

How Chris-  
tians ought to  
live.

Instruction to  
be sought  
from the pas-  
tor.

Family wor-  
ship not to be  
neglected.

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 address to their own pastor, or some experienced Christian: but if the person troubled in conscience be of that condition, or 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 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 disregard 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.

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