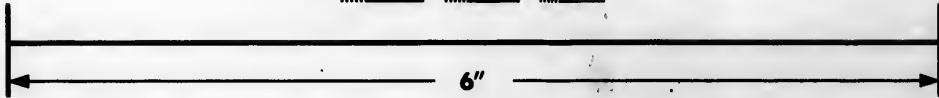
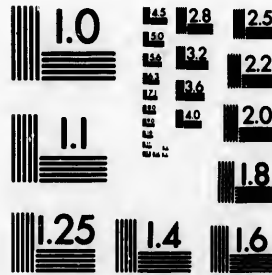


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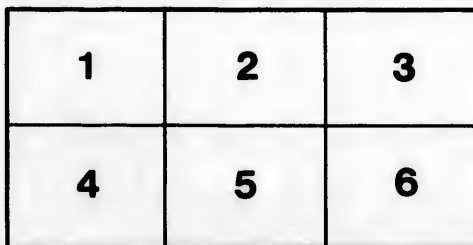
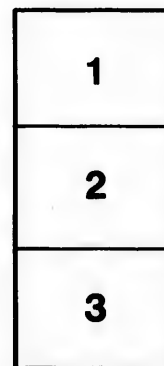
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THE
SUMMARY OF PRINCIPLES
OF THE
UNITED
PRESBYTERIAN CHURCH

①

(SCOTLAND.)



TORONTO:
CHARLES FLETCHER, 54 YONGE STREET.

1856.

4825

SUMMARY OF PRINCIPLES

OF THE

UNITED PRESBYTERIAN CHURCH (SCOTLAND).

(EXTRACT FROM MINUTES OF SYNOD.)

EDINBURGH, 9th May 1855.—The Synod, without entering into a minute examination of the Summary prepared by the Committee, approve of it as fitted to promote the end in view, namely, that of affording, especially to persons seeking admission into the fellowship of the Church, a distinct account of the rise and past history of the Church, and of the views of divine truth which it holds; and authorise the publication of the Summary in a cheap form for general circulation. At the same time, the Synod declare that the Summary is not to be regarded in any respect as an addition to, or as superseding the recognised subordinate standards of the Church, which remain as stated in the basis of Union.

DAVID CRAWFORD, *Synod Clerk.*

INTRODUCTORY HISTORICAL SKETCH.

The United Presbyterian Church was formed in the year 1847, by the union of the United Secession and Relief Churches. A brief sketch of the origin and history of these bodies, will form a fit introduction to a statement of the principles of the United Church.*

There never, perhaps, was a country the inhabitants of which, were more united in religious profession than Scotland immediately after the Revolution of 1688. With the exception of a small body of Episcopalians, consisting chiefly of a portion of the upper classes and their immediate dependents, and some Roman Catholics, principally in the Highland districts, all were attached to the doctrine and polity of the standard books of the Westminster Assembly. A few Presbyterians, indeed, kept aloof from the Established Church, as not occupying the precise ground marked out by the leaders of the Second Reformation; and a greater number thought that sufficient provision had not been made for the independence and purity of the church, and were dissatisfied with the manner in which the Episcopalian clergy were admitted into it. These, however, earnestly hoped that matters would gradually be brought into a more satisfactory state, by the Assembly's correcting what was wrong, and supplying what was wanting. But their hopes were by no means realized. The law of Patronage was restored in 1712, by which the Christian people were deprived of all voice in the choice of their pastors. In the administration of this law pastors were

*Those who wish to obtain more detailed information respecting the origin and history of the United Secession and Relief Churches, will find ample information in the original documents, and also in 'M'Kerrow's History of the Secession Church,' and 'Struthers' History of the Relief Church.' Every thing of general interest may be learned from the 'Historical Sketch of the Origin of the Secession Church,' by Dr. Thomson, and the 'History of the Rise of the Relief Church,' by Dr. Struthers, forming the first volume of the series entitled 'The United Presbyterian Fathers.'

