

A N  
E X T R A C T

FROM A  
P A M P H L E T entitled,  
AN HUMBLE  
ACKNOWLEDGEMENT

OF THE  
S I N S  
OF THE  
M I N I S T R Y  
OF  
S C O T L A N D.

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To the P U B L I C.

THE following Extract was made sometime ago, by a Well-wisher to Religion, from a pamphlet entitled, *A Humble Confession of the Sins of the Ministry*, with a view to have it published. It was thought proper, however, that besides reprinting alongst with it the first Preface, informing the public of the primary<sup>\*</sup> occasion of that *Humble Confession*, there should also be reasons assigned for the publication of this Extract.

But lest it should have the appearance of exposing the Clergy, we would assure our readers, and that Honourable Body in particular, that we have been actuated by no such base motive; as, on the contrary, we have the highest regard for every faithful minister of JESUS CHRIST; and doubt not but there are many such in the Church of Scotland, who reckon it their greatest honour and happiness *to spend and be spent* for CHRIST: these, we are persuaded, will be the readiest to approve of this pamphlet, freely acknowledging, that many of the evils here confessed insensibly creep into their hearts; while others, in fact, most guilty, will be ready to treat it with the utmost indifference and contempt. Leaving, however, the consequences to GOD, and hoping that we would never be left to do any thing to the dishonour of his name, we have thought it our duty to recommend this *Humble Confession of Sins* to the attentive and serious perusal of the Ministers of this Church, for the following reasons:

1<sup>st</sup>, Because we find the Ministers of the Church of Scotland agreeing, in the year 1732,

for many weighty reasons, (which are specified in the original Preface), to print the pamphlet from which this Extract is taken; and we apprehend that that precedent may justify the present publication, as we may justly conclude there is full as much occasion for it at present, as at the time it was originally printed. Had we indeed begun a work of this kind ourselves, and taken upon us to point out the sins of the ministry, we might have been charged with officiousness, and perhaps with some propriety called *busy bodies*, minding other men's matters; but we would hope the present publication will be noways offensive, seeing it contains nothing but what was formerly acknowledged, and designed to be made known to the world; and therefore that a patient perusal hereof will not be refused by the present ministry; especially as it is presumed such of the ministers as are still alive, who were concerned in the first publication, will enforce the reading of it upon their brethren by stronger considerations than may be here suggested.

*2dly*, That the evils complained of, as encreasing among the present ministry, are very great.—What can be more awful than running into the sacerdotal office unsent, without the saving knowledge of CHRIST, or experience of the power of divine truth on their minds? And is not, then, the licensing such very lamentable? The gospel of CHRIST they cannot preach; and if they deliver another, are they not accursed? Not only so, but unless their hearers are more than ordinarily intelligent, and have learned to search the Scriptures for themselves, does not all pass for truth which comes from the pulpit? and thus the blind leading the blind, both fall into the ditch. It is plain then, that the gross ignorance of divine things, so prevalent at present among all ranks of people, may be justly attributed to the negligence and incapacity of public teachers; for in general

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it will hold as a true proverb, "Such pastors such  
" people."

3dly, If the state of religion is not worse now than it was at that time, we may justly affirm that it is no better. Nay, is not vital religion almost banished from among us? Does not iniquity abound, and the love of many wax cold? Does not infidelity make dreadful inroads upon us? while professors of the Christian faith are become lukewarm and indifferent, indulging themselves in carnal security, and the like.—Now, have ministers no sinful hand in spreading this dreadful contagion among us?—do all of them feed their flocks with wholesome doctrine?—Is CHRIST always preached?—Are sinners alarmed, and with suitable earnestness exhorted to flee from the wrath to come?—are they besought by the mercies of GOD? or do our teachers encourage and entreat them, with a tender concern for their salvation, to lay hold on the Hope set before them in the gospel?—Do they not (with the false prophets of old) too often say to their hearers, "Peace, peace!" when, alas, sudden destruction approacheth.—CHRIST and Virtue one would be apt to imagine were synonymous terms, as instead of the former, the latter is continually sounded in our ears; nay, recommended to our admiration and worship as an adorable goddess, and all this without ever informing us what she is; but whatever she is, that respect to her secures our title to heaven.—What is the consequence of all this? why, that too many imbibe the plausible, soothing doctrine, and imagine all is well, and that heaven is theirs, not doubting but they are virtuous, and so answering the character their minister points out: from hence a profound lethargy ensues, which nothing, perhaps, but the sound of the last trumpet will be sufficient to awake them from. Now, what must we conclude is the end proposed by such men in becoming ministers, who

thus lull their hearers asleep in their sins? can it be the glory of GOD and good of souls? is it not to be feared, that selfish motives have led them to this choice? — That they may examine themselves about this matter, is a

