SCC #12,949

potest magistratus potestatem a christo tollatam
ecclesiae approbare, sed potestate collata ejusdem exercitio
prohibere, non potest. Didoch: pag. 15.

In Anno 1609 in Conventu trium ordinum regni
Scotiae. cap. 6. Linea 8. ausent bishops thair Commissariat
courts Speaking there of the king his Maiesty, It is said,
Atque solo jurisdictio secularis fluit. Et paulo post.
Salvo utique Regi suisque successoribus Iure et prae
eogatiua Primatus sui in omnibus causis ecclesiasticis et secularibus infra regnum Scotiae, Ut
est in parliam. 18. cap. 1. et 2. tento apud Perthum
anno Dom: 1606. Et in parliam: tento Anno 1612.
cap. I. artic. 2. it is said Conservatio Synodi Nationalis ecclesiae Scoticanae pertinet ad Regem iure Coronae suae regiae et Prerogatiuae eiusdem. Ibid. is described
The Bishops and Archbischeps thair Oathes Supremacie and allegiance which at the receipt of thair ec
clesiastiall office and dignitie they make to the king,
given [illegible] They sebear and promitt to maintenue and
defend all Iurisdictions, prominiences and authorities
belonging and granted to his majestie and his aires
and successors or united and annexit to his royall crown.
This oath obeyd Minister also must swear, together
with ye Oath of Canonicall obedience to thair ordinar
Bishops of thair diocess. Ibid: note Mon bewly sweare to
by the greater. heb. c. 6. 16. so also before a greater who
is Iudge, The bishop must is called and acknowledgit
to be thair Ordiner, and Efficient causer. Ibid:

Ex parliamento holden by king Iam: 6. in decemb. 1597.
first his majestie and the estates maid those ministers quho
preached at Cathedrall kirkes of the old Bisthops prelatiall
members and Iudges of Parliament to treat handle discuss
determine and determit in all maters questions and causes
belonging to ye parliament as civill criminall as. Cj bid.
and all lands and heritages, with power to cathise tribu
the Acts and Constitutions of the generall assemblies of
the church, and to make lawes comanding the kingdome
to obey the same, and to punisch transgressors prosecuting
civill and criminall punishments only. But prejudice and
without alterring at yat time of the Spiritualle government and
Iurisdiction of the church by presbyteries and synods

[illegible] provincyall and generall consistory [illegible]
and ministers, doctors of divinitie and ruling elders
allanerlie and but prejudice to ye civill lawes
and acts of parliament formerly made establishing
and civilly ratifying the same presbyterian gover-
nement of the Church. Lykwas after the 15.
Parliament of King James the Sext Anno. 1597.
King James the Sext in parliament holden
at Edinburgh in Novemb: Anno. 1600. Cap. 16.
ratified the libertie of the true and holy kirk
and religion then presently professed within
Scotland and established by the [illegible] therein
and all acts, constitutions, and immunities made
and granted to the same aforesaid in the yeirs [illegible]
[illegible] into the yeir [illegible]. Next these
Ministers votors in parliament at that tyme were
not called by the name of Bishops but by the
name of Commissionars for the Church votors
in parliament: for the spirituall authoritie
and office of any spirituall or prelatiall Bishop not
at that tyme, nor for ye space of many yeirs
thereafter and more Abas not conferred upon
them. So these were then only civill parliamentary
and benefitiary Bishops, and yet in part only
namely, in respect of temporall authority granted to
them Anno 1597. and of benefices spirituall rents
granted to them Anno 1606. in ye parliam:
then holden and in the 2. Act ye first controverting
Restitution of ye parliamentary thrid estate
of Bishops. In which act the King as Supreme judge
and governor in all causes aforesaid spirituall as
civill dissolves frayes trounces the ruitt civill of the
benefices of Bishoprickes and their rents and civill
dignities and landis of old in popery pertayning to
them and yrafter in Anno 1587. annexed by parliament
to the Hiotes crowne all rights [illegible] and rents
of these bishoprickes now comonly called The Tempora-
lities of Benefices. As in ye said parliament 1587. may
clearly sheew.
The Spirituall office power and dominion of the prel-

