixed, both in their officers and members, which are to meet in the same Assembly ordinarily for public worship.

When their number is so great, that they cannot conveniently meet in one place, it is expedient that they be divided, according to the respective bounds of their dwellings, into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties; wherein all, according to their several places and callings, are to labour to promote whatever appertains to the power of godliness and credit of religion, that the whole land, in the full extent of it, may become the kingdom of the Lord and of his Christ.

Parochial congregations in this kingdom, consisting of ministers and people, who profess faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by him and his apostles, and join together in the public worship of hearing, praying, and administration of the sacraments,—are churches truly constituted.

If any person or persons, in the congregation, do not answer his or their profession, but by open sin and wickedness cross and deny it; or, if there be a want of some officers, or a sinful

a sinful neglect of officers in the due execution of discipline,—yet this doth not make that congregation cease to be a church, but requires that there should be a supply of officers which are wanting, and a careful endeavour for the reformation of the offending person or persons, and of negligent officers, by just censures, according to the nature of the cause.

Communion and membership in congregations thus constituted, notwithstanding the forementioned defects, is not unlawful. And to refuse or renounce membership and church communion, or to separate from church communion with congregations thus constituted, as unlawful to be joined with in regard of their constitution, is not warranted by the word of God.

Separation from a church thus constituted, where the government is lawful, upon an opinion that it is unlawful, and that therefore all the godly are also bound to separate from all such churches so constituted and governed, and to join themselves to another church of another constitution and government, is not warranted by the word of God, but contrary to it.

To gather churches into an independent form of government out of churches of a Presbyterian form of government, upon an opinion that the Presbyterian government is unlawful,—is not lawful and warranted by the word of God; nor is it lawful for any member of a parochial congregation, if the ordinances be there administered in purity, to go and seek them elsewhere ordinarily.

Of ORDINANCES of a Particular Congregation.

ORDINANCES in a particular congregation, are, prayer, thanksgiving, singing of Psalms, reading the word, preaching and catechizing, administering the sacraments, blessing the people in the name of God, and collection for the poor. As for discipline, we refer ourselves to what we have elsewhere expressed.

Of the OFFICERS of a Particular Congregation.

IN the congregation, there must be some who are set apart to bear office; one at the least to labour in the word and doctrine, and to rule; and let others be chosen ruling elders to join with him in government.

When any ruling elder is to be chosen, where an eldership is constituted, let it be done by them, with the consent and

approbation of the people of that congregation, and that not for a limited time : yet the exercise of their office may be so ordered by the eldership, as that their civil employments may be least hindered thereby.

Where there are many ruling officers in a particular congregation, let some of them more especially attend the inspection of one part, some of another, as may be most convenient ; and let them at fit times visit the several families, for their spiritual good.

Let there be also Deacons, to take special care for the relief of the poor, who are likewise to be chosen by the eldership, with the consent of the people of that congregation ; and the continuance of them in that office is to be determined by the eldership, with consent of the congregation, so as may least hinder their civil employments.

These officers are to meet together, at convenient and set times, for the well ordering of the affairs of that congregation, each according to his office.

The number of Elders and Deacons, in each congregation, is to be proportioned according to the condition of the congregation.

Of CONGREGATIONAL Elderships, or ASSEMBLIES for Governing in a-Particular Congregation.

THE Congregational Eldership, consisting of the minister or ministers, and the other ruling officers of that congregation, hath power, as they shall see just occasion, to inquire into the knowledge and spiritual estate of any member of the congregation ; to admonish and rebuke ; to suspend from the Lord's table, though the person be not yet cast out of the church : all which is agreeable to the word of God. Although the truth of conversion and regeneration be necessary to every worthy communicant, for his own comfort and benefit ; yet those only are to be by the eldership excluded or suspended from the Lord's table, who are found by them to be ignorant or scandalous.

Where there are more fixed ministers than one in a congregation, it is expedient that they moderate by course in that Eldership.

Of CLASSICAL Assemblies.

WHEN congregations are divided and fixed, they need all mutual help one from another, both in regard of their

their intrinſical weakneſs and mutual dependence ; as alſo, in regard of enemies from without.

The ſcripture doth hold forth, that many particular congregations may be under one Preſbyterial government.

A Claſſical Preſbytery is an aſſembly made up of miniſters of the word, and other ruling officers belonging unto ſeveral neighbouring congregations, and doth ordinarily conſiſt of all the paſtors and teachers belonging to thoſe ſeveral congregations ſo aſſociated, and of one of the other ruling officers, at the leaſt from every of theſe congregations, to be ſent by their reſpective Preſbyteries.

Let them meet once every month, or oftener, as occaſion ſhall require, in ſuch place as they ſhall judge moſt convenient. And, before they ſet about other buſineſs, let there be a ſermon or expoſition of ſcripture, made by ſome miniſter of that claſſis, or expectant, as they ſhall agree amongſt themſelves.

For the more orderly managing of ſuch affairs as come before them, let there be one Moderator choſen by the claſſis at every meeting, out of the miniſters of the word, who ſhall continue till the next meeting.

To the enabling them to perform any claſſical act of government or ordination, there ſhall be there preſent a major part, at leaſt, of the miniſters of the whole claſſis.

It belongeth unto Claſſical Preſbyteries,

To conſider of, to debate, and to reſolve, according to God's word, ſuch caſes of conſcience, or other difficulties in doctrine, as are brought unto them out of their aſſociation, according as they ſhall find needful for the good of the churches.

To examine and censure, according to the word, any erroneous doctrines, which have been, either publicly, or privately, vented within their aſſociation, to the corrupting of the judgments of men, and to endeavour the converting of reſuſcitants, or any others in error or ſchiſm.

To order all eccleſiaſtical matters of common concernment within the bounds of their aſſociation.

To take cognizance of cauſes omitted or neglected in particular congregations, and to receive appeals from them.

To diſpenſe cenſures in caſes within their cognizance, by admonition, ſuſpenſion, or excommunication.

To admoniſh, or further to censure, ſcandalous miniſters, whether in life or doctrine, according to the nature of the offence ; and that not only for ſuch offences, for which any other member of the congregation ſhall incur any cenſure of

the church; (in which case he is to be censured by the classis with the like censure for the like offence) but likewise particularly for simony, entering into any ministerial charge without allowance of authority, false doctrine, affected lightness and vanity in preaching, wanton neglect of preaching, or slight performance of it, wilful non-residence at his charge, without call or cause approved by the classis, neglect of administration of the sacraments, or other ministerial duties required of him in the *Directory of worship*, depraving and speaking reproachfully against the wholesome orders by authority settled in the church, casting reproach upon the power of godliness, which he by his office ought chiefly to promote, yet so that no minister be deposed but by the resolution of a Synod.

To examine, ordain, and admit ministers for the congregations respectively therein associated, according to the advice formerly sent up to the honourable Houses of Parliament.

Of SYNODICAL Assemblies

SYNODICAL Assemblies do consist of pastors, teachers, church governors, and other fit persons, (when it shall be deemed expedient) where they have a lawful calling thereunto.

These Assemblies have ecclesiastical power and authority to judge and determine controversies of faith and cases of conscience, according to the word.

They may also lawfully excommunicate, and dispense other church censures.

Synodical Assemblies are of several sorts, *viz.* Provincial, National, **E**cumenical.

Of PROVINCIAL Assemblies.

LET Provincial Assemblies generally be bounded according to the civil division of the kingdom into counties; and, where any great counties are divided within themselves, let the Provincial Assemblies follow these divisions, as in the ridings of Yorkshire.

Provincial Assemblies consist of delegates sent from several classes within that province, whose number shall exceed the number of any one classical Presbytery within that province; and, to that end, there shall be at the least two ministers and two ruling elders out of every classis; and where it shall appear necessary to increase the number, let it not exceed six of each from any one classis.

Let these Assemblies meet twice every year; and, for enabling them unto any act of government, let them be a major part at least of the ministers delegated from the several classes.

Of the NATIONAL Assembly.

THE National Assembly consists of ministers and ruling elders, delegated from each Provincial Assembly; the number of which delegates shall be three ministers and three ruling elders out of every province, and five learned and godly persons from each university.

Let this Assembly meet once every year, and oftener, if there shall be occasion.

The first time to be appointed by the honourable Houses of Parliament.

Of the SUBORDINATION of these Assemblies.

IT is lawful, and agreeable to the word of God, that there be a subordination of congregational, classical, provincial, and national assemblies for the government of the church, that so appeals may be made from the inferior to the superior respectively.

The Provincial and National Assemblies are to have the same power in all points of government and censures brought before them within their several bounds respectively, as is before expressed, to belong to classical Presbyteries, within their several associations.

The DIRECTORY for Church Censures.

CHURCH Censures and Discipline, for judging and removing of offences, being of great use and necessity in the church, that the name of God, by reason of ungodly and wicked persons living in the church, be not blasphemed, nor his wrath provoked against his people; that the godly be not leavened with, but preserved from, the contagion, and stricken with fear; and that the sinners who are to be censured may be ashamed, to the destruction of the flesh, and saving of the spirit, in the day of the Lord Jesus: we judge this course of proceeding therein to be requisite.

The ORDER of Proceeding with Offenders, who, before Excommunication, manifest Repentance.

WHEN the offence is private, the Order of admonition prescribed by our Lord, Matt. xviii. 15. is in all wisdom and love to be observed, that the offender may either be recovered by repentance, or, if he add obstinacy and contempt to his fault, he may be cut off by excommunication.

If

If the sin be publicly scandalous, and the sinner, being examined, be judged to have the signs of unfeigned repentance, and nothing justly objected to it, when made known to the people; let him be admitted to public confession of his sin, and manifestation of his repentance before the congregation.

When the penitent is brought before the congregation, the minister is to declare his sin, whereby he hath provoked God's wrath, and offended his people; his confession of it, and profession of unfeigned repentance for it, and of his resolution (through the strength of Christ) to sin no more; and his desire of their prayers for mercy and grace to be kept from falling again into that or any the like sin: of all which the penitent also is to make a full and free expression, according to his ability.

Which being done, the minister, after prayer to God for the penitent, is to admonish him to walk circumspectly, and the people to make a right use of his fall and rising again: and so to declare that the congregation relieth satisfied.

The ORDER of Proceeding to Excommunication.

EXCOMMUNICATION being a shutting out of a person from the communion of the church, (and therefore the greatest and last censure of the church) ought not to be inflicted without great and mature deliberation, nor till all other good means have been essayed.

Such errors as subvert the faith, or any other errors which overthrow the power of godliness, if the party who holds them spread them, seeking to draw others after him; and such sins in practice, as cause the name and truth of God to be blasphemed, and cannot stand with the power of godliness, —and such practices, as in their own nature manifestly subvert that order, unity, and peace, which Christ hath established in his church: These being publicly known, to the just scandal of the church, the sentence of Excommunication shall proceed according to the *Directory*.

But the persons who hold other errors in judgment, about points wherein learned and godly men possibly may or do differ, and which subvert not the faith, nor are destructive to godliness; or that be guilty of such sins of infirmity, as are commonly found in the children of God; or, being otherwise found in the faith, and holy in life, (and so not falling under censure by the former rules) endeavour to keep the unity of the Spirit in the bond of peace, and do yet out of conscience not come up to the observation of all those rules, which are,

or shall be established by authority, for regulating the outward worship of God, and government of his church,—we do not discern to be such against whom the sentence of excommunication for these causes should be denounced.

When the sin becomes public and justly scandalous, the offender is to be dealt with by the Eldership, to bring him to repentance, and to such a manifestation thereof, as that his repentance may be as public as the scandal : but, if he remain obstinate, he is at last to be excommunicated, and, in the mean time, to be suspended from the Lord's Supper.

And whereas there be divers and various judgments touching the power of excommunication, and the proper subject thereof, we conceive that, for clearing of difficulties, avoiding of offences, preservation of peace, and such like, these following directions are fit to be observed.

In the great and difficult cases of excommunication, whether concerning doctrine or conversation, the classical Presbytery, upon the knowledge thereof, may examine the person, consider the nature of the offence, with the aggravations thereof, and, as they shall see just cause, may declare and discern that he is to be excommunicated ; which shall be done by the Eldership of that congregation whereof he is a member, with the consent of the congregation, in this or the like manner :

As there shall be cause, several public admonitions shall be given to the offender, (if he appear) and prayers made for him.

When the offence is so heinous, that it cries to heaven for vengeance, wasteth the conscience, and is generally scandalous, the censures of the church may proceed with more expedition.

In the admonitions, let the fact be charged upon the offender with the clear evidence of his guilt thereof ; then let the nature of his sin, the particular aggravations of it, the punishments and curses threatened against it, the danger of impenitency, especially after such means used, the woful condition of them, cast out from the favour of God and communion of the saints, the great mercy of God in Christ to the penitent,—how ready and willing Christ is to forgive, and the church to accept him upon his serious repentance. Let these or the like particulars be urged upon him out of some suitable places of the holy scriptures.

The same particulars may be mentioned in prayer, wherein the Lord is to be intreated to bless this admonition to him, and to affect his heart with the consideration of these things, thereby to bring him unto true repentance.

If, upon the last admonition and prayer, there be no evidence nor sign of his repentance, let the dreadful sentence of Excommunication be pronounced, with calling upon the name of God, in these or the like expressions :

‘ WHEREAS thou N. * hast been by sufficient proof convicted of [*here mention the Sin*] and, after due admonition and prayer, remainest obstinate, without any evidence or sign of true repentance; therefore, in the name of the Lord Jesus Christ, and before this congregation, I pronounce and declare thee N. excommunicated, and shut out from communion of the faithful.’

Let the Prayer, accompanying the Sentence, be to this effect :

‘ That God, who hath appointed this terrible sentence for removing offences and reducing of obstinate sinners, would be present with this his ordinance, to make it effectual to all these holy ends for which he hath appointed it; that this retaining of the offender’s sin, and shutting him out of the church, may fill him with fear and shame, break his obstinate heart, and be a means to destroy the flesh, and to recover him from the power of the devil, that his spirit may yet be saved; that others also may be stricken with fear, and not dare to sin so presumptuously; and that all such corrupt leaven being purged out of the church, (which is the house of God) Jesus Christ may delight to dwell in the midst of them.’

After the denunciation of this sentence, the people are to be warned, that they hold him to be cast out of the communion of the church, and to shun all communion with him. Nevertheless, excommunication dissolveth not the bonds of civil or natural relations, nor exempt from the duties belonging to them.

This sentence is likewise to be made known, not only to that, but to any other classis or congregation, as occasion shall require, by reason of his abode or conversing with them.

The Order of Proceeding to ABSOLUTION.

IF, after excommunication, the signs of repentance appear in the excommunicated person, such as, godly sorrow for sin, as having thereby incurred God’s displeasure, occasioned grief to his brethren, and justly provoked them to cast him out of their communion; together with a full purpose of heart to turn from his sin unto God, and to reform what hath been amiss in him; with a humble desire of recovering his

* *Speak this in the third person, if the party be absent.*

his peace with God and his people, and to be restored to the light of God's countenance, and the communion of the church, he is to be brought before the congregation, and there also to make free confession of his sin, with sorrow for it, to call upon God for mercy in Christ, to seek to be restored to the communion of the church, promising to God new obedience, and to them more holy and circumspect walking, as becometh the gospel,—he is to be pronounced in the name of Christ absolved and free from the censures of the church, and declared to have a right to all the ordinances of Christ, with praising of God for his grace, and prayer that he may be fully accepted to his favour, and hear joy and gladness, to this effect :

‘ To praise God, who delighteth not in the death of a sinner, but that he may repent and live, for blessing the ordinance of excommunication, and making it effectual by his Spirit to the recovering of this offender ; to magnify the mercy of God through Jesus Christ, in pardoning and receiving to his favour the most grievous offenders, whensoever they unfeignedly repent and forsake their sins.

‘ To pray for assurance of mercy and forgiveness to this penitent, and so to bless this ordinance of absolution, that he may find himself loosed thereby ; and that the Lord would henceforth so uphold and strengthen him by his Spirit, that, being found in the faith, and holy in all manner of conversation, God may be honoured, the church edified, and himself saved in the day of the Lord Jesus ’

Then shall follow the sentence of Absolution, in these or the like words :

Whereas thou N. hast for thy sin been shut out from the communion of the faithful, and hast now manifested thy repentance, wherein the church resteth satisfied ; in the name of Jesus Christ, before this congregation, I pronounce and declare thee absolved from the sentence of Excommunication formerly denounced against thee : and do receive thee to the communion of the church, and the free use of all the ordinances of Christ, that thou mayest be partaker of all his benefits, to thy eternal salvation.

After this sentence of Absolution, the minister speaketh to him as to a brother, exhorting him to watch and pray, or comforting him, if there be need ; the elders embrace him, and the whole congregation holdeth communion with him as one of their own.

Altho' it be the duty of pastors and other ruling officers to use all diligence and vigilance, both by doctrine and discipline respectively, for the preventing and purging out such errors, heresies, schisms, and scandals, as tend to the detriment and disturbance of the church ; yet, because it may fall out, thro'

the pride and stubbornness of offenders, that these means alone will not be effectual to that purpose; it is therefore necessary, after all this, to implore the aid of the civil magistrate, who ought to use his coercive power for the suppressing of all such offences, and vindicating the discipline of the church from contempt.

Of ORDINATION of MINISTERS.

BECAUSE no man ought to take upon him the office of a minister of the word without a lawful call, therefore ordination, which is the solemn setting apart of a person unto some public office, is always to be continued in the church.

When he who is to be ordained minister, hath been first duly examined touching his fitness, both for life and ministerial abilities, according to the rules of the apostle, by those who are to ordain him, and hath been by them approved; he is then to be ordained by imposition of hands and prayer with fasting. But, if any person be found unfit, he is not to be ordained.

It is agreeable to the word, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge.

Ordination is the act of a Presbytery, unto which the power of ordering the whole work belongs; yet so as that the preaching Presbyters, orderly associated, either in cities or in neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively. And therefore it is very requisite, that no single congregation, which can conveniently associate, do assume to itself all and sole power in ordination.

No person or persons may or ought to nominate, appoint, or choose any man to be a minister for a congregation, who is not fit and able for that work; and, if any unfit man be nominated to the classical Presbytery, they are to refuse to admit him.

When any minister is to be ordained for a particular congregation, or translated from one place to another, the people of that congregation, to which he is to be ordained or admitted, shall have notice of it; and, if they shew just cause of exception against him, he is not to be ordained or admitted. And, in the mean time, till one be admitted, the Presbytery shall provide for the supply of the congregation.

The congregation, if they conceive themselves wronged by any act of the Presbytery, shall have liberty to appeal to the next Synod, which, upon hearing of the matter, shall judge as the cause shall require.

Here followed the Directory for Ordination of Ministers, word for word, as the same is insert, Page 144, &c.

A

COLLECTION

OF SOME PRINCIPAL

ACTS *and* ORDINANCES

OF THE

PARLIAMENTS of *Scotland and England*;

AND OF THE

GENERAL ASSEMBLIES of the *Church* of
Scotland, in favour of the REFORMATION.

Approving, Establishing, and effectually Securing the true
Christian and Protestant Religion, and the covenanted
Doctrine, Worship, Discipline, and Government of the
Presbyterian *Church* of *Scotland*, before the Year 1650.

