

A
D R A U G H T
OF THE
F O R M
OF THE
GOVERNMENT AND DISCIPLINE
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA.

Proposed, by the Synod of NEW-YORK and
PHILADELPHIA, for the consideration of the
Presbyteries and Churches under their care.

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THE Synod of New-York and Philadelphia, *at their meeting, held in Philadelphia, May, 1787, appointed the Rev. Dr. John Rodgers, Dr. Alexander MacWhorter, Mr. Alexander Miller and Mr. James Wilson, Ministers, a Committee, to print One Thousand Copies of the draught of the Form of Government and Discipline, as now amended by the Synod, to be distributed among the Presbyteries and Churches under their care.*

GOVERNMENT AND DISCIPLINE

The Committee was also appointed to print the last paragraph of the 20th Chapter of the Westminster Confession of Faith; the 3d paragraph of the 23d Chapter; and the 1st paragraph of the 31st Chapter, as now proposed to be altered by the Synod:—Further, the Committee was appointed, to revise the Directory for the Public worship of God, and to print it, when revised and amended by them, together with the draught of the form of Government and Discipline: And the Synod agreed, that these be called, when revised and adopted, the Confession of Faith, and Directory for the Public Worship of God, of the Presbyterian Church in the United States of America.

The Committee, considering that a power of making verbal alterations, in the draught of the Form of Government and Discipline, was committed to them by the Synod, and being fully sensible that they are liable to make mistakes in this particular, have thought proper to print, all the words which they have changed, in Italics. —

INTRODUCTION.

THE Synod of NEW-YORK and PHILADELPHIA, *judging it expedient to ascertain and fix the system of union, and the form of the Government and Discipline of the Presbyterian Church in these United States, under their care, have thought proper to lay down, by way of introduction, a few of the general principles, by which they have been hitherto governed, and which are the ground work of the following plan. This, it is hoped, will, in some measure, prevent those rash misconstructions and uncandid reflections, which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole plan perspicuous, and fully understood.*

The Synod are unanimously of opinion;

I. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men; which are in any thing contrary to his word, or beside it in matters of faith or worship:” Therefore, they consider the rights of private judgement, in all matters that *respect* religion, as universal and unalienable: They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, may be equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian Church,

Church, or union and association of particular Churches, are entitled to declare the terms of admission into *their communion*, and the qualifications of *their ministers* and members, as well as the whole system of *the internal government* which Christ hath appointed: That, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion *either* too lax or too narrow: yet, even in this case, they do not infringe the liberty, or *encroach upon the* rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of *the visible Church*, which is his body, hath appointed officers, not only to preach the Gospel *and administer the Sacraments*; but also to exercise discipline, for the preservation both of truth and duty: and, that it is incumbent upon *these officers*, and upon the whole Church, in whose name they act, to censure, or cast out, the erroneous and scandalous; *observing*, in all cases, the rules contained in the word of God.

IV. That truth is in order to goodness; and that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it of no consequence what a man's *sentiments* are: On the contrary, They are of opinion, that soundness in the faith lays a proper foundation for holy practice; for, if it were otherwise, it would be of no *importance* either to discover truth or to embrace it.

V. That while, under the conviction of the above principle, They think it necessary to make effectual provision, that all, who are admitted

as Teachers, be found in the faith ; They also believe, that there are truths and forms, with respect to which men of good characters and principles may differ : And, in all these, They think it the duty, both of private Christians and Societies, to *exercise* mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of Church-officers, are laid down in the *holy* Scriptures, as well as the proper method of *their* investiture and institution ; yet the election of the persons, to the exercise of this authority, in any particular society, is in that society.

VII. That all Church power, whether exercised by the body in general, or, in the way of representation, by delegated authority, is only ministerial and declarative : *That is to say*, that the Holy Scriptures are the only rule of faith and manners ; that no Church judicatory ought to pretend to make laws, to bind the conscience, in virtue of their own authority ; *and that all their decisions should be founded upon the revealed will of God* : Now though it *will* easily be admitted, that all Synods and Councils may err, through the frailty inseparable from humanity ; yet there is much greater danger, from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the Gospel ; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*, That, if the above Scriptural and rational principles be steadfastly adhered to, the vigour and strictness of *their* discipline will contribute to the glory and happiness of any Church

Church. Since *discipline* must be purely moral and spiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its' own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

The F O R M, &c.

Of the Church.

JESUS CHRIST, who is now exalted, far above all principality and power, hath created, in this world, a kingdom, which is his Church.

The universal Church consists of all those persons, in every nation, together with their children, who make profession of *the* holy religion of *Christ*, and submit to his laws.

As this immense multitude cannot meet *together*, in one place, to hold communion, or *to* worship God, it is reasonable, and *warranted by Scripture example*, that they should be divided into many particular Churches.