forced upon reclaiming congregations; the ministers who would not take part in these violent settlements, and the people who would not submit to the men thus intruded on them, were visited with censure; and unjust and oppressive enactments were made, in open violation of the recognised principles of the Church. At the same time, while every thing like unguarded statement in setting forth the great principles of Evangelical truth drew forth condemnation from the Church courts in strong terms, doctrines subversive of these principles were tolerated or very reluctantly and gently dealt with. Petitions, complaints and remonstrances against these evils, numerous signed, were presented to successive General Assemblies, but were treated with scorn and neglect; and that Court, with the view of putting down all opposition, passed in 1730 a deed, which prohibited dissenters from being recorded in their minutes. Thus the only course left to faithful ministers, by which they could exonerate their consciences, and discharge their duty as witnesses for injured truth and violated rights, was to testify from the pulpit against these iniquitous proceedings. Out of this state of things originated

THE SECESSION CHURCH.

In 1732, the Rev. Ebenezer Erskine, minister of Stirling, preached a sermon at the opening of the Synod of Perth and Stirling, of which he was Moderator at the time, in which he testified with great freedom against the arbitrary measures of the ruling party. For this conduct the Synod resolved to censure him. He protested and appealed to the Assembly; and in this course he was joined by three other ministers, the Rev. Alexander Moncrieff, Abernethy; William Wilson, Perth; and James Fisher, Kinclaven. When the matter came before that Court in May 1733, the Assembly refused to hear fully the reasons which the protestors had to urge; and, in the exercise of high-handed authority, rebuked them at the bar. The four brethren lodged a written protest against this rebuke, declaring that it was unjust; that they had done only what their ordination-vows made it dutiful for them to do; and that, notwithstanding, they would, as faithful to their Lord, continue to preach the same doctrines, and to testify against the same or like defections, on all proper occasions. This protest gave great offence to the Assembly, who ordered the four brethren to appear before the Commission in August, and profess their sorrow for their conduct; and instructed the Commission, in the event of their not appearing and retracting, to proceed against them with the censures of the Church. The Commission, which met in August, suspended them from the exercise of their ministry, because they would neither withdraw their protest nor acknowledge that they had done wrong in presenting it; and at its meeting in November 1733, finding them to be still of the same mind, loosed their relation to their respective charges, and declared them to be no longer ministers of the Church of Scotland. Against this iniquitous sentence they gave in a protest, which is here quoted, both as it shows that they had "many weighty reasons" for their conduct, and as it forms the Act of Secession.

"We hereby adhere to the protestation formerly entered before this Court both at their last meeting in August and when we appeared first before this meeting: and farther, we do protest in our own name and in the name of all and every one in our respective congregations adhering to us, that notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid: and likewise we protest that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all, and every one, who desire with us to adhere to the principles of the true Presbyterian Covenanted Church of Scotland, in her doctrine, worship, government, and dis-

cipline; and particularly with every one who are groaning under the evils, and who are affected with the grievances we have been complaining of, who are in their several spheres wrestling with the same. But in regard to the prevailing party in this Established Church, who have now cast us out from ministerial communion with them, are carrying on a course of defection from our Reformed and Covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censure on ministers for witnessing, by protestations or otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a secession from them, and that we can have no ministerial communion with them, till they see their sins and mistakes and amend them: And, in like manner we protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God, and Confession of Faith, and the principles and constitution of the Covenanted Church of Scotland, as if no such censure had been passed upon us. Upon all which we take instruments; and we hereby appeal to the first free, faithful, and reforming General Assembly of the Church of Scotland."

Immediately thereafter, these four brethren, on 6th December 1733, formed themselves into a Presbytery at Gairney Bridge, near Kinross, but resolved not to proceed to acts of jurisdiction till it should be seen whether the Church courts of the Establishment would return to their duty. Some indications were given in 1734, of a disposition on the part of the General Assembly to retrace its steps, one of which was to empower the Synod to restore the four ministers to the communion of the Church and to their respective charges. But these appearances soon proved to be delusory, and in December 1736, the seceding brethren resolved to proceed to the full exercise of the powers with which they held themselves invested by the Head of the Church. In 1737 and 1738 they were joined by other four ministers,---Ralph Erskine of Dunfermline, Thomas Mair of Orwell, Thomas Nairn of Abbotshall, and James Thomson of Burntisland. These eight were soon afterwards libelled before the General Assembly, at whose bar they appeared as a Presbytery, and read a paper embodying the grounds of their secession, and declining the authority, power, and jurisdiction of the National Church,---in consequence of which, in the following year, a sentence was pronounced upon them, deposing them from the office of the holy ministry, and finally casting them out of the Church.

