

### 1: The Westminster Assembly and the Reformed Faith

*Books in print by Rowland S. Ward as at June 'The Lord's Day and the Westminster Confession' pp in Anthony T The Westminster Confession of.*

I love historic Reformed worship. It is assiduously biblical in form and substance, intentionally Trinitarian in nature and scope, and, at its best, is warm, joyful, and reverent. There is, however, a disconcerting and, might I add, wrongheaded trend among many self-identified Reformed and confessional Christians in our day. My guess is that many who are reading this have observed it. Indeed, it is almost as if the one has no real bearing upon the other. It is a sad and growing tendency among Reformed churches, including many of our larger congregations, to exchange the theologically rich, historic worship of the Reformed tradition for the chameleon-like modus operandi of contemporary evangelical worship. In some cases, public worship has evolved into something that would be fairly unrecognizable to those upon whose shoulders we profess to stand. God has clearly set forth in His Word how He wants to be worshipped. John Calvin, in his *The Necessity of Reforming the Church*, written in to Emperor Charles V, the elector princes, and all those who gathered at the Imperial Diet at Spires in order to persuade them of the chief tenets of the Protestant cause, states: If it be inquired, then, by what things chiefly the Christian religion has a standing existence amongst us, and maintains its truth, it will be found that the following two not only occupy the principle place, but comprehend under them all of the other parts, and consequently, the whole substance of Christianity: Calvin enlarges on this by stating that “there is a two-fold reason why the Lord, in condemning and prohibiting all fictitious worship, requires us to give obedience only to his own voice. First, it tends greatly to establish his authority that we do not follow our own pleasure, but depend entirely on his sovereignty; and, secondly, such is our folly, that when we are left at liberty, all we are able to do is to go astray. And then when once we have turned aside from the right path, there is no end to our wanderings, until we get buried under a multitude of superstitions. Justly, therefore, does the Lord, in order to assert his full right of dominion, strictly enjoin what he wishes us to do, and at once reject all human devices which are at variance with his command. Justly, too, does he, in express terms, define our limits, that we may not, by fabricating perverse modes of worship, provoke his anger against us. If Reformed and confessional churches would embrace afresh this fundamental principle, I believe there would be much less confusion, both theologically and philosophically, in our sessions and congregations. Even worse, we have grown suspect over what God Himself has prescribed for worship. The question remains, however: What has God sanctioned for corporate worship? Indeed, a recovery of the primary elements of Word, sacraments, and prayer, rightly understood and practiced, would solve many of the current problems that our churches are facing pertaining to worship. A Sample Liturgy Below is a sample liturgy “ with brief, interspersing comment “ that conforms to Scripture and demonstrates a dependence upon what God Himself has commanded for worship and promised to bless in the lives of His elect. Although the form of a carefully constructed liturgy may not look the same in every Reformed congregation, the substance should be very similar if our theological commitments are in agreement. The Call to Worship One way to begin the public worship of God is with a call to worship. The passage should be read by the leading minister or as a responsive reading between the minister and the congregation. Through the call to worship, God Himself invites and exhorts His gathered people to worship. From beginning to end this worship is to be Trinitarian; that is, directed to God the Father, through the mediation of the Son, in the power of the Holy Spirit. The Gloria Patri or Doxology In brief, Trinitarian formulas put to music have been sung since the early centuries of the Church. To sing them is a glorious expression of our faith in the Triune God and of our unity with the Church throughout the ages. The Prayer of Invocation The prayer of invocation is a prayer which humbly, yet confidently Hebrews 4: Though I have no intention of entering the debate here, I think it is important for us to consider at least three things in regard to singing and music in the church. Firstly, congregational singing in public worship is first and foremost for the glory of God. It is not an outreach tool or