A particular Church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and *godly* living, *agreeably* to the holy Scriptures; and *submitting to* a certain form of government.

Of the Officers of the Church.

Our blessed Lord, at first, collected his Church, out of different nations, and formed it into one body, by the mission of men endued with miraculous gifts, which have, long since, ceased. The

Extraordi-
nary Of-
ficers.

Perpetual Officers The ordinary and perpetual Officers; in the Church, are, *Bishops* or *Pastors*; the representatives of the People, usually stiled *Ruling Elders*; and *Deacons*.

Of Bishops or Pastors.

Names, &c. The *pastoral* office is the first, in the Church, both for dignity and usefulness. *The person who fills this office*, hath, in Scripture, obtained different names expressive of *his* various duties: As He has the oversight of the flock of Christ, he is called *Bishop**: As He feeds them with spiritual food, he is stiled *Pastor*: As He serves Christ in his church, he is termed *Minister*: As it is *his duty* to be grave, and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is *denominated* *Presbyter* or *Elder*: As He is the messenger of God, he is *addressed as the Angel of the Church*: As He is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is *represented as* *Ambassador*: And, as He dispenses the manifold grace of God, and the ordinances *instituted by* Christ, he is *spoken of as* *Steward of the mysteries of God*.

Of Ruling Elders.

Name, &c. *Ruling Elders* are properly the representatives of the people, chosen by them, for the purpose of exercising government and discipline,

* As the office and character of the Gospel Minister is particularly and fully described, in the holy Scriptures, under the title of *Bishop*; and as this term is peculiarly expressive of his duty, as an *Overseer of the flock*, it ought not to be rejected.

in conjunction with Pastors or Ministers. This office has been understood, by a great part of the Protestant reformed Churches, to be designated, in the Holy Scriptures, by the title of Governments ; and of those who rule well, but do not labour in word and doctrine.

Of Deacons.

Name, &c. The Scriptures clearly point out Deacons as distinct officers in the Church, whose business it is, not to administer any of the ordinances of the Gospel, but to take care of the Poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the Church.

Of the Ordinances in a particular Church.

Ordinances of the Church. The Ordinances, established by Christ the Head, in a particular Church, which is regularly constituted with its proper officers, are, Prayer; singing Praises; reading, expounding, and preaching the Word of God ; administering Baptism and the Lord's Supper ; public solemn Fasting and Thanksgiving ; Catechising ; making collections for the Poor and other pious purposes ; exercising Discipline ; and blessing the People.

Of Church Government, and the several kinds of Judicatories.

Different Judicatories. It is absolutely necessary that the government of the Church be exercised under some certain and definite form : And we hold it expedient, and agreeable to scripture and

the practice of the primitive Christians, that the Church be governed by Congregational, Presbyterial, and Synodical Assemblies. *In full consistency with this belief*, we embrace, in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these subjects.

**Their Pow-
ers.** These Assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral or spiritual, and that only ministerial and declarative. They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly from the privileges of the Church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure: They can call before them any offender against the order and government of the Church: They can require members, of their own society, to appear and give testimony on the cause; but the highest punishment, to which their authority extends, is to exclude, the contumacious and impenitent, from the Congregation of believers.

*Of the Congregational Assembly or Judicatory,
usually stiled the Church Session.*

**Constituent
Members of
the Church
Session.** The Church Session consists of the *Minister* or *Ministers*, and Elders of a particular Congregation.

**Its pow-
er.** *The Church Session* is competent to the spiritual government of the congregation: For which purpose, they have power to inquire into the knowledge and Christian conduct

duct of *all its* members ; to call before them offenders and witnesses, *who are of* their own denomination ; to admonish ; to rebuke ; to suspend or exclude, from the Sacraments, those who are found to deserve the censures of the Church ; to concert the best measures for promoting the spiritual interests of *the* Congregation ; and to appoint Delegates to the higher Judicatories of the Church.

How to be convened. The Minister shall have a right to convene the Session when he may judge it requisite : And he ought, in all cases, to convene them, when requested by any two or more of the Elders.

Registers to be kept. We think it proper, that every *Church* Session keep a fair register, of Births ; of Baptisms ; of Marriages ; of persons admitted to the Lord's table ; of Deaths in the society ; and of other removals.

Of the Presbyterial Assembly.

Necessity of the Presbytery. The Church being divided into many separate Congregations, *these* need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline ; and to enter into common measures, for the promoting of knowledge and religion, and for *the* preventing of the encroachments of infidelity and error. Hence arise the importance and usefulness of Presbyterial and Synodical Assemblies.