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

A
 COLLECTION
 OF
Acts and Ordinances, &c.

~~~~~

ACTS of Parliament of the Kingdom of SCOTLAND:

*James VI. Parl. 1. cap. 2.*

*I Anent the abelishing of the Pape, and his usurped authoritie.*

*At EDINBURGH, December 15, 1567.*

**I**TEM, our soveraine lord, with advise of his dearest regent, and the three estatis of this present Parliament, ratifyis and approvís the act underwritten, maid in the Parliament halden at Edinburgh, the 24 day of *August*, the zeir of God 1560 zeirs: And of new in this present Parliament, statutis and ordanis the said act to be as ane perpetual law to all our soverane lordis liegis, in all times cumming; of the quhilk the tenour followis. **I**TEM, the three estatis understanding that the jurisdicioun and authority of the bischop of Rome, called the Pape, used within this realm in times bypast, hes not onely bene contumelious to the eternal God, but also very hurtfull and prejudiciall to our soveraine's authority, and common weil of this realme:—**T**HEIRFOIR, it is statute and ordained, that the bischop of Rome, called the Pape, have no jurisdiction nor authoritie within this realm in ony time cumming. And that nane of our said soveraine's subjects, in ony time heirafter, sute or desire title or richt of the said bischop of Rome, or his sect, to ony thing within this realm, under the paines of barratrie, *that is to say*, proscriptioun, banishment, and never to bruik honour, office, or dignitie

nitie within this realm. And the contraveners heirof to be called before the justice or his deputes, or before the lords of the session, and punished theirsoir, conform to the lawes of this realm. And the furnischers of them with finance of mone, and the purchasers of their title of richt, or maintainers or defenders of them, sal incurre the samen paines. And that na bischop nor other prelat of this realm, use ony jurisdiction in time cumming, be the said bischop of Rome's authoritie, under the paine foirsaid. And theirsoir of new decernis and ordains the contraveners of the samen, in ony time heirafter, to be punished according to the paines in the foirsaid act above rehearsed.

*James VI. Parl. 1. cap. 3.*

*II. Anent the annulling of the Acts of Parliament, maid against God his word, and maintenance of idolatry in ony times bypast.*

*At EDINBURGH, December 15, 1567.*

**I**TEM, our soveraine lord, with advise of his dearest regent, and three estatis of this present Parliament, ratifyis and approvis the act underwritten, made in the Parliament halden at Edinburgh the 24 day of *August*, the zeir of God, ane thousand five hundred threscore zeirs; and of new in this present Parliament, statutis and ordanis the said act to be as a perpetual law to all our soveraine lordis liegis in all times cumming. Of the quhilk the tenour followis.—The quhilk day, forasmeikle as there hes bene divers and fundrie acts, made in king JAMES the I, II, III, IV, and V's times, kinges of Scotland for the time, and als in our soverain ladie's time, not agreeing with God's haly word, and be them divers persons take occasion to maintain idolatrie and superstition within the kirk of God, and repressing of sik persons as were professors of the said word, quhairthrow divers innocents did suffer. And for eschewing of sik inconveniences in time cumming, the three estatis of Parliament hes annulled, and declared all sik acts made in times bypast, not agreeing with God his word, and now contrair to the *Confessioun of Faith*, according to the said word, published in this present Parliament,—to be of nane avaiel, force, nor effect. And decernis the said acts, and every ane of them, to have na effect nor strength in time to come, in sa far as ony of the foirsaid acts are repugnant and contrair to the *Confessioun of Faith* and word of God foirsaid, ratyfiel and approved be the estates in  
this

this present Parliament. And theirfoir decernis and ordanis the contraveners of the samen act, in ony time heirafter, to be punished according to the lawes. Of the quhilk Confessioun of the Faith, the tenour follows.

*Here followed the Confession of Faith, with scripture citations, which is printed Page 17 to 40.*

*James VI. Parl. 1. cap. 5.*

*III. Anent the Masse abolisched, and Punishing of all that hears or says the samen.*

*At EDINBURGH, December 15, 1567.*

**I**TEM, our soverane lord, with advise of his dearest regent, and three estates of this present Parliament, ratifyis and approvís the act underwritten, maid in the Parliament halden at Edinburgh, the 23d day of *August*, the zeir 1560 zeirs; and of new in this present Parliament, statutis and ordanis the said act to be as an perpetual law to all our soverain lordis lieges in all times to come; of the quhilk the tenour follows. The quhilk day, forasmeikle as almighty God, be his most trew and blessed word, hes declared the reverence and honour quhilk sould be given unto him; and be his Son Jesus Christ, hes declared the trew use of the sacraments, willing the same to be used according to his will and word; be quhilk it is notour and perfetlie knawen, that the sacramentes of Baptisme, and of the Bodie and Blood of Jesus Christ, hes bene in all times bypast corrupted be the Papistical kirk, and be their usurped ministers. And presentlie, notwithstanding the reformatioun already made, according to God's word; zit there is sume of the said Papis kirk, that stubbornly perseveris in their wicked idolatrie, sayan Masse, and baptizan conform to the Papis kirk, prophanan therethrow the sacraments foresaides, in quiet and secrete places, therethrow nouter regardan God nor his word. Therefoir, it is statute and ordained, in this present Parliament, that na manner of persoun or persouns, in ony time cumming, administrate ony of the sacraments foirsaidis secretly, or ony other manner of way, but they that are admitted and havan power to that effect. And that na manner of persoun nor persouns say masse, nor zit hear masse, nor be present theirat, under the paine of confiscatioun of all their guides, movabil and unmovabil, and punishing their bodyes at the discretioun of the magistrate, within quhais jurisdiction sik persouns happins to be  
 appre-

apprehended, for the first fault : Banishment of the realme, for the second fault : And iustifying to the death, for the third fault. And ordanis all scheriffes, stewards, bailies, and their deputes, provosts, and bailies of burrows, and others judges quhatfomever within this realm, to take diligent sute and inquisition within their bounds, quhair ony sik usurped ministrie is used, masse fayan, or they that beis present at the doing thereof ratifyan and approvan the samen, take and apprehend them, to the effect that the pains abovewritten may be execute upon them. And theirfoir oi new decernis and ordanis the contraveners of the samen, in ony time heirafter, to be punished according to the paines of the afeirsaid act above rehearsed.

*James VI. Parl. 1. cap. 8.*

*IV. Anent the King's Aith, to be given at his Coronation.*

*At EDINBURGH, December 15, 1567.*

**I**TEM, because that the increase of vertew, and suppressing of idolatrie, craves, that the prince and the people be of ane persite religioun, quhilk of God's mercie is now presentlie professed within this realme : **THEIRFOIR**, it is statute and ordaned be our soverane Lord, my lord regent, and three estatis of this present Parliament, that all kinges and princes, or magistrates whatsoever, halding their place, quhilk heirafter in ony time fall happen to reigne, and beare rule over this realm, at the time of their coronatioun, and receipt of their princely authoritie, make their faithful promise be aith, in presence of the Eternal God, That, induring the haili course of their lives, they fall serve the samen Eternal God, to the uttermost of their power, according as he hes required in his most haly word, revealed and contained in the New and Auld Testaments. And, according to the samen word, fall maintaine the trew religioun of Christ Jesus, the preaching of his haly word, and dew and richt administratioun of the sacraments, now received and preached within this realm ; and fall abolish and gainstand all fals religion contrary to the samen ; and fall rule the people committed to their charge, according to the will and command of God, revieled in his foirsaid word, and according to the laudabil lawes and constitutiouns received in this realme, na wise repugnant to the said word of the Eternal God. And fall procure to the uttermost of their power, to the kirk of God, and haili Christian

tian people, trow and perfite peace in all time cumming.— The richts and rentis, with all just privileges of the crown of Scotland, to preserve and keep inviolated, nouthir fall they transfer nor alienate the samen. They fall forbid and repress in all estatis and degries, reise, oppressioun, and all kind of wrang. In all judgments, they fall command and procure, that justice and equitie be keiped to all creatures, without exception, as the Lord and Father of all mercyis be merciful to them. And out of their landes and empyre, they fall be careful to rute out all heretikes, and enemies to the trow worship of God, that fall be convict be the trow kirk of God of the foirsaid crimes. And that they fall faithfullie affirm the things above written, be their solemn aith.

*James VI. Parl. 1. cap. 9.*

*V. Na Persoun may be Judge, Procurator, Notar, nor Member of Court, quha professes not the trow religion.*

*At EDINBURGH, December 15, 1567.*

**I**TEM, the king's grace, with advise of my lord regent, and three estatis of this present Parliament, statutes and ordanis, that na manner of persoun nor persouns be received in ony times heirafter to bear publike office removable of judgement, within this realme, but sik as professis the puritie of religion and doctrine, now presentlie established. And that nane be permitted to procurate, nor admitted Notar, or created a member of court, in ony time cumming, without he in likewise professè the Evangel, and religion foirsaid, provided alwaies, that this act be on na wise extended to ony manner of persoun or persouns, havan their offices heritably, or in life-rent, but that they may use the samen, conforme to their investments, and dispositions granted to them thereof.\*

*James VI. Parl. 2. cap. 35.*

*VI. Ratification of the Freedom and Libertie of the trow Kirk of God.*

*At STIRLING, August 28, 1571.*

**I**TEM, our soverane Lord, with advise and consent of his said regent, three estatis, and hail bodie of this present Parlia-

\* Extended to all officers, without exception or restriction, *James VI. Parl. 20. cap. 5.* The title of the act is, "Act against Jesuits."

Parliament, hes ratified, and be this present act ratifies and approvis, all, and quhatsumever acts and statutes made of befoir, be our soveraine Lord, or his preleceffoures, anent the freedome and libertie of the trew kirk of God, and religion now publikelie professed within this realme.

*James VI. Parl. 5. cap. 61.*

*VII. The ratificatioun of the Libertie of the trew Kirk of God and Religion.*

*At STIRLING, July 25, 1578.*

**O**UR soverainè Lord, with advise of his three estatis of this present Parliament, hes ratified and approved, and by the tenour heirof ratifies and approvis, all and quhatsumever acts of Parliament, statutes and constitutions past, and maid of befoir agreeable to Godis word, for maintenance of the libertie of the trew kirk of God, and religion now presentlie professed within this realme, and puritie theireof — And decernis and declaris the samen to have the effect in all poynts, after the forme and tenour theireof.

*James VI. Parl. 8. cap. 133.*

*VIII. That Ministers fall not be Judges, nor exerce any uther ordinar office, that may abstract them fra their office.*

*At EDINBURGH, May 22, 1584.*

**T**HE kingis majestie, and his three estaits assembled in this present Parliament, earnestly desirous, that all his loving and gude subjects fall be faithfullie instructed in the doctrine of their salvation, and that the ministers of Gods word and sacramentes may the better and mair diligently attend upon their ain charges and vocations; theiroir statutis and ordanis, that all the saidis ministers fall faithfullie await thereupon, to the comfort and edification of the flockes committed unto them; and that nane of them presentlie being in that function, or that fall be admitted theirtio in time coming, fal in ony waies accept, use, or administrat ony place of judicature, in quhatsumever civil or criminal causes, nor to be of the colledge of justice, commissioners, advocates, court clerkes, or notars in ony matters, (the making of testamentes onely excepted) under the paine of deprivatione fra

their benefices, livings, and function : And gif they failzie heirin, being called, tryed, and adjudged culpable be their ordinars, or be the kingis majesties commissionners in ecclesiastical causes,—they sal then tyne their saidis benefices and livings, and others qualified persones sal be presented and provided thereto, as gif they were naturally dead.

*James VI. Parl. 11. cap. 23.*

*IX. Ratification of all Lawes maid anent the Libertie of the Kirk, and all otheris, in the Kingis minoritie.*

*At EDINBURGH, July 29, 1587.*

**O**UR soveraine Lord, now after his lauchfull and persite age of twenty-ane zeirs compleete, with advise and consent of his estatis convened in this present Parliament, ratifies, appreevis, and for his Hieness and his successoures perpetuallie confirmis, all and quhatsumever Actes maid be his Hieness in the governments of his Regentes, during his zounge age, or sen the acceptation of the gouernement of this realme in his ain persone, or be his maist noble progenitors, anent the kirk of God, and religion now presentlie professed, and be the lawes established within this realme ; and that the said ratification be als effectual, as gif all the said actes war heirin expressed, named, and numbered,—and casses, annullis, and abrogatis all lawes, actes, and statutes, canoun, civile, municipall, and others ordinances quhatsumever, made in ony times of before, contrair or in prejudice of the saide trew religion, and professoures theirosf.

*James VI. Parl. 12. cap. 114, 115.*

*X. Ratification of the Libertie of the trew Kirk ; of General and Synodical Assemblies ; of Presbyteries ; of Discipline.—All Lawes of Idolatrie are abrogate.—Presentation to benefices.*

*At EDINBURGH, Junii 15, 1592.*

**O**UR soveraine Lord, and estaits of this present Parliament, following the lovabil and gude exemple of their predecessoures, hes ratified and appreevid, and be the tenour of this present act ratifies and appreevis, all liberties, privileges, immunities, and freedomes quhatsumever, given and granted be his Hiensse, his Regentes in his name, or ony  
of



of his predecessours, to the true and halie kirk, presentlie established within this realme, and declared in the first act of his Hiennesse Parliament, the twenty daie of *October*, the zeir of God ane thousand five hundred threescoi. ninetene zeirs; and all and quhatsumever actes of Parliament, and statutes maid of before, be his Hiennesse and his Regentes, anent the libertie and freedome of the said kirk; and speciallie, the first act of Parliament halden at *Edinburgh* the twenty foure daie of *October*, the zeir of God ane thousand five hundredth fourscoir ane zeirs, with the haill particular actes there mentioned: quhilk sal be als sufficient, as gif the samen war heir expressed, and all other actes of Parliament maid sentyne in favour of the trew kirk. And siklike, ratifies and appreevis the General Assemblies appointed be the said kirk: And declaris, that it sal be lauchfull to the kirk and ministers, everie zeir at the least, and oftener *pro re nata*, as occasion and necessitie fall require, to hald and keip General Assemblies, providing that the kings majestie, or his commissioners, with them to be appointed be his Hiennesse, be present at ilk General Assembly, before the dissolving theirow, nominate tyme and place quhen and quhair the next General Assembly sal be halden: And in case nether his majestie nor his said commissioners beis present for the time in that Toun quhair the said General Assembly beis halden, then, and in that case, it sal be leifum to the saide General Assembly be themselves, to nominate and appoint tyme and place quhair the next General Assembly of the kirk sal be keiped and halden, as they have bene in use to do thir tymes bypast. And als ratifies and appreevis the Synodall and Provinciall Assemblies, to be halden be the said kirk and ministers twice ilk zeir, as they have bene and are presently in use to do, within everie province of this realme: And ratifies and appreevis the Presbyteries and particular Sessiones appointed be the said kirk, with the haill jurisdiction and discipline of the same kirk, aggried upon be his majestie, in conference had be his Hiennesse with certain of the ministers conveyened to that effect:—Of the quhilk the tenour follows.—Matters to be intreated at Provincial Assemblies: Thir Assemblies are constitute for weighty matters, necessar to be intreated be mutual consent and assistance of brethren within the province, as neede requiris. This Assembly hes power to handle, ordere, and redresse all things omitted or done amisse in the particular Assemblies: It hes power to depose the office-bearers of that province, for gude and just cause deserving deprivation: And, generally, thir Assemblies hes the haill power of the, particular Elder-

ships quhair of they are collected. — Matters to be intrated in the Presbyteries : The power of the Presbyteries is to give diligent laboures in the boundes committed to their charge ; that the kirks be kepted in gude ordre ; to inquire diligentlie of naughtie and ungodlie persons, and to travel to bring them in the way again be admonition, or threatning of Gods judgements, or by correction. It appertains to the Elderschip, to take heede that the word of God be purely preach- ed within their bounds, the sacraments richtlie ministred, the discipline interteined, and ecclesiastical gudes uncorruptly distributed. It belongs to this kinde of Assembly, to cause the ordinances made by the Assemblies, Provinciall, Nationall, and Generall, to be kepted and put in execution ;—to make constitutions quhilk concernis *πρὸς πρετον* in the kirk, for decent ordre in the particular kirk where they governe ;— providing that they alter not rules made by the Provinciall or Generall Assemblies ; and that they make the Provinciall Assemblies foresaid prievie of the Rules that they sal make, and to abolisb constitutions tending to the hurt of the same. It hes power to excommunicate the obstinate, formall proceffe being led, and dew intervall of tymes observed. Anent particular kirks, if they be lauchfullie ruled, be sufficient ministrie and session, they have power and jurisdiction in their ain congregation, in matters ecclesiasticall : And decernis and declaris the saide Assemblies, Presbyteries, and Sessiones, jurisdiction their of foresaid, to be in all times cumming maist just, gude, and godlie in the self : notwithstanding all quhatsumever statutes, actes, cannon, civill or municipall lawes, maid in the contrair ; to the quhilk, and everie ane of them, thir presents sal make expresse derogation. And because there ar divers actes of Parliament maid in favour of the Papistical kirk, tending to the prejudice of the libertie of the trew kirk of God presentlie professied within this realme, jurisdiction and discipline thereof, quhilk stands zit in the buikes of the actes of Parliament, nocht abrogated nor annulled : Therefore his Hiennesse, and Estates foirsaidis, hes abrogated, cassed, and annulled, and be the tenour hereof abrogatis, casses, and annullis all actes of Parliament maid be ony of his Hiennesse predecessoures, for maintenance of superstition and idolatrie ; with all and quhatsumever actes, lawes, and statutes, maid at ony time before the daie and daie hereof, against the libertie of the trew kirk, jurisdiction and discipline their of, as the same is used and exercisied within this realme.

And,

And, in special, that part of the act of Parliament halden at Strivling, the 4 day of *November*, the zeir of God ane thousand four hundredreth fortie three zeirs, commanding obedience to be given to Eugenius the Pape for the time : the act maid be king James the third, in his Parliament halden at Edinburgh, the twenty foure day of *Februar*, the zeir of God ane thousand foure hundredreth fourfoir zeirs ;—and all utheris actes, quhairby the Papis authoritie is established. The acte of king James the third, in his Parliament halden at Edinburgh, the twenty daie of *November*, ane thousand four hundredreth threescoir nine zeirs, anent the Satterday and uther vigiles to be halie daies, from Euen sang to Euen sang.

*Item*, That part of the act, maid be the Queen Regent, in the Parliament halden at Edinburgh, the first daie of *Februar*, the zeir of God ane thousand five hundredreth fiftie ane zeirs, giving special licence for halding of Pasch and Zule.

*Item*, The kingis majestie and estaits foresaidis declaris, that the 129 acte of the Parliament halden at Edinburgh, the 22 daie of *Maij*, the zeir of God 1584 zeirs, sal na wife be prejudiciall, nor derogate ony thing to the priviledge that God hes given to the spirital office-bearers in the kirk, concerning heads of religion, matters of heresie, excommunication, collation, or deprivation of ministers, or ony siklike essential censures, speciallie grounded and havan warrand of the word of God.

*Item*, Our soverain Lord, and Estaits of Parliament foresaidis, abrogatis, casses, and annullis the act of the same Parliament, halden at Edinburgh the said zeir 1584 zeirs, granting commission to bischops, and utheris judges, constitute in ecclesiastical causes, to receive his Hiencesse presentationes to benefices, to give collation thereupon, and to put ordour in all causes ecclesiastical ; quhilk his majestie and estaits foresaidis declaris to be expired in the self, and to be null in time cumming, and of nane avail, force, nor effect. And therefore ordanis all presentationes to benefices to be direct to particular Presbyteries in all time cumming, with full power to give collation thereupon, and to put ordour to all matters and causes ecclesiastical within their boundes, according to the discipline of the kirk :—Providing the foresaid Presbyteries be bound and astricted to receive and admit quhatsumever qualified minister, presented be his majestie, or laick patrones.

*James VI. Parl. 16. cap. 16.*

*XI. Ratification of the Acts made of before, in favours of the Kirk.*

*At EDINBURGH, November 15, 1600.*

**O**UR soveraine Lord, with advise of the Estaits of this present Parliament, ratifies, approves, and confirms the liberty of the true and holy kirk, and religion presently professed within this realme, and established by the lawes of the samen,—and all acts, constitutions, and immunities made and granted to the samen, as well in his Hieneſſe minority as since his perſite age. And ordanis the samen to be put in execution in all pointes, against all persons quhatſomever, in all time cumming.

*Charles I. Parl. 2. act 4.*

*XII. Act anent the Ratification of Acts of the Assembly.*

*At EDINBURGH, June 11, 1640.*

**T**HE Estates of Parliament presently convened by his majesty's special authority, ratifies, approves, and perpetually confirms the act of the General Assembly, holden at Edinburgh in the month of *August* last, made upon the 17th day of the said month, and in the 8th Session of the said Assembly, intituled, *Anent the six Causes of our bygone evils*, whereof the tenor follows: "The king's majesty having graciously declared, that it is his royal will and pleasure, that all questions about religion, and matters ecclesiastical, be determined by Assemblies of the kirk; having also, by public proclamation, indicted this free National Assembly, for settling the present distractions of this kirk, and for establishing of a perfect peace, against such divisions and disorders as have been fore displeasing to his majesty, and grievous to all his good subjects:—And now, his majesty's commissioner, John earl of Traquair, instructed and authorized with a full commission, being present and sitting in this Assembly, now fully convened, and orderly constitute, in all the members thereof, according to the order of this kirk; having at large declared his majesty's zeal to the reformed religion, and his royal care and tender affection to this kirk, where his majesty had both his birth and baptism; his great displeasure at the manifold distractions and divisions of this kirk and kingdom; and his desires

to have all our wounds perfectly cured, with a fair and fatherly hand : And altho', in the way approv'n by this kirk, trial hath been taken in former Assemblies before, from the kirk registers, to our full satisfaction, yet the commissioner's grace, making particular inquiry from the members of the Assembly, now solemnly convened, concerning the real and true causes of so many and great evils at this time past, had so fore troubled the peace of this kirk and kingdom,—it was represented to his majesty's commissioner, That, beside many other, the main and most material causes were, *First*, The pressing of this kirk by the Prelates, with a Service Book, or Book of Common Prayer, without warrant or direction from the kirk, and containing, besides the Popish frame thereof, divers Popish errors and ceremonies, and seeds of manifold and gross superstitions and idolatry ; with a Book of Canons, without warrant or direction from the General Assembly, establishing a tyrannical power over the kirk in the persons of the bishops, and overthrowing the whole discipline and government of the kirk by Assemblies ; with a Book of Consecration and Ordination, without warrant or authority, civil or ecclesiastical, appointing offices in the house of God, which are not warranted by the word of God, and repugnant to the discipline and acts of our kirk ; and with the High Commission, erected without the consent of this kirk, subverting the jurisdiction and ordinary judicatories of this kirk, and giving to persons, merely ecclesiastical, the power of both swords, and to persons, merely civil, the power of the keys and kirk censures. A *second* cause was, the Articles of Perth, *viz.* the observation of festival days, kneeling at the communion, confirmation, administration of the sacraments in private places, which were brought in by a null Assembly, are contrary to the Confession of Faith, as it was meant and subscribed *Anno* 1580, and divers times since, and to the order and constitution of this kirk. *Thirdly*, The change of the government of the kirk, from the Assemblies of the kirk to the persons of some kirk-men, usurping priority and power over their brethren, by the way, and under the name, of Episcopal government, against the Confession of Faith 1580,—against the order set down in the Book of Policy,—and against the intention and constitutions of this kirk from the beginning. *Fourthly*, The civil places and power of kirk-men, their sitting in session, council, and exchequer ; their riding, sitting, and voicing in Parliament ; and their sitting in the bench as justices of peace ; which, according to the constitutions of this kirk, are incompatible with their spiritual

tual function, lift them up above their brethren in worldly pomp, and do tend to the hindrance of the ministry. *Fifthly*, The keeping and authorizing corrupt Assemblies at Linlithgow, 1606, 1608; at Glasgow, 1610; at Aberdeen, 1616; at St. Andrews, 1617; at Perth, 1618, which are null and unlawful, as being called and constitute quite contrary to the order and constitutions of this kirk, received and practised ever since the reformation of religion; and withal, labouring to introduce novations into this kirk, against the order and religion established. A *sixth* cause is, the want of lawful and free General Assemblies, rightly constitute of pastors, doctors, and elders yearly, or oftener *pro re nata*, according to the liberty of this kirk, expressed in the Book of Policy, and acknowledged in the act of Parliament 1592. After which, the whole Assembly, in one heart and voice, did declare, that these, and such other, proceeding from the neglect and breach of the National Covenant of this kirk and kingdom, made *Anno* 1580, have been indeed the true and main causes of all our evils and distractions; and therefore ordain, according to the constitutions of the General Assemblies of this kirk, and upon the grounds respective above specified, that the foresaid Service Book, Book of Canons and Ordination, and the High Commission, be still rejected; that the Articles of Perth be no more practised; that Episcopal government, the civil places and power of kirk-men, be holden still unlawful in this kirk; that the above-named pretended Assemblies at Linlithgow 1606, 1608, at Glasgow 1610, at Aberdeen 1616, at St. Andrews 1617, at Perth 1618,—be hereafter accounted as null, and of none effect;—and that, for preservation of religion, and preventing all such evils in time coming, General Assemblies rightly constitute, as the proper and competent judges of all matters ecclesiastical, hereafter be kept yearly, and oftener *pro re nata*, as occasion and necessity shall require: (the necessity of these occasional Assemblies being first remonstrated to his majesty by humble supplication) as also, that kirk-sessions, Presbyteries, and Synodal Assemblies be constitute and observed, according to the order of this kirk." Which act, with all and sundry the particular heads, clauses, and articles therein contained, the Estates, now convened by his majesty's indiction, warrant, and authority foresaid, ratifies, approves, and confirms in all points, in manner as the same purports; and gives thereunto the strength of a law and act of Parliament; and ordains execution to pals thereupon as effects. And rescinds, casses, and annuls all acts

acts and decrees of Parliament and council, formerly made, contrair, and in prejudice of the said act, or any part thereof.

*Charles I. Parl. 2. act 6.*

*XIII. Act Rescissory.*

*At EDINBURGH, June 11, 1640.*

**T**HE Estates of Parliament presently convened by his majesty's special authority, considering, that the office of bishops and archbishops, and all other prelates,—the civil places and power of kirkmen, as their voicing and riding in Parliament, are condemned by the Assemblies of this kirk; and considering the several acts and complaints of this kirk unto Parliaments, from time to time, against any persons, especially of prelates, their attempting to vote, or do any thing in name of the kirk, without either bearing office in the kirk, or having commission from the kirk, with her frequent supplications to the Parliament for dissolving of all prelacies; considering also the petition of the commissioners of the late General Assembly, humbly craving the rescission of all acts of Parliament, which grants to the kirk or kirkmen, of whatsoever sort, allowed or disallowed, as representing her, or in her name, the privilege of riding and voting in Parliament, as prejudicial to her liberties, and incompatible with her spiritual nature; declares, that the sole and only power and jurisdiction within this kirk, stands in the kirk of God, as it is now reformed, and in the general, provincial, presbyterial Assemblies, with the sessions of the kirk, established by act of Parliament in *June 1592*, cap. 114; which act, the said Estates, now convened by his majesty's special indiction, warrant, and authority, revives, and renews, in the whole heads, points, and articles thereof, (with this express declaration, That, according to the last clause in the act of the late General Assembly of the 17th of *August*, the necessity of occasional Assemblies be first remonstrated to his majesty by humble supplication) to stand in full strength, as a perpetual law in all time coming, notwithstanding of whatsoever acts and statutes made in the contrair thereof, in whole or in part, which the Estates, convened as said is, casses and annuis in all time coming; and declares, That it is, and shall be, lawful to the Presbyteries of this kirk to exact and receive from subjects of all qualities their subscription thereof; to examine pedagogues of the sons of noblemen passing out of the coun-

try: to give them testimonials, according to former acts of Parliament; to give and direct admonitions, private or public, to persons joined in marriage, for adherence; to design manse and glebes to ministers; to appoint stent-masters for reparation of kirks and kirk-yards, and for maintenance of the masters of schools, and to stent the parochiners conform to the act of Parliament; to admit ministers upon the presentations from the lawful patrons, or *jure devoluto*, which shall happen hereafter; or to kirks which fall not under patronages, such like, and as freely as they did, or might have done of before: and to do all and whatsoever things, which before pertained to Presbyteries, and were usurped by the prelates: and that notwithstanding of whatsoever acts or statutes made in the contrair, in favours of bishops, archbishops, or other prelates, which the Estates authorized in manner foresaids, casses and annuis: And especially the Estates foresaids casses and annuls the twenty-third act, 1597, anent the kirk, and special persons and prelates voicing in Parliament, and representing the third estate; the second act, 1606, anent the restitution of the estate of bishops, and their representing the third estate; the eight act, 1607, anent the chapter of St. Andrews; the sixth act, 1609, anent the commissariats, and jurisdiction given to bishops and archbishops; the first act, 1612, anent the ratification of the acts of the pretended Assembly of Glasgow 1610; the first and second acts, 1617, anent the election of bishops, and restitution of chapters,—without prejudice always to the ministers, serving the cure, of any emoluments allowed to them in part of their stipend; the first act, 1621, anent the ratification of the articles of the pretended Assembly holden at Perth. And, finally, the Estates foresaid, convened by authority, rescinds and annuls all and whatsoever acts of Parliament, laws and constitutions, in so far as they derogate, and are prejudicial to the spiritual nature, jurisdiction, discipline, and privileges of this kirk, or of her general, provincial, presbyterial Assemblies and kirk-sessions—and so far as they are conceived in favours of archbishops, bishops, abbots, priors, and others, prelates or kirkmen whatsoever, their dignity, title, power, jurisdiction, and estate in this kirk and kingdom; or in favours of the civil places and power of kirkmen, of whatsoever sort, allowed or disallowed, for their riding, sitting, and voicing in Parliament, either as kirkmen or the clergy, or in name of the kirk, or as representing the kirk, either in regard of their ecclesiastic titles, offices, places, and dignities, or in regard of the temporality or spirituality of their ecclesi-  
aitic



astic benefices, or other pretext whatsoever; with all acts and constitutions of convention, council, or session, or other judicatory whatsoever,—and all practices and customs whatsoever, introduced in favours of the said offices, titles, benefices, or persons provided thereto: and declares all persons, civil or ecclesiastical, censured, deprived, confined, banished, by virtue of whatsoever acts, decreets, or sentences given and pronounced by the said archbishops and bishops, or others their colleagues and associates in their ecclesiastical courts, holden by virtue of the acts foresaid, or any of them, or by virtue of the pretended High Commission, and all acts interponed thereto, against the persons foresaid, for not obedience of the foresaid acts, or any of them, which are now repealed, as said is, or for not acknowledging their said courts, or for their pretended contumacy, and not compareance to answer before them, to be null and of none avail, force, nor effect; and the foresaid persons to be restored and reponed against the same, such like as if the same had never been given nor pronounced.

*Charles I. Parl. 2. act 26.*

*XIV. Act for Suppressing the Distinction of Spiritual and Temporal Lords of Session.*

*At EDINBURGH, June 11, 1640.*

**T**HE Estates of Parliament, presently convened by his majesty's special authority, causes, annals, and records that article of the first act of the fifth Parliament, holden by king James V. of worthy memory, anent the institution of the College of Justice, bearing, That the Lords of Council and Session shall be chosen, half Spiritual half Temporal; and decerns and ordains the whole number to be Temporal, and none of them Spiritual; and the foresaid distinction of Spiritual and Temporal to be suppressed and forgotten in all time coming.

*Charles I. Parl. 2. act 5.*

*XV. Act anent the Oath to be given by every Member of Parliament.*

*At EDINBURGH, August 18, 1641.*

**F**ORSOMUCH as the honour, greatness, and happiness of the king's royal majesty, and the welfare of the subjects, depend on the purity of religion, as it is now establish-

ed in this kingdom, the laws, liberties, and peace thereof, which ought to be sought after by all good Christians, loyal subjects, and true patriots, and to be furthered and maintained by them, against all such as, by any means, endeavour to shake or subvert the same; Therefore, we undersubscribers, and every one of us, do, in the presence of Almighty God, promise and vow, That, in this present Parliament, we shall faithfully and freely speak, answer, and express ourselves, upon all and every thing which is, or shall be proponed, so far as we think, in our conscience, may conduce to the glory of God, the good and peace of the church and state of this kingdom, and employ our best endeavours to promote the same; and shall in no wise advise, voice, nor consent to any thing, which, to our best knowledge, we think not most expedient and conducible thereto; as also, that we shall maintain and defend, with our life, power, and estate, his majesty's royal person, honour, and estate, as is express in our National Covenant; and likewise the power and privileges of Parliament, and the lawful rights and liberties of the subjects; and, by all good means and ways, oppose, and endeavour to bring to exact trial, all such as, either by force, practice, counsel, plots, conspiracies, or otherwise, have done, or shall do, any thing in prejudice of the purity of religion, the laws, liberties, and peace of the kingdom: And further, That we shall, in all just and honourable ways, endeavour to preserve union and peace betwixt the three kingdoms of *Scotland, England, and Ireland*; and neither for hope, fear, nor other respect, shall relinquish this vow and promise.