a means to make [read: Therefore, whether our music and singing is traditional, contemporary or some Starbucks blend of both, Reformed and confessional churches should seek to employ and compose music that is doctrinally rich and musically excellent. Repetitious praise songs strummed on two chords of the guitar do not reach the mark; nor does a painfully slow, poorly written, and musically tortuous hymn. It has led many Reformed churches to flatten their liturgies with inordinate amounts of music. In traditional churches there may be an overemphasis on choirs, solos, organ instrumentals, and long seasons of hymn singing that make the liturgy more of a sacred musical than a public worship service. On the other hand, for contemporary churches, the multi-member praise band often requires half of the service to get through their large volume of overheads. Here is the point: Singing is just one element of the worship service. If Reformed and confessional churches would embrace this principle, there would be considerably less infighting over music and singing. Singing and making music to the Lord is a vital aspect of Reformed worship, but it should not become more important than the reading and preaching of the Word, the sacraments, and prayer. Perhaps more teaching on the importance of all the elements of worship would foster more peace and balance in our congregations. Thirdly, congregations should not eliminate Psalm and hymn singing from their liturgies. Psalm singing is commanded in Scripture Psalm And solid, Word-centered hymnody, written over the centuries, is an ongoing expression of our connection to believers from the past. Herein lies the rich repository of centuries of Christian worship – a heritage that should be embraced and built upon, not shunned or artificially made palatable. The reading of the word in the congregation, being part of the public worship of God wherein we acknowledge our dependence upon him and our subjection to him, and one mean sanctified by him for the edifying of his people, is to be performed by pastors and teachers. All the canonical books of the Old and New Testament shall be publicly read in the vulgar tongue, out of the best allowed translation, distinctly, that all may hear and understand. How large a portion shall be read at once, is left to the wisdom of the minister; but it is convenient, that ordinarily one chapter of each Testament be read at every meeting; and sometimes more, where the chapters be short or the coherence of matter requires it. Reformed and confessional churches who have removed this element from their liturgy need to reinstate this biblical practice. This divine promise, read from the Bible by the minister, is received by the congregation through the exercising of faith in the crucified and risen Savior. The Confession of Faith Corporate creedal recitation is another important element of public worship. Some view the public confession of creeds as an act of superfluous tradition. On the contrary, it is a biblically derived, corporate, and public statement of the Christian faith that Christians have been confessing for centuries. The Pastoral Prayer In many Reformed and confessional churches the lengthy and biblically substantive pastoral prayer has been greatly diminished. Whereas historically this prayer was, on average, between ten to twenty minutes, it is now typically two to four minutes at most. Our growing prayerlessness in Reformed churches is a reflection of our perceived self-sufficiency. This prayer will be approximately seven to ten minutes in length, in some cases longer. If prayer is one of the greatest expressions of our complete and utter dependence upon God, it should be a significant part of our corporate worship. It is no less than God communicating Christ to His covenant people. The proclamation of the Word of God is the primary instrument employed by the Holy Spirit to unite the elect to Christ, thereby causing in them both spiritual life regeneration and growth sanctification. Thus, the Lectio continua or systematic expository method of preaching has been the method of choice for many Reformed ministers, from the days of Calvin to the present though this too has waned. With this method of preaching, the minister takes the congregation verse by verse through entire books of the Bible. The Hymn, Psalm or Song of Response This hymn, Psalm, or song of response should reflect some of the same truths preached in the sermon. It is a sign and seal of the covenant of grace, signifying the body and blood of Christ and sealing unto worthy partakers the promises and benefits of the gospel. Nevertheless, in the Supper we get a better grasp of the same thing, namely, the person and redemptive work of Jesus Christ. Giles Kirk in Edinburgh, Scotland, states: Even if you get that same thing better which you get in the Word, yet you get that same thing better. You get a better grip of the same thing in the Sacrament than you got by the hearing of the Word. That same thing which you possess by the hearing of