Constituent Members thereof. A Presbytery consists of all the *Ministers*, and one ruling Elder from each Congregation, within a certain district. Every Congregation, which has a settled Pastor,

tor, has a right to be represented, in Presbytery, by one Elder; and every Collegiate Church, by two or more Elders, in proportion to its Ministers. Where there are two or more Congregations, united under one Pastor, all such Congregations shall have but one Elder to represent them. Every Congregation, which has no settled *Minister*, and is able and willing, in the judgment of Presbytery, to support *one*, shall be entitled to be represented, by a ruling Elder, in this *Judicatory*: and where there are two or more such Congregations, united for the maintenance of the Gospel, and, in their united state, are of the description aforesaid, then such united Congregations may be represented by one Elder. Every Elder, not known to the Presbytery, shall produce a certificate of his regular appointment, from *the* Church which he represents.

Quorum of the Presbytery. Any three Ministers, and as many Elders as may be present, belonging to *the* Presbytery, being met, at the time and place appointed, shall be a *Judicatory*, competent to the dispatch of business; notwithstanding the absence of the other Members.

Powers of the Presbytery, &c. The Presbytery *have* cognizance of all things, that regard the welfare of the particular Churches within their bounds, *which* are not cognizable by the Session: *They* have also a power of receiving and issuing appeals from the Sessions; and references, brought before them in an orderly manner; of examining, and licensing Candidates for the Gospel ministry; of ordaining, settling, removing, or judging Ministers; of examining, and approving or censuring the records of the Sessions;

Sessions ; of resolving questions of doctrine or discipline, seriously and reasonably proposed ; of condemning erroneous opinions, that injure the purity or peace of the Church ; of visiting particular churches, to inquire into their state, and redress the evils that may have arisen within them ; of uniting, or dividing Congregations, at the request of the people ; and of ordering whatever pertains to the spiritual concerns of the Churches under their care : and it shall be the duty of the Presbyteries to report, to the Synod, censures, ordinations, *the* dismissing or receiving of Members, and the removal of Members by death.

How to be convened. *The Presbytery* shall meet on their own adjournments ; and, when any emergency shall require a meeting, sooner than the time to which the Judicatory stands adjourned, the Moderator shall, with the concurrence, or at the request, of two Ministers and two Elders, the Elders being of different Congregations, call a meeting of the Presbytery, by a circular letter sent to every Minister, and to the Session of every vacant Congregation having a right to send a Representative to the Judicatory, in due time previous to the meeting, which time shall be ascertained and recorded by each Presbytery, and shall not be less than ten days : and nothing shall be transacted, at such special meeting, besides *the* particular business for which the Judicatory has been thus convened.

Opening of the Presbytery. At each meeting of Presbytery, a sermon shall be delivered, if convenient ; and every particular session shall be opened and concluded with prayer : The roll shall be called, and the meeting recorded by the Clerk, who

who shall enter the names of the Members present, and also of those Ministers who are absent.

Of the Synodical Assembly.

Constituent Members of Synod. As a Presbytery is the Convention of the Bishops and Elders, within a certain district ; so a Synod is the Convention of several Presbyteries, within a larger district.

Powers thereof. *The Synod* have power to admit and judge of appeals, regularly brought up from the Presbyteries ; to give their judgment on all references, in ecclesiastical cases, made to them ; to review the Presbytery books ; to redress whatever hath been done by Presbyteries contrary to order ; to take effectual care that Presbyteries observe the Constitutions of the Church ; to make such regulations, for the benefit of their whole body, and of the Presbyteries and Churches under their care, as shall be agreeable to the word of God, and not contradictory to the decisions of the General Council ; and to propose, to the General Council, for their adoption, such measures as may be of common advantage to the whole Church.

Of the General Council.

Stile of the highest Judicatory of the Presbyterian Church. *The General Council is* the highest Judicatory of the Presbyterian Church ; and shall represent, in one body, all the particular Churches of *this* denomination ; and shall bear the stile and title of THE GENERAL COUNCIL OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The

Constituent Members of the General Council. The General Council shall consist of an equal delegation of *Bishops* and *Elders*, from each Presbytery, in the following proportion: *viz.* each Presbytery, consisting of not more than six Ministers, shall send one Minister and one Elder; each Presbytery, consisting of more than six Ministers and not more than twelve, shall send two Ministers and two Elders; and in like proportion, for every six Ministers, in any Presbytery: And these Delegates, so appointed, shall bear the title of **COMMISSIONERS TO THE GENERAL COUNCIL.**

Quorum thereof. Any fourteen, or more, of these Commissioners, one half of whom shall be Ministers, being met, on the day, and at the place appointed, shall be competent to form a General Council, *and to proceed to business.*

Powers of the Council. The Council shall receive and issue all appeals and references, which may be regularly brought before them from the inferior Judicatories; *they* shall review the minutes and proceedings of every Synod, to approve or censure them; *they shall* give their advice and instructions, in all other cases submitted to them; *and they shall* also constitute the bond of union, peace, correspondence, and mutual confidence, among all our Churches.