Royall prerogative

treall Bishops somethyme formed the Spiritnalitie
of the Bishopprik which formaly consisted in their power
of ordinatione and jurisdictione over their
Bellow presbyters, as well in preachyng and teachyng only,
in their diocesis and over their flokes, but in temporalitie
/ which diocesis were neuer expressly and directlie given
by any kyng Lawfull and right constituted generall
assemblie of ye thrietie of Scotland holden since ye
yere 1560. but only by the profoundit generall assem
blie holden at Glasgow Anno. 1610. in which George
Erle of Dumbar his highnes Commissioner was present
which the most sufficient parliament holden Anno
1612. by ye authoritie of his maiesties tomissio
ner and viceroy ratified. Lykeas kyng James the sof
ner aboue treat Spiritnall power of the office of a papist
bishops in their diocesis within Scotland by act of ye estatis
of parliament expressly before the yeare 1606. and before
the parliament holden Anno 1606. in which and
namely in the first Act ye is the same implicite is
included in ye prerogatiue royall and in ye priuilege
of his highnes crowne as he was king of ye great brit
taine France and Ireland yeirlie power assembled to his
maiestie his Lords and prelatis as the said act of parli
ament sheweth: For in Scotland before the yeare of
our Lord and saviour 1558. and some little sooner the bish
ops of Scotland preached and derived their spiritnall
Authoritie of office from the pope of Rome which
formed ginsell vicarius Christi in earth and Episcop
Oecumenicus, yea and sufficit fra him alsso Confirmation
of their Benefices ecclesiastrall rather immediatlie fra
the pope himself and his tomissell of Cardinals or else from
one or other of his Legates giving power and tomission from
him to that effect that is to say, for Ordination or Confirma
tion as it is comonly formed note of bishops in Scotland

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A DIRECTORY FOR CHURCH-GOVERNMENT AND ORDINATION OF MINISTERS,

To be examined against the next *Generall Assemblie*.

EDINBURGH:
Printed by *Evan Tyler*, Printer to the Kings most Excellent Majesty.

1647.

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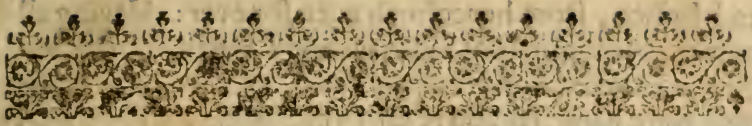

A DIRECTORY FOR CHURCH-GOVERNMENT AND ORDINATION OF MINISTERS,

To be examined againſt the next GENERALL ASSEMBLY.

The Preface.

JEſus Chriſt upon whoſe ſhoulder the Government is, whoſe Name is called Wonderfull, Counſeller, the mighty God, the everlaſting Father, the Prince of Peace; of the encreaſe of whoſe Government and Peace there ſhall bee no end, who ſits upon the Throne of *David*, and upon his Kingdom to order it, and eſtabliſh it with Judgement and

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 Principalitie, 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 fulnesse 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 Generall Church visible held forth in the New Testament, unto which Generall Church visible, the Ministery, Oracles, and Ordinances of the New Testament, are given by Jesus Christ, for the gathering and perfecting of the Saints in this life untill his second coming.

Particular visible Churches, members of the Generall 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

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 perpetuall Officer in the Church; To whoſe Office it belongeth to pray for, and with his Flock; To read the Scripture publikely in the Congregation, which is an holy Ordinance in Gods Church, although there follow no immediate explication of what is read; To preach the Word, to be inſtant in ſeaſon, & out of ſeaſon; To reprove, correct, inſtruct, rebuke, exhort, convince, and comfort: One eſpeciall 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 bleſſe 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 finde 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 thoſe gifts in the Miniſters of the Word, though theſe different gifts may meet in, and accordingly be exerciſed by one and the ſame Miniſter: yet where there be ſeverall Miniſters in the ſame Congregation, they may be deſigned to ſeverall imployments, according to the different gifts wherein each of them doth excell; And he who doth more excell in expoſition of Scripture, in Teaching ſound Doctrine, and in con-

vincing gainſayers, then he doth in application, and is accordingly imployed therein, may be called a Teacher or Doctor. Nevertheleſſe 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 Miniſtery.