the Word, you possess more fully. We get a better grip of Christ now, for by the Sacrament my faith is nourished, the bounds of my soul are enlarged, and so where I had but a little grip of Christ before, as it were, between my finger and my thumb, now I get Him in my whole hand, and indeed the more my faith grows, the better grip I get of Christ Jesus. With a biblical benediction He also gets the last. When carried out properly by the minister, that is, in a positive, warm, loving, reverent, joyful, humble and zealous fashion we can be ever confident that God will be glorified, the Church encouraged, and the lost evangelized. Final Thoughts We all learned in grade school that chameleons are slimy lizards that change color based on their surroundings. Reformed chameleons are always changing. They are often reinventing worship, integrating new and innovative ways to keep the flock and reach out to the seeker; neither of which should be the driving purpose of sacred worship. Though Reformed chameleons may not always look like slimy lizards, they are all pretty slippery when it comes to a philosophy of public worship. If any one thing characterizes them, it is an unwillingness to embrace what our Reformed heritage has always deeply cherished regarding public worship, namely, a high view of the regulative principle, an emphasis on the transcendence of God, and a keen interest in retaining the good things which have been passed down to us over the centuries. The means of grace are trans-cultural and trans-temporal. And yet, they are the means by which God has promised to exalt His name, communicate His crucified and risen Son, and save the elect. What more could we ask for? Therefore, we who are Reformed and confessional, let us renew our commitment to the principles which have guided us for centuries. And, finally, let us not casually abandon a liturgy which clearly sets forth the majesty of God and the glorious gospel of Jesus Christ. Hart and John R. Muether, *With Reverence and Awe: Give Praise to God: A Vision for Reforming Worship*: Protestant Heritage Press, , p. *Worship in the Presence of God* Greenville, S. Greenville Seminary Press, ; D. Baird, *The Presbyterian Liturgies: Historical Sketches* Eugene, OR: Fortress Press, [10] A prayer of invocation or confession may also be employed to commence worship. This was typical in many liturgies during the 16th c. *A Workbook for Worship* Grand Rapids: Jones, *Singing and Making Music: Issues in Church Music Today* Phillipsburg: Muller and Rowland S. Ward, *Scripture and Worship*: For an excellent discussion on the Directory for Public Worship see pp.

# THE LORDS DAY AND THE WESTMINSTER CONFSSION ROWLAND S.

## WARD pdf

### 2: The Confessional Presbyterian 6 () |

*The Westminster Confession for the Church Today [Rowland S. Ward] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.*

The Confession was commissioned from an assembly of Puritan clergymen meeting in Westminster Abbey, called the Westminster Assembly, which was convened in for the purpose of drafting official documents for the reformation of the Church of England. This was done in fulfillment of a Solemn League and Covenant 1 made with the Scottish parliament and people in the same year, to the effect that the episcopal Anglican establishment, which for many years had harassed and persecuted the Presbyterian Scottish church, should be abolished even in England, and replaced with a Presbyterian establishment which would constantly adhere to Calvinistic standards of doctrine and worship. It was only under such terms that the Scots were willing to join the parliamentary forces in their war against the King. Reception of the Confession in Britain. In the completed Confession of Faith, which was entirely satisfactory to the Scottish commissioners present at the Assembly, was sent to the English parliament for ratification. It was returned to the Assembly by the House of Commons, which required the Assembly to present a copy of the Confession with proof texts from Scripture. The Westminster Confession was adopted entire by the General Assembly of the Scottish Church in and ratified by the Scottish parliament in . These acts of the English and Scottish parliaments were then nullified at the restoration of the Anglican episcopacy together with the British monarchy in . After the Revolution of , in which the intolerable Roman Catholic King James II was replaced by William of Orange, the Scottish parliament again ratified the Confession without change in , to which the royal sanction was promptly granted by the new King. This revision, known as The Savoy Declaration, 3 prefixed a lengthy Preface, substantially altered chapters 25 and 26, deleted chapters 30 and 31, inserted a new chapter, "Of the Gospel," and added a platform of Congregational polity titled "Of the Institution of Churches, and the Order Appointed in them by Jesus Christ. Reception and Use in America In the American colonies the Westminster Confession was widely adopted by both ecclesiastical and civil authorities, although with important reservations along the lines of the Savoy Declaration. In the delegates of the Congregational churches of New England gathered in Cambridge, Massachusetts, and adopted as their common declaration of faith the Westminster Confession minus chapters 25, 30, and 31, for which chapters they substituted a separate document, prepared by them, called The Cambridge Platform of Church Discipline. After the publication of the Savoy Declaration in England, a synod of the same Congregational churches held in Boston, , adopted and published the Savoy Declaration with the Cambridge Platform for a common Confession of Faith. In the first organized synod of Presbyterians in America, meeting in Philadelphia, adopted the original Westminster Confession, with some reservations, as its official statement of doctrine, requiring every candidate for ordination to disclose any disagreement with the Confession, in which case the Presbytery must refuse him ordination if it finds him to be in disagreement with "essential and necessary articles. Most Presbyterian bodies which now exist in the United States have approved some form of the Confession of , with relatively minor changes, as a touchstone for Reformed orthodoxy. Only the spelling, punctuation, numeration and reference style have been modernized. The "Quotations and Text of Scripture," which in the original edition appeared as mere references in the lateral margins, are here arranged in order after each paragraph. Also in the notes, and in appendices B and C, are all changes to the Confession adopted by the larger Presbyterian bodies of America: Also indicated are the readings of two widely-used editions of the Confession published by the Free Presbyterian Church of Scotland. The editions referred to in the notes are: Book of Confessions Philadelphia, The many errata of this edition are not indicated. Westminster Confession of Faith Glasgow, This edition purports to follow the text of S. This text is preferred by many scholars as being the most accurate representation of the Confession as adopted by the Church of Scotland in Agreement of the two FPSC editions named above. Francis Beattie, The Presbyterian Standards: Presbyterian Committee of Publication, Presbyterian Board of Publication,