Other powers of the Council. To the Council also belongs *the* power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality *in* practice, in any Church, Presbytery, or Synod; of corresponding with foreign Churches; of putting a stop to schismatical contentions *and* disputations:

disputations : and, in general, of recommending and attempting reformation of manners ; and of promoting charity, truth, and holiness, through all the Churches : and of erecting new Synods, when they judge it necessary.

Restriction of the power of the Council. *Before any overtures or regulations, proposed by the Council to be established as standing rules, shall be obligatory on the Churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of, at least, a majority of the Presbyteries, in writing, approving thereof.*

Of Electing and Ordaining Ruling Elders and Deacons.

Having defined the Officers of the Church, and the Assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical Rulers shall be ordained to their respective offices.

Mode of electing Ruling Elders, &c. Every Congregation shall elect persons, to *the office of Ruling Elder, and to the office of Deacon, or either of them, in the mode most approved and in use in that Congregation.*

How to be ordained. When any person *shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.*

Engagements required of Elders and Deacons. After sermon, the Minister shall *propose to him, in the presence of the Congregation, the following questions :*

viz.

I.

I. Do you believe the Scriptures, of the Old and New Testament, to be the word of God, the only infallible rule of Faith and Practice ?

II. Do you sincerely receive and adopt, the Confession of Faith of this Church, as containing *the* System of doctrine taught in the Holy Scriptures ?

III. Do you approve of the Government and Discipline of the Presbyterian Church, as exercised in these United States ?

IV. Do you accept the office of Ruling Elder [or Deacon as the case may be] in this Congregation, and promise faithfully to perform all the duties thereof ?

To be set
apart by
prayer. *After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of Elder [or Deacon as the case may be ;] and the Minister shall give him, and the Congregation, an exhortation suited to the occasion.*

Of Licensing Candidates, or Probationers, to preach the Gospel.

Presbyteries
ought to li-
cense Pro-
bationers. The holy Scriptures require, that some trial be previously had, of those who are to be ordained to the ministry of the Gospel, that this sacred office may not be degraded, by being committed to weak and unworthy men ; and that the Churches may have an opportunity of judging of the competency of the talents of those by whom they are to be instructed and governed. For this purpose *Presbyteries* shall license Probationers, to preach the Gospel ; that, after a competent trial of their

talents, and receiving, from the Churches, a good report ; They may, in due time, ordain *them* to the pastoral office.

Testimonials to be produced by Candidates applying to be licensed. It is proper and requisite, that Candidates, applying to the Presbytery to be licensed to preach the Gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular Church : And it is the duty of the Presbytery, for their further satisfaction with regard to the real piety of such Candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. And it is recommended, that the Candidate be *also* required to produce a diploma, of Bachelor or Master of Arts, from some College or University ; or at least authentic testimonials of his having gone through a regular course of learning.

Trials in order to License. Because it is highly reproachful to religion, and dangerous to the Church, to intrust the holy ministry to weak and ignorant men, the Presbytery shall try each Candidate, *as to his* knowledge of the Latin language, and of the Original languages in which the holy Scriptures were written : They shall examine *him*, on the Arts and Sciences ; on Theology, natural and revealed ; and on Ecclesiastical history. And, in order to make trial of *his* talents to explain and vindicate, and practically to enforce the doctrines of the Gospel, the Presbytery shall require of *him*, an Exegesis on some common head of divinity ; a Homily ; a Presbyterial exercise ; a Lecture or explication of a portion of Scripture ; and a popular Sermon :

Sermon : Or other similar exercises, to be held, at several successive sessions, till *They* shall have obtained satisfaction, as to *his* piety, literature, and aptness to teach in the Churches.

The study of Divinity must continue at least two years before license. That the most effectual measures may be taken, to guard against *the admission of* insufficient men into the sacred office, it is recommended, that no Candidate, except in extraordinary cases, be licensed ; unless, after his having completed the the usual course of academical studies, he shall have studied divinity, at least two years, under some approved Divine, or Professor of Theology.

Engagements required of Probationers, before license. Before the Presbytery proceed to license the Candidate, the Moderator shall require of him the following engagements : *viz.*

I. Do you believe the Scriptures, of the Old and New Testament, to be the word of God, the only infallible rule of Faith and Practice ?

II. Do you sincerely receive and adopt, the Confession of Faith of this Church, as containing *the* system of doctrine taught in the holy Scriptures ?