*Read in audience of the king's majesty, and the Estates of Parliament, who approve the same,—and appoint the said Oath to be taken by all Members of this Parliament, and in all Parliaments hereafter, before they proceed to any act or determination.*

*Charles I. Parl. 2. act 9.*

*XVI. Act anent Non-covenanting Patrons.*

*At EDINBURGH, September 2, 1631.*

OUR sovereign Lord and Estates of Parliament considering, That all his majesty's subjects within this kingdom are, by acts of Parliament, ordained to subscribe their National Oath and Covenant; Therefore his majesty and estates ratify and approve the act of Parliament made by his majesty's dearest father of blessed memory, *Parl. 1. cap. 9.* whereby

it is ordained, That no person be judge, procurator, notar, or member of court, who professeth not the true religion ; together with the act of ratification thereof, with the addition and declaration thereof, therein contained, made by his majesty's said umquhile father, *Parl. 20. cap. 5.* and finds and declares, That the said acts shall be extended to all persons whatsoever, who have not subscribed, or refuse to subscribe, the said national oath and covenant ; and such like finds and declares, That where any of the said refusers to subscribe have right to presentation of kirks, that it shall not be lawful to them to present any persons to the kirks vacant, but that the planting of the said kirks, and admitting of ministers thereto, and to the stipends and provisions thereof, upon suit and calling of the congregation, shall pertain *pleno jure* to the presbyteries within the which the said kirks ly, ay and while the said patrons subscribe the said national oath and covenant.

*Charles I. Parl. 2. act 12.*

*XVII. Act for abolishing Monuments of Idolatry.*

*At EDINBURGH, September 10, 1641.*

OUR sovereign Lord, with consent of the Estates of Parliament, understanding that the General Assembly of the kirk hath, by their special act, made *July 30, 1640. sess. 3.* ordained all idolatrous images, crucifixes, pictures of Christ, and all other idolatrous pictures, to be demolished and removed forth and from all kirks, colleges, chapels, and other public places : Therefore ordains all Presbyteries to take diligent trial of all idolatrous pictures and images being within kirks, colleges, chapels, and other public places, and, after trial, intimate the same, first to the owners and parties themselves, that they may remove the same ; and in case they do neither appeal presently from the Presbytery in the ordinary way to the Synod and General Assembly, nor remove them within the space of three months, then to intimate the same to all sheriffs, stewards, bailies, magistrates of burghs or regalities, within the which the same shall be found ; And ordains them, upon the requisition to be made to them by the said Presbytery's moderator, or brethren thereof, to raze, demolish, abolish, cast down, or deface all these idolatrous images, pictures, and other idolatrous monuments foresaid, according as they shall be enjoined and directed from the said presbyteries,

Presbyteries, from time to time, ilk one of them within their own bounds and jurisdiction respective, except in the case of appellation aforesaid; and, if the Presbyteries be negligent, that they be censured by the Synods and General Assemblies, —and the sheriffs, and other officers foresaid, (in case of their negligence) to be censured by the Secret Council, as they shall think reasonable:—And prohibits and discharges all making of any such images or idols, and all up-putting of the same in all time coming, under all highest pains to be indicted upon the contraveeners thereof.

*Charles I. Parl. 3. act 17.*

*XVIII. Act discharging Patronages belonging to Particular Ministers.*

*At EDINBURGH, July 23, 1644.*

**F**ORASMEIKLEAS the Estates of Parliament presently convened, by virtue of the last act of the last Parliament holden by his majesty and three Estates, in *Anno 1641*, considering, that sundry ministers within this kirk and kingdom, pretending, by virtue of a title to a benefice, the right of patronage to some particular kirks, which, in the time of Popery, were parts or pendicles of these benefices, and are yet in use of presentation, which is found by the kirk to be nowise competent to any one minister, but that the providing of these kirks belong to Presbyteries: Therefore the said Estates of Parliament declares any such pretended titles, or rights of patronages, to be null and of no effect in all time coming; and that Presbyteries, in their several jurisdictions, have the only power of planting and providing these kirks, *proprio jure*, in all times hereafter; but prejudice of the interest of the paroches, according to the acts and practices of the kirk since the Reformation.

*Charles I. Parl. 3. sess. 5. act 16.*

*XIX. Anent Non-Covenanting Patrons.*

*At EDINBURGH, February 2, 1646.*

**T**HE Estates of Parliament now convened, in the fifth session of this first triennial parliament, taking to their consideration the ninth act of his majesty's second Parliament,

in

in the year 1641, anent non-covenanting patrons, and other non-covenanters therein mentioned, think it very reasonable that the same be extended in manner following: and therefore declare, That Presbyteries shall not only have right, *proprio jure*, to plant and provide all and sundry kirks of the patronages belonging to any person that has not subscribed the National Covenant; but also all kirks of the patronages belonging to any person that has not subscribed the League and Covenant of the three kingdoms, or that is or shall be excommunicate, and that from the time of the public enjoining of the Covenant by the kirk, and of pronouncing the sentence of excommunication — ay and while they subscribe the said Covenants, and be relaxed from excommunication *respective*. And it is also declared and ordained, That all kirks of the patronages belonging to any person that is or shall be forfeited for whatever cause, be provided and planted hereafter by the Presbyteries within whose bounds they ly; and that the right of planting thereof shall belong to Presbyteries, *pleno et proprio jure*, in time coming; declaring also hereby, That the planting and providing of all and sundry the kirks above mentioned, shall always be according to the proposition of ordination of ministers, agreed upon by the Assemblies of both churches, and ratified by the Parliament of this kingdom: And further, the Estates extend the act of Parliament above-mentioned against the refusers of the League and Covenant of the three kingdoms and excommunicate persons, in the whole tenor and effect thereof; ordaining the same to be as effectual in all points against them, as against the refusers of the National Covenant therein expressed.

*Charles I. Parl. 3. sess. 6. act 28.*

*XX. Act discharging the Observation of Superstitious Days.*

*At EDINBURGH, March 18, 1647.*

**T**HE Estates of Parliament considering, that the observing of Yule day, and other superstitious days, is much occasioned by coal-bewers and salters sitting and entry at Yule; Therefore they ordain, That the terms of sitting and entry of all coal-bewers and salters shall hereafter be upon the first of December yearly, discharging any entry or removal to be at Yule hereafter; inhibiting also all and every one to observe the superstitious time of Yule, or any other superstitious days, in any manner of way, and that under the pains contained

contained in the acts of Parliament made against profanation of the Sabbath : And recommend to all whom it concerns, to see this act observed, and the contraveeners punished in their persons and goods condignly.

*Charles I. and II. Parl. 2. sess. 2. act 15.*

*XXI. Act anent Securing of the Covenant, Religion, and Peace of the Kingdom.*

*At EDINBURGH, February 7, 1649.*

**T**HE Estates of Parliament, taking to their most serious consideration, the unhappy differences between their late sovereign and these kingdoms, caused by the evil counsellors about him, unto the great prejudice of religion, and long disturbance of the peace of these kingdoms ; as likewise the manifold acts of Parliament, and fundamental constitution of this kingdom, anent the king's oath at his coronation, which, judging it necessary that the prince and the people be of one perfect religion, appointeth, that all kings and princes, who shall reign or bear rule over this realm, shall, at their coronation, or receipt of their princely authority, solemnly swear, to observe in their own persons, and to preserve, the religion as it is presently established and professed, and rule the people committed to their charge, according to the will of God revealed in his word, and the loveable constitutions received within this kingdom,—and do sundry other things, which are more fully expressed therein ; and withal, pondering their manifold solemn obligations to endeavour the securing of religion and the covenant before and above all worldly interests : **THEREFORE**, they do enact, ordain, and declare, That before the king's majesty, who now is, or any of his successors, shall be admitted to the exercise of his royal power, he shall, by and attour the said oath, assure and declare by his solemn oath, under his hand and seal, his allowance of the National Covenant, and of the Solemn League and Covenant, and obligation to prosecute the ends thereof in his station and calling ; and that he shall, for himself and his successors, consent and agree to acts of Parliament enjoining the Solemn League and Covenant, and fully establishing Presbyterian government, the *Directory of Worship, Confession of Faith, and Catechisms*, as they are approved by the General Assembly of this kirk and Parliament of this kingdom, in all his majesty's dominions ; and that he shall observe these in  
his

his own practice and family ; and that he shall never make opposition to any of these, or endeavour any change thereof.

It is also declared, enacted, and ordained, That before the king, who now is, shall be admitted to the exercise of his royal power, he shall leave all counsel and counsellors prejudicial to religion, and to the National Covenant, and to the Solemn League and Covenant ; and give satisfaction to the Parliament of this kingdom, as it is now constituted, in what farther shall be found necessary for the settling of a happy and durable peace, preservation of the union between the kingdoms, and for the good of the crown, and for his own honour and happiness ; and shall consent and agree, that all matters civil be determined by the Parliament of this kingdom, and all ecclesiastic matters by the General Assembly of this kirk : for the which ends, the Estates of Parliament are resolved to make their humble and earnest addresses to his majesty with all possible expedition. All which they find themselves bound to prosecute, and resolve not to recede therefrom, but to see the same really performed.

Likeas, the Estates of Parliament discharge all the lieges and subjects of this kingdom, to procure or receive from his majesty any commissions, patents, honours, offices, or gifts whatsoever, until his majesty give satisfaction as said is, under the pain of being censured in their persons and estates, as the Parliament, or any having power from them, shall judge fitting.

And if any such commission, patents, honours, offices, or gifts, shall be procured or received by any of the subjects of this kingdom, before such satisfaction, the Parliament declares and ordains all such commissions, patents, honours, offices, or gifts, and all that shall follow thereupon, to be void and null.

*Charles I. and II. Parl. 2. sess. 2. act 26.*

*XXII. Act for keeping the Judicatories and Places of Trust free of Corruption.*

*At EDINBURGH, February 17, 1649.*

**T**HE Estates of Parliament taking into their serious consideration, that the Lord our God requires, that such as bear charge amongst his people, should be able men, fearing God, hating covetousness, and dealing truly ; and that many of the evils of sin and punishment, under which the land groans, have come to pass, because hitherto this hath

not been sufficiently provided and cared for; and being sensible of the great obligation that lies upon them by the National Covenant, and by the Solemn League and Covenant, and by many deliverances and mercies from God, and by the solemn engagement unto duties, to advance religion and righteousness in the land, and fill places of power and trust with men of approved integrity, and of a blameless and Christian conversation; and being convinced in their consciences, that there cannot be a more effectual way for bearing down malignants, and suppressing of profanity, and iniquity, and ungodliness, and rendering all the laws already made, or hereafter to be made, forcible and effectual for the honour of God, the advancing of religion and righteousness, and the good of the lieges, than that all the judicatories of the kingdom consist of, and places of power and public trust be filled with able and honest men: Do therefore statute and ordain, That no person that is malignant and disaffected to the present work of reformation and covenants, and against whom there is just cause of exception, or just ground of jealousy, because of their disaffection; nor any person given to drunkenness, swearing, uncleanness, or any other scandalous offence, shall hereafter be chosen to be a judge, or any officer of state, or magistrate, or counsellor in burghs, clerks, or deacons of crafts, or any officer of any army belonging to this kingdom, or employed in any place of public power and trust, within this kingdom, and that all such as shall be chosen to be judges, officers of state, officers of the army, magistrates, counsellors in burghs, clerks, deacons of crafts, or employed in any place of power and trust in this kingdom, shall not only be able men, but also shall be men of known affection unto, and of approved fidelity and integrity in, the cause of God, and of a blameless and Christian conversation. And it is statute and ordained, That if any malignant or scandalous person shall be chosen to be judges, officers, or employed in any of the places aforesaid, or other places of power and trust,—or, if after they being called to be judges, officers, and employed in places of power and trust, they shall make defection to malignancy, as is aforesaid, or give themselves to scandalous offences, one or more; that this their malignancy and profanity conjunctly, or either of them severally, being proved against them, shall be a sufficient cause to the Parliament of this kingdom, or any having power from them for that effect, to keep back, remove, or suspend these persons from the places of power and trust to which they are called, or in which they are employed, as their faults and crimes shall be found to deserve; but  
prejudice



prejudice always to all other judicatories and persons having right by the laws of this kingdom thereto, to purge and fill all offices and places of power and trust within their respective powers, according to the tenor of this act, who are hereby required and ordained to do the same, as they will answer thereupon to the Parliament, or any having power from them in that behalf.

*Charles I. and II. Parl. 2. sess 2. act 39.*

*XXIII. Act abolishing the Patronages of Kirks.*

*At EDINBURGH, March 9, 1649.*

**T**HE Estates of Parliament being sensible of the great obligation that lies upon them by the National Covenant, and by the Solemn League and Covenant, and by many deliverances and mercies from God, and by the late solemn engagement unto duties, to preserve the doctrine, and maintain and vindicate the liberties, of the kirk of Scotland, and to advance the work of reformation therein to the utmost of their power; and considering, that patronages and presentations of kirks, is an evil and bondage under which the Lord's people and ministers of this land have long groaned; and that it hath no warrant in God's word, but is founded only on the common law, and is a custom Popish, and brought into the kirk in time of ignorance and superstition; and that the same is contrary to the *Second Book of Discipline*, in which, upon solid and good ground, it is reckoned among abuses that are desired to be reformed, and unto several acts of General Assemblies; and that it is prejudicial to the liberty of the people and planting of kirks, and unto the free calling and entry of ministers unto their charge: And the said Estates, being willing and desirous to promote and advance the reformation foresaid, that every thing in the house of God may be ordered according to his word and commandment, Do therefore, from the sense of the former obligations, and upon the former grounds and reasons, discharge for ever hereafter, all patronages and presentations of kirks, whether belonging to the king, or to any laick patron, presbyteries, or others within this kingdom, as being unlawful and unwarrantable by God's word, and contrary to the doctrine and liberties of this kirk; and do repeal, rescind, make void, and annul all gifts and rights granted thereanent, and all former acts made in Parliament, or in any inferior judicatory, in favours of any

patron or patrons whatsoever, so far as the same doth or may relate unto the presentation of kirks: And doth statute and ordain, that no person or persons whatsoever shall, at any time hereafter, take upon them, under pretext of any title, infeftment, act of Parliament, possession, or warrant whatsoever, which are hereby repealed, to give, subscribe, or seal any presentation to any kirk within this kingdom; and discharges the passing of any infeftment hereafter, bearing a right to patronages, to be granted in favours of these for whom the infeftments are presented; and that no person or persons shall, either in the behalf of themselves or others, procure, receive, or make use of any presentation to any kirk within this kingdom. And it is further declared and ordained, That if any presentation shall hereafter be given, procured, or received, that the same is null and of none effect; and that it is lawful for Presbyteries to reject the same, and to refuse to admit any to trials thereupon; and notwithstanding thereof, to proceed to the planting of the kirk, upon the suit and calling, or with the consent of, the congregation, on whom none is to be obtruded against their will. And it is decerned, statute, and ordained, that whosoever hereafter shall, upon the suit and calling of the congregation, after due examination of their literature and conversation, be admitted by the Presbytery unto the exercise and function of the ministry, in any parish within this kingdom, that the said person or persons, without a presentation, by virtue of their admission, hath sufficient right and title to possess and enjoy the manse and glebe, and the whole rents, profits, and stipends, which the ministers of that parish had formerly possess and enjoyed, or that hereafter shall be modified by the Commission for plantation of kirks: And decerns all titulars and tackmen of tithes, heritors, liferenters, or others, subject and liable in payment of ministers stipends, to make payment of the same, notwithstanding the minister his want of a presentation: And ordains the Lords of Session, and other judges competent, to give out decreets and sentences, letters conform, horning, inhibition, and all other executorial, upon the said admission of ministers by Presbyteries, as they were formerly in use to do, upon collation and institution following upon presentations from patrons. Declaring always, that where ministers are already admitted upon presentations, and have obtained decreets conform thereupon, that the said decreets, and executorial following thereupon, shall be good and valid rights to the ministers for suing and obtaining payment of their stipend, and the presentation

tion and decret conform, obtained before the date hereof, shall be a valid ground and right for that effect, notwithstanding the annulling of presentations, by virtue of this present act : And because it is needful, that the just and proper interest of congregations and Presbyteries, in providing of kirks with ministers, be clearly determined by the General Assembly, and what is to be accounted the congregation, having that interest ; therefore it is hereby seriously recommended unto the next General Assembly, clearly to determine the same, and to condescend upon a certain standing way, for being a settled rule therein for all times coming.

*XXIV The coronation Oath of Scotland, as it is contained in the eighth Act of the first Parliament of king James VI. as the same was sworn and subscribed by king Charles II. on the day of his Coronation at Scoon, January 1, 1651.*

**B**ECAUSE that the increase of virtue, and suppressing of idolatry, craveth, that the prince and the people be of one perfect religion, which of God's mercy is now presently professed within this realm ; Therefore, it is statute and ordained by our sovereign Lord, my lord regent, and three Estates of this present Parliament, That all kings, princes and magistrates whatsoever, holding their place, which hereafter, at any time, shall happen to reign and bear rule over this realm, at the time of their coronation, and receipt of their princely authority, make their faithful promise, in presence of the Eternal God, That, enduring the whole course of their lives, they shall serve the same Eternal God, to the uttermost of their power, according as he hath required in his most holy word, revealed and contained in the New and Old Testament ; and, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his holy word, and due and right ministrations of the sacraments, now received and preached within this realm ; and shall abolish and gainstand all false religions contrary to the same ; and shall rule the people committed to their charge, according to the will and command of God, revealed in his foresaid word, and according to the loveable laws and constitutions received in this realm, noways repugnant to the said word of the Eternal God ; and shall procure, to the uttermost of their power, to the kirk of God, and whole Christian people, true and perfect peace in time coming ; the rights and rents, with all just privileges of the crown of Scotland, to preserve and keep inviolated ; neither shall they transfer nor alienate the same :

same : They shall forbid and repress, in all estates and degrees, reise, oppression, and all kind of wrongs : In all judgments, they shall command and procure, that justice and equity be kept to all creatures without exception, as the Lord and Father of mercies be merciful unto them ; and, out of their lands and empire, they shall be careful to root out all heretics and enemies to the true worship of God, that shall be convicted by the true kirk of God of the foresaid crimes ; and that they shall faithfully affirm the things above written by their solemn oath.

*The Minister tendereth the Oath unto the King, who, kneeling, and holding up his right hand, sware in these words, “ By the Eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.”*

*XXV. The Coronation Oath, as it is contained in the 15th act of the first Parliament of king Charles I. and II. and subjoined both to the National and Solemn League and Covenant, as the same was taken and subscribed by king Charles II. at Spey, June 23, 1650,—and again by him, on the day of his Coronation, at Scoon, January 1, 1651.*

**I** CHARLES, king of Great Britain, France, and Ireland, do assure and declare, by my solemn oath, in the presence of Almighty God, the searcher of hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above written, and faithfully oblige myself to prosecute the ends thereof, in my station and calling ; and that I, for myself and successors, shall consent and agree to all acts of Parliament, enjoining the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterial Government, the *Directory of Worship, Confession of Faith, and Catechismus*, in the kingdom of Scotland, as they are approved by the General Assemblies of the kirk, and Parliament of this kingdom ; and that I shall give my royal assent to acts and ordinances of Parliament, passed, or to be passed, enjoining the same in my other dominions ; and that I shall observe these in my own practice and family,—and shall never make opposition to any of these, or endeavour any change thereof.

*After the King had thus solemnly sworn the National Covenant, the League and Covenant, and the king's Oath subjoined to both, being drawn up on a fair Parchment, the King did subscribe the same in presence of all.*

---

ACTS and ORDINANCES of PARLIAMENT  
of the *Kingdom* of ENGLAND.

Cap. 28. *May* 2, 1641.

*XVI. Persons in Holy Orders shall not exercise any Temporal Jurisdiction.*

**W**HEREAS bishops, and other persons in holy orders, ought not to be entangled with secular jurisdiction, (the office of the ministry being of so great importance, that it will take up the whole man) and for that it is found by long experience, that their intermeddling with secular jurisdictions hath occasioned great mischiefs and scandal, both to church and state,—his majesty, out of his religious care of the church and souls of his people, is graciously pleased that it be enacted, and by authority of this present Parliament be it enacted, That no archbishop, or bishop, or other person, that now is, or hereafter shall be, in holy orders, shall, at any time after the fifteenth day of *February*, in the year of our Lord one thousand six hundred and forty-one, have any state or place, suffrage or voice, or use or execute any power or authority in the Parliament of this realm, nor shall be of the privy council of his majesty, his heirs or successors, or justices of the peace of *Oyer and Terminer*, or goal delivery, —or execute any temporal authority, by virtue of any commission; but shall be wholly disabled, and be incapable to have, receive, use, or execute any of the said offices, places, powers, authorities, and things aforesaid.

And be it further enacted by the authority aforesaid, that all acts, from and after the said fifteenth day of *February*, which shall be done or executed by any archbishop, or bishop, or other person whatsoever in holy orders, and all and every suffrage or voice given or delivered by them, or any of them, or other thing done by them, or any of them, contrary to the purport and true meaning of this present act, shall be utterly void to all intents, constructions, and purposes.

*XVII.*

XXVII. *A Declaration of both Houses of Parliament, concerning Church Government.*

APRIL 9th, 1642.

**T**HE Lords and Commons do declare, That they intend a due and necessary reformation of the government and liturgy of the church, and to take away nothing in the one or the other, but what shall be evil, and justly offensive, or at least unnecessary and burdensom; and, for the better effecting thereof, speedily to have consultation with godly and learned divines. And because this will never, of itself, attain the end sought therein, they will therefore use their utmost endeavours to establish learned and preaching ministers, with a good and sufficient maintenance, throughout the whole kingdom, wherein many dark corners are miserably destitute of the means of salvation, and many poor ministers want necessary provision.

JOHN BROWN, *Cler. Parl.*

H. ELSYNG, *Cler. Parl. Dom. Com.*

**O**RDERED by the Lords in Parliament, That this Declaration of both Houses, touching the government and liturgy of the church, shall be forthwith printed, and published by the sheriffs in their severall counties, in all the market towns, within the kingdom of England, and dominion of Wales.

JOHN BROWN, *Cler. Parl.*

*Hughes's ABRIDGMENT, cap. 127.*

*Anent the LEAGUE and COVENANT, Jan. 30, 1643-4.*

*Ordered by the Lords and Commons in Parliament,*

i. **T**HAT the commissioners of the Great Seal call before them all and every the officers and ministers, and all attendants on the Great Seal, or court of chancery, king's bench, common pleas, exchequer, court of wards and liveries, and tender to them the *Solemn League and Covenant* for the reformation of religion, the honour and happiness of the king, and the safety of the three kingdoms of England, Scotland, and Ireland; and such as shall either refuse or neglect to take the same, and all such as shall not make their appearance, and give personal attendance, in their severall places and offices,

ces, before the last day of his term, (not having a just excuse) shall forfeit their several and respective offices and places, and the same shall be absolutely void, as if such persons were naturally dead.

II. That no serjeant at law, or other lawyer, attorney, clerk, or solicitor, shall be admitted to practise before the commissioners in the court of chancery, or in the king's bench, common pleas, exchequer, or court of wards and liveries, or prosecute or solicit any cause in any of the said courts, before he shall have taken the said Solemn League and Covenant, which the said commissioners are to administer unto them.

Cap. 51. 21st February, 1644-5

XXVIII. *The Book of Common Prayer shall not be henceforth used, but the Directory for Public Worship.*

**T**HE Lords and Commons assembled in Parliament, taking into their serious consideration, the manifold inconveniences that have arisen by the *Book of Common Prayer* in this kingdom; and resolving, according to their covenant, to reform religion according to the word of God, and the example of the best reformed churches,—have consulted with the reverend, pious, and learned divines, called together to that purpose, and do judge it necessary, that the said Book of Common Prayer be abolished, and the *Directory for the public Worship of God*, herein after mentioned, be established and observed in all the churches within this kingdom. Be it therefore ordained by the Lords and Commons assembled in Parliament, That the statute of the second and third years of king Edward VI, [intituled, *The penalty for not using uniformity of Service, and administration of the sacraments, &c*] and the statute of the fifth and sixth years of the same king, [intituled, *Uniformity of prayer, and administration of sacraments, shall be used in the church*] and so much of the statute of the first year of queen Elizabeth, [intituled, *There shall be conformity of prayer and administration of sacraments*] as concerns the said Book of Common Prayer, and the uniformity of prayer and administration of the sacraments; and so much of the statute of the 5th year of the same queen, [intituled, *By whose order the Bible, and Book of Common Prayer shall be translated into the Welsh tongue*] as concerns the Book of Common Prayer: and so much of the statute of the 8th year of the same queen, [intituled, *All acts made by any person, since 1mo Elizabeth, for the consecration, investing, &c. of any arch-*

*bishop or bishop, shall be good*] as concerns the said book ; be, and stand from henceforth, repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever ; and the said Book of Common Prayer shall not remain, or be from henceforth used in any church, chapel, or place of public worship within the kingdom of England and dominion of Wales ; and that the Directory for Public Worship, herein set forth, shall henceforth be used, pursued, and observed, according to the true intent and meaning of the ordinance, in all exercises of the public worship of God, in every congregation, church, chapel, and place of public worship within this kingdom of England, and dominion of Wales ; which Directory for the Public Worship of God, with the Preface thereof, followeth \*. And it is further ordained, by the authority foresaid, That there shall be provided, at the charge of every parish or chapelry in this realm of England and dominion of Wales, a fair register book of *Vellum*, to be kept by the minister and other officers of the church,—and that the names of the children baptized, and of their parents, and of the time of their birth and baptizing, shall be written and set down by the minister therein,—and all the names of all persons married there, and the time of their marriage,—and also the names of all persons buried in that parish, and the time of their death and burial ; and that the said book shall be shewed, by such as keep the same, to all persons reasonably desiring to search for the birth, baptizing, marriage, or burial of any person therein registred ; and to take a copy, or procure a certificate thereof.

Cap. 38. 9th May, 1644.

XXIX. *Monuments of Idolatry and Superstition abolished.*

**T**HE Lords and Commons assembled in Parliament, the better to accomplish the blessed reformation so happily begun, and to remove all offences and things illegal in the worship of God, do ordain, That the representations of any of the persons of the Trinity, or of any angel or saint, in or about any cathedral, collegiate or parish church or chapel, or in any open place within this kingdom, shall be taken away, deaced, and utterly demolished ; and that no such shall hereafter be set up ; and that the chancel ground of every such church or chapel, raised for an altar or communion table to stand

\* *It is not insert here, being printed above, Page 159, &c.*



stand upon, shall be laid down and levelled; and that no capes, surplices, superstitious vestments, roods, or roodloos, or holy water fonts, shall be, or be any more used in any church or chapel within this realm; and that no cross, crucifix, picture, or representation of any of the persons of the Trinity, or of any angel or saint, shall be or continue upon any plate or other thing, used or to be used, in or about the worship of God; and that all organs, and the frames or cases wherein they stand, in all churches and chapels aforesaid, shall be taken away and utterly defaced, and none other hereafter set up in their places; and that all capes, surplices, superstitious vestments, roods and fonts aforesaid, be likewise utterly defaced: Whereunto all persons within the kingdom, whom it may concern, are hereby required, at their peril, to yield due obedience, &c.

XXX. *An ORDINANCE of the Lords and Commons assembled in Parliament, concerning the Growth and Spreading of Errors, Heresies, and Blasphemies.*

FEBRUARY 4, 1646-7.

**WE**, the Lords and Commons assembled in the Parliament of England, having entered into a solemn covenant, to endeavour sincerely, really, and constantly, the reformation of religion, in doctrine, discipline, and worship, and the extirpation of Popery, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness; and having found the presence of God wonderfully assisting us in this cause, especially since our said engagement in pursuance of the said covenant: Have thought fit (lest we partake in other men's sins, and thereby be in danger to receive of their plagues) to set forth this our deep sense of the great dishonour of God, and perilous condition that this kingdom is in, through the abominable blasphemies and damnable heresies vented and spread abroad therein, tending to the subversion of the faith, contempt of the ministry, and ordinances of Jesus Christ: And as we are resolved to employ and improve the utmost of our power, that nothing be said or done against the truth, but for the truth; so we desire, that both ourselves and the whole kingdom may be deeply humbled before the Lord, for that great reproach and contempt which hath been cast upon his name and saving truths, and for that swift destruction which we may justly fear will fall upon the immortal souls of such who are or may be drawn away, by giving heed to se-

ducing spirits. In the hearty and tender compassion whereof, we the said Lords and Commons do order and ordain, That Wednesday, being the tenth day of *March* next, be set apart for a day of public humiliation, for the growth and spreading of errors, heresies, and blasphemies, to be observed in all places within the kingdom of England and dominion of Wales, and town of Berwick; and to seek God for his direction and assistance for the suppressing and preventing the same. And all ministers are hereby enjoined to publish this present ordinance upon the Lord's day preceding the said tenth day of *March*.

JOHN BROWN, *Cler. Parl.*

DIE JOVIS, 4th *February*, 1646·7.

**O**RDERED by the Lords assembled in Parliament, That this Ordinance shall be printed and published; and that the sheriffs, or their under-sheriffs, shall take care to carry down the said ordinance, and that they be delivered unto the several ministers of every parish church and chapel within the counties of the kingdom of England and dominion of Wales, who are to take notice of the said Ordinance accordingly.

JOHN BROWN, *Cler. Parl.*

Cap. 81. *June* 8, 1647.

XXXI. *For abolishing Festival Days.*

**F**ORASMUCH as the feasts of the nativity of Christ, Easter, and Whitsuntide, and other festivals, commonly called *holy days*, have been heretofore superstitiously used and observed; be it ordained by the Lords and Commons in Parliament assembled, That the said feast of the nativity of Christ, Easter, and Whitsuntide, and all other festival days, commonly called *holy days*, be no longer observed as festivals or holy days within this kingdom of England and dominion of Wales; any law, statute, custom, constitution, or canon to the contrary in any wise notwithstanding. And to the end there may be a convenient time allotted to scholars, apprentices, and other servants, for their recreation; be it ordained, by the authority foresaid, That all scholars, apprentices, and other servants, shall, with the leave and approbation of their masters respectively, first had and obtained, have such convenient reasonable recreation and relaxation from their  
constant

constant and ordinary labours, on every second Tuesday in the month throughout the year, as formerly they have used to have on such aforesaid festivals, commonly called *holy days*; and that all masters of scholars, apprentices, and servants, shall grant unto them respectively, such time for their recreations, on the aforesaid second Tuesdays in every month, as they may conveniently spare from their extraordinary necessary services and vocations. And it is further ordained by the said Lords and Commons, That if any difference shall arise between any master and servant, concerning the liberty hereby granted, the next Justice of the peace shall have power to order and reconcile the same.

Cap. 104. June 29, 1647.

XXXII. *Classical Presbyteries, and Congregational Elderships, shall be settled.*