A Teacher or Doctor, is of moſt excellent uſe in Schooles and Univerſities, as of old in the Schooles 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 Governours, to joyne 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 ſpeciall 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 bee beggers.

The Deacons muſt be wiſe, ſober, grave, of honeſt report, and not greedy of filthy lucre.

Of Church Government and the ſeverall ſorts of Aſſemblies for the ſame.

CHriſt hath inſtituted a Government, and Governours Eccleſiaſticall in the Church; And to that purpoſe

purpose the Apostles did immediatly receive the keyes 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 Governours, as was mentioned before.

It is lawfull and agreeable to the Word of God, that the Church be governed by severall sorts of Assemblies; Which are Presbyteries and Synods, or Assemblies, Congregationall, Classicall, and Synodicall.

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 joyne 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 Classicall and Congregationall, which wee call Synodicall.

Of the power in Common of all these Assemblies, and the order to be observed in them.

IT is lawfull and agreeable to the Word of God, that the severall Assemblies before mentioned do convent and call before them any person within their severall bounds, whom the Ecclesiasticall businesse which is be-

fore them ſhall concerne, either as a party, or a witneſſe, or otherwiſe, and to examine them according to the nature of the buſineſſe. And that they do hear and determine ſuch cauſes and differences as ſhall orderly come before them, and accordingly diſpence 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, unleſſe in and joyntly with the Aſſembly whereof he is Moderator.

All the members of theſe Aſſemblies reſpectively, are to attend on the appointed dayes of their meetings, or to ſend the reaſon of their abſence to bee judged by the Aſſembly where they ought to meet.

The finall reſolutions ſhall be by the Major part of the votes of thoſe members who are preſent.

Of Particular congregations.

IT is expedient that particular Congregations bee fixed, both in their Officers and members, which are to meet in the ſame Aſſembly ordinarily for publike Worſhip.

When their number is 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,

them, and the discharge of mutuall duties, wherein all, according to their severall places and callings, are to labour to promote what ever appertaines to the power of Godlinesse and credit of Religion, that the whole Land in the full extent of it, may become the Kingdome of the Lord and of his Christ.

Parochiall Congregations in this Kingdome, consisting of Ministers and People, who professe faith in Christ, and obedience unto Christ, according to the rules of Faith and Life taught by Him and his Apostles, and joyne together in the publike Worship of Hearing, Praying, and administration of the Sacraments, are Churches truely constituted.

If any Person or Persons in the Congregation, do not answer his or their profession, but by open sin and wickednesse crosse and deny it: or if there bee a want of some Officers, or a sinfull 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 carefull 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 unlawfull. And to refuse or renounce membership and Church-communion, or to separate from Church-communion with Congregations thus constituted, as unlawfull to be joyned with, in regard of their constitution, is not warranted by the Word of God.

Separation from a Church thus constituted, where the Government is lawfull, upon an opinion that it is un-

lawfull, and that therefore all the godly are alſo bound to ſeparate from all ſuch Churches ſo conſtituted and governed, and to joyn 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 forme of Government out of Churches of a Presbyteriall forme of Government, upon an opinion that the Presbyteriall Government is unlawfull, is not lawfull or warranted by the Word of God; Nor is it lawfull for any member of a Parochiall Congregation, if the Ordinances be there adminiſtred in purity, to go and ſeek them elſewhere ordinarily.

Of ordinances in a particular Congregation.