III. Do you promise to study the peace, unity, and purity of the Church ?

IV. Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other Presbytery in the bounds of which you may be ?

Manner of licensing. The Candidate having answered these questions in the affirmative, and the Moderator having offered up a prayer suitable to the occasion, He shall address himself to the Candidate,

Candidate, to the following purpose : “ In the name of the Lord Jesus Christ, and by that authority, which he hath given to his Church for its edification, we do license you, to preach the Gospel, wherever God in his providence may call you thereto : and, for this purpose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart. *Amen.* ” And record shall be made of the licensure, in the following form : *viz.*

Form of
license. At the day of
the Presbytery of having received sufficient testimonials, in favour of of his having gone through a regular course of literature ; of his good moral character ; and of his being in the communion of the Church ; proceeded to take the usual parts of trial for his licensure : And he having given satisfaction, as to his accomplishments in literature ; as to his experimental acquaintance with religion ; and as to his proficiency in Divinity, and other studies ; the Presbytery did, and hereby do express their approbation of all these parts of trial : and he having adopted the Confession of Faith of this Church, and satisfactorily answered the questions, appointed to be put to Candidates to be licensed, the Presbytery did, and hereby do license him, the said , to preach the Gospel of Christ, as a Probationer for the holy ministry, within the bounds of this Presbytery, or wherever he shall be orderly called.

Testimonials
of a Probationer.

When any Candidate shall, by the permission of *his* Presbytery, remove without its limits, an extract of this record, accompanied with a Presbyterial commendation,

commendation, signed by the Clerk, shall be his testimonials, to the Presbytery under whose care he shall come.

Of the Election, and Ordination, of Bishops or Pastors.

A Church disposed to prepare a Call in order to Ordination, shall ask the assistance of a Minister.

When any Probationer shall have preached, so much to the satisfaction of any Congregation as that the people appear disposed to receive him as their minister, the Session shall solicit the presence and counsel of some neighbouring Minister, to assist them in preparing a Call for him ; unless highly inconvenient on account of distance : in which case they may proceed without such assistance.

The day for preparing the Call shall be previously appointed on a Lord's day.

On a Lord's day, immediately after public worship, it shall be intimated from the Pulpit, that all the members of that Congregation are requested to meet, on the ensuing, at the Church, or usual place for holding public worship ; then and there, if it be agreeable to them, to prepare a Call for to be their Pastor.

The Minister shall receive the votes of none but regular members, and who punctually pay towards the support of the Church.

On the day appointed, the Minister, whose assistance has been obtained, shall preach a sermon, at the usual season for public worship ; and, after sermon, He shall announce to the People, that he will immediately proceed to take the votes of the Electors of that Congregation. in the case of whether or not he shall be chosen to be their Minister. In this election, no person shall be entitled

entitled to vote, who refuses to submit to the censures of the Church, regularly administered ; or who does not contribute his just proportion, according to his own engagements, or the rules of that Church, to all its necessary expences.

When the People are not unanimous the Minister shall certify the number and circumstances of the Dissenters.

When the votes are taken, if it appear that a great proportion of the People are averse from the Candidate, and cannot be induced to concur in the call, the assisting *Minister* shall endeavour to dissuade the Congregation from prosecuting it further. But if the People be nearly, or entirely, unanimous ; or if the majority shall insist upon their right to call a Minister ; then in that case, the Minister, after using his utmost endeavours to persuade the Congregation to unanimity, shall proceed to draw a call in due form, and to have it subscribed by the Electors ; certifying, at the same time, the number and circumstances of those who do not concur in the Call : *all which proceedings shall* be laid before the Presbytery, together with the call.

The form of a Call.

The Call shall be in the following, or like form : *viz.*

The Congregation of _____ being, on sufficient grounds, well satisfied of the ministerial qualifications of you _____ and having good hopes, from our past experience of your labours, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call, and desire you, to undertake the Pastoral office in said Congregation ; promising you, in the *discharge* of your duty, all proper support, encouragement, and obedience,

in

in the Lord : And, that you may be free from worldly cares and avocations, we hereby promise, and oblige ourselves, to pay to you, the sum of in regular * payments, during the time of your being, and continuing, the regular Pastor of this Church. In testimony whereof, we have respectively subscribed our names, this day of A. D.

Attested by A. B. Moderator of the meeting.

A Call may, in certain cases, be subscribed by Elders or Deacons. But if any Congregation shall choose to subscribe their Call, by their Elders and Deacons, or either, they shall be at liberty so to do : but it shall, in such case, be fully certified, to the Presbytery, by the Minister who presided, that they have been appointed, for this purpose, by a public vote of the Congregation ; and that the Call has been, in all other respects, prepared as above directed.