**T**HE Lords and Commons in this present Parliament assembled, being resolved speedily and more effectually to settle the Presbyterial government, do ordain, and be it ordained by the authority of the same, That the committees and commissioners for the six thousand pounds *per menssem*, or any three or more of them, of the several counties of this kingdom, with the assistance of such ministers and others as they shall think fit, do forthwith meet, and divide their respective counties into distinct classical Presbyteries, where they are not already divided; and certify such divisions of the said several classes, which they either have or shall make, to the committee of Lords and Commons for judging of scandal; together with the names of such ministers and others as are fit to be of each class; and that the chancellors, vice-chancellors, and heads of universities, do likewise consider how the colleges may be put into classical Presbyteries, and do, before the twenty-fifth of *March* next, certify the same up to the said committee of Lords and Commons, according to the ordinance of Parliament dated the nineteenth of *August*, one thousand six hundred and forty-five; which committee of Lords and Commons is required to approve and confirm the same as they shall think fit, immediately upon receipt of such certificate. After which said approbation of such classical Presbyteries, or any of them, by the said committee of Lords and Commons, the said classical Presbyteries shall, and hereby have power, within their several precincts, to constitute congregational elderships, according to the foresaid ordinance of the 19th of *August*, 1645.

Cap.

Cap. 118. August 29, 1648.

XXXIII. *The Form of Church Government to be used in the Churches of England and Ireland.*

**B**E it ordered and ordained by the Lords and Commons in Parliament assembled, and by the authority of the same, That all parishes and places whatsoever, within the kingdom of England and dominion of Wales, (as well privileged places and exempt jurisdictions as others) be brought under the government of congregational, classical, provincial, and national Assemblies; provided that the chapels or places in the houses of the king and his children, and the chapels or places in the houses of the peers of this realm, shall continue free for the exercise of divine duties, to be performed according to the *Directory*, and not otherwise.

That there be forthwith a choice made of elders throughout the kingdom of England and dominion of Wales, in the respective churches and chapels, according to such directions as hereafter follow; and all classes and parochial congregations are respectively hereby authorized and required, forthwith effectually to proceed therein accordingly\*.

\* See the above mentioned Directions, with the whole Form of Presbyterian Church Government, in *Scobal's* Collection of acts and ordinances, Anno 1648, Page 165,—180.

## ACTS of ASSEMBLY of the Church of SCOTLAND.

ASSEMBLY at Glasgow, December 4, 1638. sess. 12.

XXXIV. *Act condemning the six late pretended Assemblies.*

**A**NENT the report of the committee for trying the six last pretended Assemblies,—they produced in writ sundry reasons, clearing the unlawfulness and nullity of these Assemblies; which were confirmed by the register of the Assembly, the books of Presbyteries, the king's majesty's own letters, and by the testimony of divers old reverend ministers, standing up in the Assembly, and verifying the truth thereof: The Assembly, with the universal consent of all, after the serious examination of the reasons against every one of these six pretended Assemblies apart, being often urged by the Moderator to inform themselves thoroughly, that, with-

out

out doubting, and with a full persuasion of mind, they might give their voices; declared all these six Assemblies, of Linlithgow, 1606, and 1608, Glasgow 1610, Aberdeen 1616, St. Andrews 1617, Perth 1618, and every one of them, to have been from the beginning unfree, unlawful, and null Assemblies, and never to have had, nor hereafter to have, any ecclesiastical authority, and their conclusions to have been, and to be, of no force, vigour, nor efficacy; prohibited all defence and observance of them, and ordained the reasons of their nullity to be insert in the books of the Assembly\*.

\* See the several Reasons for annulling the said six pretended Assemblies, at length, in the printed Acts of Assembly, in Scot., Page 9,—15.

Assembly at Glasgow, December 19, 1638. sess. 25.

XXXV. *Against the civil Places and Power of Kirkmen.*

**T**HE General Assembly remembering, that, among other causes of the application of the Confession of Faith to the present time, which was subscribed in February 1638, the clause touching the civil places and power of kirkmen was referred unto the trial of this Assembly; entered into a serious search thereof, especially of their sitting on the bench as justices of peace; their sitting in session and council; their riding and voting in Parliament: and considering how this vote in Parliament was not at first sought nor required by this kirk, or worthy men of the ministry, but, being obtruded upon them, was disallowed, for such reasons as could not well be answered (as appeareth by the conference holden at Holyrood house 1599; which, with the reasons therein contained, was read in the face of the Assembly) and by plurality of voices, not being able to resist that enforced favour, they, foreseeing the dangerous consequences thereof, in the Assembly at Montrose, did limitate the same by many necessary cautions; considering also the protestation made in the Parliament 1606, by commissioners from Presbyteries and Provincial Assemblies, against this restitution of bishops to vote in Parliament, and against all civil offices in the persons of pastors, separate unto the gospel, as incompatible with their spiritual function, with the manifold reasons of that protestation, from the word of God, ancient councils, ancient and modern divines, from the doctrine, discipline, and Confession of Faith of the kirk of Scotland, which are extant in print, and were read in the audience of the Assembly: considering

considering also, from their own experience, the bad fruits and great evils, which have been the inseparable consequences of these offices and that power in the persons of pastors, separate to the gospel, to the great prejudice of the freedom and liberty of the kirk, the jurisdiction of her Assemblies, and the powerful fruits of their spiritual ministry: The Assembly most unanimously, in one voice, with the hesitation of two allenary, declared, That as, on the one part, the kirk, and the ministers thereof, are obliged to give their advice and good counsel, in matters concerning the kirk, or the conscience of any whatsoever, to his majesty, to the Parliament, to the council, or to any member thereof, for their resolutions from the word of God; so, on the other part, that it is both inexpedient and unlawful in this kirk, for pastors, separate unto the gospel, to bruik civil places and offices, as, to be justices of peace; sit and decern in council, session, or exchequer; to ride or vote in Parliament; to be judges or assessors in any civil judicatory: And therefore, rescinds, and annuls all contrary acts of Assembly, namely, of the Assembly holden at Montrose 1600, which, being prest by authority, did rather for an *interim* tolerate the same, and that limitate by many cautions, for the breach whereof the Prelates have been justly censured, than in freedom of judgment allow thereof. And ordaineth the Presbyteries to proceed with the censures of the kirk against such as shall transgress herein in time coming.

Assembly at Aberdeen, July 29, 1640. sess. 2.

XXXVI. *Act anent the Demolishing of Idolatrous Monuments.*

**F**ORASMUCH as the Assembly is informed, That in divers places of this kingdom, and specially in the north parts of the same, many idolatrous monuments, erected and made for religious worship, are yet extant, such as crucifixes, images of Christ, Mary, and saints departed,—ordains the said monuments to be taken down, demolished, and destroyed, and that with all convenient diligence; and that the care of this work shall be incumbent to the Presbyteries and Provincial Assemblies within this kingdom, and their commissioners to report their diligence herein to the next General Assembly.

Assembly at Aberdeen, August 1, 1640. sess. 5.

XXXVII. *Act for censuring Speakers against the Covenant.*

**T**HE Assembly ordains, that such as have subscribed the covenant, and speaks against the same, if he be a minister,

nister, shall be deprived; and if he continue so, being deprived, shall be excommunicate: and if he be any other man, shall be dealt with as perjured, and satisfy publicly for his perjury.

Assembly at *Aberdeen*, August 5, 1640. sess. 10.

XXXVIII. *Act against Expectants refusing to Subscribe the Covenant.*

THE Assembly ordains, That if any expectant shall refuse to subscribe the Covenant, he shall be declared incapable of a pedagogy, teaching of a school, reading at a kirk, preaching within a Presbytery; and shall not have liberty of residing within a burgh, university, or college: and if they continue obstinate, to be proceeded.

Assembly at *Edinburgh*, June 3, 1644. sess. 6.

XXXIX. *Act against Secret Disaffecteds of the Covenant.*

THE General Assembly understanding, that divers persons, disaffected to the National Covenant of this kirk, and to the Solemn League and Covenant of the three kingdoms, do escape their just censure, either by their private and constant abode in any one congregation, or by secret conveyance of their malignant speeches and practices; therefore ordains all ministers to take special notice when any such person shall come within their parishes, and so soon as they shall know the same, that, without delay, they cause warn them to appear before the Presbyteries within which their parishes ly, or before the commissioners of this Assembly appointed for public affairs, as they shall find most convenient; which warning the Assembly declares shall be a sufficient citation unto them; and als, that all ministers and elders relate to the saids judicatories *respective*, every such disaffected person, although without their own parish, so soon as they shall hear and be informed of them. And the Assembly ordains the said commissioners, not only to proceed to trial and censure of such disaffected persons, but also to take a special account of the diligence of ministers, elders, and Presbyteries herein *respective*.

Assembly at *Edinburgh*, June 4, 1644. sess. 7.

XL. *Act concerning dissenting voices in Presbyteries and Synns.*

THE Assembly thinks it necessar, if any member of Presbyteries or Synods shall find, in matters depending be-

fore them, that the Moderator shall refuse to put any thing of importance to voices ; or, if they find any thing carried by plurality of voices to any determination, which they conceive to be contrary to the word of God, the acts of Assembly, or to the received order of this kirk : That, in either of these cases, they urge their dissent to be marked in the register ; and if that be refused, that they protest, as they would desire to be free of common censure with the rest : And the Assembly declares the dissenters to be censurable, if their dissent shall be found otherwise nor they conceived.

Assembly at *Edinburgh*, *February 13, 1645. sess. ult.*

*XLI. Act for censuring the Observers of Yule-day, and other superstitious days, especially if they be Scholars.*

**T**HE General Assembly taking to their consideration the manifold abuses, profanity, and superstitions committed on Yule day, and some other superstitious days following, have unanimously concluded, and hereby ordains, That whatever person or persons hereafter shall be found guilty, in keeping of the foresaid superstitious days, shall be proceeded against by kirk-censures, and shall make their public repentance therefor, in the face of the congregation where the offence is committed ; and that Presbyteries and Provincial Synods take particular notice, how ministers try and censure delinquents of this kind within the several parochies. And because scholars and students give great scandal and offence in this, That they (being found guilty) be severely disciplined and chastized therefor by their masters ; and in case the masters of schools or colleges be accessory to the said superstitious profanity, by their connivance, granting of liberty of vacance to their scholars at that time, or any time thereafter, in compensation thereof, That the masters be summoned by the ministers of the place to compare before the next ensuing General Assembly, there to be censured according to their trespass : And if scholars (being guilty) refuse to subject themselves to correction, or be fugitives from discipline, that they be not received in any other school or college within the kingdom.

Assembly at *Edinburgh*, *Sept. 1, 1647. sess. 29.*

*XLII. Act concerning the CXI Propositions therein mentioned.*

**B**EING tender of so great an engagement by solemn covenant, sincerely, really, and constantly to endeavour, in  
in



in our places and callings, the preservation of the reformed religion in this kirk of Scotland, in doctrine, worship, discipline, and government; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God, and the example of the best reformed kirks; and to endeavour the nearest conjunction and uniformity in all these; together with the extirpation of heresy, schism, and whatsoever shall be found contrary to sound doctrine. And considering withal, that one of the special means, which it becometh us, in our places and callings, to use in pursuance of these ends, is, in zeal for the true reformed religion, to give our public testimony against the dangerous tenets of Erastianism, Independency, and which is falsely called Liberty of Conscience, which are not only contrary to sound doctrine, but more special lets and hinderances, as well to the preservation of our own received doctrine, worship, discipline and government, as to the work of reformation and uniformity in England and Ireland. The General Assembly, upon these considerations, having heard publicly read the CXL \* following Propositions exhibited, and tendered by some brethren, who were appointed to prepare articles or propositions for the vindication of the truth in these particulars, doth unanimously approve and agree unto these eight general heads of doctrine therein contained and asserted, viz. 1. That the ministry of the word, and the administration of the sacraments of the New Testament, Baptism and the Lord's Supper, are standing ordinances instituted by God himself, to continue in the church to the end of the world. 2. That such as administer the word and sacraments, ought to be duly called and ordained thereunto. 3. That some ecclesiastical censures are proper, and peculiar to be inflicted, only upon such as bear office in the kirk: other censures are common, and may be inflicted both on ministers and other members of the kirk. 4. That the censure of suspension from the sacrament of the Lord's Supper, inflicted because of gross ignorance, or because of a scandalous life and conversation,—as likewise, the censure of excommunication, or casting out of the kirk flagitious or contumacious offenders, both the one censure and the other is warrantable by, and grounded upon, the word of God, and is necessary (in respect of divine institution) to be in the kirk. 4. That as the rights, power, and authority of the civil mag-

K k k 2

gistrate

\* NOTE. The CXL. Propositions are printed apart by themselves, and so not here annexed.

gistrate are to be maintained, according to the word of God, and the Confessions of the Faith of the reformed kirks; so it is no less true and certain, that Jesus Christ, the only head and only king of the kirk, hath instituted and appointed a kirk government, distinct from the civil government or magistracy. 6. That the ecclesiastical government is committed and intrusted by Christ to the Assemblies of the kirk, made up of the ministers of the word and ruling elders. 7. That the lesser and inferior ecclesiastical Assemblies ought to be subordinate and subject unto the greater and superior Assemblies. 8. That, notwithstanding hereof, the civil magistrate may and ought to suppress, by corporal or civil punishments, such as, by spreading error or heresy, or by fomenting schism, greatly dishonour God, dangerously hurt religion, and disturb the peace of the kirk. Which heads of doctrine (howsoever opposed by the authors and fomenters of the said errors respectively) the General Assembly doth firmly believe, own, maintain, and commend unto others, as solid, true, orthodox, grounded upon the word of God, consonant to the judgment, both of the ancient and the best reformed kirks. And because this Assembly (through the multitude of other necessary and pressing business) cannot now have so much leisure, as to examine and consider particularly the foresaid cxi Propositions; therefore a more particular examination thereof is committed and referred to the theological faculties in the four universities of this kingdom; and the judgment of each of these faculties, concerning the same, is appointed to be reported to the next General Assembly. In the mean while, the Propositions shall be printed, both that copies thereof may be sent to Presbyteries, and that it may be free for any that pleaseth to peruse them, and to make known, or send their judgment concerning the same, to the said next Assembly.

A. KER.

Assembly at *Edinburgh*, August 3, 1648. sess. 26.

*XLIII. Act for censuring Ministers for their Silence, and not speaking to the Corruptions of the Time.*

**T**HE General Assembly taking into their serious consideration the great scandals which have lately increased, partly through some ministers their reserving and not declaring of themselves against the prevalent sins of the times, partly through the spite, malignity, and insolency of others, against such ministers as have faithfully and freely reproved the

the

the sins of the times, without respect of persons ; do therefore, for preventing and removing such scandals hereafter, appoint and ordain, That every minister do, by the word of wisdom, apply his doctrine faithfully against the public sins and corruptions of these times, and particularly against the sins and scandals in that congregation where he lives, according to the act of the General Assembly 1536, revived by the Assembly at Glasgow 1638, appointing, That such as shall be found not applying their doctrine to corruptions, which is the pastoral gift ; cold, and wanting of spiritual zeal ; flatterers, and dissembling of public sins, and especially of great personages in their congregations,—that all such persons be censured according to the degree of their faults, and, continuing therein, be deprived : And, according to the act of the General Assembly 1646, sess. 10. That, beside all other scandals, silence, or ambiguous speaking in the public cause, much more detraacting and disaffected speeches, be seasonably censured. As therefore the errors and exorbitancies of sectaries in England are not to be passed in silence, but plain warning to be given of the danger of so near a contagion, that people may beware of it,—and such as neglect this duty, to be censured by Presbyteries ; so it is thought fit, and appointed by the Assembly, conform to the foresaid acts, That the main current of applications in sermons may run along against the evils that prevail at home, and namely against the contempt of the word, against all profaneness, against the present defection from the League and Covenant, against the unlawful engagement in war, against the unlawful band and declaration of the date of the 10th of *June*, ordained to be subscribed by all the subjects, and other unjust decrees established by law ; against the plots and practices of malignants, and against the principles and tenets of Erastianism, which spread among divers in this kingdom ; for the better confutation whereof, it is hereby recommended to the ministry to study that point of controversy well, that they may be the more able to stop the mouths of gainsayers. It is also hereby recommended to the several Presbyteries and Provincial Synods, that they make special inquiry and trial concerning all the ministry in their bounds ; and if any be found too sparing, general, or ambiguous in the foresaid applications and reproofs, that they be sharply rebuked, dealt with, and warned to amend, under the pain of suspension from their ministry ; and if, after such warning given, they amend not, that such be suspended by Presbyteries, and, in case of their negligence, by the Synods, till the next General Assembly :

But

But if there be any, who do neglect and omit such applications and reproofs, and continue in such negligence, after admonition and dealing with them, they are to be cited,—and, after due trial of the offence, to be deposed, for being pleasers of men rather than servants of Christ,—for giving themselves up to a detestable neutrality in the cause of God,—and for defrauding the souls of the people,—yea, for being highly guilty of the blood of souls, in not giving them warning; much more are such ministers to be censured with deposition from their ministry, who preach for the lawfulness, or pray for the success, of the present unlawful engagement, or that go along with the army themselves, or who subscribe any bands, or take any oaths, not approved by the General Assembly or their commissioners; or, by their counsel, countenance, or approbation, make themselves accessory to the taking of such bands and oaths by others. It is to be understood, that if any minister preach in defence of, or pray for success to, the sectaries in England, he is likewise to be censured by deposition. And this we add as a general rule to be observed on both hands, but not as if we had found any of the ministry of this kingdom to be favourers of the sectaries in England.

And in case any minister, for his freedom in preaching, and faithful discharge of his conscience, shall be, in the face of the congregation or elsewhere, upbraided, railed at, mocked, or threatened; or if any injury or violence be done to his person, or any stop and disturbance made to him, in the exercise of his ministerial calling,—the Presbytery of the bounds shall forthwith enter in process with the offender; and, whoever he be, charge him to satisfy the discipline of the kirk by public repentance; which, if any do not, or refuse to do, that then the Presbytery proceed to excommunication against him: In all which, Presbyteries and Synods are to give an account of their diligence. And the Assembly appoints this act to be intimate in the several congregations of this kirk.

Assembly at Edinburgh, July 24, 1649. sess. 23.

XLIV. *To the High and Honourable Court of Parliament.*

*The General Assembly humbly sheweth,*

**T**HAT whereas we have seen and considered the act of Parliament abolishing Patronages, and do highly commend the piety and zeal of the Estates of Parliament, in promoting so necessary a point of reformation; the General Assembly

sembly

sembly do humbly supplicate, That, beside the settling of the ministers stipends, that the tithes mentioned in the said act may be affected with the burden of pious uses within the respective paroches, conform to a draught of an act seen by the commissioners of the late General Assembly, before it passed in Parliament ; and that the foresaid act may be made effectual for the settling of ministers stipends in kirks erected, and necessary to be erected, according to the tenor of the act of Parliament ; and for this effect, that your Lordships will hasten the sitting of the commission for plantation of kirks, with all convenient diligence, and your Lordships answer.

Assembly at *Edinburgh*, August 4, 1649. sess. 40.

*XLV. Directory for Election of Ministers.*

**W**HEN any place of the ministry in a congregation is vacant, it is incumbent to the Presbytery, with all diligence, to send one of their number to preach to that congregation, who, in his doctrine, is to present to them the necessity of providing the place with a qualified pastor ; and to exhort them to fervent prayer and supplication to the Lord, that he would send them a pastor according to his own heart : As also, he is to signify, that the Presbytery, out of their care of that flock, will send unto them preachers, whom they may hear ; and if they have a desire to hear any other, they will endeavour to procure them an hearing of that person or persons, upon the suit of the elders to the Presbytery.

2. Within some competent time thereafter, the Presbytery is again to send one or more of their number to the said vacant congregation, on a certain day appointed before for that effect, who are to convene and hear sermon the foresaid day : which being ended, and intimation being made by the minister, that they are to go about the election of a pastor for that congregation, the Session of the congregation shall meet, and proceed to election, the action being moderated by him that preached : and if the people shall, upon the intimation of the person agreed upon by the Session, acquiesce and consent to the said person, then the matter being reported to the Presbytery by commissioners sent from the Session, they are to proceed to the trial of the person thus elected ; and, finding him qualified, to admit him to the ministry in the said congregation.

3. But, if it happen, that the major part of the congregation dissent from the person agreed upon by the Session, in that case, the matter shall be brought unto the Presbytery,

who shall judge of the same; and, if they do not find their dissent to be grounded on causeless prejudices, they are to appoint a new election, in manner above specified\*.

4. But if a lesser part of the Session or congregation shew their dissent from the election, without exceptions relevant and verified to the Presbytery; notwithstanding thereof, the Presbytery shall go on to the trials and ordination of the person elected; yet all possible diligence and tenderness must be used, to bring all parties to an harmonious agreement.

5. It is to be understood, that no person, under the censure of the kirk, because of any scandalous offence, is to be admitted to have hand in the election of a minister.

6. Where the congregation is disaffected and malignant, in that case the Presbytery is to provide them with a minister.

#### XLVI. *Act of the Commission of the General Assembly.*

*At WEST KIRK, August 13, 1650.*

**T**HE Commission of the General Assembly considering, that there may be just ground of stumbling, from the king's majesty's refusing to subscribe and emit the declaration offered to him by the Committee of Estates and the commissioners of the General Assembly, concerning his former carriage, and resolutions for the future, in reference to the cause of God, and the enemies and friends thereof; doth therefore declare, That this kirk and kingdom do not own or espouse any malignant party, or quarrel, or interest; but that they fight merely upon their former grounds and principles, and in defence of the cause of God, and of the kingdom, as they have done these twelve years past: And therefore, as they do disclaim all the sin and guilt of the king and of his house; so they will not own him nor his interest otherwise than with a subordination to God, and so far as he owns and prosecutes the cause of God, and disclaims his and his father's opposition to the work of God, and to the covenant, and likewise all the enemies thereof: And that they will, with convenient speed, take into consideration the papers lately sent unto them from Oliver Cromwel, and vindicate themselves from all the falshoods contained therein, especially in these things wherein the quarrel betwixt us and that party is

\* For people's due and divine right to choose their own ministers established in this church, see Pages 44, 59, 145, 410, 436, above, — and ACTS i. 15, 23, 26. and vi. 3, 5, 6. and xix. 23.

is mis-stated, as if we owned the late king's proceedings, and were resolved to prosecute and maintain his present majesty's interest, before, and without acknowledgment of the sins of his house and former ways, and satisfaction to God's people in both kingdoms.

A. K E R.

AUGUST 13, 1650.

**T**HE Committee of Estates, having seen and considered a declaration of the Commission of the General Assembly, anent the stating of the quarrel wherein the army is to fight, do approve the same, and heartily concur therein.

T. HENDERSON.

*XLVII. Act of the Commission of the General Assembly, approving the new Paraphrase of the Psalms in Metre, and appointing them to be made use of in Congregations and Families.*

EDINBURGH, 23d November, 1649. *Post meridiem.*

**T**HE Commission of the General Assembly having, with great diligence, considered the paraphrase of the Psalms in metre \*, sent from the Assembly of divines in England by our commissioners, whilst they were there, as it is corrected by former General Assemblies, committees from them, and now at last by the brethren deputed by the late Assembly for that purpose; and, having exactly examined the same, do approve the said paraphrase as it is now compiled: and therefore, according to the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorizing the same to be the only paraphrase of the Psalms of David to be sung in the kirk of Scotland; and discharging the old paraphrase, and any other than this new paraphrase, to be made use of in any congregation or family, after the first day of May, in the year 1650. And, for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make public intimation of this act, and take special care that the same be timeously put to execution, and duly observed.

A. K E R.

\* *VIZ. That metre paraphrase of the Psalms, which has been used from 1650 and downwards, and continues to be used in the church of Scotland at this time, 1739.*

XLVIII. *Act of the Committee of Estates of Parliament, authorizing the use of the said Paraphrase in Kirks and Families.*

EDINBURGH, 8th *January*, 1650.

**T**HE Committee of Estates having considered the English Paraphrase of the Psalms of David in metre, presented this day unto them by the Commission of the General Assembly, together with their act, and the act of the late Assembly, approving the said paraphrase, and appointing the same to be sung through this kirk; Therefore the Committee doth also approve the said paraphrase, and interpose their authority for the publishing and practising thereof; hereby ordaining the same, and no other, to be made use of throughout this kingdom, according to the tenor of the said acts of the General Assembly and their commissioners.

T. HENDERSON.

THE



THE  
FORM OF PROCESS  
IN THE  
JUDICATORIES  
OF THE  
CHURCH OF SCOTLAND,  
WITH RELATION TO  
*SCANDALS and CENSURES.*

TO WHICH IS SUBJOINED,

Several ACTS and OVERTURES of the *General Assemblies* thereanent; and other things of a public and interesting nature.

---

GLASGOW,

Printed by J. BRYCE, in the Year M DCC LXXXV.

ACT of the General Assembly approving a Form of Process, &c.

EDINBURGH, 18th April, 1707. test. II.

THE General Assembly having this day, and at several former diets, had read in their audience the Overtures concerning a 'FORM of PROCESS in the judicatories of this church, with relation to scandals and censures,' which were transmitted by the late General Assembly to the several Presbyteries, for their judgment thereupon,—and having maturely considered the said whole Overtures, with the remarks and observations of Presbyteries made upon the same, after full reasoning, both in committees and open Assembly, upon the several particulars contained in the said *Form of Process*, the General Assembly did by their votes, *nemine contradicente*, and hereby do ratify and approve the foresaid Form of Process, as now amended, in the whole heads and articles thereof, and appoint and ordain the same to be observed and practised by the respective judicatories of this church, as an act and ordinance of Assembly, and as fixed binding rules and directions in the whole matters therein contained, except the 7th, 8th, and 9th paragraphs of the fourth chapter, and what concerns the pressing of the oath of purgation. As to which, the General Assembly supercedes at this time to enjoin the observation thereof as positive standing rules; but they did, and hereby do, unanimously recommend to the several Presbyteries, and other judicatories of the church, that they regulate themselves according to the advice therein insinuated, as they shall find to tend most for edification: The tenor of which Form of Process follows.

T H E  
F O R M   O F   P R O C E S S ,   &c.

---

C H A P. I.

*Concerning Church Government, Discipline, Scandal, and Censures in general.*

**O**UR Lord Jesus Christ hath instituted a government and governors ecclesiastical in his house, with power to meet for the order and government thereof: and to that purpose, the apostles did immediately receive the keys from the hands of their Lord and Master Jesus Christ, and did use and exercise the same upon all occasions, and Christ hath from time to time furnished some in his church with gifts for government, and with commission to exercise it, when called thereunto, and has promised his presence to be with them to the end of the world.

2. It is agreeable to, and founded on, the word of God, that some others, besides these who labour in the word and doctrine, be church governors, to join with the ministers of the word in the government of the church, and exercise of discipline and oversight of the manners of the people; which officers are called *Ruling Elders*: As also, that the church be governed by several sorts of judicatories, and one in subordination to the other, such as kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies.

3. Church discipline and censures, for judging and removing of offences, are of great use and necessity in the church, that the name of God, by reason of ungodly and wicked persons living in the church, be not blasphemed, nor his wrath provoked against his people, that the godly be not leavened with, but preserved from the contagion, and stricken with fear, and that sinners who are to be censured may be ashamed, to the destruction of the flesh and saving of the spirit in the day of the Lord Jesus.

4. Nothing ought to be admitted by any church judicatory as the ground of a process for censure, but what hath been declared censurable by the word of God, or some act of universal

versal custom of this national church agreeable thereto ; and the several judicatories of this church ought to take timely notice of all scandals : But it is judged, that if a scandal shall happen not to be noticed in order to censure for the space of five years, it should not be again revived, so as to enter in a process thereanent, unless it be of an heinous nature, or become again flagrant ; but the consciences of such persons ought to be seriously dealt with in private, to bring them to a sense of their sin and duty.

5. These Assemblies or church judicatories before mentioned have power to convene and call before them any persons within their own bounds, whom the ecclesiastic business, which is before them, doth concern, either as a party, witness, or otherwise, and to examine them according to the nature of the affair, and to hear and determine in such causes as shall orderly come before them, and accordingly dispense church censures.

6. If a person be charged with a scandal, who lives within the bounds of another parish, the kirk session of the parish where that person resides should be desired to cause cite that person to answer before the session in whose bounds the scandal happened, and the same course is to be followed in such cases by the other judicatories of the church, seeing, for order's sake, they should not presume to exercise their authority without their own bounds.

7. The minister of the word being an office above that of the ruling elder, cannot be liable to the censure of the kirk session, but to the superior judicatories of the church.

## C H A P. II.

*Concerning the entering of Processes, citation of Parties and Witnesses, and taking Depositions,--and anent Fugitives, from Discipline.*

**M**EMBERS of kirk sessions are wisely to consider the information they get of scandals, and consult with their minister thereanent, even before the same be communicate to others, that thereby the spreading of the scandal may be prevented, and it may be removed by private admonition, according to our Lord and Saviour's rule, Matth. xviii. 15.—which, if amendment follow, is the far better way of gaining and recovering a lapsed brother, whereas the needless spreading of a scandal does sometimes harden the guilty, grieve the good, and is dishonourable to religion.

2. When

2. When any business is moved in a church judicatory, whether by information, petition, or otherwise, they are in the first place to consider, whether the matter, in its circumstantial case, be proper for them to enter upon, and whether it be orderly brought in, and proper for them to cognosce and discuss themselves, or prepare it for superior judicatories, and should endeavour to shorten their work as much as with the edification of the church they can, especially as to the head of scandal; but still on all occasions the office-bearers in the house of God are to shew all prudent zeal against sin.

3. In proceeding in all causes, where there is any person or party concerned, the judicatory is to see, that before they proceed, these persons or parties be duly cited before them by a legal and timely citation in write, bearing its cause, either at the instance of a party complaining, or at least by order of the judicatory; and if they be residing within the parish, the same may be upon forty-eight hours advertisement, and the execution of the summons, bearing its cause, and made before two or three witnesses insert, is to be returned by the beadle or officer in writing, and the persons cited called at the door; and this is especially to be observed by Presbyteries and other superior judicatories of the church.

4. Sometimes it may be fit that the party be privately spoken to, before any citation be given or process begun, for their better gaining; in which case, the minister is to exercise his own discretion, and take the concurrence of elders and others with him: But if the party cited as above, appear not, there ought to be a second and then a third citation given by the order of the sessions and presbyteries, either personally, or left at their dwelling house, before the judicatory declare the person contumacious, unless the party be cited to appear before a superior judicatory by reference or appeal; in which case, there is not that need of so many citations before the superior judicatory, the party having actually appeared before the inferior judicatory; and being cited *apud acta* to appear before the superior, and the same marked in the minutes, or having been declared contumacious before the cause was brought before the superior judicatory.