ORdinances in a particular Congregation, are Prayer, Thankſgiving, ſinging of Pſalmes, reading of the Word, Preaching and Catechiſing, adminiſtring the Sacraments, bleſſing the People in the Name of God, and collection for the Poor. As for Diſcipline, wee referre our ſelves to what wee 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 bee

chosen

chosen ruling Elders to joyne with him in Government.

When any ruling Elder is to bee chosen, where an Eldership is constituted, let it bee 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 civill imployments bee 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 severall Families for their spirituall good.

Let there be also Deacons to take speciall 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 the consent of the Congregation, so as may least hinder their civill imployment.

These Officers are to meet together at convenient and set times for the well ordering of the affaires 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

Of Congregationall Eldership, or Assemblies for Governing in a particular Congregation.

THE Congregationall Eldership consisting of the Minister, or Ministers, and the other ruling Officers of that Congregation, hath power as they shall see just occasion to enquire into the knowledge and spirituall estate of any member of the Congregation: To admonish and rebuke; To suspend from the Lords table; though the person be not yet cast out of the Church. All which is agreable to the Word of God: Although the truth of conversion and regeneration bee necessary to every worthy communicant for his own comfort and benefit, yet those onely are to bee by the Eldership excluded, or suspended from the Lords Table, who are found by them to be ignorant or scandalous.

Where there are more fixed Ministers then one in a Congregation, it is expedient, that they moderate by course in that Eldership.

Of Classicall Assemblies.

WHen Congregations are divided and fixed, they need all mutuall help one from another, both in regard of their intrinsicall weaknesse, and mutual dependance: as also in regard of Enemies from without.

The Scripture doth hold forth, that many particular Congregations may bee under one Presbyteriall Government.

A Classicall Presbytery is an Assembly made up of Ministers of the Word, and other ruling Officers belonging unto severall Neighbouring Congregations, and doth ordinarily consist of all the Pastors and Teachers belonging to those severall 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 Moneth, or oftner, as occasion shall require, in such place as they shall judge most convenient. And before they sit about other businesse, 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 affaires as come before them, let there bee 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 performe any Classicall act of Goverment or Ordination, there shall bee there present a major part at least of the Ministers of the whole Classis.

It belongeth unto Classicall Presbyteries,

To consider of, to debate and to resolve according to Gods Word such cases of conscience, or other difficulties in Doctrine, as are brought unto them out of their association, according as they shall finde needfull for the good of the Churches.

To examine and censure according to the Word any erronious Doctrines, which have been either publikely or privatly vented within their association, to the cor-

 rupting

rupting of the judgements of men, and to endeavour the converting and reducing of Recusants, or any other in Errour or Schisme.

To order all Ecclesiasticall 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 dispence 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 incurre 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 Ministeriall charge, without allowance of authority, false Doctrine, affected lightnesse and vanity in Preaching, willfull neglect of Preaching, or slight performance of it, wilfull Non-residence from his Charge without call or cause approved by the Classis, neglect of administration of the Sacraments or other Ministeriall duties required of him in the Directory of Worship, depraving and speaking reproachfully against the wholesome orders by authority setled in the Church, casting reproach upon the power of Godlinesse, which he by his office ought cheifly to promote. Yet so as that no Minister be deposed, but by the resolution of a Synode.

To examine, ordain, and admit Ministers for the Congregations respectively therein associated, according to the

the advice formerly ſent up to the honourable Houſes of Parliament.

Of Synodicall Aſſemblies.

SYnodicall Aſſemblies do conſiſt of Paſtors, Teachers, Church-Governours, and other fit Perſons (when it ſhall be deemed expedient) where they have a lawfull calling thereunto.

Theſe Aſſemblies have Eccleſiaſticall power and authority to judge and determine controverſies of Faith and caſes of Conſcience according to the Word.

They may alſo lawfully excommunicate and diſpence other Church cenſures.

Synodicall Aſſemblies are of ſeverall ſorts, *viz.* Provinciall, Nationall, Oecumenicall.