A call sufficient both for ordination & instalment. When a Call shall be presented to any Minister or Candidate, it shall *always* be viewed as a sufficient petition from the people for his instalment. The acceptance of a Call, by a Minister or Candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a Candidate shall be ordained, in consequence of a Call from any Congregation, the Presbytery shall always, at *the same* time, ordain and instal him Pastor of that Congregation.

The

* This blank to be filled up with the words, quarterly, half yearly, or yearly, as may best suit the Congregation.

The Call must
be presented
to the Presby-
tery.

The Call, thus prepared *, shall be presented to the Presbytery, under whose care the person called shall be ; that, if the Presbytery think it expedient to present the Call to *him*, it may be accordingly presented: And no Minister or Candidate shall receive a Call, but through the hands of the Presbytery.

How to pro-
ceed when the
Call is to the
Licentiate of
another Pres-
bytery.

If the Call be to the Licentiate of another Presbytery, in that case the Commissioners, deputed from the Congregation to prosecute the Call, shall produce, to that Judicatory, a certificate from their own Presbytery, regularly attested by the Moderator and Clerk, that they are in order. If that Presbytery present the Call to their Licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that Presbytery, into the bounds of which he is called, and there to submit himself to the usual trials preparatory to ordination.

Trials for Or-
dination.

Trials for ordination, especially in a different Presbytery from that in which

* Inasmuch as the comfort and honor of the ministry greatly depends, on the easy and decent provision which is made for their families after their death ; it is highly expedient, that each Congregation should deposit, in the widows fund, such a sum as shall be sufficient to secure, to the family of their Pastor after his death, one of the annuities promised by them to the Contributors : provided that the Corporation shall stipulate with them, that the said annuity shall be paid, to the family of their Pastor, and to the families of his successors in the same charge forever, who shall die during the continuance of their pastoral relation to the said Congregation. And provided they further engage that no deposition, suspension, or removal, of any of their Pastors, shall ever deprive their families of the expected annuities : provided that such deposed, suspended, or removed Pastor shall continue, during his life, to pay his annual rate to the fund, or shall settle in another Congregation that has made a similar provision for their Pastor and his family.

which the Candidate was licensed, shall consist of a careful examination, *as to his acquaintance with experimental religion ; as to his knowledge of Philosophy, Theology, Ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite ; and as to his knowledge of the Constitution, the rules and principles of the Government and Discipline of the Church ; together with such written discourses, founded on the word of God, as to the Presbytery shall seem proper.* The Presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a convenient day for his ordination, which ought to be, if convenient, in that Church of which he is to be the *Minister.*

Presbytery being constituted a sermon shall be preached, &c.

The day appointed for ordination being come, and the Presbytery convened, a member of the Presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside in this business, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the Presbytery preparatory to this transaction : He shall point out the nature and importance of the ordinance ; and endeavour to impress the audience with a proper sense of the solemnity of the transaction.

Engagements required of those who are ordained.

Then addressing himself to the Candidate, he shall propose to him the following questions : *viz.*

I. Do you believe the Scriptures, of the Old and New Testament, to be the word of God, the only infallible rule of Faith and Practice ?

D

II.

II. Do you sincerely receive and adopt, the Confession of Faith of this Church, as containing *the* system of doctrine taught in the holy Scriptures ?

III. Do you approve of the Government and discipline of the Presbyterian Church, as exercised in these United States ?

IV. Do you promise subjection to your Brethren in the Lord ?

V. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry, *from* love to God, and a sincere desire to promote his glory in the Gospel of his Son ?

VI. Do you promise to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the Church ; whatever persecution, or opposition, may arise unto you on that account ?

VII. Do you engage to be faithful and diligent, in the exercise of all private and personal duties, which become you as a Christian and a Minister of the Gospel ; as well as in all relative duties, and the public duties of your office, endeavouring to adorn the profession of the Gospel by your conversation ; and walking, with exemplary piety, before the flock, over which God shall make you Overseer ?

Engagements required of the People. The Candidate having answered these questions in the affirmative, the Moderator shall demand of the People :

I. Do you, the People of this Congregation, continue to profess your readiness to receive _____, whom you have called, to be your *Minister* ?

II.

II. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him, with humility, in the due exercise of Discipline?

III. Do you promise to encourage him, in his arduous labour, and to assist his endeavours for your instruction and spiritual edification?

IV. And do you engage to continue to him, while he is your Pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful, for the honour of religion, and his comfort among you?