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Presbyterian and Reformed Publishing Co. Ward, The Westminster Confession of Faith: A verbal modernisation of the text as adopted by the Church of Scotland in with analysis and commentary. New Melbourne Press, For the history of the Westminster Assembly and its significance: Oxford University Press, For a history and bibliography of editions: Extracted from articles published in the Presbyterian and Reformed Review from October to October Hart and John R. For modern English paraphrase: Great Commission Publications, For detailed comparison with other Protestant confessions:

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## 3: The Confessional Presbyterian volume 9 () |

*The Lord's Day. Archibald Alexander. Excerpts from Archibald Alexander's A Brief Compend of Bible Truth (). Reason teaches that there is a God, and that he ought to be worshipped.*

Store The Confessional Presbyterian 6 This issue is pp. This sixth issue of The Confessional Presbyterian journal has perhaps the best looking cover if the editor consensus holds true generally. In James J. Willborn joined the staff to help edit articles and CPJ began to become more of a peer review publication. The issue remains in print. To purchase this and volumes see the online store Contents. Heinrich Bullinger on Union with Christ and Justification. Jonathan Edwards and Conscious Faith in Christ. By Allen Stanton By Chris Coldwell Warfield on Creation and Evolution. American Presbyterianism and the Cold War. Ulrich Zwingli and the Swiss Anabaptists: Sola Scriptura and the Reformation of Christian Worship. By Benjamin Shaw By Mark Herzer The Old Testament and the Comparative Method. Covenant Theology and Recent Interpretation of Paul: By Guy Prentiss Waters John Owen on the Study of Theology. The Presence of Divine Persons: Extending the Incarnational Analogy to Impeccability and Inerrancy. Bower, The Larger Catechism: Adams, Keeping the Sabbath Today? Gamble, The Whole Counsel of God: Stated and Defended W.

### 4: Scripture and Worship

*The Lord's day and the Westminster confession / Rowland S. Ward Unity or disunity: covenant theology from Calvin to Westminster / Anthony T. Selvaggio The doctrine of the atonement from the Westminster Assembly to the twentieth century / Richard C. Gamble.*