Of Provinciall Aſſemblies.

LEt Provinciall Aſſemblies generally be bounded according to the civill diviſion of the Kingdome, into Counties: and where any very great Counties are divided within themſelves, let the Provinciall Aſſemblies follow theſe diviſions, as in the Ridings of *Yorkſhire.*

Provinciall Aſſemblies conſiſt of Delegats ſent from Severall Claſſes within that Province; whoſe number ſhall exceed the number of any one Claſſicall Presbytery within that Province: And to that end, there ſhall bee at the leaſt two Miniſters, and two ruling Elders out of every Claſſis, and where it ſhall appear neceſſary to encreaſe 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 there be a major part at least of the Ministers delegated from the severall Classes.

Of the Nationall Assembly.

THe Nationall Assembly consists of Ministers and Ruling Elders delegated from each Provinciall Assembly. The number of which delegats shall bee 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 oftner if there shall be cause.

The first time to bee appointed by the Honourable Houses of Parliament.

Of the subordination of these Assemblies.

IT is lawfull and agreeable to the Word of God, that there be a subordination of Congregationall, Classicall, Provinciall, and Nationall Assemblies for the Government of the Church, that so appeals may bee made from the inferiour to the superiour respectively.

The Provinciall and Nationall Assemblies, are to have the same power in all points of Government and censures, brought before them within their severall bounds respectively, as is before expressed to belong to Classicall Presbyteries within their severall associations.

The

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, *Mat.* 18. 15. is in all wisdome and love to bee observed, that the offender may either be recovered by Repentance; Or, if he adde obstinacie or contempt to his fault, he may be cut off by Excommunication.

If the sinne bee publikely scandalous, and the sinner being examined, bee judged to have the signes of un-

feigned Repentance, and nothing justly objected against it, when made known to the people, let him be admitted to publike confession of his sinne, and manifestation of his Repentance before the Congregation.

When the penitent is brought before the Congregation, the Minister is to declare his sinne, whereby hee hath provoked Gods 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 sinne no more, and his desire of their Prayers for mercy, and grace to bee kept from falling againe into that or any the like sinne: 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 resteth 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 meanes have been assayed.

Such errors as subvert the Faith, or any other errors which overthrow the power of Godlinesse, if the party who holds them, spread them, seeking to draw

others after him; and such sinnes in practise, as cause the Name and Trueth of God to bee blasphemed, and cannot stand with the power of Godlinesse; and such practises as in their own nature manifestly subvert that Order, Unity, and Peace, which Christ hath established in his Church; Those being publikely known, to the just scandall of the Church, the sentence of Excommunication shall proceed according to the Directory.

But the Persons who hold other errours in judgement about points wherein Learned and Godly men possibly may, or do differ, and which subvert not the Faith, nor are destructive to Godlinesse; Or that bee guilty of such sinnes 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, wee doe not decerne to be such against whom the sentence of Excommunication for these causes should be denounced.

When the sinne becomes publike and justly scandalous, the offender is to bee dealt with by the Eldership, to bring him to Repentance, and to such a manifestation thereof, as that his Repentance may bee publike as the scandall; But if he remaine obstinate, he is at last to be Excommunicated, and in the meane time to bee suspended from the Lords Supper.

And whereas there bee divers and various judgements touching the power of Excommunication and the pro-

per

per ſubject thereof, we conceive that for clearing of difficulties, avoiding of offences, preſervation of Peace and ſuch like, theſe following Directions are fit to bee obſerved.

In the great and difficult caſes of Excommunication, whether concerning Doctrine or converſation, the Claſſicall 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 decerne that he is to be excommunicated, which ſhall be done by the Elderſhip of that Congregation whereof hee is a member, with the conſent of the Congregation, in this or the like manner.

As there ſhall bee cauſe, ſeverall publick admonitions ſhall bee given to the offender (if hee appear) and prayers made for him.