5. All citations *apud acta*, are peremptory, and if instructed, infer contumacy, if not obeyed.

6. If the person do not appear on the third citation, or upon a citation *apud acta*, and no relevant excuse adduced and verified, though in that case he be censurable for contumacy, yet it may be fit the judicatory proceed to take cognition, either by examining witnesses upon oath, or by other documents

of the verity of the scandals delated against him, before they censure him for contumacy.

7. If the party appear, then the moderator is to inform the person of the occasion of his being called, and to give him, if desired, a short note in writing thereof, with the names of the witnesses that are to be made use of.

8. There seems to be no need of accusers or informers in ecclesiastic processes, where the same are not raised at the instance of a party complaining formally; but the party, if cited by order of the judicatory, is to answer the judicatory in what is laid to his charge: Yet so, that if the party cited be found innocent, and acquitted, those who informed the judicatory, whether the party require it or not, ought to be noticed, for either their calumny or imprudence, as the judicatory shall find cause.

9. If there be witnesses to be made use of in the process, a list of their names ought to be given to the defenders some time before, or at least at their compearance, and the witnesses ought to be timeously cited to give evidence, and if they refuse, after three citations given, and executions returned, may be proceeded with as contumacious, or, if judged needful, after the first or second citation, application may be made to the civil magistrate, that he may oblige them to appear.

10. Before the witnesses be judicially examined, the accused person is to be called, and the relevancy of the libel discussed, and if the defender compear, he may object against any of them, and if the objection be relevant, and made evident to the judicatory, the witnesses are to be cast; but a person's being the delator or informer, doth not hinder him to be a witness, except in the case where he formerly complained for his own interest, or of pregnant presumptions of malice against the person accused.

11. Though there be no relevant objection, yet the witnesses are to be solemnly purged of malice, bribe, good deed done or to be done, and of partial counsel.

12. The witnesses are to be examined in presence of the accused party, if compearing, and he may desire the moderator to propose such questions or cross-questions to the witnesses, as may tend to his exculpation, which, if the judicatory think pertinent, are to be proposed; but no accused person is to interrupt the witnesses, or speak during the time of deposition.

13. If the party accused do, before probation, offer grounds of exculpation, to be proven by witnesses, the moderator and  
 clerk,

clerk, if required, are to give warrant to cite the witnesses upon the party's charges, the relevancy of the offered exculpation being first considered and sustained by the judicatory, and if the exculpation be fully proven as to the substance of the scandal, all further proof of the libel and accusation must there sit, and the defender is to be absolved, and if the libel be special as to the time and place of a fact, and the accused more pregnantly alledge and clearly prove *atibi*; but if the substance of the scandal be once sustained and deponed upon, there can be no place for exculpation, unless it be as to some extenuating or alleviating circumstances not contrary to, but consistent with, the depositions already taken.

14. If the witnesses cannot subscribe their names to their depositions, the clerk is to mark, that they declare they cannot write, and the moderator is to subscribe the same, whether they can subscribe or not.

15. After the depositions are ended, the parties being removed, the members of the judicatory, at the same or some after diet thereto appointed, are to advise the cause, and there and then to reason the affair calmly, speaking always to the moderator one after another, without interrupting one another, using no reflecting language to, or of, one another; nor too long harangues and digressions.

16. If any person or persons under process for scandal, abscond, they shall, after being called before the judicatory, and not compearing, be cited first from the pulpit of the parish where the process depends, and where they reside; and if they do not thereupon appear before the judicatory before whom the process depends, they are, by order of the Presbytery, to be cited from the pulpits of all the kirks within their bounds to compear before the Presbytery; and if they do not then compear, they are to be declared fugitive from the church discipline, and the same intimate in all the kirks within the bounds of the Presbytery, desiring, that if any knows of the said fugitives, they may acquaint the minister or elder of the bounds thereof,—and the Presbytery are to sit there, until they get further notice of these persons.

### C H A P. III.

*Concerning Swearers, Cursers, Profaners of the Lord's Day, Drunkards, and other Scandals of that Nature.*

**I**T may fall out, that one single act of drunkenness, or breach of the Lord's day, disobedience to parents, or of

swearing, cursing, scolding, fighting, lying, cheating, or stealing, may be clothed with such circumstances, as may be a just ground of process immediately, and even bring the persons guilty under the censure of the Lesser Excommunication and suspension from the benefit of the sealing ordinances, and require their appearance in presence of the congregation to be rebuked, before relaxation; but the weight of this is duly to be pondered, and church judicatories and members thereof are to consider, whether private admonition of the persons alledged and found guilty of the above scandals, if not clothed with such circumstances of bringing them to the public, will tend most to edification, and proceed accordingly.

2. But ordinarily, in all such offences, the guilty, for the first fault, would be spoken to in private by the minister or an elder,—and on promise, from a sense of guilt, to amend, they may sit there.

3. But if the person relapse, he should be called before the Session, and, if found guilty, may be there judicially rebuked, where the Session, on promise, from a due sense of sin, to amend, may again sit.

4. But if the person amend not after that, the Session should orderly proceed, unless repentance appear, and due satisfaction be offered, till they inflict the censure of the lesser excommunication and suspension from the benefit of the sealing ordinances, under which the censured are to lie, till amendment and reformation.

5. With respect to scandals, the grossness whereof makes it necessary to bring the persons guilty oftener than once before the congregation, the rules prescribed by the fourth act of the General Assembly, *Anno 1705*, are to be followed.

6. If the guilty persons continue in this condition, or lie under the censure of the lesser excommunication a considerable time, and yet be found frequently relapsing into these vices they are censured for, it may be constructed such a degree of contumacy, and so aggravate the crime, as to found a process of the censure of the higher excommunication, which is to be inflicted or not, as may tend most to the reclaiming of the guilty person, and edification of the church.

#### C H A P. IV.

*Concerning the Sin of Fornication, Adultery, and Scandalous Carriage, tending thereunto.*

**I**N delations about the sin of uncleanness, it falls frequently out, that when the matter is put to the strictest trial, all that



that can be proven is but presumptions of guilt or scandalous behaviour, and not the act of uncleanness, the same being a work of darknes; and therefore this should oblige the kirk session to be very cautious how to admit the public entering a process without good warrant, where there is not a child in the case, unless the scandal be very flagrant.

2. Many of these actions which give occasion to the raising a scandal of uncleanness, are such as are not themselves alone publicly censurable, but to be past by with a private rebuke or admonition.

3. Yet some of these actions which come under the name of scandalous behaviour, may be so lascivious and obscene, and clothed with such circumstances, as may be as offensive as the act of uncleanness itself, and as censurable.

4. If a married woman, whose husband hath been notoriously absent for a considerable time beyond the ordinary time that women go with child, be found with child, this also may give ground to a kirk session for a process against her; but in this case judicatories would be prudent in considering well all circumstances, and whether or not the person hath been always of entire fame before, as also how the public fame now runs.

5. When an unmarried woman is known to be with child, the same gives ground to a kirk session for a process against her; and after she is cited before the Session and appeareth, she is to be interrogate, Who is the father of that child?—And though in other cases the divulging of a secret may be very imprudent, and indeed the raising of a scandal; yet, in this case, where there is a child, whereby there is an undeniable scandal, and the keeping secret of the father a ground of greater offence, and of suspecting many innocent persons, if she discover not the father, she is to be looked upon as contumacious.

6. Prudence may sometimes require, that the person she nameth to be the father of the child, be informed thereof, and spoke to privately,—and if he deny the same, he is seriously to be dealt with to confess; but if he still deny, then the session is to cause cite him to appear before them.

7. In this process, when the delated father compeareth, he is to be interrogate, and if he deny, he is to be confronted with the woman, and the presumptions as particularly held forth as possible, and all along there should be private treating with him, in all meekness, charity, and seriousness: if after all this he deny, tho' the woman's testimony can be no sufficient evidence against him, yet pregnant presumptions, such as suspicious frequenting her company, or being *solus cum sola in loco suspecto*, or in

postures, and such like, which he cannot disprove to the satisfaction of the session, may so lay the guilt upon him, as shew him, that there appears no other way of removing the scandal, but his appearance to be publicly rebuked therefor: If he will not submit himself to be rebuked as above, it perhaps may be more for edification, that a true narrative of the case be laid before the congregation, and intimation given, that there can be no further procedure in that matter, till God in his providence give further light, to sist there at the time, than that an oath be prest, and upon refusal proceed to the higher excommunication; but if the person accused, do offer his oath of purgation, and crave the privilege thereof, the Presbytery may (if they shall judge it for edification and removing of the scandal) allow the same, which may be to this purpose:

*I A. B. now under process before the Presbytery of  
for that sin of \_\_\_\_\_ alledged to be committed by me with C. D.  
and lying under that grievous slander, being repute as one guilty  
of that sin; I, for ending of the said process, and giving satisfac-  
tion to all good people, do declare before God and this  
that I am innocent and free of the said sin of \_\_\_\_\_ or having car-  
nal knowledge of the said C. D. and hereby call the Great GOD,  
the Judge and Avenger of all falsehood, to be Witness and  
Judge against me, in this matter, if I be guilty; and this I do,  
on taking his blessed name in my mouth, and swearing by Him,  
who is the great Judge, punisher, and avenger, as said is,—and  
that in the sincerity of my heart, according to the truth of the  
matter and mine own conscience, as I shall answer to God in the  
last and great day, when I shall stand before him, to answer for  
all that I do in the flesh, and as I would partake of his glory in  
heaven, after this life is at an end.*

8. In taking this oath for purgation, all tenderness and caution is to be used, nor is the session to prest any man there-  
to, but they are to deal with him and his conscience, as in the  
sight of God, and if he offer to give his oath, the judicatory  
are to accept it or not as they shall see cause, and then to  
proceed to remove the scandal, with the advice of the Pres-  
bytery, as may be most to edification; but this oath is not  
to be taken in any case but this, when the presumptions are  
so great, that they create such jealousy in that congregation  
and session, that nothing will remove the suspicion but the  
man's oath of purgation, and when his oath will probably re-  
move the scandal and suspicion; in all other cases, this oath  
is in vain, and so should not be admitted, and never but by  
advice of the Presbytery.

9. This

9. This oath for purgation is to be taken either before the kirk-session, or presbytery, or the congregation, as the Presbytery shall determine; and if the oath be taken before the session or presbytery, it is to be intimate to the congregation, that such a person hath taken such an oath, and the party may be obliged to be present in the congregation, and may be put publicly to own his purging himself by oath, and to be declared free from the alledged scandal.

10. After an end is made as above with the delated father, the woman is to be dealt with to give the true father,—and if, after all serious dealing and due diligence, she give no other, she is to be censured according to the quality of the offence confessed by her, without naming the person delated by her, the judicatory reserving place for further censure upon further discovery.

11. If the woman, who hath brought forth the child, doth declare she knoweth not the father, alledging she was forced, as in the fields by a person unknown, or any the like reason; in these cases, great prudence is to be used, the former behaviour of the woman exactly searched into, and she seriously dealt with to be ingenuous; and if she hath been of entire fame, she may be put to it to declare the truth as if she were upon oath, but not without the advice of the Presbytery, and no formal oath should be taken; and if the woman confess she was not forced, but doth not know the man, whether married or unmarried, the same censure is to be inflicted upon her, as in the case of adultery.

12. If a person doth voluntarily confess uncleanness, and if there be no child, and the case be brought to the kirk-session, the session is to inquire what presumptions there are of the truth of the thing confessed, or what may have moved the person to make that confession, whether it floweth from disquietness of mind, or from sinister design, as when a man suing to a woman for marriage is denied, and, for revenge, or for to obtain his desire, spreads the report that he hath been guilty with her,—they are to be dealt with, according as the presumptions, upon search, are found or not.

13. If it be found that there is no ground for the confession, and that it is false, the person confessing is to be censured as defaming himself, and likewise as a slanderer of the other party; and withal application is to be made by the session to the civil magistrate, that he may be punished according to law.

14. If there be need of witnesses, the directions formerly mentioned (*Chap. II*) are to be followed.

15. When

15. When persons guilty of uncleanness live one in one parish, and another in another parish, the process against them and censures are to be before the session of the parish where the woman liveth, or where the scandal is most notorious.

16. If a scandal of uncleanness be committed where neither parties reside, as if persons having their fixed residence in one parish do commit uncleanness in another parish, or perhaps in the fields, or in the time of fairs or mercats; in these cases, they are to be processed and censured where their ordinary abode is, except the place of their abode be at a considerable distance from the place where the sin was committed, and the scandal be most flagrant where it was committed.

17. When there is a scandal of uncleanness whereof persons are guilty, living in different parishes, the session where the sin was committed is to acquaint the other sessions where any of the persons reside, who are *ex debito* to cause summon these persons to appear before that session where the scandal is to be tried.

18. When a person is convicted of scandal by a session of another congregation than his own, and the censure of the lesser excommunication is inflicted, the session is to send an account thereof to that session to which he belongs; but there is no need of any other sentence of his own session, to fix the censure on him, but only a public intimation thereof to be made in his own parish.

19. When a person is censured and absolved from his scandal in another congregation than where he lives, he is to bring a testimonial of his absolution, which is to be intimate to the congregation he lives in, if the scandal be also flagrant there; otherwise it will be sufficient to intimate the same to the session: And the same is to be done in the case of the profession of repentance, where there has been a sentence of the lesser excommunication.

## C H A P. V.

### *Concerning Appeals from a kirk-session to a Presbytery, &c.*

**A**LL persons who judge themselves leased by the procedure or sentence of a kirk-session, may appeal to the Presbytery, by declaring and protesting at passing of the sentence, and should thereupon, according to the eight act of the General Assembly 1694, give in the appeal with the reasons thereof in write, to the moderator or clerk of the session, within the space of ten days after the time of appealing,

and procure extracts thereof, and present the same to the next meeting of the Presbytery thereafter, if there be a competent time, at least ten free days betwixt the time of appealing and the meeting of the Presbytery, and should then insist in the appeal; wherein if the appealant fail, the appeal *ipso facto* falls and becomes null, and the appealant is to be held as contumacious, and proceeded against accordingly by the kirk-session.

2. When an appeal is brought from a kirk-session to a Presbytery, the Presbytery is to consider, whether the cause is of that nature, as it behoveth at length to come to the Presbytery by the course of discipline, before the final determination thereof, as if it be a process of alledged adultery or such like, then the Presbytery, to save themselves time, may fall upon the consideration of the affair, without insisting much upon the *bone* or *male appellatum*, though it seem to be preposterously appealed.

3. But if the cause be such as the kirk-session are the competent and proper judges of, even to its ultimate decision,—and if there hath been no cause given by the kirk-session, by their breaking the rules of an orderly process, either by the course of the process, or by the incompetency of the censure, the Presbytery is not to sustain the appeal.

4. If the Presbytery do not sustain the appeal, and find there hath been some fault, passion, or culpable mistake in the appealant, the Presbytery is to inflict some censure, such as, a reproof before the Presbytery, or appoint an acknowledging of their precipitancy before their own session, or such like, on these appealers they find to have been malicious and litigious, thereby to prevent unnecessary appeals,—and that beside remitting back to the Session, to stand either to the censure of the Session, if it be inflicted already, or to sit themselves during the process, if it be depending.

5. If the appeal be sustained, and yet, upon proceeding on the cause, the Presbytery find the appealant censurable, it is always to be minded, that whatever censure be inflicted to remove the offence he hath given to the Presbytery, yet the appealant, if found guilty, is to undergo a censure, either before the kirk-session or congregation he belongs to, such as the Presbytery thinks he deserves, else Presbyteries will be always troubled with appeals.

6. If, on the other hand, the Presbytery find the kirk-session hath unwarrantably proceeded, either in contributing to the raising of a scandal, or inflicting the censure without a sufficient cause, and thereby the appealant leas'd,—the Presbytery

bytery is not only to assoilzie the appealant, but to take such ways as may be proper and effectual to vindicate the appealant's innocency, and wipe off the scandal taken at him.

7. Herein the Presbytery is to exercise great prudence, doing justice to the innocent, yet so, as not to weaken the kirk session's authority in the congregation, if in justice it can be avoided.

8. But such an emergent may very well occasion the Presbytery's giving the minister and elders of that session suitable injunctions and rules to walk by, or private admonitions, or to call for a visitation of their session register.

9. The same method is to be followed in appeals from Presbyteries to Synods, and from Synods to General Assemblies.

10. An appeal being made by parties, should sist the execution of the sentence appealed from, only while the appeal is duly and diligently prosecuted, and may thereby be determined, otherwise not, unless the judicatory appealed to receive the appeal, and take the affair before them, and in that case the judicatory appealed from is to sist until the appeal be discuss.

## C H A P. VI.

*Concerning Processes which natively begin at the Kirk Session, but are not to be brought to a final determination by them.*

**T**HERE are some processes, which natively begin at the kirk session, which, for the atrocity of the scandal, or difficulty in the affair, or general concern, the session having the opportunity of frequent meetings of the Presbytery to have recourse unto, do not determine of themselves, such as, scandals of incest, adultery, trisapses in fornication, murder, atheism, idolatry, witchcraft, charming, and heresy and error, vented and made public by any in the congregation, schism and separation from the public ordinances, processes in order to the highest censures of the church, and continued contumacy; but the kirk session having received information of such gross scandals, they are to weigh the same according to the rules and directions prescribed them in processes, which belong to their peculiar province, and if they find good ground for a process, they are to deal with the person accused to confess that which now cannot be hid nor amended, till satisfaction be made to the church, which, when done, the session is to refer the case, and send an extract of their procedure thereanent to the Presbytery.

2. When

2. When there is no confession of the scandals above mentioned, the session are not to proceed to lead probation by witnesses or presumptions, till an account of the matter be brought by reference to the Presbytery as aforesaid, and the Presbytery do thereupon appoint the Session to proceed and lead probation; and after probation is led, the same is to be brought to the Presbytery, who may inflict what censure they see cause.

3. Sometimes it will fall out, that the process is so clear, as in a case of judicial confession, that the kirk session may summon the delinquent when before them *apud acta*, to compare before the Presbytery, without previous acquainting them thereof; but where there is any difficulty, the kirk session should inform the Presbytery, and take their advice, before a party be summoned before them.

4. When the party or parties compare before the presbytery, if they confess and profess repentance for their sin, then the presbytery having gravely rebuked and seriously exhorted the party or parties, are to determine the censure, and prescribe the time and place of the parties their profession of their repentance publicly in the church of that congregation where the process began, the scandal being there to be taken away, or remit them to the session to receive orders thereanent.

5. It is thought more fit that the delinquents be appointed to remove the scandal in the congregation where the offence is most flagrant, especially if they reside there, rather than in the place where it was committed, if it be not public there; and that intimation of the removing thereof be made in other places, if the judicatory shall find it needful.

6. When persons censured for these grosser scandals, do apply to the kirk session for relaxation, they may both be privately conferred with, and likewise their acknowledgments heard before the session, but they ought not to be brought before the congregation, in order to their absolution, nor absolved, but by advice and order of the presbytery.

## C H A P. VII.

### *Concerning Processes against Ministers.*

**A**LL processes against any minister are to begin before the Presbytery to which he belongeth, and not before the kirk session of his own parish.

2. The credit and succets of the gospel (in the way of an ordinary mean) much depending on the entire credit and re-

putation of ministers, their sound doctrine and holy conversation, no stain thereof ought lightly to be received, nor, when it comes before a judicatory, ought to be negligently inquired into, or, when found evident, ought to be slightly censured.

3. And because a scandal committed by a minister, hath, on these accounts, many aggravations, and once raised, tho' it may be found to be without any ground, yet it is not easily wiped off; therefore a Presbytery would exactly ponder, by whose information and complaint it comes first before them, and a Presbytery is not so far to receive the information, as to proceed to the citation of a minister, or any way begin the process, until there be first some person, who, under his hand, gives in the complaint, with some account of its probability, and undertakes to make out the libel. 2<sup>do</sup>, Or at least do before the Presbytery undertake to make it out, under the pain of being censured as slanderers. 3<sup>tio</sup>, That the *fama clamosa* of the scandal be so great, as that the Presbytery, for their own vindication, see themselves necessitate to begin the process, without any particular accuser: but the Presbytery in this case would be careful first to inquire into the rise, occasion, broachers, and grounds of this *fama clamosa*.

4. All Christians ought to be so prudent and wary in accusing ministers of any censurable fault, as that they ought neither to publish nor spread the same, nor accuse the minister before the Presbytery, without first acquainting the minister himself, if they can have access thereto, and then, if need be, some of the most prudent of the ministers and elders of that Presbytery, and their advice got in the affair.

5. If there should be ground found to enter in a process against a minister, the Presbytery should first consider the libel, then order him to be cited, and to get a full copy, with a list of the witnesses names to be led for proving thereof, and a formal citation in write is to be made, either personally or at his dwelling-house, bearing a competent time allowed to give in answers to the libel, and his just defence and objections against witnesses, at least ten free days before the day of compearance, and the citation should bear the date when given, and the names of the witnesses to the giving thereof; and the execution, bearing its date, with the names and designations of the witnesses, should be made in write, and signed by the officer and witnesses; which being accordingly returned, he is to be called, and, if he compear, the libel is to be read unto him, and he is to be inquired, If he has any answers to give in to the libel, that they may be read and considered,



sidered, in order to the discussing of the relevancy? And if the Presbytery find the same, and that there is cause to insist, they are to endeavour to bring him to a confession, whereby he may most glorify God; and if he confess, and the matter confest be of a scandalous nature, censurable in others, such as the sin of uncleanness, or some other gross scandal, the Presbytery (whatever be the nature of his penitency, though to the conviction of all) are *instanter* to depose him *ab officio*, and to appoint him in due time to appear before the congregation where the scandal was given, and in his own parish, for removing the offence, by the public profession of his repentance.

6. If a minister be accused of any scandal, and cited to appear before his own Presbytery, and do absent himself by leaving the place, and be contumacious without making any relevant excuse, after a new public citation, and intimation made at his own church when the congregation is met, he is to be holden as confest, and to be deposed and censured *instanter* with the lesser excommunication; but if, after some time he do not return, and subject himself to the censures of the church, he may be proceeded against, till he be censured with the greater excommunication, if the judicatory see cause for it.

7. If the minister accused do appear, and deny the fact, after the relevancy is found, the Presbytery proceeding to probation, and to find the truth of the matter, all the circumstances are to be exactly canvassed, and the accused heard to object against the witnesses. As also, he should be allowed to be present at the examination, and modestly to cross-interrogate the witnesses, and then the reputation of the witnesses and their hability duly regarded, and the examination considered. If, after consideration of all these, the judicatory shall find the scandal sufficiently proven, they are to proceed to censure, as advised in the case of confession in paragraph 5th.

8. If the matter laid to the minister's charge be such practices as, in their own nature, manifestly subvert that order, unity, and peace which Christ hath established in his church, or unsoundness and heterodoxy in doctrine, then great caution would be used, and the knowledge and understanding of witnesses much looked into, and withal, if the errors be not gross, and striking at the vitals of religion, or if they be not pertinaciously stuck unto, or industriously spread, with a visible design to corrupt, or that the errors are not spreading among the people, then lenitives, admonitions, instructions,

and frequent conferences are to be tried to reclaim without cutting off, and the advice of other Presbyteries sought; and unless the thing be doing much hurt, so as it admits of no delay, the Synod or General Assembly may be advised with in the affair, and the same intimate to the minister concerned.

9. If the libel and complaint brought against a minister, be a multitude of smaller things laid together, as several acts of negligence, or other unsuitable actions, the Presbytery in proceeding therein are to make a presbyterial visitation of that parish to which the minister belongs, and, at the said visitation, are first to see if any of these things now laid to the minister's charge, were committed prior to the last presbyterial visitation of that parish, and whether they were then laid to his charge, and if they were not, it would be tried how they come to be laid to his charge now.

10. If the Presbytery find these things laid to his charge to be committed since the last visitation, or find a satisfying reason wherefore they were not then tabled, they are to inquire what diligence hath been used in acquainting the minister with the offence taken at these things, when first committed by him, and how far the minister hath been guilty of giving offence, after he knew offence to be taken.

11. It would likewise in this case be inquired, Whether any of the complainers did first in a prudent private way inform any of the neighbour ministers of some of these things committed by their minister, who is now challenged, before these offences came to be so many as to merit a public and solemn trial? and accordingly the presbytery is to judge.

12. If the presbytery find, upon trial, the complaint to resolve upon the minister's having committed such acts of infirmity or passion, as, considering all the circumstances, may be either amended and the people satisfied, and no such offence taken, or at least not to remain, so as to hinder the minister's profiting the people, and that the offence was taken by the minister's own people only or mainly; then the presbytery is to take all prudent ways to satisfy and reclaim both minister and people, and do away the offence.

13. But before a minister deposed for scandalous carriage can be restored to the exercise of his ministry, there would not only be convincing evidences of deep sorrow for sin, but an eminent and exemplary humble walk and edifying conversation, so apparent and convincing, as hath worn out and healed the wound the scandal gave.

14. Imme-

14. Immediately on the minister's being deposed by the Presbytery, the sentence is to be intimate in his congregation, the church declared vacant, the planting thereof with another minister hastened, and never delayed on the expectation of his being reponed, it being almost impossible that ever he can prove useful in that parish again.

## C H A P. VIII.

### *Concerning Processes in order to the Censure of the Greater Excommunication.*

**S**INCE there is a distinction betwixt the greater and the lesser Excommunication, it seems that whatever have been the causes of the first process, yet ordinarily all processes that are in order to the greater excommunication, are to be grounded on manifest contumacy, or obstinate continuance in scandalous practices; and where there is no manifest contumacy, or continuance as aforesaid, the lesser excommunication needs only have place. Yet, in some extraordinary cases, the church, according to scripture warrant, hath summarily excommunicated persons guilty of notour, atrocious, scandalous sins, to shew the church's abhorrence of such wickedness.

2. Even where there hath been a scandal delated, and contumacy following by not appearing, it would be considered, whether any scandalous practice hath been proven or not, if not proven, then only the simple contumacy is to be proceeded against, for which it were hard to go a greater length than the lesser excommunication.

3. If the scandal hath been proven, and the sentence of the lesser excommunication intimated, (as in *Chap. III.*) it seems most reasonable that there be no farther proceeding, unless the scandal be gross, or of an heinous nature, or that it is spreading and infectious, as in heresies or schism in the church. In which cases, contumacy is to be proceeded against in order to the greater excommunication.

4. The kirk session having brought the process to an intimation of the censure of the lesser excommunication, before they inflict the same, they are to refer the affair to the Presbytery, bringing their whole proceedings before the presbytery in write, that the presbytery may thereby have a clear and full view of the whole affair.

5. The presbytery finding the kirk session hath orderly proceeded, and that the lesser excommunication is not sufficient,

cient, and that the affair is so weighty as to oblige them to enter on the process, they are to cause their officer to cite the scandalous person.

6. If the party appear, then the presbytery is to proceed in the inquiry at the accused, about the scandal alledged and libelled, and if he deny it, then they are to proceed and lead probation as in other cases.

7. But if the party appear not, but contemn the citation, the presbytery causeth renew the same until he hath got three citations, and after three citations he is to be cited out of the pulpit ; and for the further conviction of all concerned, intimation is to be made, that the judicatory will proceed and inquire into the presumptions or probation of the guilt, and this is to be done although the delinquent be absent.

8. Then the presbytery is to order the minister of the congregation next Sabbath, after forenoon's sermon, to acquaint the congregation what proceedings the kirk session first, and thereafter the presbytery, hath made in the affair, and how contumacious the party was, and that the presbytery intended to proceed to the highest censure ; and the minister is gravely to admonish the party (if present) to repent, and submit himself to the discipline of the church, threatening him, if he continue impenitent, that the church will proceed ; yea, though he be absent, the minister is to acquaint the people, that the church requires him to repent and submit as abovesaid, under the foresaid certification.

9. There should be three public admonitions, and a presbytery should interveen betwixt each admonition ; and if after all, that person continue impenitent or contumacious, the same is to be represented to the presbytery, who are thereupon to appoint public prayers thrice to be made, in which the minister is to exhort the congregation seriously to join with him in prayer for the scandalous, impenitent, or contumacious person, which he is solemnly to put up to God, humbly begging that he would deal with the soul of the impenitent, and convince him of the evil of his ways.

10. These public prayers of the church are to be put up three severall Sabbath days, a presbytery (where its meetings are more frequent, once a month at least) interveening betwixt each public prayer ; both to shew the church's tenderness towards their lapsed brother, their earnestness to have him reclaimed,—and likewise to create a greater regard and terror of that dreadful censure, both in the party and in all the people.

11. If, after all, the scandalous person makes no application, but continues impenitent, the presbytery, after prayer, is to pass sentence, and appoint a minister to intimate the same, and to shew the presbytery's resolution to proceed, upon such a Sabbath as they shall name, for pronouncing that dreadful sentence solemnly in face of the congregation, unless either the party, or some for him, signify some relevant ground to stop their procedure.

12. That day being come, it were fit the minister did preach a sermon suited to that solemn occasion, or at least after sermon the minister should shew the congregation what he is going about, introducing the narrative of the process, with a discourse concerning the nature, use, and end of church censures, particularly that of the greater excommunication, if he hath not done it fully in his sermon.