4th reason why we have published this Extract: and as we are unwilling to be their examiners, far less their judges, we could wish they would make this use of it. That such a trial is necessary is very evident from the nature and importance of their office; and as self-examination is a duty frequently inculcated from the pulpit, in order to justify their sincerity in such an exhortation, ministers ought certainly to “prove their own selves,” and so prove examples to their flocks. If they have not forgot, That in the Old Testament false prophets are spoken against, (Ez. xiiiith and xxxivth chapters); That in different places of the New Testament likewise the same character is repeatedly condemned; That those who enter into the sacred office of the ministry, without a commission from CHRIST, are thieves and robbers, wolves in sheep’s cloathing; That those who please men are not the servants of CHRIST; if they have not, we say, forgot these declarations of Scripture, they cannot fail to see the propriety of making diligent enquiry into their own real characters; and seriously asking themselves, whether they are indeed faithful ambassadors of the LORD JESUS, their professed master? To be deceived in this interesting point, how dangerous! Should not the very possibility of a mistake herein make every one anxiously inquisitive, and excuse our being moved with a holy jealousy? Let none therefore be unwilling to submit to this duty as a thing below him, or unnecessary, especially as the seemingly troublesome and painful task is rendered easy by having the things specified about which they are to try themselves;

selves; and as we see a goodly number of ministers, in the year 1732, acknowledging them as real evils, and mourning over them as such, we are persuaded, that whoever duly attends to the spiritual nature and extent of the law of GOD, will be necessarily led to the same conclusion, and exercise of soul. Indeed, the grand query with every teacher in this Church should be, Am I chargeable with all, or any of these? Such as, after strict search, are upon the whole free of the evils complained of, may go on in their master's work with strengthened hands, and encouraged hearts, giving GOD the glory that they have obtained grace to be faithful: but should others hereupon find themselves wholly guilty before GOD in the ends and views they proposed by becoming ministers, in the matter they preach, or manner they live, how much reason have they instantly to bestir themselves!—*Their* reformation is a

5th, and chief Reason for the publishing this Extract. As the cause why personal reformation does not succeed is, that men do not strike at the root of their evils, viz. an evil heart of unbelief; so the chief reason why public reformation does not take place, is, that those who should head and promote it, not being reformed themselves, have little anxiety about reforming others. Concerned, therefore, for religion, and desirous that it may flourish, we would pray for the reformation of un sanctified clergy; but as we said before, so we now repeat it, (to prevent unjust reflections), that by such we do not mean all our ministers: no; we are assured better things of many of them; although they must be sensible with us, that many of their nominal brethren are altogether unworthy of that name by which they are called.—In speaking so, they may possibly imagine we use them ill, and that we pay no respect to the clerical

cal order; but, on the contrary, the only design of this Extract is to rectify their faults, and to support the dignity of their office; for we are sorry to add, that this charge that they may be apt to bring against us, belongs chiefly to themselves, the principles and practice of too many of them rendering them justly contemptible: As none, therefore, degrade them so much as they degrade themselves, we would hereby, if possible, raise them from that scorn and disgrace their unworthy conduct has incurred. Should they be reformed, what happy effects might follow! May we not then expect that the LORD would smile on their diligent endeavours, would crown their industrious labours with success, and cause decayed religion to revive! Nay, is it not natural to suppose, that the people, when they see their ministers in earnest in their sermons, and their conversation corresponding, must listen with more attention and concern? and as "faith comes by hearing," we need not doubt of the most precious and happy consequences. We know indeed that though "Paul should plant, and Apollos water, yet it is the LORD alone that giveth the increase;" but as He generally begins, and carries on his gracious designs by means, we have no reason to expect good but in the use of these; and nothing, we think, can prove more instrumental in this respect than a lively, zealous, and faithful ministry; whereas, when a deviation from the Apostolic doctrine and practice takes place, to the perverting of the very design of subscribing the formula of this Church, what must be the dismal consequence? must not the "people be destroyed for lack of knowledge?"—By this means, alas! ministers of Religion, banish religion! and those that by their profession should preach CHRIST, preach Christianity out of the country! As it is to be feared, that what we now  
 assert,