The blessing of God, however, rested in no small measure on the new denomination. Its numbers rapidly increased, and relief was widely extended to those who felt the oppressions of the National Church. But in 1747, in consequence of a division of sentiment respecting the religious clause in some burgess-oaths, the Secession was divided into two branches, the one of which came to be known by the name of the General Associate or Anti-burgher Synod, and the other as the Associate or Burgher Synod. In this divided state, the Secession continued for more than seventy years; but the burgess-oath, which gave rise to the division, having been abolished, identity of principle, mutual confidence, and growing affection on both sides, speedily led to re-union. A basis of union having been prepared and approved by the two Synods, these bodies met in the autumn of 1820, and formally adopted it, thus re-uniting the denominations under the designation of the United Secession Church.

THE RELIEF CHURCH

had its rise in 1752. After the Secession of the four brethren who originated the Secession Church, the Assembly of the Church of Scotland, as has been

already stated, gave some indications of a desire to reform, but there is reason to believe these were merely intended to mollify, and win back the Seceders. The sincerity of the Assembly at all events was distrusted, and its acts soon neutralized its professions of reformation. In a few years it became more arbitrary than ever in enforcing the settlement of presentees. Under the threat of suspension and deposition, Presbyteries were enjoined to carry into effect, by the aid of the military if necessary, the most unpopular appointments; and it soon became more unfashionable than ever to preach the doctrines of natural depravity and salvation by grace. After its first alarm from the Secession had subsided, the Church of Scotland sunk rapidly into a corrupt and submissive civil establishment.

Such was the state of matters in the Church of Scotland, when the Presbytery of Dunfermline refused to carry into effect a settlement at Inverkeithing which was strongly opposed by the people at large. The case, by appeal, was ultimately, in 1752, brought before the Assembly. It was taken up on Monday. The Presbytery were appointed to meet at Inverkeithing on the Thursday of the same week, for the admission of the presentee, and to appear at the bar of the Assembly on Friday, to give an account of their conduct. It was known that three members of the Presbytery,---the usual *quorum*---were willing to act. In this instance, however, for an ensnaring purpose, the quorum was designedly made five. When the case was called on Friday it was found that the Presbytery had not met. Six members, among whom Mr. Thomas Gillespie appeared, and gave in a representation, stating that they considered it contrary to the laws of the Church, the word of God, and their ordination-vows, to yield obedience to the injunction imposed upon them, and declaring that, as honest men, if censured, they were willing to forego every secular advantage for the sake of a good conscience. To strike terror into the hearts of all who would not sacrifice their conscience at the mere dictate of human authority, it was resolved to depose Mr. Gillespie, who had striven to vindicate the conduct of the Presbytery on constitutional grounds. In the space of twenty-four hours, without a libel or any form of process, he was arraigned and condemned, and deposed from the office of the holy ministry within the Church of Scotland; and the church and parish of Carnock, of which he was minister, declared vacant.

Mr. Gillespie submitted to this sentence in its full extent. He readily renounced all the advantages and temporal emoluments arising from his connection with the legal establishment. Overtures from Synods and Presbyteries were afterwards vainly pressed upon the Assembly, imploring a revocation of his sentence. Gillespie, himself, though frequently solicited, refused to make application to be re-admitted, as he considered it sinful to take any step toward a re-union with a Church which had deposed him in such an unscriptural and imperious manner.

In the course of a few years he was joined by other members of the Church of Scotland, such as the Rev. Thomas Boston, who demitted his charge to the Presbytery of Jedburgh, because "there were several things in the National Church which had always been disagreeable to him, and also because of the tyrannical measures of the Assembly in settling vacant churches, which tended to destroy the dying remains of religion in the nation;" and the Rev. James Baine of Paisley, who demitted his charge "because of that abuse of church power which appeared to him inconsistent with humanity, with the civil interests of the nation, and destructive of the ends of the ministerial office."