13. The narrating all the steps of the process in order, shewing the church's faithfulness and tenderness towards the scandalous person, and declaring his obstinate impenitency; and that now, after all other means were used, there remained only that of cutting off the scandalous person from the society of the faithful, and intimating the church's warrant and order to him so to do.

14. And before the minister pronounce the sentence, he is to pray, and desire all the congregation to join with him therein, that God would grant repentance to the obstinate person,—would graciously bless his own ordinance, and make the censure effectual, both to edify others, and to be a mean to reclaim the obstinate sinner.

15. Then after prayer, the minister is, with great gravity and authority, to pronounce the censure, shewing his warrant from our Lord's command, and the apostle Paul's direction, and recapitulating the Presbytery's warrant in obedience thereunto, and resuming the scandalous and obstinate person's behaviour, whom he is to name; He therefore, in the name and authority of our Lord and Master Jesus Christ, doth, *in verbis de presenti*, pronounce and declare him or her excommunicated and shut out from the communion of the faithful, debarring the person from their privileges, and, in the words of the apostle, delivering that person over to Satan; which sentence is to be intimate according to the 9th act of the Assembly, Anno 1704.

16. If after prayer, or before the censure be pronounced, the scandalous person do make any public signification of his repentance, and of his desire to have the censure stop, the minister, upon apparent seriousness in the scandalous person,

which

which he sheweth to the congregation, may thereupon delay pronouncing the sentence, till he report to the Presbytery at their next meeting, who are then to deal with the scandalous person as they shall find cause.

17. After the pronounciation of this sentence, the people are to be warned, that they hold that person to be cast out of the communion of the church, and that they shun all unnecessary converse with him or her ; nevertheless excommunication dissolveth not the bonds of civil or natural relations, nor exempts from the duties belonging to them.

18. Although it be the duty of pastors and ruling elders to use all diligence and vigilance, both by doctrine and discipline respectively, for preventing and purging out such errors, heresies, schisms, and scandals, as tend to the detriment and disturbance of the church ; yet, because it may fall out, through the pride and stubbornness of offenders, that these means alone will not be effectual to that purpose,—it is therefore necessary, after all this, to employ the aid of the civil magistrate, who ought to use his coercive power for the suppressing of all such offences, and vindicating the discipline of the church from contempt.

## C H A P. IX.

### *Concerning the Order of proceeding to Absolution.*

**I**F, after excommunication, the signs of repentance appear in the excommunicated person, such as *godly sorrow*, for having incurred God's heavy displeasure by his sin, occasioned grief to his brethren, and justly provoked the church to cast him out of their communion, together with a full purpose of heart, to turn from his sin unto God through Christ, and to reform his life and conversation, with an humble desire of recovering peace with God and his people, and to be restored to the favour of God and light of his countenance, through the blood of Jesus Christ, and to the communion of the church,—and the Presbytery, upon his application, be satisfied therewith, and judge that he ought to be absolved, and thereupon give warrant for his absolution ; he is to be brought before the congregation, and there also to make free confession of his sin and sorrow for it, to call upon God for mercy in Christ, to seek to be restored to the communion of the church, promising to God through grace new obedience and more holy and circumspect walking, as becomes the gospel ; and that this appearance before the congregation, be as often

often as church judicatories shall find may be for edification and trial of the professing penitent's sincerity; and, being satisfied in this, then the minister and congregation are to praise God, who delighteth not in the death of a sinner, but rather that he should repent and live; as also, for blessing the ordinance of excommunication, and making it effectual by his Spirit to the recovering of this offender; to magnify the mercy of God through Jesus Christ, in pardoning and receiving to his favour the most grievous offenders, whensoever they unfeignedly repent and forsake their sins; But, before the minister proceed to absolution, he is to pray with the congregation to this effect: 'That the Lord Jesus Christ, prophet, priest, and king of his church, who with the preaching of the gospel hath joined the power to bind and loose the sins of men, who hath also declared, that whatsoever by his ministers is bound on earth, shall be bound in heaven, and also that whatsoever is loosed by the same, shall be loosed and absolved in heaven, would mercifully accept his creature N. whom Satan of long time hath holden in bondage, so that he not only drew him to iniquity, but also so hardened his heart, that he despised all admonitions, for the which his sin and contempt, the church was compelled to excommunicate him from the society of the faithful; but now seeing the Holy Spirit by his grace hath so prevailed, that he is returned, and professeth repentance toward God, and faith toward our Lord Jesus Christ, that it may please God by his Spirit and grace to make him a sincere and unfeigned penitent; and, for the obedience of our Lord Jesus Christ unto death, so to accept of this poor, believing, and returning sinner, that his former disobedience be never laid to his charge, and that he may increase in all godliness, so that Satan in the end may be trodden under feet by the power of our Lord Jesus Christ, and God may be glorified, the church edified, and the penitent saved in the day of the Lord.'

2. Then shall follow the sentence of Absolution, in these or the like words: *Whereas thou N. hast for thy sin been shut out from the communion of the faithful, and hast now manifested thy repentance, wherein the church resteth satisfied, I, in the name of the Lord Jesus, before this congregation, pronounce and declare thee absolved from the sentence of Excommunication formerly denounced against thee, and do receive thee to the communion of the church, and the free use of all the ordinances of Christ, that thou mayest be partaker of all his benefits, to thy eternal salvation.*

3. After this sentence of Absolution, the minister speaketh to him as to a brother, exhorting him to watch and pray, and comforting him, as there shall be cause; the elders embrace, and the whole congregation holdeth communion with him, as one of their own; and the Absolution should be intimate in all the churches where the Excommunication was intimate.

## Several ACTS and OVERTURES of the General Assemblies, &c.

ACT of the General Assembly, 1638. sess. 23, 24. Dec. 17, 18.

**A**NENT the report of the committee appointed for considering what constitutions were to be revived or made of new, they proponed the Overtures following; which were read and allowed by the whole Assembly, or by them referred to the consideration of the several Presbyteries.

Anent Presbyteries which have been erected since the year 1586, it seemeth needful, that they be ratified by an act of this General Assembly, and that other Presbyteries shall be erected, where they shall be found needful, and especially now in the Synod of Lismore, according to the particular note given thereanent.

*The Assembly ratifieth these Presbyteries since 1586, and erected those in Lismore, conform to the note registered in the books of Assembly.*

Anent the keeping of Presbyterial meetings, it is thought fit that they be weekly, both in summer and winter, except in places far distant, who, during the winter season (*that is*, between the first of October and the first of April) shall be dispensed with for meeting once in the fourteen days,—and that all absents be censured, especially those who should exercise and add, according to the act of the Assembly 1582, at St. Andrews, *April 24*, sess. 12.—and that some controverted head of doctrine be handled in the Presbytery publicly, and disputed among the brethren every first Presbytery of the month, according to the act of Assembly holden at Dundee 1598. sess. 12.

*The Assembly alloweth this Article.*



III. Anent the visitation of particular kirks within Presbyteries, it is thought expedient, that it be once every year; wherein a care is to be had, among other things necessary, that it be tried, how domestic exercises of religion be exercised in particular families, and to see what means there are in every parish in landward, for catechizing and instructing the youth.

*The Assembly alloweth this Article.*

IV. Anent the visitation of kirks, schools, and colleges, it is thought meet, that the acts of Assembly holden at Edinburgh the 25th June, 1565, sess. 2. be put in execution; that the ministers of the parochin, the principal, regents, and professors within colleges, and masters and doctors of schools, be tried concerning the soundness of their judgment in matters of religion, their ability for discharge of their calling, and the honesty of their conversation, as the act of the Assembly at Edinburgh, June 21, 1567. sess. 3. and the act of the Assembly holden at Montrose, 1595. sess. 9. do import; and this visitation of colleges to be by way of commission from the General Assembly.

*The Assembly alloweth this Article.*

V. Anent non-residents, it is thought necessary, that every minister be obliged to reside in his own parochin, at his ordinary manse, for the better attending the duties of his calling, conform to the acts of Assemblies, viz. Act of assembly at Edinburgh, March 24, 1595. sess. 7. as also act at Edinburgh, December 25, 1563. sess. 5. and Assembly at Edinburgh, December 25, 1565. sess. 4. Assembly at Edinburgh, March 6, 1572. sess. 3.

*The Assembly alloweth this Article.*

VI. Anent the planting of schools in landward, the want whereof doth greatly prejudize the growth of the gospel, and procure the decay of religion; the Assembly giveth direction to several Presbyteries for the settling of schools in every landward parochin, and providing of men able for the charge of teaching the youth, public reading and presenting of the Psalm, and the catechizing of the common people; and that means be provided for their entertainment, in the most convenient manner that can be had, according to the ability of the parochin.

*The Assembly alloweth, and referreth the particular course unto the several Presbyteries.*

VII. Anent the late admission of ministers by Presbyteries, and the choice of moderators, according to the ancient power of the said Presbyteries; the Assembly declareth they have

power to do the same, and ratifieth what hath been done of late of that kind upon warrantable grounds, that hereafter it be not called in question.

*The Assembly alloweth this Article.*

VIII. Anent the competency of Presbytery and parochins, that some proportion may be keeped, both anent the number and distance of place; it would seem expedient that this General Assembly should appoint a commission for every shire, where there is such necessity that the particular parochins and Presbyteries within the bounds be duly considered, and overtures be these of the same commission given in to the provincial Synods, and by them to the General Assembly, that there they may be advised and ratified.

*The Assembly referreth this to the care of the particular Presbyteries.*

IX. Anent the entry and conversation of ministers, it is expedient that the act of Assembly holden at Edinburgh, March 24, 1595, sess. 7. be ratified, and put in execution in every Presbytery, and to that end, that they get a copy thereof, under the clerk's hand, whereof the tenor followeth:

*Act, sess. 7. March 24, of the Assembly at Edinburgh, 1595.*

“**C**ONCERNING the defections in the ministry, the same being at length read out, reasoned, and considered; the brethren concluded the same, agreeing therewith: And in respect that by God's grace they intend reformation, and to see the kirk and ministry purged, to the effect the work may have better success, they think it necessary that this Assembly be humbled, for wanting such care as became in such points as is set down, and some zealous and godly brethren in doctrine lay them out, for their better humiliation; and that they make solemn promise before the majesty of God, and make new covenant with him, for a more careful and reverent discharge of their ministry. To the which effect was chosen Mr. *John Davidjon*; and Tuesday next, at nine hours in the morning, appointed in the New Kirk, for that effect; whereunto none is to resort but the ministry: The Form to be advised the morn in privy conference.

*The tenor of the Advice of the Brethren, depute for penning the enormities and corruptions in the Ministry, and remead thereof, allowed by the General Assembly here convened, 1595.*

*Corruptions in the OFFICE.*

**F**OR as much as by the too sudden admission and light trial of persons to the ministry, cometh to pass that many scandals fall out in the persons of ministers, it would be ordained in time coming, that more diligent inquisition and trial be used of all such persons as shall enter into the ministry.

As specially these points :—That the Ingrant shall be posed upon his conscience, before the Great God, (and that in most grave manner) what moveth him to accept the office and charge of the ministry upon him.

That it be inquired, If any bye solistation or moyen, directly or indirectly, prease to enter in the said office? And if it be found, that the Solister be repelled, and that the Presbytery repel all such of their number from voting in the election or admission, as shall be found moyeners for the solicator, and posed upon their conscience to declare the truth to that effect.

*Thirdly*, Because by Presentations many forcibly are thrust into the ministry, and upon congregations, that utter thereafter that they were not called by God; it would be provided, that none seek presentations to benefices without advice of the Presbytery, within the bounds whereof the benefice is, and if any do in the contrary, they to be repelled as *rei ambitus*.

That the trial of persons to be admitted to the ministry hereafter, consist not only in their learning and ability to preach, but also in conscience, and feeling, and spiritual wisdom, and namely in the knowledge of the bounds of their calling, in doctrine, discipline, and wisdom to behave himself accordingly with the divers ranks of persons within his flock, as namely with atheists, rebellious weak consciences, and such other, wherein the pastoral charge is most kythed; and that he be meet to stop the mouths of the adversaries; and such as are not qualified in these points to be delayed to further trial, and while they be found qualified. And because men may be found meet for some places who are not meet for others, it would be considered, that the principal places of the realm be provided by men of most worthy gifts, wisdom, and experience, and that none take the charge of greater number of people nor they are able to discharge; and the Assembly to take order herewith, and the act of the Provincial of Lothian, made at Linlithgow, to be urged.

That

That such as shall be found not given to their book and study of scripture ; not careful to have books ; not given to sanctification and prayer ; that study not to be powerful and spiritual ; not applying the doctrine to corruptions, which is the pastoral gift ; obscure and too scholastic before the people ; cold, and wanting of spiritual zeal ; negligent in visiting of the sick and caring for the poor, or indiscreet in chusing of parts of the word not meetest for the flock ; flatterers and dissembling at public sins, and specially of great personages in their congregation, for flattery or for fear,—that all such persons be censured, according to the degree of their faults, and continuing therein, be deprived.

That such as be slothful in the ministrations of the sacraments, and irreverent, as profaners, receiving the clean and unclean ; ignorant and senseless ; profane, and making no conscience of their profession in their calling and families ; omitting due trial, or using none or light trial ; having respect in their trial to persons, wherein there is manifest corruption,—that all such be sharply rebuked, and if they continue therein, that they be deposed.

And if any be found a seller of the sacraments, that he be deposed *simpliciter* : and such as collude with slanderous persons in dispensing and over-seeing them for money, incur the like punishment. That every minister be obliged to have a Session established of the meetest men in his congregation ; and that discipline strike not only upon gross sins, as whoredom, bloodshed, &c. but upon sins repugnant to the word of God, as blasphemy of God, banning, profaning of the Sabbath, disobedience to parents, idle unruly ones without calling, drunkards, and such like debused men, as make not conscience of their life and ruling of their families, and specially of education of their children, lying, slandering, and backbiting, and breaking of promises ; and this to be an universal order throughout the realm, &c. and such like as are negligent herein, and continuetherein after admonition, be deposed.

That none falling in public slanders, be received in their fellowship of the kirk, except the minister have some appearance and warrant in conscience, that he hath both a feeling of sin and apprehension of mercy,—and for this effect, that the minister travel with him by doctrine and private instruction to bring him hereto, and specially in the doctrine of repentance ; which being neglected, the public place of repentance is turned in a mocking.

Disapportion of benefices, demitting of them for favour or money, that they become laick patronages, without advise of the

the kirk, and such like interchanging of benefices, by transaction and transporting of themselves by that occasion, without the knowledge of the kirk, precisely to be punished:—Such like, that setting of tacks without the consent of the Assembly, be punished according to the acts; and that the demitters in favours for money, or otherwise to the effect above written, be punished as the dilapidators.

*Corruptions in their PERSONS and LIVES.*

**T**HAT such as are light and wanton in their behaviour, as in gorgeous and light apparel, in speech, in using light and profane company, unlawful gaming, as dancing, carding, dicing, and such like, not befitting the gravity of a pastor,—be sharply and gravely reprov'd by the Presbytery, according to the degree thereof, and continuing therein after due admonition, that he be deprived, as slanderous to the gospel.

That ministers being found swearers or banners, profaners of the Sabbath, drunkards, fighters, guilty of all these or any of them, to be deposed *simpliciter*; and such like, liars, detractors, flatterers, breakers of promise, brawlers and quarrellers, after admonition continuing therein, incur the same punishment.

That ministers given to unlawful and incompetent trades and occupations for filthy gain, as holding of ostleries, taking of ocker beside conscience and good laws, and bearing worldly offices in noblemen and gentlemen's houses, merchandize, and such like, buying of victuals, and keeping to the dearth, and all such worldly occupations, as may distract them from their charge, and may be slanderous to the pastoral calling, be admonished and brought to the acknowledging of their sins, and if they continue therein, to be deposed.

That ministers non-resident at their flocks, be deposed, according to the acts of the General Assembly, and laws of the realm,—otherwise the burthen to be laid on the Presbyteries, and they to be censured therefor.

That the Assembly command all their members, that none of them await on the court and affairs thereof, without the advice and allowance of their Presbytery. *Item*, That they intend no action civil without the said advice, except in small matters; and for remedying the necessity that some ministers have to enter in plea of law, that remedy be craved, that short process be devised, to be used in ministers actions.

That ministers take special care in using godly exercises in their families, in teaching of their wives, children, and ser-

vants, in using ordinary prayers and reading of scriptures, in removing of offensive persons out of their families, and such like other points of godly conversation and good example; and that they, at the visitation of their kirks, try the ministers families in these points foresaid, and such as are found negligent in these points foresaid, after due admonition, shall be adjudged unmeet to govern the house of God, according to the rule of the apostle.

That ministers in all companies strive to be spiritual and profitable, and to talk of things pertaining to godliness, as namely of such as may strengthen us in Christ, instruct us in our calling, of the means how to have Christ's kingdom better established in our congregations, and to know how the gospel flourisheth in our flocks, and such like others the hindrances and the remedies that we find, &c. wherein there is manifold corruptions, both in our companying with ourselves and with others; and that the contraveeners thereof be tried, and sharply be rebuked.

That no minister be found to countenance, procure, or assist a public offender, challenged by his own minister for his public offence, or to bear with him, as though his minister were too severe upon him, under the pain of admonition and rebuking."

*Act anent Appellations, August 30, 1639.*

**T**HE Assembly appointed, that in all time hereafter, no appellations should be leaping over either Presbytery or Synod, but to ascend by degrees, as from the kirk session to the Presbytery, or from the Presbytery to the Synod, and from the Synod to the General Assembly, except it be after the Synod be past, and immediately before the General Assembly, or in the time thereof, and renews all former acts made to this effect.

*Act anent Ministers Catechizing, and Family Exercises, August 30. 1639.*

**T**HE Assembly considering, that the long waited for fruits of the gospel, so mercifully planted and preserved in this land, and reformation of ourselves and families, so solemnly vowed to God of late in our Covenant, cannot take effect, except the knowledge and worship of God be carried from the pulpit to every family within each parish, hath therefore appointed that every minister, besides his pains  
on

on the Lord's day, shall have weekly catechizing of some part of the paroch, and not altogether cast over the examination of the people, till a little before the communion. Also, that in every family the worship of God be erected where it is not both morning and evening, and that the children and servants be catechized at home by the master of the families, whereof account shall be taken by the minister and elders assisting him in the visitation of every family; and lest they fail, that visitation of the kirks be seriously followed by every Presbytery for this end among others. The execution and success whereof being tried by the Synods, let it be represented to the next General Assembly.

*Act anent the choosing of Kirk Sessions, sess. 5. Aug. 1, 1642.*

**A**NENT the question moved to the Assembly concerning the election of Kirk Sessions, the Assembly ordains the old Session to elect the new Session, both in burgh and land. And that if any place shall vaik in the Session chosen, by death or otherwise, the present Session shall have the election of the person to fill the vacant room.

*Act against slandering of Ministers, sess. 13. Aug. 6, 1642.*

**T**HE General Assembly considering the malice of divers persons in raising calumnies and scandals against ministers, which is not only injurious to their persons, and discredit to the holy calling of the ministry, but doth also prove often a great prejudice and hindrance to the promoting of the gospel; do therefore ordain Presbyteries and Synods to proceed diligently in process against all persons that shall reproach or scandalize ministers with the censures of the kirk, even to the highest, according as they shall find the degree or quality of the scandal deserve.

*Act against Masters who have Servants that profane the Lord's Day, sess. 11. Aug. 14, 1643.*

**T**HE General Assembly declares, that the acts made against salmon-fishing upon the Sabbath, or against any other labour upon the Lord's day, to be not only against servants who actually work, but also that the samen should be extended against masters, whose hired servants they are.

*Act anent dissenting Voices in Presbyteries and Synods, 1645.*

**T**HE Assembly thinks it necessary, if any member of Presbyteries or Synods shall find, in matters depending before them, that the moderator shall refuse to put any thing of importance to voices; or if they find any thing carried by plurality of voices to any determination, which they conceive to be contrary to the word of God, the acts of Assembly, or to the received order of this kirk,—that in either of these cases, they urge their dissent to be marked in the register, and if that be refused, that they protest, as they would desire to be free of common censure with the rest; and the Assembly declares the dissenters to be censurable, if their dissent shall be found otherwise nor they conceived.

*Act against Lykwakes, 1645.*

**W**HEREAS the corrupt custom of Lykwakes hath fostered both superstition and profanity through the land,—this present Assembly discharges the same in time coming, and appoints Presbyteries to take special care for trying and censuring the transgressors of this act within their several bounds.

*Act recommending to Sessions to have the printed Acts of Assembly, 1645.*

**T**HE General Assembly considering how necessary it is, that every Session in a parish have the acts of the Assembly for their use, doth therefore seriously recommend to every parish and session, to buy the printed acts of the Assembly, and ordains Presbyteries to crave account hereof from every minister, before their going to Provincial Assemblies; and likewise, that every Provincial Assembly crave account from Presbyteries in their trials, if every session be so provided, and that they try the diligence of Presbyteries and ministers used for that effect.

*Act discharging promiscuous Dancing, sess. 18. July 19, 1649.*

**T**HE Assembly finding the scandal and abuse that arises through promiscuous dancing, do therefore inhibit and discharge the same, and do refer the censure thereof to the several Presbyteries, recommending it to their care and diligence.



*Act concerning Catechizing, sess. 30. July 30, 1649.*

**T**HE General Assembly taking to their serious consideration the great darkness and ignorance wherein a great part of this kingdom lieth, together with the late solemn engagement to use all means for remedy thereof, do ordain every minister, with assistance of the elders of their several kirk-sessions, to take course, that in every house where there is any who can read, there be at least one copy of the *Shorter and Larger Catechism, Confession of Faith, and Directory for Family Worship*. And do renew the act of Assembly, August 30, 1639. for a day of weekly catechizing, to be constantly observed in every kirk; and that every minister so order their catechetic questions, as thereby the people, who do not convene all at one time, but by turns, unto that exercise, may at every diet have the chief heads of saving knowledge in a short view presented unto them; and the Assembly considering, that, notwithstanding of their former act, these diets of weekly catechizing are much slighted and neglected by many ministers throughout this kingdom, do therefore appoint and ordain every Presbytery to take trial of all the ministers within their bounds, once at least in the half year, whether they be careful to keep weekly diets of catechizing; and if they shall find any of their number negligent herein, they shall admonish for the first fault, and if after such admonition they shall not amend, the Presbytery for the second fault shall rebuke them sharply, and if after such rebuke they do not yet amend, they shall be suspended.

*Act against Profaneness. EDINBURGH, January 11. Post Meridiem. sess. 8. 1697.*

**T**HE General Assembly of this national church taking to their most serious consideration, that notwithstanding of the weighty commands and dreadful threatenings contained in the scriptures of truth, and the many laudable Christian laws of this nation, and the acts of the General Assemblies of this church against all impiety and profaneness; yet the open outbreakings of wickedness are not restrained, but God is daily dishonoured and provoked, the profession of Christianity discredited, and the pernicious infection of ill example disseminated and spread abroad, by the abounding scandals of profane and idle swearing, cursing, Sabbath-breaking, profane withdrawing from, and contempt of, gospel ordinances, yea, opposing the dispensing of them, by hindering the plant-

ing of churches, and discouraging the endeavours of others for calling and fixing a faithful gospel ministry among them, mocking of piety and religion, and the exercises thereof, fornication, adultery, drunkenness, excessive tippling, deism, blasphemy, and other gross abominable sins: And whereas, not only did the General Assembly by their act, *April 16, 1694*, recommend to all ministers and kirk-sessions, carefully to apply to the several magistrates of their bounds, for putting the acts of Parliament against profaneness in execution; but likewise this current Parliament, by their acts, intituled, *Against profaneness, June 15, 1693, June 28, 1695, and October 9, 1696*, declared that ministers, kirk-sessions, and Presbyteries shall, by themselves, or others in their name, have good interest to apply for, and pursue the execution of the said acts; and albeit execution is ordained to pass at the instance of any person whatsoever, yet it being especially incumbent upon ministers and church judicatories to hold hand thereto,—Therefore, that this national Assembly may not be wanting to their duty, in contributing their utmost endeavours for bearing down and punishing of all immorality and wickedness, they do, in the first place, in the awe and dread of the great God, who will not hold them guiltless that break any of his commandments, beseech, warn, and obtest all the people of this church and nation, to break off their sins by repentance, and seriously, in the fear of the Lord, to apply themselves to a sober, conscientious, Christian, and circumspect walk in all manner of conversation, as becomes the professors of the glorious gospel of the blessed God, and of that religion which is pure and undefiled, and as they would not incur the heavy displeasure and just indignation of the Holy One, in being excluded for ever from seeing his face in peace, and pull down his temporal judgments upon themselves and upon the land: And, next, they do require all the ministers of this church, freely and faithfully to preach against the forementioned enormous sins, as the crying sins of the time, that people may be brought to a conviction and sense of their heinousness and danger, and may refrain, not only from fear, but from conscience. And farther, they do appoint, That Presbyteries and kirk-sessions do faithfully and impartially exercise church discipline against all such scandalous offenders, and use all suitable means in dealing with their consciences to bring them to unfeigned repentance and reformation, and they seriously recommend to ministers and members of kirk-sessions, from a true zeal for God, to hold hand to the detesting, informing against, and punishing of all profane

same transgressors, without respect of persons, by civil punishments, conform to the acts of Parliament made in that behalf, and that they record their diligence in their session books, that the same may be seen by their Presbyteries, who are hereby required to make inquiry therein at their visitations:—And lest any may be found backward in performing their respective duties, from an unwillingness to displease or disoblige persons of note, who may happen to be guilty, the General Assembly earnestly exhorts all ministers and elders, and all Christians to remember, that in this matter they have to do with the great and terrible God, whose honour is to be preferred, and whose wrath is to be feared, above all other considerations whatsoever; and the Overture, ‘that whatever minister or member of Session be faulty, in neglecting to pursue the foresaid scandals in their stations, the said minister or member of session be complained of, and censured by the Presbytery for the first fault, and that the censure be recorded; and that the second negligence be delated to, and censured by the Synod; and that for the third neglect, they be censured by the Synod with suspension,’ to be recorded in the Synod register.—And albeit the General Assembly hath full confidence in the integrity and zeal of all honest Christian magistrates, and that they will, with firmness and resolution, make conscience of the obligations of their office, and faithfully discharge the trust committed to them by God and the supreme authority of this nation; yet, because a slackness or backwardness may fall out in some particular places, and there hath been hitherto a most lamentable defectiveness, in putting the laws against profaneness into execution, and some have refused to give deputations and commissions for that end to persons who have been duly nominated and presented to them; therefore the General Assembly doth recommend to each minister or kirk-session, who shall find cause to complain of a magistrate for negligence in executing the said laws, or for refusing deputation and commission to such persons as are duly elected and presented to them, (from parishes where there is no ordinary magistrate residing) conform to the above-mentioned act of Parliament, *October 9, 1696*, that they acquaint their Presbyteries therewith, and that the said Presbytery having used all previous means in dealing with the conscience of the said magistrate, without any good effect; do, with the kirk agent, thereafter pursue the said negligent or refractory magistrate before the Lords of Council or Session, according to the foresaid acts of Parliament. And *lastly*, that these presents be read in all churches within

within this kingdom, twice a-year, from the pulpit, *to wit*, upon the first Sabbaths after Whitfunday and Martinmas yearly.

*Act against Abuses at Lykwakes, Penny Brydals, and promiscuous Dancing.* Ead. sess. 1701.

**T**HE General Assembly did, and hereby do revive the acts of the General Assembly, 1645, against *Lykwakes*, as also the acts of the said Assembly for restraining abuses at *Penny Brydals*, and likewise the act of the General Assembly 1649, discharging *Promiscuous Dancing*,—and appoints the said acts to be read in churches before the congregation, and that Synods inquire at Presbyteries concerning their diligence anent the observation of the said acts, and recommends to Presbyteries to have their thoughts upon what further may be necessary for suppressing and preventing abuses at such occasions, and give their opinion thereanent to the next General Assembly.

*Act concerning the Method and Form of Procedure of Judicatories of the Church against Scandalous Persons.* EDINBURGH, April 4, 1705. sess. 6.

**W**ITH respect to scandals, the grossness whereof makes it necessary to bring the persons guilty oftener than once before the congregation; the General Assembly does here appoint and ordain, that after such persons are convict before the Session, it be judicially declared to them, that they have rendered themselves incapable of communion with the people of God in sealing ordinances, and that they be appointed to appear in public to be rebuked for their sin, whether they appear penitent or not, conform to the institution, 1 Tim. v. 20. And it is hereby referred to the respective judicatories of the church concerned, to determine how oft such delinquents shall appear in public, as they shall find it to tend most for edification. And the General Assembly ordains, that after a public rebuke, the ministers and elders be at farther pains in instructing the minds of the scandalous persons, if ignorant, in endeavouring to convince their consciences, and to bring them to a due sense of their sin, and to an engagement and serious resolution against all known sin, and to the performance of all known duty, and that the Session, upon satisfaction with their knowledge and sense of their sin, do admit them to the public profession of their

their repentance, in order to Absolution : But if, after taking pains on them for some competent time for their instruction and conviction, they still remain grossly ignorant, insensible, and unreformed, the ministers and elders are to advise with the Presbytery of the bounds, and if the Presbytery shall see cause, that then the sentence of Lesser Excommunication be publicly pronounced against them in face of the congregation, from which they are not to be relaxed, nor admitted to make public profession of their repentance, in order thereto, till the Session be satisfied with their knowledge, seriousness, and reformation. And *lastly*, the General Assembly ordains, that the names of such as are under the foresaid censure of Lesser Excommunication, be publicly read out the Lord's day immediately preceding that upon which the sacrament of the Lord's Supper is to be administered.

*An Act against Profanation of the Lord's Day.* EDINBURGH,  
April 10, 1705. sess. 12.

**T**HE General Assembly taking to their serious consideration, the great profanation of the Lord's day, by multitudes of people vaging idly upon the streets, in St. Anne's yard, and the Queen's park, and in divers places of the west kirk paroch, and on the links of Leith, and other places, especially about Edinburgh, and that by persons of all ranks, many whereof are strangers, as the same hath been represented to them by commissioners from the Presbytery at Edinburgh, in the name and by the appointment of that Presbytery,—and considering also what hath been represented by several brethren, anent the profanation of the Lord's day in other places of the nation by unnecessary travelling and otherwise ; and the General Assembly being deeply sensible of the great dishonour done to the holy God, and of the open contempt of God and man, manifested by such heaven-daring profaneness, to the exposing of the nation to the heaviest judgments,—Therefore they do, in the fear of God, earnestly exhort all their reverend brethren of the ministry, and other officers of the church, to contribute their utmost endeavours, in their stations, for suppressing such gross profanation of the Lord's day, by a vigorous and impartial, yet prudent, exercise of the discipline of the church, and by holding hand to the execution of the laudable laws of the nation against the guilty, in such way and manner as is allowed and required by law ; and because the concurrence and assistance of the civil government will be absolutely necessary for the better curbing

curbing and restraining this crying sin,—the General Assembly do hereby appoint their Commission, to be nominate by them, to address the Right Honourable the Lords of Her Majesty's Privy Council, that their Lordships may be pleased to give such orders, and take such courses for restraining these abuses, as they in their wisdoms shall judge most effectual.

