

Gospel freedom that the Church may know where every particular gift is, that it may be improved in its proper place, and to its right end, viz: the glory of God and the good of his people; and the Church ought to be subject to such improvements: 1 Pet. iv. 10, 11, and v. 5; 1 Tim. iv. 14; 1 Cor. 12th and 14th ch's.

8. That there is a mutual obligation between Minister and People—one to administer in things religious and spiritual, according to the gifts God has given. The Church to communicate of their temporal or worldly substance for his comfort and support, and that by an equality, as nearly as can be ascertained, that one may not be burthened and another eased. But this is not to be effected by force or compulsion, or by the sword of civil power; but it is to be a freewill offering agreeably to the scripture of truth, and every member deficient in this matter ought to be disciplined by gospel rule as for any other breach of covenant, or neglect of performing Christian duty: 2 Cor. viii. 12—13; Luke x. 7; Rom. xv. 27; 1 Cor. ix.

COVENANT.

We do now, in the presence of the Great All-seeing and Most Glorious God and before angels and men, give up ourselves to the Lord Jehovah, Father, Son and Holy Ghost, and avouch him this day to be our God, our Father, our Saviour and our Leader, and receive him as our Portion for ever. We give up ourselves to the Lord Jesus Christ, and engage to adhere to him as the head of his people in the covenant of grace, and rely on him as our Prophet, Priest and King, to bring us to eternal blessedness.

We acknowledge our everlasting and indispensable obligation to glorify God, by living a holy, righteous and godly life in this present world, in all our several places and relations, and we engage by the assistance of the Divine Spirit, to improve our time, strength, talent and advantages to his glory and the good of our fellow men, professing by divine help, to walk in our houses as becomes those professing godliness, and to maintain the worship of God in our families and to train up those under our care in the ways of religion and virtue.

We also give up ourselves to one another in covenant, promising to conduct towards each other as brethren in Christ, watching over one another in the love of God—reproving, rebuking, and admonishing one another for good as occasion may require; and if we at any time know that any members of the church are guilty of immoral conduct that we will not expose it by tattling it to others, but will faithfully labor with them, according to the directions of our Lord—Matt. xviii. 15—17—that sin may be put away from among us, and that iniquity may not be harbored in the church. We engage to watch not only against the most gross evils, but also against all foolish talking and jesting, which are not convenient—vain disputing about words and things which gender strife—disregarding promises, and not fulfilling engagements—tattling and backbiting, spending time idly at taverns or elsewhere, and vain, unnecessary worldly conversation on the Sabbath, and whatsoever else is contrary to sound doctrine, according to the glorious gospel of Christ. We promise to hold communion together in the worship of God, and in the ordinances and discipline of his Church, according as we are or shall be guided by the Spirit of God in his Word—expecting that he will yet further and more gloriously open his word and the mysteries of his kingdom—applying to the blood of the everlasting covenant for the pardon of our many errors, and praying that the Lord would prepare and strengthen us for every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.