Mr. Gillespie and those ministers who joined with him formed themselves into a Presbytery at Colinsburgh in 1761, and first met as a Synod in Edin-

burgh in 1772. The Relief Synod, thus constituted, recognised the Scriptures as the only rule of faith and practice---the Lord Jesus Christ as the King and Head of his church---Presbytery as a scriptural form of church government---the Westminster Confession as the confession of their faith---the right of the people to choose their own office-bearers---and held that the Church of Christ was entirely distinct from the kingdoms of this world ---that no civil magistrate had any right to interfere with it---and that all visible saints received by Christ, though differing on some smaller matters, should be received into church fellowship.

OF THE UNION.

After the union of the two portions of the Secession Church in 1820, an impression was produced on the mind both of the United Secession and Relief Churches, that though each had been greatly blessed of God as a separate denomination, yet a union between them was scriptural, desirable, and practicable,—their views of doctrine, discipline, and government being found to be identical. After the subject had been long and prayerfully considered by the respective Synods, a union was consummated on 13th May 1847, when both, according to previous arrangement, met together and adopted the following articles as the

Basis of Union.

"1. That the Word of God contained in the Scriptures of the Old and New Testaments, is the only rule of Faith and Practice.

"2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are the confession and catechisms of this Church, and contain the authorised exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything in these documents, which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"3. That Presbyterian Government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the word of God, is the government of this Church.

"4. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"5. That the term of membership is a credible profession of the faith of Christ as held by this Church—a profession made with intelligence, and justified by a corresponding character and deportment.

"6 That with regard to those Ministers and Sessions who may think that the 2nd section of the 26th chapter of the Confession of Faith authorises free communion—that is, not loose or indiscriminate communion, but the occasional admission, to fellowship in the Lord's Supper, of persons respecting whose christian character satisfactory evidence has been obtained, though belonging to other religious denominations—they shall enjoy in the united body what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"7. That the election of office-bearers of this Church, in its several con-

gregations, belongs, by the authority of Christ, exclusively to the members in full communion.

"8. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

"9. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and, that having freely received, thus they should freely give the gospel to those who are destitute of it—this Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the gospel.

"10. That the respective bodies of which this Church is composed, without requiring from each other any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the Judicatories of the Established Church, as expressed in the authorised documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the Church, or the rights of her ministers or members are disregarded."

To this basis was appended the following solemn resolution :--

"The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the church for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all whom it, whether members of other denominations, or the world lying in wickedness. And in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ by a readiness to co-operate with all its members, in all things in which they are agreed."

At the time of the union, the two Synods together represented about 500 congregations.

SUMMARY OF PRINCIPLES.—INTRODUCTION.

OF THE RULE OF FAITH AND DUTY—THE HOLY SCRIPTURES.

The Scriptures of the Old and New Testaments are proved to be the word of God by miracles, by the fulfilment of prophecy, by the excellence of the truths which they contain, by the harmony of all their parts, and by the blessed effects which they produce.

These inspired books teach us "what man is to believe concerning God, and what duty God requires of man;" and nothing is of authority in religion except what is either taught in them in express terms, or may be deduced from them by necessary inference.

I.—DOCTRINAL.

§ 1. *Of God.*

There is one God, the only living and true God, a spirit, infinite, eternal, independent, and unchangeable in his being, and in his power, knowledge, wisdom, holiness, justice, goodness, and truth; the creator, preserver, proprietor, and governor of all things; and the sole object of worship.

In the GODHEAD there are Three Persons,—the Father, the Son, and the Holy Ghost,—in essence one, and in all divine perfections equal, but each possessing a distinct personality indicated by appropriate personal names and acts.

§ 2. *Of the Purpose of God.*

God, in the exercise of his holy, wise, and sovereign will, and for the manifestation of his own perfections, formed, in eternity, the plan according to which all things come to pass; "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures."

§ 3. *Of the Works of God.*

This plan God executes in creation, in which He makes all things very good, and in providence, in which He upholds and governs them, according to his good pleasure.