Rowland Ward Books in print by Rowland S. Ward as at April Rev Dr Rowland S. It is full, it is accurate, its judgements on past events and tendencies are sound. This volume has been most positively reviewed in a number of publications, and provides a manageable introduction to 19th century Presbyterian witness. Biographical Register with Dr Malcolm Prentis [; 3rd revised edition , A4 pages] Covers careers of 1, men who served Presbyterian churches in Australia and whose work in Australia began before 24 July when the Presbyterian Church of Australia was formed. Includes introductory essays by the compilers and by Dr Barry J. Religious Bodies in Australia: A Comprehensive Guide with Robert Humphreys 3rd edition, , pages. The language is both majestic and modern; the words are Scriptural and simple; the tunes are nearly all very well known. This book merits a very wide circulation in the interests of true ecumenism. Beeke and Anthony T. Selvaggio eds , Sing a New Song: The Shorter Catechism for Today [, 6th printing , 48pp] includes brief commentary, an appendix on church government, and a useful overview of church history in 3, words. Czech ; Singhala ; Mizo Chin Myanmar The Westminster Confession and Catechisms in Modern English [, pbk pp 4th printing ] includes analysis, original Scripture texts, subject index. A Study Guide New Expanded Edition [, pbk pp] includes analysis, exposition, thoughts from other minds, questions for discussion, selected bibliography, indices. Writings in Honour of Donald Macleod Fearn: Baptism in Scripture and History [, pbk 80pp] A fresh study of the meaning and mode of Christian baptism with special reference to Old Testament background and early church history. The Authentic Charismatic Church [, pbk 96pp] A careful cessationist case with exposition of relevant Scripture. Reformed Theology and the Creation Covenant [, pbk pp] The first monograph in English providing a detailed survey of the development of the covenant of works.

**5: The Lord's Day - The Westminster Presbyterian**

*The Westminster Confession of Faith (The Westminster Confession of Faith: A Study Guide, New Expanded Edition)*  
[Rowland S. WARD] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.

Reason teaches that there is a God, and that he ought to be worshipped. Had man remained in his primeval state of integrity, social worship would have been an incumbent duty. But it is evident that continual worship, whatever may be the fact in heaven, would not have been required of him while on the earth. We know, from express revelation, that it was appointed unto him to keep the garden of Eden, and dress it; and this would have required much attention, and vigorous exertion. He was also constituted lord of the inferior animals; and the exercise of this dominion would of necessity occupy a portion of his time and attention. In order to perform the primary duty of worshipping his Creator in that manner which was becoming and proper, he must have had some portion of his time appropriated to that service. The worship due to the great Creator requires time for the contemplation of his attributes, as revealed in his glorious works. It requires time, also, to recollect all the manifestations of his wisdom and goodness in the dispensations of his Providence, and to give vocal expression to feelings of gratitude for the benefits received, and the happiness bestowed. No doubt, devotional feelings were habitual in the hearts of our first parents. No doubt, they sent up, more formally, their morning and evening prayers; but more time is needed to draw off the thoughts from visible things, and to concentrate them on the great invisible Giver of existence. Short snatches of time are not sufficient to perform this noblest of all duties in a proper manner. A whole day, at certain periods, was needed, so that there might be time for the contemplation of divine things, and for the full and free exercises of devotion. And as man is a social being, and so constituted, that by uniting with others who have the same views and feelings, his own through sympathy are rendered more animating and pleasing, it is evident that it was intended that mankind should worship and praise God in a general and public, as well as in an individual and private capacity. What proportion of time should be consecrated to this service, the reason of man could not have determined. If it had been left free by the law of God, the obligation to set apart the due proportion of time would not have been so binding and sacred, as if the Almighty Creator should designate the day which should be employed in his service. And behold the amazing condescension of God! With some view to this very thing, He was pleased to perform the work of creation in six days, and to rest on the seventh; thus setting an example to his creature man; for He not only rested on the seventh day, but sanctified it; that is, set it apart to a holy use -- to be employed, not in bodily labour or converse with the world, but in the contemplation of the works and attributes of God, and in holding delightful communion with his Maker. This day, from the beginning, was a holy day. It is wonderful to find learned commentators trying to prove that no day was sanctified at the beginning; but that Moses mentions it in his history of the creation, by way of anticipation. But this is an unnatural and forced construction. When the fourth commandment was proclaimed from Sinai, and written by the finger of God on one of the stone tables, the reason given for sanctifying the Sabbath day is, that "in six days God made the heavens and the earth, and the sea, and all that in them is, and rested on the Sabbath day, and hallowed it. The mention of it occurs in the account of the descent of the manna. It is said, on the sixth day, they gathered twice as much as on other days. And Moses said, Eat that today, for today is a Sabbath unto the Lord. And so the people rested on the seventh day. Evidently, this was no part of the ceremonial law, which was not yet given. It seems clear, that the reference is to a day of rest, of which the people had some knowledge. The decisive argument for the perpetual obligation of the Sabbath is the fourth commandment. The ten commandments, as being of a moral nature, and therefore always binding, were promulgated in a very different manner from the other institutions of Moses. They were first uttered in a voice of thunder, from the midst of the fire on Sinai, and were then inscribed by the finger of God on two tables of hewn stone. Now, it is admitted, that all the other precepts of the Decalogue are moral; and would it not be an unaccountable thing that a ceremonial, temporary commandment should be inserted in the midst of these moral precepts? This is