When the offence is ſo hainous that it cryes to Heaven for vengeance, waſteth the conſcience, and is generally ſcandalous, the cenſures of the Church may proceed with more expedition.

In the admonitons, let the fact bee charged upon the offender, with the cleare evidence of his guilt thereof; Then, let the nature of his ſinne, the particular aggravations of it, the puniſhments and curſes threatned againſt it, the danger of impenitency, eſpecially after ſuch meanes uſed, the wofull 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 ſutable places of the holy Scriptures.

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The ſame particulars may be mentioned in Prayer, wherein the Lord is to be intreated to bleſſe 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 ſigne of his Repentance, let the dreadfull 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 proofe convicted of (here mention the Sin) and, after due admonition and prayer remaineſt obſtinate, without any evidence or ſigne of true Repentance; Therefore, in the Name of the* Lord Ieſus Chriſt, *and before this Congregation, I pronounce and declare thee* N. *Excommunicated, and ſhut out from communion of the Faithfull.*

Speak this in the third Perſon, if the party bee abſent.

Let the prayer accompanying Sentence be to this effect.

That God who hath appointed this terrible Sentence for removing offences, and reducing of obſtinate ſinners,

 would

would be present with this his ordinance to make it effectuall to all these holy ends, for which he hath appointed it; that this retaining of the offenders sinne, and shutting him out of the Church, may fill him with feare and shame, breake his obstinate heart, and be a meanes to destroy the flesh, and to recover him from the power of the divell, that his Spirit may yet be saved; that others also may be stricken with feare, and not dare to sinne 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. Nevertheleſſe, Excommunication diſſolveth not the bonds of civil or naturall relations, nor exempt from the duties belonging to them.

This Sentence is likewiſe to be made knowne; 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 ſignes of Repentance appear in the Excommunicated Perſon, ſuch as godly ſorrow for ſin, as having thereby incurred Gods heavy diſpleaſure, occaſioned griefe to his brethren, and juſtly provoked them to caſt him out of their communion; together with a full purpoſe of heart to turne from his ſin unto God, and to reforme what hath been amiſſe in him; with an humble deſire of recovering his peace

with

with God and his People, and to be restored to the light of Gods countenance, & the communion of the Church; He is to be brought before the Congregation, and there also to make free confession of his sinne 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 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 heare joy and gladnes, to this effect.

To Praise God who delighteth not in the death of a sinner, but that hee may repent and live, for blessing the ordinance of Excommunication, and making it effectuall by his Spirit to the recovering of this offender, To magnifie the mercy of God through Jesus Christ in pardoning and receiving to his favour, the most grievous offenders, whensoever they unfainedly repent and forsake their sinnes.

To pray for assurance of mercy and forgivenesse to this Penitent, and so to blesse his Ordinance of Absolution, that he may finde himself loosed thereby, and that the Lord would henceforth so uphold and strengthen him by his Spirit, that being sound in the Faith, and holy in all manner of Conversation, God may bee 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 ſinne been ſhut out from the Communion of the Faithfull, 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 eternall 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.

Although it be the duety of Paſtors and other ruling officers to uſe all diligence and vigilancy both by Doctrine

trine and Discipline respectively for the preventing and purging out such Errors, Heresies, Schismes, and scandals; as tend to the detriment and disturbance of the Church: Yet because it may fall out through the pride and stubbornnesse of offenders, that these meanes alone will not be effectuall to that purpose; It is therefore necessary, after all this, to implore the aide 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 lawfull Call, therefore, Ordination which is the solemne setting apart of a person, unto some publick Church office, is alwaies to be continued in the Church.

When he who is to be ordained Minister, hath been first duely examined touching his fitnes, both for life and Ministeriall abilities, according to the rules of the Apostle, by those who are to ordaine him, and hath been by them approved, Hee is then to bee ordained by imposition of hands and prayer with fasting. But if any person be found unfit he is not to be ordanied.

It is agreeable to the word and very expedient, that such as are to bee ordained Ministers be designed to some particular Church, or other Ministeriall charge.