§ 4. *Of the Moral Government of God.*

All the creatures of God are governed by Him, according to laws suited to their nature. Intelligent creatures are subject to his moral law, which is "holy, just and good," and which they cannot break without being guilty of sin, and becoming liable to punishment.

§ 5. *Of Man in his Original Condition, and of his Fall from it.*

Our First Parents were created with a holy nature and in a happy condition. In this state of innocence they were placed under the dispensation commonly called the Covenant of Works. As the test of their obedience, they were forbidden to eat of the fruit of the "tree of the knowledge of good and evil," and in case of disobedience they were threatened with death, comprehending not merely the separation of soul and body, but the separa-

tion of both from the favour and enjoyment of God. They were fully capable of yielding perfect obedience, but abusing their freedom of will, through the temptation of the devil, they ate the Forbidden Fruit, and thus forfeited the blessings implied in the Covenant, incurred its penalty, and became guilty, depraved, and miserable.

‡ 6. *Of the State of Man since the Fall.*

As in the Covenant, Adam was constituted the head and representative of the entire race, all his natural posterity come into the world subject to the penal consequences of his sin, destitute of holiness, and with depraved dispositions; and as soon as they are capable of using their moral faculties, they, by actual transgression, increase their guilt and depravity, and make themselves liable to heavier punishment: so that, if divine mercy do not interpose, they must, after suffering the miseries of this life, die under the curse, and endure the pains of hell to all eternity.

‡ 7. *Of the Method of Salvation.*

Divine mercy has interposed, and abundant provision has been made for the salvation of fallen man.

(1.) *How Salvation is Procured.*

God foreseeing the fall of man, in sovereign mercy, from all eternity, purposed to save a portion of the lost race, and formed an arrangement, commonly called the Covenant of Grace, whereby sin might be atoned for, salvation freely offered to sinners, and that salvation secured to all who had been the objects of his electing love. For these ends the Son of God was constituted the Mediator between God and man, the Covenant Head of his chosen people, and the "Saviour of the world." When the appointed time arrived, He took into union with his own divine person, a perfect human nature, and became Man, being conceived by the power of the Holy Ghost in the womb of a virgin, and born of her, yet without sin. Being made under the law which man had broken, He yielded perfect obedience to it, and so far as was consistent with his absolute holiness, endured its penalty both in his life of suffering, and in his death upon the cross. The dignity of his person rendered his obedience unto death infinitely meritorious, and thus a fit ground on which all who believe on his name are justified and receive the Holy Spirit, to the glory of God's righteousness as well as of his grace.

In testimony of the acceptance of the Saviour's work by the Father, He was raised from the dead, and received up into Heaven, where, in virtue of his sacrifice, He, as the great High Priest, makes intercession for his people, and, as Lord of all, rules the Church and the world. At the time appointed He will come again to the earth to raise the dead, judge the world, and make his people perfectly happy with himself in heaven forever.

(2.) *How Salvation is Applied.*

In the gospel the Lord Jesus Christ is exhibited as the Saviour of sinners; salvation is offered through his all-sufficient atonement, to men without exception; and all are commanded to believe the divine testimony, and accept of the proffered salvation. But it is only when the sinner, by the agency of the Holy Spirit—who is promised to all who ask Him—and through the instrumentality of the word, has been convinced of his sin and misery, and has had his mind enlightened in the knowledge of Christ, and his will re-

newed, that he, through the faith of the gospel, receives Jesus Christ as his own Saviour, and so enters on the enjoyment of the salvation procured by Him, and made known in the gospel.

United to Christ by faith, the believer has a personal interest in his righteousness, and is pardoned, and accepted as righteous by God; and the work of sanctification begun in conversion is carried on by the continued operation of the Holy Ghost, through faith, so that the believer is preserved, strengthened, and comforted, till he is prepared for heaven.

At death the souls of believers are made perfect in holiness, and depart to be with Christ. Their blessedness shall be completed at the last day, when their souls shall be reunited to their bodies then raised incorruptible; and after being in the general judgment acquitted, and acknowledged as the saved of the Lord, they shall be taken to heaven, where they shall be perfectly "blessed in the full enjoying of God to all eternity."

They who reject the salvation presented in the gospel of Christ, greatly aggravate their sin by this rejection, and expose themselves to severer punishment than those who have never enjoyed the privilege of hearing it.