assert, is the mournful experience of many quarters of this Church, may not the LORD be hereby provoked to remove the Candlestick from us altogether? This has been the melancholy lot of other churches, once more famous than ours ever was: and would it not then be very proper to appoint a day for public humiliation, and confession of the sins both of ministers and people? This was lately proposed in our public papers, when we were threatened with the pestilence; but can a more direful calamity possibly invade us than that of which we have now been speaking? The one can only destroy the body, but the other both soul and body in hell for ever: for as a certain author (not unknown in this city for his licentious tenets) unjustly said of many of our godly ministers, so we may say of those who preach in the manner above mentioned, "That they teach a smooth way to hell."

*6thly*, The awful threatnings denounced against unfaithful pastors. Moved with compassion to such, we would beg leave to remind them of the following passages of Scripture, praying GOD they may prove effectual to awaken them to a sense of their duty in the ministerial function: In Ezek. chap. xxxiv. v. 10, thus saith the LORD, "Behold, I am against the shepherds, and I will require my flock at their hand;" and here we cannot help observing, that had there been no more than the "Wo" denounced by GOD in the beginning of the chapter, it might be sufficient to alarm every foolish prophet: But further, in ch. xxxiii. the same persons, in the character of watchmen, are warned of their danger in terms equally explicit and strong. After a short but comprehensive account of the office and duty of watchmen, the words are as follow in ver. 7th: "So thou, O son of man, I have set thee a watchman unto the House of Israel: therefore thou shalt hear the word at my mouth, and warn  
" them

“ them from me. When I say unto the wicked,  
 “ O wicked man, thou shalt surely die : if thou  
 “ dost not speak to warn the wicked from his  
 “ way, that wicked man shall die in his iniquity,  
 “ but his blood will I require at thine hand.” —  
 Whether all this is applicable to ministers under  
 the New Testament, cannot well be doubted ; for  
 as there were false prophets among GOD’s ancient  
 people, so, says Peter in his Second Epistle, ch. ii.  
 “ shall there be false teachers among us, who pri-  
 “ vily shall bring in damnable heresies, even de-  
 “ nyng the LORD that bought them, and bring  
 “ upon themselves swift destruction.” How then  
 will they stand in the judgment, when the Chief  
 Shepherd shall appear and call them to an ac-  
 count not only for themselves, but likewise for  
 their flocks ? will they then have confidence, and  
 not be ashamed ? will they present their people as  
 their glory, their crown ? will they not rather be  
 witnesses against them, and add to their punish-  
 ment in blaming them as the cause of their ruin ?  
 Surely this consideration ought to be of the ut-  
 most importance to every one that has assumed the  
 ministerial character : And our intention ought  
 at least to be justified, in presenting them with  
 this Humble Confession of the Sins of the Mini-  
 stry, as it may serve as a looking-glass in which  
 to view themselves, that in taking heed to their  
 doctrine and conduct, they may not be castaways  
 at the last.

P R E F A C E

By the MINISTERS of the CHURCH of  
SCOTLAND.

ALTHOUGH we are not ignorant, that mockers of all sorts may take occasion by this Acknowledgment of the Sins of Ministers, to strengthen themselves in their prejudices at our persons and callings, and turn this unto our reproach, and that some may misconstrue our meaning therein, as if we did thereby intend to render the Ministry of this Church base and contemptible, which is far from our thoughts; we knowing and being persuaded in ourselves, that there are many able, godly and faithful ministers in the land; yet being convinced that we are called to humble ourselves, and to justify the LORD in all the contempt that he hath poured upon us, that they who shall know our sins, may not stumble at our judgments, we have thought it our duty to publish this following discovery and acknowledgment of the corruptions and sins of ministers, That it may appear how deep our hand is in the transgression, and that the ministers of Scotland  
have

have no small accession to the drawing on of these judgments that are upon the land.

Only, in this following Acknowledgment, we desire it may be considered, That there are here enumerated some sins, whereof there be but some few ministers guilty; and others whereof moe are guilty; and not a few, which are the sins of these whom the LORD hath kepted from the more gross corruptions herein mentioned; and that it is not to be wondered at, if the ministry of Scotland be yet in a great measure unpurged, considering that there was so wide a door opened for the entering of corrupt persons into the ministry, for the space of above thirty years under the tyranny of prelates, and that also there hath been so many diversions from, and interruptions of endeavours to have a purged ministry in this land.