Mode of or-
dination. The People having answered these questions, in the affirmative, by holding up their right hands, the Candidate shall kneel down, in the most convenient part of the Church: Then the presiding Bishop shall, by prayer, and with the laying on of the hands of the Presbytery, according to the Apostolic example, solemnly ordain him to the holy office of the Gospel ministry. Prayer being ended, he shall rise from his knees; and the Minister who presides shall first, and afterwards all the members of the Presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand of Fellowship, to take part of this ministry with us." After which the Minister presiding, or some other appointed for the purpose, shall give a solemn charge, in the name of God, to the newly ordained Bishop, and to the people, to persevere in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping: and finally, after singing of a psalm, shall dismiss the Congregation with the usual blessing. And the Presbytery shall duly record the transaction.

Of Translation, or removing a Minister from one Charge to another.

Translation to be made by the Presbytery. No Bishop shall be translated from one Church to another, nor shall he receive any Call for that purpose, but by the permission of the Presbytery.

Mode of procedure in translations. Any Church, desiring to call a settled Minister from his present charge, shall, by Commissioners properly authorized, represent to the Presbytery the ground on which they plead his removal. The Presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the Call; or may order it to be delivered, to the Minister to whom it is directed, together with a written citation, to him and his Congregation, to appear before the Presbytery at *their* next meeting. This citation shall be read from the pulpit in that Church, by a member of the Presbytery appointed for that purpose, immediately after public worship; so that, at least, two sabbaths shall intervene, betwixt the citation, and the meeting of the Presbytery at which the cause of translation is to be considered. The Presbytery, being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the Church; or refer the whole affair to the Synod, at their next meeting, for their advice and direction.

Mode of pro-
cedure when
the Minister
is of another
Presbytery.

When the Congregation, calling any settled Minister, is within the limits of another Presbytery, that Congregation shall obtain leave, from the Presbytery to which they belong, to apply to the Presbytery of which he is a member: And that Presbytery, having cited him and his Congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that Presbytery, within the bounds of which the Congregation calling him lies, that the proper steps may be taken for his regular settlement in that Congregation: And the Presbytery, to which the Congregation belongs, having received an authenticated certificate of his release, under the hand of the Clerk of that Presbytery, shall proceed to instal him, in the Congregation, as soon as convenient. *Provided always*, that no Bishop or Pastor shall be translated, without his own consent previously obtained.

Instalment
constitutes
the pastoral
relation &c.

When any Minister is to be settled in a Congregation, the instalment, which consists in constituting a pastoral relation between him and the people of that particular Church, may be performed, either by the Presbytery, or by a Committee appointed for that purpose; as may appear most expedient: and the following order shall be observed therein.

Notice of the
day must be
given.

A day shall be appointed for the instalment, at such time as may appear most convenient, and due notice thereof given to the Congregation.

When

A Sermon
shall be deli-
vered, &c.

When the Presbytery, or Committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered, by some one of the members previously appointed thereto; immediately after which, the Bishop, who is to preside, shall state to the Congregation the design of their meeting and briefly recite the proceedings of the Presbytery relative thereto. And then, addressing himself to the *Minister* to be installed, shall propose to him the following or similar questions:

I. Are you now willing to take the charge of this Congregation, as their Pastor, agreeably to your declaration at accepting their Call?

II. Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his Church?

III. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavour faithfully to discharge all the duties of a Pastor to this Congregation, and will be careful, to maintain a deportment in all respects becoming a Minister of the Gospel of Christ, agreeably to your Ordination engagements? To all these having received satisfactory answers, He shall propose to the People the same, or like questions, as those directed under the head of ordination; which having been also satisfactorily answered, by holding up their right hand, in testimony of assent, He shall solemnly pronounce and declare the said Minister to be regularly constituted the Pastor of that Congrega-

tion. A charge shall then be given to both parties, as directed in the affair of ordination ; and, after prayer. and singing a psalm adapted to the transaction, the Congregation shall be dismissed with the usual benediction.

Elders and
Heads of fa-
milies shall
give their
right hand to
their Minis-
ter.

It is highly becoming, that, after the solemnity of the instalment, the heads of Families of that Congregation who are then present, or at least the Elders, and those appointed to take care of the temporal concerns of that Church, should come forward to their Pastor, and give him their right hand, in token of cordial reception and affectionate regard.

Of resigning a Pastoral Charge.

The Congre-
gation must
be cited and
heard.

When any *Minister* shall labour under such grievances, in his Congregation, as that he shall desire leave to resign his pastoral charge, the Presbytery shall cite *the* Congregation to appear, by their Commissioners, at their next meeting, to shew cause, if any they have, why the Presbytery should not accept the resignation. If the Congregation fail to appear, or if their reasons for retaining their Pastor be deemed by the Presbytery insufficient, he shall have leave granted to resign his pastoral charge ; of which due record shall be made, and that Church shall be held to be vacant, till supplied again, in an orderly manner, with another *Minister* : And if any Congregation shall desire to be released from their Pastor, a similar process, *mutatis mutandis*, shall be observed.