§ 8. *Of the Means of Salvation.*

The means of obtaining possession of this salvation thus procured, and thus applied, are partly internal and part external.

(1.) *Of the Internal Means of Salvation.*

The internal means of salvation are exercises of the mind and heart, produced by the operation of the Holy Ghost through the instrumentality of the word. They are chiefly these two: **FAITH IN CHRIST**—a crediting of the testimony of God concerning his Son,—whereby the sinner receives Him as He is freely offered in the Gospel—trusting in Him as his Saviour, and submitting to Him as his Lord; and **REPENTANCE TOWARDS GOD**, whereby the sinner believing in Christ Jesus, turns from sin to God, with hatred of sin, and purpose of new obedience.

The blessings of salvation are obtained by men, not on the ground of faith and repentance as the meritorious cause or proper condition, but through their instrumentality as fit and appointed means; so that those who continue unbelieving and impenitent, necessarily shut themselves out from any part in this salvation.

(2.) *Of the External Means of Salvation.*

The external means of salvation are the Word read or preached, prayer, and other divinely instituted ordinances of religion.

In the Word is presented the truth with its evidence, whereby, through the influence of the Holy Ghost, faith is produced, and the blessings of salvation are thus communicated.

The blessings of salvation which by the word are made known, offered to all, and communicated to those who believe, are to be sought and expected in the exercise of believing, fervent, persevering **PRAYER**.

The other **ORDINANCES** of God are intended and fitted to serve the same ends.

On the first day of the week,—which is called the Lord's Day, in commemoration of the resurrection of Christ—the continuance, under the Christian dispensation, of the Sabbatical institution appointed at the creation and confirmed at Sinai,—Christians are to come together to observe the ordinances of public worship: and are to devote the whole day to religious exercises, “except so much as is to be taken up in the works of necessity and mercy.”

These ordinances of public worship are the teaching of Christian truth, the offering up of prayers and praises to God in the name of Jesus Christ, and the “fellowship” or communion of their property by the members of the Church, as God has prospered them, for maintaining and extending the cause of Christ.

Besides these ordinances, there are two emblematical institutions usually termed SACRAMENTS,—Baptism and the Lord's Supper. In these, by outward signs, spiritual truths are represented and confirmed—the fundamental principles of Christianity and their evidence are brought before the mind; and thus, “by the blessing of God, and the working of his Spirit,” spiritual benefit is conferred on “those who by faith receive them.”

In BAPTISM the application of water to the body symbolizes the truth—“that men are purified from sin—freed from guilt and depravity, by the atonement of Christ and the influence of the Holy Spirit;” and the person baptized is recognized as connected with the visible church. The ordinance is to be administered to unbaptized adults on their making a credible profession of their faith in Christ, and their obedience to him; and to the infants of such as are members of the church.

In the LORD'S SUPPER, by the distribution and use of bread broken and wine poured out, are represented and confirmed the truths,—“that Jesus Christ, the Son of God, in human nature, suffered and died in the room of men, to obtain their pardon and salvation—that in the faith of these truths men enjoy the benefits procured by his death—that all who believe are united in a holy fellowship, and bound to yield implicit obedience to all Christ's laws;” and the believing participants of “the bread” and of “the cup” have communion with Christ, and partake of the benefits of his salvation, “to their spiritual nourishment and growth in grace.” The Lord's Supper is therefore to be observed by believers as a memorial of Christ's sacrificial death, as a public profession of their faith in Him and subjection to his authority, and as an expression of the communion which they have with Him and with one another. As it must be profaned if observed in ignorance and unbelief, or in the allowed practice of sin, serious self-examination ought to precede the service, and it ought to be performed in the exercise of faith, love, repentance, and self-dedication to God.

All these ordinances are appointed in connection with the Church; which is not only thus the means of salvation to those within its pale, but by being appointed to proclaim the gospel to all who will listen to it, is the grand means of salvation to the unbelieving world.

§ 9. *Of the Church.*

The Visible Church of Christ consists of all those who make an intelligent and credible profession of faith in Him and obedience to him, and their infant children. It is a spiritual society, or kingdom, of which He is the only King and Head, and is distinct from earthly kingdoms, and not dependent on them for authority or support.