## OVERTURES of the General Assembly 1705,

### CONCERNING THE

## Discipline and Method of Proceeding in *Kirk Sessions* and *Presbyteries* of the CHURCH of Scotland.

### § Of the Constitution of *Kirk Sessions*.

1. **T**HIS judicatory being the lowest, and which is in every parish, consists of one minister or two and a competent number of ruling elders,—and the deacons of that parish and church are to be present, and have a decisive vote only in matters belonging to their own office, having attending them a clerk and a beadle.

2. All the elders of that church or parish, or members of the session, ought to attend all the meetings thereof, it not being a judicatory made up of delegates.

3. If there be but one minister there, he is moderator *ex officio*, and constant, out of necessity.

4. Though an elder, being once so ordained, makes him to be so during life, unless he be censured with deposition, or demit his office, and the demission accepted by a judicatory; yet, where there are plenty of persons fit to be elders, and plenty of elders, the actual exercise of the office, as to constant attendance on the Session, &c. may be limited for a time, and others take their turn. When an elder changes his residence, he may officiate as an elder in that parish where he comes to, if duly called thereto by the kirk session, who are to intimate his name to the people, and have their tacit consent thereto, but no otherwise. Annual elections ought to be rectified; and that new elections of elders, except in cases of great necessity, should only be within the compass of four years, and that especially in burghs where there are plenty of persons to choose upon.

§ *Of the Election and Constituting of Elders and Deacons.*

1. **I**N case there be no eldership in the parish, the election is to be managed by the Presbytery, by a list given in to them, made up by the heads of families, out of which the Presbytery (if the church be vacant) is to try and elect, and if planted, the minister, with the Presbytery's assistance.

2. Even where there is a minister and elders in a congregation, constituting a session, there may be need of more elders, to supply the places of some who may be removed by death or otherwise.

3. It doth most particularly belong to the session, to look among the masters and heads of families, and others, (they not being menial servants) for some persons fit to be elders, being such as are of greatest prudence, gravity, and interest in the parish.

4. These ordinarily may be expected to be best had from amongst the deacons of the parish, the qualifications of that office not only fitting much for this, but the experience deacons have, by being present at the session, being a further fitting of them for the office of an elder.

5. It will fall out, that sometimes it will be fit and necessary, that the minister and present elders do, in a prudent and private way, try the inclination of the judicious of the people, especially the heads of families, and of these quarters of the congregation to which the elders wanting belonged, thereby to prevent the elders naming and bringing to public these persons who may be unacceptable, where others can be had; and the edification of the congregation would therein be studied.

6. When the kirk session has agreed on the nomination, wherein they would endeavour to be unanimous, the persons nominated are to be spoken to, and dealt with to accept of the office, before their names be brought in public, wherein great tenderness and earnestness would be used, it being frequent with many modest and most fit persons to be most hardy and difficultly prevailed with.

7. Though it may be supposed, that none will be named to this purpose, but such who will be of competent knowledge, yet examination and trial would be taken of his knowledge in the grounds and principles of religion, in cases of conscience, and about the government and discipline of the church, and duties of elders, and that before the session, or two or three elders.

8. When there is hopes of success therein, if the session judge it fit, the minister, on the Lord's day after forenoon sermon, is to intimate to the congregation the necessity of more elders, and the session's nomination, and may desire any person that hath any objections against any of the persons named, to make the same either to the session or any member thereof, betwixt and such a day.

9. When the day cometh wherein the objections are to be brought in, the Session must meet, and have the elect elders edict returned, (for which there is to be an interval of nine free days, as in other edicts) and the beadle is to intimate at the door, if there be any objectors they may appear; if none, then the day is to be appointed to admit these elders, and the minister is to be condescended upon who is to admit them.

10. When the day is come, it were very fit the minister choosed to preach on such a subject as might relate to the work, shewing the duties of elders, and people to them.

11. After sermon is ended in the forenoon, the minister is to shew the people, that he is going about to admit some more elders, and to tell them of all the orderly steps which they have taken preparatory, and that now nothing impedeth his going on.

12. Then the minister calling up the persons chosen to be elders by name, and they standing together in some conspicuous place, as conveniency will allow, are to be interrogate concerning their orthodoxy, and to be taken solemnly engaged to adhere to and maintain the doctrine, discipline, worship, and government of the church, and to lay themselves out, both by their example and in the office of elders, to suppress vice, cherish piety, and exercise discipline faithfully and diligently.

13. Then (the elders chosen still standing up) the minister is next, by solemn prayer, to set them apart *in verbis de presenti*.

14. After prayer, the minister is to speak to them now as elders, encouraging them to faithfulness, and threatening, if negligent. *2dly*, He is to direct a word of exhortation to the people, shewing them their duty to the elders, and exhorting them to obedience in the Lord, and to strengthen their elders hands.

15. The same method would be followed in the election and ordination of deacons that is in elders, *mutatis mutandis*.



## § Anent Marriage.

**D**UE caution would be used to observe the acts of the General Assembly anent proclamation of banns\*, and inquiry anent forbidden degrees, the persons desiring marriage being single and free persons, and anent the content of all concerned.

## § Of the Admission of Infants to Baptism.

1. **C**HILDREN born within the verge of the visible church, of parents, one or both, professing the Christian religion, have a right to baptism.

2. It being the duty of Christian parents to devote their children to God by baptism, and to covenant for their education in the faith of Christ, no other sponsor is to be taken, unless the parents be dead or absent, or grossly ignorant, or under scandal not removed, such being unfit to stand as sponsors, in transacting a solemn covenant with God; in which cases, the parent is to be required to provide some fit person, and, if it can be, one related as a parent to the child should be sponsor.

3. In case of children exposed, whose baptism, after inquiry, cannot be known, the session is to order the presenting of the child to baptism, and the session itself is to see to the Christian education of the child.

4. It were fit that the parent speak to the minister of the parish the day before the child be offered to baptism.

## § Of admission to the Lord's Table, and debarring from it.

1. **S**EEING none should be admitted to the Lord's table who are ignorant or scandalous, therefore they are to be prepared for it by catechizing, and instruction in the principles of religion in their younger years. Before the first admission of any to partake thereof, ministers should inquire into, and take trial of, their knowledge of the principles of the Christian religion, and particularly of the nature, uses, and ends of this ordinance of the Supper.

2. Due care also ought to be used, that none be admitted to partake of the Lord's Supper, who are of a scandalous life; and for this end the minister is to inquire at, and consult with, the elders, especially these of the bounds, whether they know that person be guilty of any scandal, and that

Q q q 2

they

\* See Act 5th of the General Assembly 1699, &c.

they own and submit to, and ordinarily attend, the ordinances of Christ, public and private worship of God, and use the other means of knowledge.

3. At the first admission of any to the Lord's Supper, ministers should put the person to be admitted in mind of their parents engagements for them in baptism, and put them explicitly and personally to renew their baptismal covenant to be the Lord's, and to live unto him, and to serve him, all the days of their lives.

4. When any who live in one congregation desire to partake of the Lord's Supper in a neighbour congregation, they may and ought to be allowed the same, by reason of the communion of saints, if they bring sufficient testimonials of their knowledge and conversation from the minister of their own parish, or from two elders, in the absence of the minister.

5. It were fit, when any one removeth from one parish to another, that their testimonials bear account, whether they have partaked of the Lord's Supper; and it were fit for this, that there were a record kept of these who are admitted to the Lord's Supper.

6. With respect to scandals, whose grossness makes it necessary to bring the persons guilty oftener than once before the congregation, it is overtured, that after they are convicted before the session, that it be judicially declared to them, that they have rendered themselves incapable of communion with the people of God in the supper of the Lord, and that they are not to be allowed to be sponsors themselves in the baptism of their children, till the scandal be removed; and that they be appointed to appear in public to be rebuked for their sin, whether they appear penitent or not, conform to the institution, 1 Tim. v. 20.

7. After a public rebuke, the minister and elders be at further pains in instructing the minds of scandalous persons, if ignorant; in endeavouring to convince their conscience, and to bring them to a due sense of their sin, and to an engagement and serious resolution against all known sin, and to the performance of all known duty.

8. That the session, upon satisfaction with their knowledge and sense of their sin, do admit them to the public profession of their repentance, in order to absolution.

9. If, after taking pains on them for some competent time for their instruction and conviction, they still remain grossly ignorant, insensible, and unreformed, the sentence of Lesser Excommunication is to be publicly pronounced against them, from which they are not to be relaxed, nor admitted to make  
public

public profession of their repentance in order thereto, till the session be satisfied with their knowledge, seriousness, and reformation.

§ Of the Privy Censures in the Session.

1. **I**N every kirk session, there ought to be twice in the year privy censures (as they are called) of the members of the session.

2. At the meeting preceding the same, all the members should be warned to be punctually present that day.

3. Seeing the ministers undergo their privy censures in the Presbytery, and that generally there is but one minister in the session, who must be moderator, therefore the ministers are not to undergo this privy censure before the session, but only the elders, deacons, clerk, and beadies.

4. The moderator of the session is to cause the clerk read the roll of the members, and beginning at the beginning of the roll, they are one by one after another to be removed, and then the rest of the members are by the moderator to be inquired, concerning the walk and conversation of the person removed, concerning his diligence and prudence in his station; and whatever any have observed and informed, worthy the noticing, is freely, and with love and tenderness, to be communicated. Privy censure of the members of a session, as also of a Presbytery, if rightly managed, may be of great use; but we think our Lord's rule in Matt. xviii. is strictly to be observed in this matter, so that no member or members of a Session or Presbytery should inform these judicatories of any thing against another member, until they have first given him private admonition or reproof, of a competent time before, and that has proven ineffectual.

5. The session is to judge of all informations concerning the member removed, and, as they judge him deserving, either only the private admonition or reproof of the minister his alone, or any of the elders their alone, or of the moderator in name of the session *coram*, as the weight of the matter, the edification of the party, and comfort of the Session, or congregation requireth, is to be done with all love, tenderness, and freedom.

6. If nothing be observed needful to be amended, but an account, from all hands, of the faithfulness, prudence, and diligence of the member removed, then he is to be exhorted to go on, and encouraged; and God to be blessed on his account. And the moderator, when he is called in, to express the session's satisfaction and comfort therein.

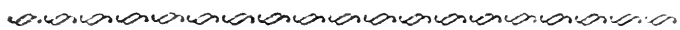
7. After

7. After all the elders have thus been removed one after another, and each one, after he hath been called in, and got the mind of the session concerning him, and set in his place, the deacons one after another are to undergo their censures.

8. Next, after the deacons, the clerk of the session is to be removed, and the members inquired concerning his carriage, and the session books, and other registers of births, baptisms, and burials, would be seen to be exactly kept and put in readiness for the Presbytery, when called for by them.

9. The beadle or officer would likewise, in the same manner, be inquired after, and either admonished or encouraged as need requireth.

10. Here also the kirk treasurer's accompts may be taken in, and the whole session put in mind (if need be) of all the duties of their charge, and of the rules of order, when met in judicatories.



### The Method of Proceeding in PRESBYTERIES.

1. **T**HIS judicatory consists of all the pastors within the bounds, and one ruling elder from each parish therein, who receives a commission from the eldership to be a member of the Presbytery, and represent them there till the next Synod be over; thus twice a year there are new elections of the ruling elders. The number of parishes associated in Presbyteries for their mutual help, is determined by authority of the National Synod, *Decem.* 17, 18. Art. 8. as the adjacency of the congregations and the easiness of travelling doth best allow. Where there are collegiate ministers, that session may send as many ruling elders. The *Directory for Government* saith, that to perform any classical act of government or ordination, there shall be present at least a major part of the ministers of the whole classis. Presbyteries should meet every third week, and oftener, if business require it.

2. Every meeting of a Presbytery is to begin with a sermon by one of the brethren appointed formerly for that effect, upon a text assigned him by them, except when probationers or intrants supply the pulpit in their public trials. The half of the time allowed for this Presbyterial exercise is to be taken up in the explicatory and analytic part of the text, and in answering textual and critical questions and difficulties; this part of the work is called *making*, and requires more especially the gift of the doctor; the other half of the time allowed

allowed is to be taken up in raising of doctrines and observations from the text, and applying them in their several uses; which last part is called *adding*, and it requires more especially the gift and necessarily the authority of the pastor. After the exercise is over, and the Presbytery constitute, the censure of the exercise they have heard useful always to be their first work, which may be done before them who had the exercise; besides this, the brethren of the Presbytery, by the act of Assembly, *Decem. 17, 18, 1638*, are to have some common head of doctrine publicly disputed in the Presbytery among the brethren every first Presbytery of the month, according to the act of Assembly holden at Dundee, 1598. sess. 14.

3. By the foresaid act 1638, Presbyterial meetings are to be weekly, except in places far distant, who, between the first of *October* and first of *April*, are dispensed with for meeting once in the fourteen days. Likewise, that act appoints all absents to be censured, especially those that should exercise and add, according to the act of Assembly 1582, *April 24*.

4. The Presbytery treats of such matters as concern the particular churches within their bounds, as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners; the directing of the censure of excommunication; the cognoscing upon references and appeals from kirk sessions; the revising and rectifying what hath been ill done or negligently omitted by them, at their approving of the kirk session books and records; the answering of questions, cases of conscience, and solving of difficulties in doctrine or discipline, with petitions from their own or those in other Presbyteries; the examining and censuring according to the word of God any erroneous doctrine, which hath been publicly or more privately vented within their bounds, and the endeavouring the reducing and conversion of any that remain in error and schism; the appointing of visitation of churches by themselves, as occasion offers, or the perambulation of parishes, in order to their uniting or disjoining; all which are either concluded, or continued to further consideration, or referred to the Synod.

5. By the 6th chap. 11th act of Assembly 1707, there are some processes which natively begin at the kirk session, which, for the atrocity of the scandal, or difficulty in the affair, or general concern, the session having frequent meetings of the Presbytery to have recourse unto, do not determine of themselves, such as scandals of incest, adultery, mis-  
lapse

lapse in fornication, murder, atheism, idolatry, witchcraft, charming, heresy and error vented and made public by any in the congregation, schism, and separation from the public ordinances, processess in order to the highest censure, and continued contumacy. But processess for all such crimes and scandals, are to be referred to the Presbytery by an extract of their procedure thereanent; and when there is no confession of the scandals above mentioned, the session is not so much as to proceed to lead probation by witnesses or presumptions, till they be authorized thereto by the presbytery's answer to their reference foresaid.

6. When the process is so clear, as in the case of a judicial confession, then the kirk session may summon the delinquent when before them *apud acta*, to compare before the Presbytery; but, where there is any difficulty, they should first inform the Presbytery, and get their allowance, before the party be summoned before them.

7. When persons censured for these grosser scandals do apply to the kirk session for relaxation, they may both be privately conferred with, and likewise their acknowledgments heard before the session; but they ought not to be brought before the congregation, in order to their absolution, nor absolved, but by direction and order of the Presbytery.

8. Presbyteries in some cases may send commissioners to other Presbyteries, either to advise them or to seek advice from them. By act of Assembly, June 18, 1646, it is recommended, that a correspondence be kept among Presbyteries constantly by letters, whereby they may be mutually assisting to each other.

9. In every Presbytery, at least twice a-year, on days for prayer, as should be done in sessions likewise, before each Synod, there ought to be privy censures, whereby each minister is removed by course, and then inquiry is made at the pastors and elders, If there be any known scandal, fault, or negligence in him, that it may be in a brotherly manner censured? After the ministers, the Presbytery clerk is to pass these censures likewise. By the 6th art. of the 7th chap. of the French church discipline, at the end of the colloquies, amicable and brotherly censures shall be made, as well by the pastors as by the elders, which shall be there present, of all things which shall be thought fit to represent unto them.

#### § Of Parochial Visitations by the Presbytery.

1. PARISHES are visited by Presbyteries, either occasionally, *pro re nata*, according to the weight of the emergent

emergent which doth require the visitation, or ordinarily and in course, whereby every congregational church is visited once a-year, Assen. 1638. sess. 23, 24. art. 3. at least this ordinary visitation should be going round all the parishes in order till they be visited, before others be re-visited in ordinary; for by the 16th act of Assen. 1706, Presbyterial visitations of parishes are to be frequent.

2. The Presbytery is to cause intimation to be made of their appointed day for the visitation of that parish, by a brother of another congregation, from the pulpit, immediately after the forenoon's sermon, on the Sabbath, ten days preceding the day for the visitation, requiring the minister of the parish to preach at that time and place on his ordinary text, and summoning the heritors, elders, and whole congregation to be present that day to hear sermon; and thereafter, that the minister, heritors, elders, and heads of families do attend the Presbytery, to acquaint them with the state of that kirk and congregation in every point; and if any of them have certain knowledge of any thing amiss in the minister, elders, deacons, precentor, session clerk, schoolmaster, or beadie, that they do then acquaint the Presbytery therewith.

3. The session registers, together with a catalogue of the ministers books, are to be produced to the Presbytery, before the visitation, and given to two of the fittest brethren, and best acquainted with that minister and people to be seen and revised, and they to report at the visitation.

4. Sermon being ended, and the Presbytery constituted, the minister's doctrine he had in his sermon, is first to be considered, as in the Presbyterial exercise. Then the church Bible, Confession of Faith, Acts of the General Assemblies, Acts and Proclamations against profaneness, and other acts and papers relative to the church, are all to be called for and produced before the Presbytery. The visitors of the session's registers and minister's library are to make their report. The Presbytery, at the entry on the visitation, having removed the minister, are to cause read over their actings at the last visitation, and see if what was then recommended or ordered hath been made effectual, and take the excuses of absent elders and deacons therefrom, and, if need be, call in any party for information: If nothing arise from that, to divert the Presbytery from the orderly method, all parties being removed, the Presbytery is to call in the Session *vicissim*, and to inquire at them concerning their minister; yea, further, by the act of Assembly, June 13, 1646, at visitation of kirks,

the elders one by one, the rest being removed, are to be called in and examined upon oath concerning the minister's behaviour.

5. By the act of Assembly 1596, ratified *Decem.* 17, 18. 1638, at visitation of kirks, the families of ministers are to give an account, and to be tried concerning the good order and behaviour that they observe within their families; and such as are found neglecters of family worship, or instructing of all in their families, or such as remove not those who are offensive therefrom, shall, after due admonition, be judged unfit to rule the house of God: For he ought to be *one that ruleth well his own house*, 1 Tim. iii. 4.

6. The questions to be inquired by a Presbytery at the eldership concerning a minister, may be those and such like: 1. Hath your minister a gospel walk and conversation before the people? And doth he keep family worship? And is he one who rules well his own house? Is he a haunter of ale houses and taverns? Is he a dancer, carder, or dicer? Is he proud or vain-glorious? Is he greedy, or worldly, or an usurer? Is he contentious, a brawler, fighter, or striker? Is he a swearer of small or minced oaths? Useth he to say, *Before God it is so*, or in his common conference, *I protest*, or, *I protest before God*? Or, says he, *Lord, what is that*, all which are more than *Yea* and *Nay*? Is he a filthy speaker or jester? Bears he familiar company with disaffected, profane, or scandalous persons? Is he dissolute, prodigal, light or loose in his carriage, apparel, or words? How spends he the Sabbath after sermon? Saw ye him ever drink healths? Is he at variance with any? Is there any that reproaches him? Or is he well beloved of all? And upon what ground is it that the variance or good liking of the people is? 2. Keeps he much at home at his ministerial work? Or doth he occasion to himself distractions and unnecessary diversion therefrom? Is he constant at his calling and studies, or takes he but pains at fits and starts, such as at fasts, communions, visitations, &c? Is Saturday only his book day, or is he constant at his calling? 3. Doth he discountenance or discourage any that are seeking Christ? Doth he preach sound doctrine, so far as ye can understand? Doth he preach plainly, or is he hard to be understood for his scholastic term, matter, or manner of preaching? Doth he faithfully reprove sin, especially such as most prevail in the parish? What time of day doth he ordinarily begin sermon on the Sabbath? And when doth he dismiss the people? Spends he too much time in his sermon in repetition of what he had before? Doth he lecture and preach



preach in the forenoon, and preach again in the afternoon on the Lord's day, and that both summer and winter? Doth he read a large portion of scripture in public, and expound the same? Doth he preach catechetic doctrine ordinarily in the afternoon? Hath he a week day's sermon, and collections on these days? When the Lord, in his providence, is speaking extraordinary things, doth he tie himself to his ordinary text, or makes he choice of one more apposite and suitable to the dispensation? Seeks he to preach Christ, his beauty and excellency, and to open up the power and life of godliness? Endeavours he to discuss cases of conscience, to let you know your spiritual estate what it is? 4. Doth he, according to the act of Assembly 1708, visit the people and families at least once a-year in a ministerial way, teaching and admonishing from house to house? And doth he visit the sick when needful, and pray over them? Doth he visit them who, through age or sickness, cannot come to the public worship? Doth he labour to speak to the sick suitably to their various inward conditions? Doth he not especially visit such as be exercised in conscience? Doth he visit such as are afflicted by death of children or other relations? Visits he the widows, orphans, and poor? If he be minister of a burgh, visits he the prisoners? Is he not careful when he visits families to confer with them in private, and pray with them, thereby learning the case of their souls, that so the doctrine in public may the better meet with their condition? 5. Doth he administer the sacrament of baptism in an orderly way, when the congregation is convened, or doth he it at any time privately? Doth he add any words to, or alter the words of institution? 6. Doth he frequently catechize his parishioners, and administer the sacrament of the Lord's Supper to them? And is he careful in keeping from that holy ordinance all who are known to be scandalous, grossly ignorant, or erroneous? How often have ye the communion every year? Doth he not begin to catechize young ones about nine or ten years of age? and how censures he the contemners of catechizing? What course is taken with contemners of the Lord's Supper, upon frivolous pretences? At the Lord's Supper, doth he not cause cut the bread in large and fair shaves fit for mutual fraction and distribution, that as they give the cup to the nearest assident, so having broken off a part of the bread with their hand for themselves, they give the rest to the person sitting nearest them? Do your people all sit at the Lord's table? In the time of distribution, eating, and drinking, is there any reading or singing of

Psalms, or is there silence, and so time for meditation, except it be a short, pertinent, and awakening word dropped by the pastor? 7. Hath he a competent number of elders? And hath he deacons in the parish distinct from elders? Doth he keep sessional meetings frequently? And is he impartial in the exercise of discipline against all offenders? Is there frequent meetings of the members of Session for fasting and prayer, according to the act of Assembly 1699? Doth he travel with public penitents in private, to make them sensible of their sin, according to its circumstances, and sensible of mercy, that the love of Christ may overcome the love of sin? And then doth he absolve them, when brought up to some ingenuous confession and resolution for the future? Doth he ever censure persons for living idle, breaking of promise, or for backbiting? Doth he censure keepers of superstitious days? How doth he restrain abuses at penny bridals? Doth your Session meet weekly? Doth your minister coolzie any whom another brother hath in process? Or doth he carry any away partially, so that he may become popular? Doth he in Session assume to himself a negative voice? When he is necessitated to leave his flock, doth he not acquaint the Session with it? 8. Is he careful to take away variances that fall out among families, and compose differences among particular persons in the congregation?

7. After that the elders have answered to these or the like questions, then the heads of families are to be interrogate in general concerning the lives and manners of the members of Session; and the pastor is to answer more particularly to these or the like questions. (1.) Is your Session rightly constitute, and all the elders and deacons duly admitted according to the acts of Assembly? (2.) Do they all attend gospel ordinances and the diers of the Session? (3.) Are they grave, pious, and exemplary in their lives and conversations? Do they worship God in their families? Is any of your elders an ignorant man, a drinker of healths, a tipler, a drinker excessively to drunkenness, a swearer, an observer of Yule days, &c? Is he one that observes not the Sabbath? Is he careful to keep his oath of admission taken before God in face of the congregation, not to delate or censure, but as edification requires? Do any of them work on solemn fast or thanksgiving days? Is any of them a mocker of piety? (4.) Are they diligent, careful, and impartial in the exercise of their offices? Do the elders visit the families within the quarter and bounds assigned to each of them? Are they careful to have the worship of God set up in the families of their bounds? Are they  
careful

careful in calling for testimonials from persons who come to reside in the parish? Do the elders take all discipline upon themselves without the minister? Or do they labour to carry things factiously, or by plurality of voices, contrary to God's word, and the laudable acts of the Presbytery, Provincial, or General Assemblies? (5.) Have the elders subscribed the Confession of Faith? And are they well affected to the government, worship, and discipline of this church? (6.) Have the elders and deacons their distinct bounds assigned them for their particular inspection? (7.) Does your Session always appoint ruling elders to attend Presbyteries and Synods? (8.) Are the deacons faithful in their office, in collecting and distributing all the kirk goods, and in having a care of the sick poor? After all these queries are over, the minister and elders are to be severally encouraged or admonished, as the Presbytery sees need.

8. Then the precentor, school-master, and clerk of the Session, who in country congregations are ordinarily the same, and after them the beadle, bellman, and church servants being removed, the Presbytery is to inquire at the minister, session, and heads of families concerning their conversation, fidelity, and diligence in their offices; and the Presbytery is thereupon to proceed as the matter requires.

9. After all these inquiries, the Presbytery removing the heads of families, the minister and elders are to be inquired concerning the congregation. (1.) Doth the body of the people attend ordinances duly and timously, and stay till the blessing be pronounced? Are they diligent in improving the means of knowledge, and are they growing therein? (2.) Are they submissive to public and private exhortations, and to the discipline and censure of the church, by admonitions and reproofs, as need requires? And do they by their words and actions manifest a suitable respect to their minister and respective elders? (3.) Are they careful to educate their children and servants in the knowledge of God? What success hath the gospel and labours of ministers and elders among them? What scandals, schisms, heresies, or divisions are among them, and if on the growing hand? How do they observe the Lord's day?

10. Then the minister, heritors, session, and heads of families being present, the Presbytery is to inquire after the state of the church, as to its fabric, the seats therein and division of the same, the church yard dykes, the utensils of the church, communion cups, cloths, the minister's manse, if it be in repair, the glebe and stipend, the salary of the school-

master, precentor, session clerk, and beaules, and how the communion elements are provided, whether they be paid for out of the poor's money, and that when the communion is but celebrated once a-year? Inquiry is to be made how much the stipend is, of what nature, how paid, and if there be a decree of locality for it? As also, about the state of the poor, whether there be any mortifications and legacies for them or other pious uses; and how these are secured, and their interests paid and applied, and how they have been managed and employed from time to time? *Seff. 18. Assm. 1700.* After the visitation is over, all parties are to be called in, and the moderator is to conclude all with prayer.

### § Of Ministerial Visitation of Families.

1. **I**T hath been the laudable practice of this church, at least once a-year, (if the largeness of the parish, or bodily inability, or other such like do not hinder) for ministers to visit all the families in their parish, and oftener, if the bounds be small and they able to perform it. Among other reasons for these annual visitations of families, this may be one, that because by the order prescribed by our Lord, Matt. xviii. there may be several offences known to ministers, elders, or neighbours, which may justly keep back offenders from partaking of the Lord's Supper, and yet it were disorderly and unedifying to remove these offences in a public way; these visitations may serve to purge a congregation of such private scandals.

2. Although in regard of the different circumstances of some parishes, families, and persons, much of the management of the work must be left to the prudence and discretion of ministers, in their respective overlookings, yet these following directions are offered by Assembly 1708, *April 27.* as helps for the more uniform and successful management thereof, that it be not done in a slight and overly manner, which supposeth the universal practice thereof through this church, and that the total neglecters may be censured therefor, as supremely negligent

3. Such a time of year is to be chosen for ministerial visitation, as the families which he visits may be best at leisure to meet with him; and if that time should happen immediately after the communion, then it is seasonable, as it were, to beat the iron while it is hot. Timorous intimation is to be made to them of the visitation; and the elder of that bounds of the parish which is to be visited, is to accompany the minister,

lister, and they should previously confer together concerning the condition and state of the persons and families of those bounds.

4. When they enter a house, they are to express their wishes and desires for the blessing of God upon it, and that, above all, their souls may prosper; then let them take an account of the names of the family, inquire for testimonials from them who are lately come to the parish, and mark them in the roll for catechizing, and let them take notice who can read, and of the age of children capable to be catechized; then the minister is to speak to them all in general, of the necessity and advantage of godliness, of justice and charity towards man.

5. He is next more particularly to speak to servants of their duty, to serve and fear God, to be dutiful, faithful, and obedient servants, and of the promises made to such,—commending to them the reading of the scriptures, secret worship, and love and concord among themselves, and in particular a holy care in sanctifying the Lord's day.

6. The minister is to shew the children and young servants the advantage of knowing, seeking, and loving God, and remembering their Creator and Redeemer in the days of their youth, and to mind them how they are dedicated to God in baptism; and when of age, and after due instruction in the nature of the Covenant of Grace, to excite them to engage themselves personally to the Lord, and to design and prepare for the first opportunity they can have of partaking of the Lord's Supper, to be especially careful how they at first communicate.