the law which Christ says he came not to destroy, but to fulfill. None of these commandments have been abrogated; and therefore the fourth, as well as the others, remains in full force. And it is remarkable that the prophets, in denouncing the sins of the people, always mention the violation of the Sabbath in the same catalogue with the transgression of moral precepts. It may seem to cursory readers of the New Testament, that our Lord abrogated the Sabbath, and in his own conduct disregarded it. But this is far from being a correct view of the fact. The Pharisees insisted on such a rigid observation of the day of rest, as to prohibit works of real necessity and mercy. This superstitious and over-scrupulous opinion, our Saviour denounced, and showed, that healing the sick, and satisfying the cravings of hunger, were things lawful to be done on the Sabbath. And what renders it certain that this is the correct view of the matter is, that our Lord justifies his conduct by the practice of the saints in ancient times, when the Sabbath was in full force by the acknowledgment of all, and by the provisions of the Levitical law itself, which required the priests to perform double labour on the Sabbath. And he, moreover, showed, that the accusation against him, for a violation of the Sabbath, was hypocritical; because, the very persons who made it, would pull an ox or sheep out of a pit into which it had fallen, on the Sabbath day; and also, because they thought it no violation of the sacredness of the Sabbath, to lead an ox or ass to watering, though they objected to the disciples satisfying their hunger on that day. One of his expressions has evidently been misunderstood, by some interpreters. It is where he says, that "the Son of Man is Lord also of the Sabbath. But this cannot be the meaning; for Christ was made under the law, and had bound himself to obey it. He came not to destroy the law, but to fulfill it. A breach of the fourth commandment would have been sin in him, as much as in any other. I take the meaning to be, that as he appointed the Sabbath, so he best knew how to interpret his own law. Let every man be full persuaded in his own mind. It relates not to the Sabbath; which, as we have seen, was no part of the ceremonial law, but belonged to the moral code. The ceremonial law was virtually abrogated by the death of Christ; but all Christians were not yet enlightened to understand their Christian liberty; and such were indulged in their continued observance of these rites. The apostle is treating here of meats and drinks and festival days, the binding obligation of which had ceased. But in the epistle to the Colossians, Paul says, "Let no man, therefore, judge you, in meat or drink, or in respect of a holy day, or of the new moon, or the Sabbath days. He is speaking of "meats," "drinks," "new moons," and "Sabbath days. Whenever a festival of the law continued eight days, the first and the last were always kept as Sabbaths. Or the reference might be to the sabbatical year, for the word days is not in the original. But on supposition that the weekly Sabbath was intended, the meaning might be that the Jewish Sabbath, namely, the seventh day of the week, was no longer obligatory on Christians, since they had, by divine direction, adopted the first day for their day of sacred rest and of holding public assemblies for the worship of God. This leads to the inquiry, what evidence have we that such a change was ever made by divine authority? It was suitable, that as the worship of God by his people, would have principally respect to the work of redemption, it should be celebrated on that day on which it was made manifest that this glorious work was completed. Accordingly, Christ having risen from the dead always met his disciples on this day. And when the apostle wrote his first epistle to the Corinthians, it was already established as a custom, not only in the church of Corinth, but in the churches of Macedonia and Galatia, that their contributions for the poor, should be collected on this day. From the apostolical practice, we rightly infer the divine authority for this change. Unless we had a particular day set apart, by divine authority for the worship of God, this important duty could never be performed in an edifying manner; and public worship would, for the most part, fall into disuse. And if a certain day should be agreed upon by the church, or by the civil government, it would want that authority and sanctity which are necessary to its general observance. As it is, we find how difficult it is to get men to cease from their earthly cares and pursuits on this day. It was, therefore, wisely placed among the most binding precepts of the moral law. Let the whole day be consecrated to the service of God, especially in acts of worship, public and private. Rise early, and let your first thoughts and aspirations be directed to heaven. Meditate much and profoundly on divine things, and endeavour to acquire a degree of spirituality on this day which will abide with you through the whole week. Let your heart