Ordination is the act of a Presbyterie unto which the power of ordering the whole worke 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, doe assume to it selfe, 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 worke: And if any unfit man be nominated to the Classicall Presbyterie, 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 hee is to bee ordained or admitted, shall have notice of it, and if they shew just cause of exception against him, hee is not to be ordained or admitted. And in the meane time till one be admitted, the Presbyterie shall provide for the supply of the Congregation.

The Congregation, if they conceive themselves wronged by any act of the Presbyterie, shall have libertie to appeal to the next Synode, which upon hearing of the matter shall judge as the cause shall require.

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 untill he be lawfully called and ordained thereunto, and that the work of Ordination is to be performed with all due care, wisdome, gravity, and solemnity;

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wee humbly tender these Directions as requisite to be observed.

He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must addresse himself to the Presbyterie, and bring with him a testimoniall of his taking the Covenant of the three Kingdomes, of his diligence and proficiency in his Studies, what degrees hee hath taken in the University, and what hath been the time of his abode there, and withall of his age, which is to be four and twentie yeares, but especially of his life and conversation. 1.

Which being considered by the Presbyterie, they are to proceed to enquire touching the Grace of God in him, and whether he be of such holinesse 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 Ministery, and in particular his fair and direct calling to that place. 2.

The Rules for examination are these.

1. *That the party be dealt with in a Brotherly way, with mildnesse of spirit, and with speciall respect to the gravitie, modesty, and quality of every one.*

2. *He shall be examined touching his skill in the Originall tongues, and the tryall to be made by reading the* Hebrew *and* Greek *Testaments, and rendring some portion of them into* Latine; *And if he be defective in them, enquiry shall bee made the more strictly after his other learning, And whether he hath skill in* Logick *and* Phylosophie.

3. *What Authors in* Divinity *he hath read, and is best acquainted with; And tryall shall be made of his knowledge in the*

the chief grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, especially those of the present age: of his skill in the sense and meaning of such places of Scripture as shall be proposed to him, in cases of Conscience, in the Chronologie of Scripture, and the Ecclesiasticall History.

4. *If he hath not preached in publick, 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 Latine upon such a Common place or Controversie in Divinity as shall be assigned him, and exhibite to the Presbyterie such Theses as expresse the summe thereof, and maintaine a Dispute upon them.*

6. *He shall Preach before the People, the Presbyterie 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 triall of his gifts in Preaching, he shall undergoe an examination in the premisses two severall dayes or more, if the Presbyterie shall judge it necessary.*

9. *And as for him that hath beene formerly ordained a Minister, and is to bee removed to another charge, hee shall bring a Testimoniall of his Ordination, and of his abilities and Conversation, whereupon his fitnesse for that place shall bee tryed by his Preaching there, and (if it shall bee judged necessary) by a further examination of him.*

3. In all which he being approved, he is to bee sent to the Church where he is to serve, there to Preach three

ſeverall dayes, and to converſe with the people, that they may have tryall of his gifts for their edification, and may have time and occaſion to inquire into, and the better to know his life and converſation.

In the laſt of theſe three dayes appointed for the tryall of his gifts in Preaching, there ſhall bee ſent from the Presbytery to the Congregation a publike intimation in writing, which ſhall be publikely read before the people and after affixed to the Church door, To ſignifie 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 bee their Miniſter: Or otherwiſe to put in with all Chriſtian diſcretion and meekneſſe, 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. 4

Upon the day appointed for Ordination, which is to be performed in that Church where hethat is to be ordained, is to ſerve, A ſolemne faſt ſhall be kept by the Congregation, that they may the more earneſtly joyne 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 bee ſent thither from the Presbytery, of which one appointed by the Presbytery, ſhall Preach to the people concerning the office and duety of the Miniſters of Chriſt, and how the people ought to receive them for their works ſake. 5.