7. Then he is to speak privately to the heads of the family about their personal duties towards God, and the care of their own souls, and their obligation to promote religion and the worship of God in their family, and to restrain and get vice punished and piety encouraged, and to be careful that they and all in their house serve the Lord, and sanctify his day. He is more particularly to inquire (1.) Whether God be worshipped in the family by prayers, praises, and reading of the scripture? (2.) Concerning the behaviour of servants towards God and towards man, If they attend family and public worship? How they sanctify the Lord's day? and if they be given to secret prayer and reading the scriptures? (3.) If there be catechizing in the family? If their children be train'd up in reading, according to the act of Assembly, *Aug. 10, 1648.* In all which the minister may intermix suitable directions, encouragements, and admonitions, as may be most edifying.

8. The minister is to inquire who want Bibles,—and if they be not able to buy them, let the poor's box be at the expences: and recommend to the heads of the families to get the *Confession of Faith, Catechisms*, and other good books, for instructing in life and faith, according to their ability. (2.) Those who are tainted with error or vice are to be admonished secretly or in the family, as may most edify; and all are to be exhorted to carry toward such as walk orderly according to the rule Matth. xviii. 15. (3.) The minister is to endeavour to remove divisions in the family, or with their neighbours, and exhort them to *follow peace with all men*, as far as is possible. (4.) Let it be inquired who have communicated, that they may be called to an account privately how they have profited, and put in mind to pay their vows to the Lord. Confer also with others about the causes of their not communicating.

9. As for those who pretend conscience for not keeping communion with us, or whatever their motives be, ministers ought to deal with God for them, and with themselves in such a way as may be most proper to gain them, and exoner their consciences, waiting if peradventure God will prevail with them. Who can tell if their making them sensible of their tender love and affection to their persons, especially to their souls, giving them all due respect, and doing them all the good they can, yet still discountenancing their sin, may in the end be blessed of God for their good, Jude 22, 23. 2 Tim. ii. 24, 25.

10. Seeing, in the whole of this work, there is great need of much prudence, zeal for God, and love to souls, visitation of families should be carried on with dependence on God, and fervent prayer to him, both before a minister set forth to such a work, and with the visited, as there can be access to, and opportunity for it.

### § Of Sanctification of the Lord's Day, and observing Fast and Thanksgiving Days.

1. **T**HE Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy, as our *Shorter Catechism* beareth, authorized by Assen. Aug. 28, 1648. from which we may gather what the church understands by sanctifying or profaning of the Lord's day, and so will either approve or censure.

2. By the act of Assembly 1617, concerning Family Worship, *Direct.* 8. the master of the family ought to take care, that all within his charge repair to the public worship, which being finished, he is to see the rest of that day spent in the private and secret exercises of piety. Care is also to be taken that the diet on that day be so ordered, that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from sanctifying that day. Private preparation is likewise to be made for the Sabbath by prayer and such holy exercises, as may dispose to a more comfortable communion with God in his public ordinances. See the *Directory*.

3. When some great and notable judgments are either inflicted or imminent, or by some extraordinary provocation notoriously deserved; as also, when some special blessing is to be sought or obtained, when great duties are called for, or when sins are extraordinary for their number or nature, — then it is that a church may enjoin fasting, which is observed by a total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint) but also from all worldly labour, discourses, and thoughts, and from all bodily delights, though at other times lawful, rich apparel, ornaments, and such like, during the fast; and much more from whatever is in its nature or use scandalous or offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which the composers of the *Directory* recommend to all ministers in their places diligently and zealously to reprove, as at other times, so especially at a fast.

4. The Sabbath before the fast, the causes thereof are publicly read from the pulpit, and the day of the week intimated upon which it is to be kept. The people are then to be earnestly exhorted to prepare themselves for afflicting their souls upon that day of extraordinary humiliation. So large a portion of that day, as conveniently may be, is to be spent in public reading and preaching of the word, with singing of Psalms fit to quicken affections suitable to such a duty, but especially in prayer to this or the like effect: “ Giving glory to the great majesty of God the Creator, Preserver, and supreme Ruler of all the world, acknowledging his manifold great and tender mercies, especially to the church and nation, humbly confessing sins of all sorts, with their several aggravations, justifying God’s righteous judgments, as being far less than our sins do deserve, yet humbly and earnestly im-  
S f f ploring

ploring his mercy and grace for ourselves, the church and nation, the king, and all in authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity and enlargement than at other times; applying by faith the promises and goodness of God for pardon, help, and deliverance from the evils felt, feared, or deserved; and for obtaining the blessings which we need and expect, together with a giving up of ourselves wholly and for ever unto the Lord."

5. Beside solemn and general fasts appointed by the Assemblies or their commissions, or by civil authority, upon application from some church judicatory unto them,—Provincial Synods, Presbyteries, and church Sessions may appoint fast days to be kept within their respective bounds, as divine providence shall administer to them special occasions. Likewise families and particular persons may do the same, providing their fasts be not on these days on which the congregation is to meet for public worship.

6. Our fasting days must be indicted for such causes as are both clear and just, and when it will be most for edification,—for that, as other positive duties, doth not always bind; therefore the church is to take heed of appointing fasts thro' insinuations or solicitations from statesmen, lest they be branded as tools to some who would fast for strife and debate, that others who differ from them about state matters may be exposed to the *odium* of the people, as ill countrymen.

7. The causes of the fast enumerate in the act of Assembly 1690, November 12, were these and the like. 1. Perjury, dealing treacherously with the Lord, and being unstedfast in his covenant. 2. Unfruitfulness under the purity of doctrine, worship, and government, having a form of godliness, but denying the power thereof. 3. Abuse of God's great goodness and deliverance, evidenced by a course of manifest wickedness and shameful debauchery, such as drunkenness, cursing, swearing, adultery, and uncleanness of all sorts. 4. The Supremacy, which was advanced in such a way, and to such a height, as never any Christian church acknowledged, and whereby the interest of our Lord Jesus Christ was entirely sacrificed to the lawless lusts and wills of men. 5. Abjured Prelacy was introduced, and the government of the church was overturned, without the church's consent, and contrary to the standing acts of our National Assemblies. 6. Compliance with that defection both in ministers and others, some from a principle of pride and covetousness, or man-pleasing, and others through infirmity and weakness, or fear of  
man,



man, and want of courage and zeal for God. 7. Persecution of the godly for non-compliance with that sinful course: many faithful ministers were cast out, and many insufficient and scandalous men thrust in on their charges, and many families ruined, because they would not own them as their pastors. 8. Decay of piety under the late Prelacy, so that it was enough to make a man be nick-named a *Penatic*, if he did not run to the same excess of riot with others. 9. Atheism, which discovered itself in some by their dreadful boldness against God, in disputing his being and providence, the divine authority of the scriptures, the life to come, and immortality of the soul; yea, and scoffed at these things. 10. Imposing and taking unlawful oaths and bonds: lawful oaths have been broken, and ungodly and conscience-polluting oaths have been imposed and taken, whereby the consciences of many through the land are become so debauched, that they scruple at no oath, though many have been oppressed and ruined for refusing them. 11. Neglect of the worship of God, both in public, in private families, and in secret. 12. Profanation of the Lord's day succeeded in place of that wonted care of strict and religious care of sanctifying of it. 13. The shedding of innocent blood. 14. Pride and vanity; yea, Sodom's sins have abounded among us, idleness, fulness of bread, vanity of apparel, and shameful sensuality, filled the land. 15. As also, Great perverting of justice, by making and executing unrighteous statutes. 16. Silence of ministers in the time of such a great defection, as well as too general a fainting among professors; and, as some shewed no zeal in giving seasonable and necessary testimony against the defections and evils of the time, nor kept at due distance from them, so, on the other hand, some managed their zeal with too little discretion and meekness. 17. The abominable idolatry of the Mass was set up in many places, and Popish schools erected, whereby shameful advances were made towards Popery. 18. Great ignorance of the way of salvation through the Lord Jesus Christ. Tho' we profess to acknowledge there can be no pardon of sins, no peace and reconciliation with God but by his blood, yet few know him, or see the necessity and excellency of him, and few esteem, desire, or receive him as he is offered in the gospel; and as few are acquainted with faith in him, and living by faith on him, so few walk as becometh the gospel, and imitate our Lord in humility, meekness, self-denial, heavenly-mindedness, zeal for God, and charity towards men. 19. Great contempt of the gospel, barrenness under it, and

a deep security under our sin and danger. 20. Though the Lord, by casting us into the furnace of affliction, hath been giving us a sight of the vanity of all things beside himself; yet to this day there is a woful selfishness among us, every one seeking his own things, few or none the things of Jesus Christ, the public good, or one another's welfare. 21. A bitter spirit of censoriousness, whereby the most part are more ready to carp at the sins and defections of others, than to repent and mourn for their own.—These and the like were the causes of the Fast in the year 1690, and to them the fasts appointed since do ordinarily refer. See also how the land expressed the sense it had of the guilt of all ranks, in the *Solemn Acknowledgment of public sins and breaches of the Covenant, and a Solemn Engagement to all the duties contained therein,—namely, those which did in a more especial way relate unto the dangers of that time*, Act of the Commission of Assembly, October 6, 1648, for renewing of the Solemn League and Covenant, ratified by Assembly thereafter.

8. Albeit by the treatise of fasting emitted by the Assembly 25th December, 1565, the Sundays were appointed for some fasts, as being for the greater ease of the people: And since, by the last act of Assembly 1646, a fast is appointed on the Sabbath next except one, preceding the then following General Assembly; yet, seeing the work to be performed on the first day of the week is by divine institution already determined, we ought to set about it exactly, which we all acknowledge to be a thanksgiving and not a fast. Extraordinary duties are not to interfere with the ordinary, nor is one duty to shuffle cut another. If either should be allowed, it would look somewhat like the reverse of redeeming the time, for thereby diligence is rather diminished than doubled in the service of God.

9. Days of thanksgiving being intimate on the preceding Sabbath, for some deliverance obtained, or mercy received, are wholly to be spent in the public and private exercises of divine worship and praises; the people are to rejoice with trembling, and to beware of all excess in eating or drinking. And demonstrations of civil mirth, such as ringing of bells, firing of guns, bonfires, and illuminating of windows, should not be intermixed with the religious duties of that day: But as upon fasts, so upon these days, there should be liberal collections for the poor, that their bowels may bless us, and rejoice the more with us. In the 6th article, the church was cautioned against appointing fasts for strife and debate, so I hope

hope they shall be directed to avoid enjoining of thanksgiving days from any false or unjust ends.

*Act anent the Administration of the Sacraments. EDINBURGH,  
31st October, 1690. ante meridiem. sess. 15.*

**T**HE General Assembly considering, that the two sacraments that Christ hath appointed under the New Testament, *viz.* Baptism and the Lord's Supper, are his solemn ordinances, and seals of the Covenant of Grace, which is held forth in the preaching of the gospel; and that in the use of them, the parties receiving them are solemnly devoted and engaged to God before angels and men, and are solemnly received as members of the church, and do entertain communion with her; and that, by the authority of this church, in her former Assemblies, the private use of them hath been condemned; as also, that by allowing the private use of the same in pretended cases of necessity, the superstitious opinion is nourished, that they are necessary to salvation, not only as commanded duties, but as means, without which salvation cannot be attained: Therefore the Assembly hereby discharges the administration of the Lord's Supper to sick persons in their houses, and all other use of the same, except in the public assemblies of the church. And also do discharge the administration of Baptism in private, that is, in any place, or at any time, when the congregation is not orderly called together, to wait on the dispensing of the word; and appoints that this be carefully observed, when and wherever the Lord giveth his people peace, liberty, and opportunity for their public assemblies; and ordains this present act to be publicly intimate in all the churches.

---

NOTE. *The foregoing Acts, Overtures, and Regulations relative to church discipline, have been carefully collected from the folio edition of the printed Acts of the General Assembly, and from Stewart of Perdivan's Collections, &c. &c.*

F I N I S.

## I N D E X.

|                                                                 | PAGE         |
|-----------------------------------------------------------------|--------------|
| <b>T</b> HE GENEVAN <i>Confession of Faith.</i> -               | 9            |
| The SCOTCH <i>Confession of Faith.</i> -                        | 17           |
| The SUM of the <i>First Book of Discipline.</i> -               | 41           |
| Act of Assembly approving the <i>Second Book of Discipline.</i> | 54           |
| The <i>Second Book of Discipline.</i> -                         | 55           |
| Act of Assembly for subscribing the same.                       | 76           |
| Acts of Assen. relative to the <i>Form of Examination.</i>      | 78           |
| <i>Form of Examination before the Communion.</i>                | 79           |
| Act of Assembly, anent Catechizing, &c. -                       | 86           |
| The king's charge to all Commissioners, &c.                     | 88           |
| Act of Assembly approving the <i>Confession of Faith.</i>       | <i>ibid.</i> |
| enjoining all persons to subscribe it.                          | <i>ibid.</i> |
| anent subscribing the Covenant.                                 | 89           |
| Assembly's supplication for subscribing it. -                   | 90           |
| Act of Privy Council concerning the same. -                     | 91           |
| Act of Assembly ordering the subscription thereof.              | <i>ibid.</i> |
| Act of Parliament ratifying the <i>Covenant</i> , &c.           | 93           |
| The <i>National Covenant, or Confession of Faith.</i>           | 94           |
| Ordinance for calling the Assembly at Westminster.              | 105          |
| Assembly's commission to some to repair thereto.                | 108          |
| Promise and Vow taken by all the members thereof.               | 109          |
| List of the Divines in that Assembly. -                         | <i>ibid.</i> |
| Result of consultations, &c. anent the <i>Solemn League.</i>    | 112          |
| Act of Assembly approving the <i>Solemn League.</i>             | <i>ibid.</i> |
| Act of Convention of Estates approving the same.                | 113          |
| Act of Commission for taking thereof. -                         | 114          |
| enjoining entering into it.                                     | 115          |
| Article of the treaty concerning the same. -                    | 116          |
| Act of Parliament ratifying the <i>League and Covenant.</i>     | <i>ibid.</i> |
| The                                                             | The          |

|                                                                                  | PAGE         |
|----------------------------------------------------------------------------------|--------------|
| The <i>Solemn League and Covenant.</i> -                                         | 119          |
| Ordinance for taking the <i>Covenant.</i> -                                      | 122          |
| Ordinance enjoining the taking the <i>Covenant.</i>                              | 123          |
| Instructions for taking of the same. -                                           | <i>ibid.</i> |
| Assembly's exhortation for taking thereof. -                                     | 126          |
| Ordinance approving the said exhortation. -                                      | 129          |
| Ordinance concerning the <i>Solemn League and Covenant.</i>                      | 130          |
| Petition of Protestants in the north of Ireland.                                 | <i>ibid.</i> |
| Act of Assembly approving the <i>Propositions of Church Government.</i> - - -    | 132          |
| The <i>Form of Presbyterial Church Government.</i>                               | 134          |
| Act of Assembly discharging electing of bishops.                                 | 149          |
| condemning the office of bishops.                                                | 150          |
| explaining the same. -                                                           | 151          |
| against unlawful oaths. -                                                        | <i>ibid.</i> |
| declaring Episcopacy abjured by the<br>National Covenant, <i>anno</i> 1580.      | 152          |
| restoring Kirk Sessions, &c.                                                     | 156          |
| anent yearly Assemblies -                                                        | <i>ibid.</i> |
| for subscribing the Covenant.                                                    | 157          |
| Overture approved for taking the <i>Covenant.</i> -                              | 158          |
| Act of the Commission concerning the <i>Directory.</i>                           | 160          |
| Act of Parliament approving the <i>Directory.</i> -                              | <i>ibid.</i> |
| Act of Assembly establishing the <i>Directory.</i> -                             | 161          |
| The <i>Directory for Public Worship.</i> -                                       | 164          |
| Act of Assembly condemning the Service Book, &c.                                 | 195          |
| concerning the <i>five Articles of Perth</i><br>abjured, and to be removed.      | 197          |
| anent advising with Synods.                                                      | 201          |
| against novations. -                                                             | 202          |
| for private worship. -                                                           | 204          |
| ASSEMBLY'S <i>Directions for Private Worship.</i> -                              | 205          |
| Act of Assembly concerning Catechizing. -                                        | 213          |
| Act of Parliament ratifying the <i>Confession of Faith and Catechisms.</i> - - - | 214          |
| Act of Assembly approving the <i>Confession of Faith.</i>                        | 216          |
| The WESTMINSTER <i>Confession of Faith.</i> -                                    | 219          |
| Act of Assembly approving the <i>Larger Catechism.</i>                           | 268          |
| The <i>Larger Catechism.</i> - - -                                               | 269          |
| Act                                                                              |              |

|                                                               | PAGE         |
|---------------------------------------------------------------|--------------|
| Act of Assembly approving the <i>Shorter Catechism</i> .      | 328          |
| The <i>Shorter Catechism</i> .                                | 329          |
| Act of Commission for renewing the Covenant.                  | 348          |
| anent renewing the Covenant, &c.                              | 349          |
| Act of the Committee of Estates for renewing the<br>Covenant. | 350          |
| Act of Parliament for renewing the Covenant.                  | 351          |
| <i>Acknowledgment of Sins, and Engagement to Duties.</i>      | 352          |
| Assembly's brotherly exhortation.                             | 360          |
| The SUM of Saving Knowledge.                                  | 353          |
| The practical Use of Saving Knowledge.                        | 369          |
| <i>Directory for Church Government and Censures.</i>          | 395          |
| COLLECTION of Acts and Ordinances.                            | 411          |
| 1. Abolishing the Pope's authority.                           | 412          |
| 2. Annulling all acts against God's word.                     | 413          |
| 3. Abolishing the Mass, &c.                                   | 414          |
| 4. Anent the king's coronation oath.                          | 415          |
| 5. Only professors of the true religion may be Judges.        | 416          |
| 6. Ratifying the freedom of the true kirk.                    | <i>ibid.</i> |
| 7. Ratification of the liberties of the true kirk.            | 417          |
| 8. Ministers shall not be Judges, &c.                         | <i>ibid.</i> |
| 9. Ratifying all laws for the kirk liberty.                   | 418          |
| 10. Ratifying General Assemblies, Synods, &c.                 | <i>ibid.</i> |
| 11. Ratifying all acts in favours of the kirk.                | 422          |
| 12. Ratification of acts of Assembly.                         | <i>ibid.</i> |
| 13. Rescinding all acts in favours of Prelacy, &c.            | 425          |
| 14. Suppressing the distinction of Lords spiritual.           | 427          |
| 15. The oath given by members of Parliament.                  | <i>ibid.</i> |
| 16. Anent non-covenanting Patrons.                            | 428          |
| 17. Abolishing monuments of idolatry.                         | 429          |
| 18. Discharging Patronages of ministers.                      | 430          |
| 19. Anent non-covenanting Patrons.                            | <i>ibid.</i> |
| 20. Discharging superstitious observation of days.            | 431          |
| 21. Securing the Covenant, religion, &c.                      | 432          |
| 22. Keeping Judicatories, &c. free of corruption.             | 433          |
| 23. Abolishing Patronages of kirks.                           | 435          |
| 24. 1st Coronation oath taken by K. Charles II.               | 437          |
| 25. 2d Coronation oath taken by him.                          | 438          |
| 26. Discharging ministers to use temporal jurisdiction.       | 439          |

|                                                                                                                                                 | PAGE         |
|-------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| 27 Declaration concerning Church Government.                                                                                                    | 440          |
| 2d 27. Anent the League and Covenant.                                                                                                           | <i>ibid</i>  |
| 28. Discharging the <i>Book of Common Prayer</i> , &c.                                                                                          | 441          |
| 29. Abolishing monuments of idolatry.                                                                                                           | 442          |
| 30. Against spreading errors, heresies, &c.                                                                                                     | 443          |
| 31. Abolishing festival days.                                                                                                                   | 444          |
| 32. Classical Presbyteries, &c. settled.                                                                                                        | 445          |
| 33. <i>Form of Church Government</i> established.                                                                                               | 445          |
| 34. Condemning six pretended Assemblies.                                                                                                        | <i>ibid.</i> |
| 35. Against civil places and power of kirk men.                                                                                                 | 447          |
| 36. Demolishing idolatrous monuments.                                                                                                           | 448          |
| 37. Censuring speakers against the Covenant.                                                                                                    | <i>ibid.</i> |
| 38. Against refusers to subscribe the Covenant.                                                                                                 | 449          |
| 39. Against secret disaffecteds thereof.                                                                                                        | <i>ibid.</i> |
| 40. Of dissenting voices in Presbyteries, &c.                                                                                                   | <i>ibid.</i> |
| 41. Centuring observance of days, &c.                                                                                                           | 450          |
| 42. Approving 8 heads of the cxi Propositions.                                                                                                  | <i>ibid.</i> |
| 43. Censuring ministers for silence, &c.                                                                                                        | 452          |
| 44. Assembly's address to the Parliament.                                                                                                       | 454          |
| 45. Directory for election of ministers.                                                                                                        | 455          |
| 46. The West-kirk act or declaration.                                                                                                           | 456          |
| 47. Act of the Commission approving the <i>Paraphrase of the Psalms in Metre</i> .                                                              | 457          |
| 48. Act of Parliament approving the same.                                                                                                       | 458          |
| <br>The FORM of PROCESS, &c.                                                                                                                    | <br>459      |
| Act of the General Assembly approving the same.                                                                                                 | 460          |
| Chap. I. Concerning church government, scandal, and censures in general.                                                                        | 461          |
| Chap. II. Concerning the entering of Processes, citations of parties and witnesses, and taking depositions; and anent fugitives from discipline | 462          |
| Chap. III. Concerning swearers, cursers, profaners of the Lord's day, drunkards, &c.                                                            | 465          |
| Chap. IV. Concerning the sin of fornication, adultery, and scandalous carriage tending thereto.                                                 | 466          |
| Chap. V. Concerning appeals from a kirk Session to a Presbytery.                                                                                | 470          |
| Chap. VI. Concerning Processes which natively begin at the kirk Session, but are not to be brought to a final determination by them.            | 472          |
| Chap. VII. Concerning processes against ministers.                                                                                              | 473          |
| Chap. VIII. Concerning processes in order to the censure of the Greater Excommunication.                                                        | 477          |

|                                                                                                                                           | PAGE         |
|-------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Chap. IX. Concerning the order of proceeding to Ab-<br>olution. - - - - -                                                                 | 480          |
| <i>Several ACTS and OVERTURES of General Assemblies.</i>                                                                                  |              |
| Act of the General Assembly at <i>Glasgow</i> , 1638.                                                                                     | 482          |
| Act anent appellations, <i>August 30</i> , 1639. -                                                                                        | 483          |
| anent ministers catechizing, and family exercises,<br><i>August 30</i> , 1639. - - -                                                      | <i>ibid.</i> |
| anent the chusing of kirk Sessions, <i>Aug. 1</i> . 1642.                                                                                 | 483          |
| against slandering of ministers, <i>August 6</i> , 1642.                                                                                  | <i>ibid.</i> |
| against masters who have servants that profane the<br>Lord's day, <i>August 14</i> , 1645. -                                              | <i>ibid.</i> |
| concerning dissenting voices in Presbyteries and Sy-<br>nods, 1645. - - - - -                                                             | 490          |
| against Lykwakes, 1645. - - - -                                                                                                           | <i>ibid.</i> |
| recommending to Sessions to have the printed acts<br>of Assembly, 1645. - - - -                                                           | <i>ibid.</i> |
| discharging promiscuous dancing, <i>July 19</i> , 1649.                                                                                   | <i>ibid.</i> |
| concerning catechizing, <i>July 30</i> , 1649.                                                                                            | 491          |
| against profaneness, <i>January 11</i> , 1697.                                                                                            | <i>ibid.</i> |
| against abuses at lykwakes, penny brydals, and<br>promiscuous dancing, 1701. -                                                            | 494          |
| concerning the method and form of procedure in<br>judicatories of the church against scandalous per-<br>sons, <i>April 1705</i> . - - - - | <i>ibid.</i> |
| against profanation of the Lord's day, 1705.                                                                                              | 495          |
| <i>OVERTURES of the General Assembly 1705.</i>                                                                                            |              |
| Of the constitution of Sessions - - - -                                                                                                   | 496          |
| Of the election, and constituting of Elders and Deacons.                                                                                  | 497          |
| Anent marriage. - - - - -                                                                                                                 | 499          |
| Of the admission of infants to baptism. -                                                                                                 | <i>ibid.</i> |
| Of admission to the Lord's table, and debarring from it.                                                                                  | <i>ibid.</i> |
| Of the privy censures in Sessions. -                                                                                                      | 501          |
| Of PRESBYTERIES. - - - - -                                                                                                                | 502          |
| Of parochial visitations by the Presbytery. -                                                                                             | 504          |
| Of ministerial visitation of families. -                                                                                                  | 510          |
| Of sanctification of the Lord's day, and observing fast<br>and thanksgiving days. - - - -                                                 | 512          |
| ACT anent the administration of the sacraments, 1690.                                                                                     | 517          |



List of BOOKS Published by the rev. Mr. JOHN BROWN, and Sold by JOHN BRUCE, at his Shop, in the Salt-market.

- I. **A** System of divinity, or a compendious view of natural and revealed religion, in seven books.
- II. The Self Interpreting Bible, 2 vols, large quarto.
- III. A dictionary of the Bible, in 2 vols large octavo.
- IV. The harmony of scripture prophecies, with the history of their fulfilment.
- V. A compendious history of the British churches in England, Scotland, Ireland, and America, 2 vols in twelves.
- VI. An evangelical and practical view of the types and figures of the Old Testament dispensation.
- VII. Practical piety exemplified, in the lives of thirteen eminent Christians.
- VIII. A brief view of the figures of speech, and explication of the metaphors contained in scripture, with practical reflections.
- IX. The Christian journal, or common incidents (spiritual instructors.
- X. Large explication of the Shorter Catechism.
- XI. Two short catechisms for young people.
- XII. The Christian, Student, and Pastor exemplified in the lives of nine eminent ministers in Scotland, England, and America.
- XIII. A treatise on the oracles of Christ; and a vindication of the re exhibition of the Testimony.
- XIV. Letters on toleration, and on the binding obligation of the Scotch covenants.
- XV. The necessity, seriousness, and sweetness of practical religion, represented in *An awakening Call from the Eternal God to the Unconverted*,—and *Four solemn Addresses to Young, Middle-aged, and Old Persons*,—and also, *Devout Breathings of a Pious Soul*.

BOOKS Printed and Sold by JOHN BRYCE.

1. HENRY on the New Testament, 2 vols folio, 2s. 6d.
2. Ralph Erskine's practical works, 2 vols folio.  
Ditto 10 vols octavo.
3. Ridgley's body of divinity, wherein the doctrines of the Christian religion are explained and defended, folio.
4. Watson's body of divinity, quarto.
5. Brown of Wamphray's commentary on Paul's epistle to the Romans, quarto.
6. Traill's sermons on the throne of grace, on the xviiith chapter of John, and on the stedfast adherence to the profession of our faith, 3 vols 8vo.
7. The second edition of the *Scots Biography*, corrected and enlarged.
8. Rutherford's religious letters.
9. Shield's account of the faithful contendings of the suffering societies during the late persecution.
10. A collection of Lectures and Sermons preached on the mountains and muirs of Scotland, by Messrs. Guthrie, Cargil, Cameron, Peden, and others.
11. Neill's twenty-three Sermons on important subjects.
12. Pike and Hayward's cases of conscience. To which is added, *The Spiritual Companion*, in answer to thirty important questions.
13. Owen's practical treatise on the cxxx Psalm.
14. Twenty-eight Lectures on the three first chapters of Matthew, and part of the fourth, by Mr. William Mair, late minister of the gospel at Muckart.
15. Durham's exposition of the ten commandments.
16. Dickenfon's religious letters.
17. Rawlin's sermons on justification.
18. Sibbs' treatise on the soul's conflict with itself, and victory over itself by faith. To which is added, *The bruised reed and smoking flax*.
19. Essays on various subjects, relative to the present state of religion, by John Anderson.
20. A glimpse of glory, or a gospel discovery of Immanuel's land, by Mr. Andrew Wellwood.
21. Principal Blackwell's treatise on the decrees of God, or a sacred scheme of natural and revealed religion.
22. Adamson's loss and recovery of elect sinners, with the difficulty of their coming back again to glory.
23. Memoirs of the Life of the reverend, learned, and pious Mr. Thomas Halyburton.
24. Erskine's gospel sonnets. To which is prefixed, the *Life of the Author*.

171 3 6 3/4 ...

12  
28  
4  
171  
79

William ...  
of ...

1539  
1197

4 | 13509  
12 | 3377  
20 | 201 5  
1-1 10-6 1/4