# EXTRACT, &c.

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## Of the SINS of the MINISTRY.

FIRST, Such as are before their Entry to the Ministry.

1. **L**IGHTNESS and profanity in conversation, unsuitable to that holy calling which they did intend, not thoroughly repented of

2. Not studying to be in Christ, before they be in the ministry; nor to have the practical knowledge and experience of the mystery of the gospel in themselves, before they preach it to others.

3. Neglecting to fit themselves for the work of the ministry, in not improving prayer and fellowship with God, and other means; and not mourning for these neglects.

4. Not studying self-denial, nor resolving to take up the cross of Christ.

5. Negligence to entertain sight and sense of sin and misery, not wrestling against corruption, nor studying mortification and subduedness of spirit.

SECONDLY, In entering the Ministry.

• **C**arnal, corrupt, and crooked ways of entering to the ministry; such as by presentation,  
B  
tion,

tion, solicitation of friends, &c. without the consent of the godly in the parish.

2. Entering to the ministry without respect to a commission from Jesus Christ; by which it hath come to pass, that many have run unsent.

3. Entering to the ministry, not from the love of Christ, nor from a desire to honour God in gaining of souls, but for by-ends, for a name, and for livelihood in the world, notwithstanding solemn declarations to the contrary at admission.

4. Some offering themselves to trial without abilities, and studying to conceal and hide their weakness, by making use of the help and pains of some friend and acquaintance, or other men's papers, in several parts of the trial; and some authorised to preach, and others admitted to the ministry, who have little or no abilities for performing the duties thereof.

### THIRDLY, After entering the Ministry : which is,

#### FIRST, In our private Condition and Conversation.

1. Ignorance of God, want of nearness to Him, and taking up little of God in reading, meditating, and speaking of Him.

2. Exceeding great selfishness in all that we do, acting from ourselves, and for ourselves.

3. Least delight in these things wherein lyeth our nearest communion with God, great inconsistency in our walk with God, and neglect of acknowledging Him in all our ways.

4. In going about duties, least careful of these which are most remote from the eyes of men.

5. Seldom in secret prayer with God, except to  
fit

fit for public performances; and even that much neglected or gone about very superficially.

6. Glad to find excuses for the neglect of duties.

7. Neglecting the reading of the Scriptures in secret, for edifying ourselves as Christians; only reading them in so far as may fit us for our duty as ministers, and oft-times neglecting that.

8. Not given to reflect upon our own ways, nor suffering conviction to have a thorough work upon us, deceiving ourselves by resting upon abstinence from, and abhorrence of evils, from the light of a natural conscience, and looking upon the same as an evidence of a real change.

9. Evil guarding of, and watching over the heart, and carelessness in self-searching, which makes much unacquaintedness with ourselves, and estrangedness from God.

10. Not guarding, nor wrestling against seen and known ills, especially our predominant.

11. A facility to be drawn away with the temptations of the times, and other particular temptations, according to our inclinations and fellowship.

12. Instability and wavering in the ways of God, through the fears of persecution, hazard, or loss of esteem; and declining duties, because of the fear of jealousies and reproaches.

13. Not esteeming the Cross of Christ, and sufferings for his Name honourable; but rather shifting sufferings from self-love.

14. Little conscience made of secret humiliation and fasting by ourselves apart, and in our families, that we might mourn for our own, and the land's guiltiness, and great backslidings; and little applying the causes of public humiliation to our own hearts.

15. Finding of our own pleasures, when the Lord calls for humiliation.

16. Refined hypocrisy, desiring to appear what indeed we are not.

17. Artificial confessing of sin without repentance.

18. Confession of sin in secret much slighted, even of those things whereof we are convinced.

19. No reformation after solemn acknowledgments, and private vows; thinking ourselves exonerated after confession.

20. Readier to search out, and censure faults in others, than to see or take with them in ourselves.

21. Estimation of men as they agree with, or disagree from us

22. Not learning to fear by the falls of gracious men, nor mourning and praying for them.

23. Little or no mourning for the corruption of our nature, and less groaning under, and longing to be delivered from that body of death, the bitter root of all our other evils.

SECONDLY, In our Conversation and Walk with, and before our Flocks, and others.

1. FRUITLESS conversing ordinarily with others, for the worse rather than the better.

2. Foolish jesting away time with impertinent and useless discourse, very unseeming the ministers of the gospel.

3. Carnal familiarity with natural and wicked men, whereby they are hardened, the people of God stumbled, and we ourselves blunted.