be elevated in holy joy, and your lips be employed in the high praises of God. It is a sad case, when professing Christians are weary of this sacred rest, and say, like some of old, "When will the Sabbath be gone, that we may sell corn, and set forth wheat? Still keep in view the great end of its institution; and remember that the Sabbath was instituted for the benefit of man, and not to be a galling yoke. The cessation from worldly business and labour is not for its own sake, as if there was any thing morally good in inaction, but we are called off from secular pursuits on this day, that we may have a portion of our time to devote uninterruptedly to the worship of God. Let every thing then be so arranged in your household, beforehand, that there may be no interruption to religious duties, and to attendance on the means of grace. As divine knowledge is the richest acquisition within our reach, and as this knowledge is to be found in the word of God, let us value this day, as affording all persons an opportunity of hearing and reading the word. And as the fourth commandment requires the heads of families to cause the Sabbath to be observed by all under their control, or within their gates, it is very important that domestic and culinary arrangements should be so ordered, that no one be deprived of the opportunity of attending on the word and worship of God which this day affords. If we possess any measure of the true spirit of devotion, this sacred day will be most welcome to our hearts; and we will rejoice when they say, "Let us go unto the house of the Lord. Whilst you conscientiously follow your own sense of duty in the observance of the rest of the Sabbath, be not ready to censure all who may differ from you in regard to minute particulars, which are not prescribed or commended in the word of God. Beware of indulging yourself in any practice which may have the effect of leading others to disregard the rest and sanctity of the Sabbath. Let not your liberty in regard to what you think may be done, be a stumbling block to cause weaker brethren to offend, or unnecessarily to give them pain, or to lead them to entertain an unfavourable opinion of your piety. As, undoubtedly, the celebration of public worship and gaining divine instruction from the divine oracles, is the main object of the institution of the Christian Sabbath, let all be careful to attend on the services of the sanctuary on this day. And let the heart be prepared by previous prayer and meditation for a participation in public worship, and while in the more immediate presence of the Divine Majesty, let all the people fear before him, and with reverence adore and praise his holy name. Let all vanity, and curious gazing, and slothfulness, be banished from the house of God. Let every heart be lifted up on entering the sanctuary, and let the thoughts be carefully restrained from wandering on foolish or worldly objects, and resolutely recalled when they have begun to go astray. Let brotherly love be cherished, when joining with others in the worship of God. The hearts of all the church should be united in worship, as the heart of one man. Thus, will the worship of the sanctuary below, be a preparation for the purer, sublimer worship in the temple above.

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## 6: Books “ Rowland S Ward

*THE STORY OF RAMABAI - FOUNDER OF MUKTI MISSION* Rowland S. Ward, updated Rowland Ward has been on the Australian Mukti Council since , and Chairman since