The design of the Church is the advancement of the glory of Christ, by the maintenance and extension of his cause, in the edification of her members, and the conversion of the world.

A particular Church consists of those who are so united in their views in regard to doctrine and order as to admit of their co-operating for these objects.

No one should be retained as a member of such a society who does not act agreeably to his profession.

The Church rulers,—called pastors, or bishops (*i. e.* overseers), or elders,—are to be chosen by the members, and are appointed by Jesus Christ to watch over the purity of the society—to instruct the members in his doctrine and law—to superintend their conduct, and to take care that the ordinances be regularly administered. Of these elders, all equally rule, but some also “labour in word and doctrine.”

Church Government by elders—regularly chosen and ordained—assembled in sessions, presbyteries, and synods, in due subordination, is founded upon, and agreeable to the word of God; and practical subjection to this government is required from all the members of the United Presbyterian Church.

II. PRACTICAL.

The doctrines stated above should, and, where believed sincerely, will lead to holy practice. For, while it is true, that the believer is so delivered from the law as that he is neither justified nor condemned thereby, still he is under it as a rule of life, and, therefore, in the strength of the grace which is in Christ, from a regard to the authority of God, from love to the Saviour, as an evidence of his gracious state, and as a means of present comfort, as well as a preparation for heaven, it should be his habitual endeavour to walk in all the commandments and ordinances of the Lord blameless.

§ 1. *Of Religious Duties.*

It is our duty to love and fear and trust in God supremely—to worship Him devoutly in secret, in the family, in private meetings, and in public assemblies—to obey Him unreservedly, and to submit to Him cheerfully.

§ 2. *Of Personal Duties.*

It ought to be the constant endeavour of all men, and will be the study of every true Christian, to avoid all that is sinful,—profaneness, falsehood, dishonesty, covetousness, intemperance, impurity, malignity, in all their forms,—to shun temptation, abstaining from all that has the appearance of sin, or is likely to lead to it, and to live in habitual mindfulness of death, and preparation for eternity.

§ 3. *Of Relative Duties.*

The law of Christ in reference to the various relations of life is to be conscientiously obeyed—husbands are to love, dwell with, and provide for their wives; wives are to be affectionate and submissive to their husbands—parents are to love, protect, provide for, correct, and instruct their children; children are to esteem, honour, obey, and, when necessary, support their parents—masters are to act justly and humanely towards their servants, caring for their souls as well as their bodies; servants are faithfully and

cheerfully to do the work of their station, and to honour and obey their masters—ministers are faithfully, diligently, and affectionately to perform their duties to their people, and set them an example of every Christian virtue; people are to love, esteem, and pray for their ministers, to wait on their ministrations, defend their good name, and provide for their suitable maintenance—church members are to love one another, to be tender of each other's reputation, to cultivate friendly intercourse, and to associate for prayer and fellowship—magistrates are to establish just laws, and impartially to administer them; and subjects are to yield obedience to the laws, and pay the tribute imposed by the magistrates, in every case where the law of Christ does not forbid such a course:—and all are to practise the Master's rule, "whatsoever ye would that men should do to you, do ye even so to them."

QUESTIONS WHICH, WITHOUT HAVING BEEN FORMALLY PRESCRIBED, MAY BE PROPOSED TO APPLICANTS
FOR ADMISSION TO THE CHURCH.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and practice?
2. Do you acknowledge the principles of the United Presbyterian Church as stated in its Summary, to be agreeable to the word of God?
3. Do you acknowledge that you are sinners obnoxious to Divine wrath, and unable to save yourselves from it? Do you accept of Christ as your Saviour, and rely on his obedience unto death for pardon and eternal life? and do you resolve in dependence on the promised aid of the Holy Spirit to yield obedience to his laws?
4. As members of this Church, influenced by the authority of Christ, do you promise conscientiously to respect the order established in it—to cherish an affectionate regard to your fellow church-members—to attend regularly upon the ordinances—and, to contribute cheerfully as God may prosper you, for their support, and for the extension of the gospel throughout the world?

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