4. Slighting fellowship with those by whom we might profit

5. Desiring more to converse with these that might better us by their parts, than such as might edify us by their graces.

6. Not studying opportunities of doing good to others.

7. Abusing of time in frequent recreations and pastimes; and loving our pleasures more than God.

8. Taking



8. Taking little or no time to Christian discourse with young men trained up for the ministry.

9. Common and ordinary discourse on the Lord's day.

10. Slighting Christian admonition from any of our flocks, or others, as being below us; and ashamed to take light and warning from private Christians.

11. Dislike of, or bitterness against such as deal freely with us by admonition, or reproof; and not dealing faithfully with others who would welcome it off our hands.

12. Not making conscience to take pains on the ignorant and profane for their good.

13. Our not mourning for the ignorance, unbelief, and miscarriages of the flocks committed unto us.

14. Impatient bearing of the infirmities of others, rashly breaking out against their persons, more than studying to gain them from their sins.

15. Not using freedom with these of our charge, and for most part spending our time with them in common discourses, not tending to edification.

16. Neglecting admonition to friends and others in an evil course.

17. Not praying for men of a contrary judgment; but using reservedness and distance from them, being more ready to speak of them than to them, or to God for them.

18. Not weighed with the fallings and miscarriages of others, but rather taking advantage thereof for justifying ourselves.

19. Talking of, and sporting at the faults of others, rather than compassionating of them.

20. No pains taken in religious ordering of our families, nor studying to be patterns to other families in the government of ours.

21. Hasty anger and passion in our families and conversation with others.

22. Covetousness, wordly-mindedness, and an inordinate desire after the things of this life, upon which followeth a neglect of the duties of our calling, and our being taken up for the most part with the things of the world.

23. Want of hospitality and charity to the members of Christ.

24. Not cherishing godliness in the people, and some being afraid of it, and hating the people of God for piety, and studying to bear down, and quench the work of the Spirit amongst them.

THIRDLY, In the Discharge of Ministerial Duties: which is,

FIRST, In regard of labouring in the Word and Doctrine.

1. NOT entertaining that edge of spirit in ministerial duties, which we found at the first entry to the ministry.

2. Trusting to gifts, parts, and pains taken for preparation, whereby God is provoked to blast good matter well ordered and worded.

3. Careless in employing Christ, and drawing virtue out of Him for enabling us to preach in the Spirit and in power.

4. In prayer for assistance, we pray more for assistance to the messenger than to the message which we carry; not caring what become of the word, if we be with some measure of assistance carried on in the duty.

5. Neglect of prayer after the word is preached, that it may receive the former and latter rain, and that the Lord would put in the hearts of his people what we speak to them in his name.

6. Exceeding

6. Exceeding great neglect and unskilfulness to set forth the excellencies and usefulness of Jesus Christ and the New Covenant, which ought to be the great subject of a minister's study and preaching.

7. Speaking of Christ more by hearsay than from knowledge and experience, or any real impressions of him upon the heart.

8. The way of most ministers' preaching too legal.

9. Not preaching Christ in the simplicity of the gospel, nor ourselves the people's servants for Christ's sake.

10. Preaching of Christ, not that the people may know him, but that they may think we know much of him.

11. Not preaching with bowels of compassion to them who are in hazard to perish.

12. Bitterness, instead of zeal, in speaking against malignants, sectaries, and other scandalous persons, and unfaithful therein.

13. Not studying to know the particular condition of the souls of the people, that we may speak to them accordingly; nor keeping a particular record thereof, though convinced of the usefulness of this.

14. Want of wisdom in application to the several condition of souls, not so careful to bring home the point by application as to find out the doctrine, nor speaking the same with that reverence which becomes his word and message.

15. Chusing texts whereon we have something to say, rather than suiting to the condition of souls and times; and frequent preaching of the same things, that we may not be put to the pains of new study.

16. Too much eyeing our own credit and applause, and being taken with it when we get it, and unsatisfied when it is wanting.

17. Timorousness

17. Timorousness in delivering God's message, letting people die in reigning sins without warning.

18. Studying the discharge of duties rather to free ourselves from censure, than to approve ourselves to God.

19. Shunning to declare the whole counsel of God to his people, and particularly not giving testimony in times of defection.