Books in print by Rowland S. Ward as at June Rev Dr Rowland S. It is full, it is accurate, its judgements on past events and tendencies are sound. This volume has been most positively reviewed in a number of publications, and provides a manageable introduction to 19th century Presbyterian witness. Biographical Register with Dr Malcolm Prentis [; 3rd revised edition , A4 pages] Covers careers of 1, men who served Presbyterian churches in Australia and whose work in Australia began before 24 July when the Presbyterian Church of Australia was formed. Includes introductory essays by the compilers and by Dr Barry J. Launched by Professor Geoffrey Blainey, December The Presbyterian Church of Eastern Australia [, pp paper, illustrated] The history of the oldest Presbyterian denomination in Australia. A Comprehensive Guide with Robert Humphreys 3rd edition, , pages. The language is both majestic and modern; the words are Scriptural and simple; the tunes are nearly all very well known. This book merits a very wide circulation in the interests of true ecumenism. Beeke and Anthony T. Selvaggio eds , Sing a New Song: The Shorter Catechism for Today [, 6th printing , 48pp] includes brief commentary, an appendix on church government, and a useful overview of church history in 3, words. Czech ; Singhala ; Mizo Chin Myanmar The Westminster Confession and Catechisms in Modern English [, pbk pp 4th printing ] includes analysis, original Scripture texts, subject index. A Study Guide New Expanded Edition [, pbk pp] includes analysis, exposition, thoughts from other minds, questions for discussion, selected bibliography, indices. Writings in Honour of Donald Macleod Fearn: Baptism in Scripture and History [, pbk 80pp] A fresh study of the meaning and mode of Christian baptism with special reference to Old Testament background and early church history. The Authentic Charismatic Church [, pbk 96pp] A careful cessationist case with exposition of relevant Scripture. Reformed Theology and the Creation Covenant [, pbk pp] The first monograph in English providing a detailed survey of the development of the covenant of works. The Edersheim Lectures Oregon: Wipf and Stock, traces changing views on the last things and the development of mission work among the Jews.

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#### 7: The Sabbath “by the Mayor | A Puritan's Mind

*Rowland S. Ward, author of Scripture and Worship: Biblical Interpretation and the Directory for, on LibraryThing  
LibraryThing is a cataloging and social networking site for booklovers Home Groups Talk Zeitgeist.*

Natural Revelation is sufficient to inform man that they are obligated to worship the true God Chapter 1 of the Confession already established this fact. That it is not sufficient to tell men how to worship God, so that True worship could not exist except by divine provision. This is the same as saying that said worship was and is instituted by God, limited by God, and prescribed by God. What does it mean that true worship must be instituted by God? It means that true worship is that worship which has been authorized, commanded, or established by God. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And Cain was very angry, and his countenance fell. And why has your countenance fallen? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it. For your people whom you brought out of the land of Egypt have corrupted themselves. And I will make of you a great nation. Also he went out from there and built Peniel. Here are your gods, O Israel, which brought you up from the land of Egypt! The worship of false gods was not instituted in Israel until King Ahab see below. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches. And many such things you do. That which is not instituted by God is for that reason false worship. It is limited because God has commanded only certain things in His worship. Sections of this chapter lists those things for us, such as: God has told us to observe these things in worship. He has also revealed His abhorrence of anything and everything that men may presume to invent or devise without such divine scriptural warrant. Thus we cannot say that true worship is instituted or prescribed without also saying it is limited. This principle is simple to state, but not simple to practice. A rival principle has a wide following, first in the Roman Catholic and Lutheran churches, but more and more it is also found among those who claim the Reformed faith. The rival view is that true worship need not consist of only what God has commanded, but that it may also consist of that which he has not commanded, provided it be not expressly forbidden in the Word. View A we have already explained. Note that View B considers the things which God has commanded to be only a part often it is only a small part of legitimate worship. For example, in Roman worship there is a great mass of ceremonies, symbols, and activities which are allowed, and they can be changed or added to on the basis of this spurious principle. Christ says in Matthew Paul writes in Colossians 2: And it must be stressed that once this principle is abandoned which it is and has been, even by those who claim to adhere to this Confession , there is no other stable safeguard of the purity of true worship! God will not be worshiped except as He wills. Therefore, true worship is both instituted prescribed and limited. There are only two categories: What about Protestant examples? Do the following things contradict the principles established above? Why or Why not?

#### 8: The Faith Once Delivered | Open Library

*Rowland Ward wrote an interesting article entitled: "The Lord's Day and the Westminster Confession" and it's published in a book entitled "The Faith Once Delivered: Essays in Honor of Dr. Wayne Spear" (my systematics prof. in seminary).*

#### 9: Rowland S. Ward | LibraryThing

*Present-day commentators, on the other hand, stand at a significant disadvantage. Rowland S. Ward, The Westminster Confession of Faith: A Study Guide (Wantirna).*

## THE LORDS DAY AND THE WESTMINSTER CONFSSION ROWLAND S.

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