After the Sermon, the Miniſter who hath Preached, ſhall in the face of the Congregation demand of him 6.

who is now to be ordained concerning his faith in Christ Jesus, and his perswasion 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 Prayer, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all other Ministeriall duties toward his charge; his zeal and faithfulnesse in maintaining the Truth of the Gospel and Unity of the Church against Errour and Schisme; his care that himself and his Family may be unblameable and examples to the flock; his willingnesse and humility in meeknesse of Spirit to submit unto the admonitions of his Brethren and Discipline of the Church, and his resolution to continue in his dutie against all troubles and persecution.

7. In all which having declared himself, professed his willingnesse, and promised his endeavours by the help of God, The Minister likewise shall demand of the people concerning their willingnesse to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintaine, encourage, and assist him in all the parts of his office.

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.

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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 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; To entreat him to fill him with his holy Spirit, to give him (whom in his Name we thus set apart to this holy Service) to fulfill the Work of his Ministry in all things, that hee may both save himself and the People committed to his charge.

This or the like forme of Prayer or Blessing being ended, let the Minister who Preached, briefly exhort him to consider the greatnesse of his Office and Work, the danger of negligence both to himself and his people, the Blessing which will accompany his faithfulnesse in this life and that to come; And withall exhort the People to carry themselves to him as to their Minister in

the Lord, according to their ſolemne promiſe made before. And ſo by prayer both commending Him and his Flock to the grace of God, After the ſinging of a Pſalme, let the Aſſembly bee diſmiſſed with a Bleſſing.

10. If a Miniſter be deſigned to a Congregation, who hath been formerly ordained Presbyter according to the forme of Ordination which hath been in the Church of *England*, which we hold for ſubſtance to be valide, and not to be diſclaimed by any who have received it; Then there being a cautious proceeding in matter of examination, let him bee admitted without any new Ordination.

11. And in caſe any Perſon already ordained Miniſter in *Scotland*, or in any other Reformed Church, be deſigned to a Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a ſufficient Teſtimoniall of his Ordination, of his life and converſation while hee lived with them, and of the cauſes of his removeall, And to undergo ſuch a tryall of his fitneſſe and ſufficiency; And to have the ſame courſe held with him in other particulars, as is ſet down in the rule immediatly going before touching examination and admiſſion.

12. That Records be carefully kept in the ſeverall 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 upon them, and of the charge to which they are appointed.

13. That no Money or gift of what kinde ſoever ſhall be received from the Perſon to bee ordained, or from any on his behalf for Ordination, or ought elſe belonging

to

to it, by any of the Presbyterie, or any appertaining to any of them, upon what pretence soever.

Thus far the ordinary rules and course of Ordination in the ordinary way. That which concerns the extraordinary way, requisite to be now practised, followeth.

In these present exigences, 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 Navie, and to many Congregations where there is no Minister at all, and where (by reason of the publike troubles) the people cannot either themselves enquire out and finde one, who may be a faithfull Minister for them, or have any with safety sent unto them for such a solemn tryall as was before mentioned in the ordinary rules, especially when there can bee no Presbytery neer unto them, to whom they may addresse 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 joyne in the setting apart of others who are found fit and worthy; In these cases, untill by Gods blessing the aforesaid difficulties may bee in some good measure removed, let some godly Ministers in or about the City of *London*, be designed by publike authority; who being associated may ordaine Ministers for the City, and the Vicinity, keeping as neer to the ordinary rules forementioned as possibly they may. And let this association be for no other intent or purpose, but onely 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 severall 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 Navie bee ordained as abovesaid by the associated Ministers of *London*, or some others in the Countries.

4. Let them do the like when any man shall duely and lawfully be recommended to them for the Ministery of any Congregation, who cannot enjoy liberty to have a tryall of his parts and abilities, and desire the help of such Ministers so associated for the better furnishing of them with a Person, as by them shall bee judged fit for the service of that Church and People.

Cornelius Burges Prolocutor, pro tempore.
Henry Roborough, Scrib.
Adoniran Byfield Scrib.

F I N I S.