20. Not studying to profit by our own doctrine, nor the doctrine of others.

21. For most part preaching as we ourselves were not concerned in the message we carry to the people.

22. Not rejoicing at the conversion of sinners, but content with the unthriving of the Lord's work amongst his people, as suiting best with our minds; fearing if they should thrive better, we should be more put to it, and less esteemed by them.

23. We preach not as before God, but as to men, as doth appear by the different preparation we make according to our hearers.

24. Not making the ministry a work in earnest, as a thing to be accounted for in every duty, which makes much laziness and unfruitfulness, doing duties *ex officio*, not *ex conscientia officii*, rather to discharge our calling than our conscience.

## SECONDLY, In the Administration of Sacraments.

### I. In Baptism.

1. **N**OT instructing parents in their duty, nor charging them with their promise given at the baptizing of their children, nor trying what pains they have taken to perform the same.

### H. In

## II. In the Lord's Supper.

1. Admitting mixed multitudes to the Lord's table, not separating betwixt the precious and the vile.

2. Unequal dealing with poor and rich, in admitting to, or suspending and debarring from the Lord's table.

3. Carnal and unworthy carriage of ministers at the communion, being more desirous to have that action by our hands with credit to ourselves, than with profit to the people.

4. Thinking when that action is by hand, that we have a vacancy from other ministerial duties for a time.

5. Little wrestling with God to have the people prepared for it, or the guilt of profaning of it by ourselves and others taken away.

## THIRDLY, In Visiting.

1. Negligent, lazy, and partial visiting the sick; if they be poor, we go once, and only when sent for; if they be rich, and of better note, we go oftner, and unsent for.

2. Wearying or shunning to go to such, as we esteem graceless.

3. Not knowing how to speak with the tongue of the learned a word in season to the weary and exercised in conscience, nor to such as are under the loss of husband, wife, children, friends or goods, for the improving of these trials to their spiritual advantage, nor to dying persons.

4. Not visiting the people from house to house, nor praying with them at fit opportunities.

## FOURTHLY,

## FOURTHLY, In Catechising.

1. **L**AZY and negligent in catechising.
2. Not preparing our hearts before, nor wrestling with God for a blessing to it, because of the ordinariness and apprehended easiness of it.
3. Partial in catechising, passing by those that are rich, and of better quality, though many of such stand ordinarily in great need of instruction.
4. Not waiting upon, and following the ignorant, but passionately upbraiding of them often.

## FIFTHLY, In Ruling and Discipline.

1. **P**artiality in administration of censures with respect of persons, not using the like faithful freedom towards high and low.
2. Superficial, sinful, and slight censuring one another, at times appointed for that end in presbyteries and synods, and neglect of faithful freedom and love in performing that duty.
3. Admitting of men to the ministry who were not qualified with grace as well as gifts, notwithstanding the word of God, and Constitutions of this Kirk do require the one as well as the other, which hath been the foundation of many evils.
4. Great unfaithfulness in bringing in, and holding in unworthy persons in the ministry, and keeping censures off unfaithful men.
5. Constituting elderships of such men as are known to be ignorant, profane, and disaffected to the work of God, and being careless to have them consisting of the most able and godly men within the congregation,—a great cause of much ignorance, profane, and scandalous carriage among the people.
6. Neglecting to hold out the necessary qualifications

fications and duties of ruling elders, and to stir them up to their duty.

7. Not carrying ourselves in judicatories in other ways toward ruling elders as toward brethren, and joint overseers in the work of God.

8. Not stooping to a gaining way in debates in kirk judicatories, nor making application to God for knowledge of his mind in things debated, before they pass in a conclusion.

9. Wearying to hear men fully who represent their doubts, and to weigh all the arguments that can be represented for the negative, before the affirmative be concluded.

10. Pride, impatience, and peremptoriness of spirit, not staying on other's clearness in our debates and conclusions; through which it comes to pass, that we judge rashly of precious men, and alienation of affection steals in, and is entertained.

11. Hasty concluding of acts, and pressing obedience thereto, without convincing grounds holden forth from Scripture for satisfying the consciences of the Lord's people.

12. Making votes subservient to the humours of men, and human interests.

13. Some altogether neglecting wholesome acts and constitutions of Assemblies, and others receiving their acts too implicitly.

## SIXTHLY, In relation to the Public.

1. **N**OT studying the controversies of the time, that we might be enabled to hold forth light, and convince gainsayers.

2. Following of public business with too much neglect of our flocks.

T H E E N D.