Of Missions.

When vacancies become so numerous, in any Presbytery, that they cannot be supplied with the frequent administration of the Word and ordinances, it shall be proper for such Presbytery, or any vacant Congregation within their bounds, with the leave of the Presbytery, to apply to any other Presbytery, or to any Synod, or to the General Council, for such assistance as they can afford. And, when any Presbytery shall send any of their Ministers or Probationers to distant vacancies, the Missionary shall be ready to produce his credentials to the Presbytery or Presbyteries, through the bounds of which he may pass, or at least to a Committee thereof, and obtain their approbation. And the General Council may, of their own knowledge, send missions, to any part, to plant Churches, or to supply vacancies: And, for this purpose, may direct any Presbytery to ordain *Evangelists*, or *Ministers* without relation to particular Churches: *Provided always*, that such missions be made with the consent of the parties appointed; and that the Judicatory sending them make the necessary provision for their support and reward in the performance of this service.

Of Moderators.

A Moderator necessary. It is equally necessary in the Judicatories of the Church, as in other assemblies, that there should be a Moderator or President; that the business may be conducted with order and dispatch.

The authority and duty of the Moderator.

The Moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order ; for convening and adjourning the Judicatory ; and directing its operations according to the rules of the Church. He is to propose to the Judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other ; and require them, in speaking, always to address the Chair. He shall prevent a speaker from deviating from the subject ; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the Judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the Judicatory be equally divided he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time : and if the Judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote ; and the vote being taken, shall then declare how the question is *decided*. *And he shall likewise, when properly advised, convene the Judicatory, by his circular letter, before the ordinary time of meeting.*

The Minister perpetual Moderator of the Church Session.

The Pastor of the Congregation shall always be the Moderator of the Church Session ; except when, for prudential reasons, it may appear ad-

wiseable that some other Minister should be invited to preside : in which case the Pastor may, with the concurrence of the Session, invite such other Minister as they may see meet, belonging to the same Presbytery, to preside in that affair. In this Judicatory, therefore, the Moderator is continual : but, in the vacancy of any Church, the Moderator shall be the Minister sent to them by the Presbytery ; or invited by the Session to preside on a particular occasion. In Congregations, where there are Colleagues, they shall, when present, alternately preside in the Session.

The Moderators of the other Judicatories how to be chosen.

The Moderator of the Presbytery shall be chosen from year to year, or at every meeting of the Presbytery, as the Presbytery may think best.

The Moderator, of the Synod, and of the General Council, shall be chosen at each meeting of those Judicatories : and the last Moderator present shall open the meeting with a sermon, and shall hold the chair till a new Moderator be chosen.

Of Privilege.

It shall be the privilege of any member of a Judicatory to speak, in his proper order, to any question, *with* leave from the Moderator. The Moderator shall give leave to the person who first rises : but if two, or more members, are judged to have risen at the same time, the Moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the Church, or to the interests of religion, and to have it put to vote ; provided only, that his motion be seconded

conded by another member. If any member conceive his priveleges to be unjustly controuled by the Moderator, he may appeal to the Judicatory, who shall determine the point of privilege by a vote ; and the Moderator and member must submit to the suffrage of the Judicatory.

Of Clerks.

Every Judicatory shall choose a Clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the Clerk, besides recording the transactions, to preserve them carefully ; and to grant extracts from them, whenever properly required : and such extracts, under the hand of the Clerk, *shall* be considered *as* authentic vouchers, of the fact which they declare, in any ecclesiastical Judicatory, and to every part of the Church.

Of vacant Congregations assembling for Public Worship.

Considering that the number of our Congregations is so greatly superior to the number of *Ministers* who are to supply them, and that this disproportion is daily increasing, in the extended and growing settlements on the frontiers ; and considering the great importance of weekly assembling the people, for the public worship of God ; in order thereby to improve their knowledge ; to confirm their habits of worship, and their desire of the public ordinances ; to augment their reverence *for the most high God* ; and to promote the charitable affections *which* unite men most firmly in society : It is recommended, *that every vacant Congregation meet together,*

on the Lord's day, at one or more places, for the purpose of prayer, *singing* praises, and reading the holy Scriptures, together with the works of such approved Divines, as the Presbytery, within whose bounds they are, may recommend, and they may be able to procure ; and that the Elders or Deacons be the persons who shall preside, and select the portions of Scripture, and of the other books, to be read ; and to see that the whole be conducted in a becoming and orderly manner.

Of Commissioners to the General Council.

Commissioners shall be appointed at last stated meeting of the Presbytery. The Commissioners to the General Council shall always be appointed, by the Presbytery from which they come, at its last stated meeting immediately preceding the meeting of the General Council ; provided, that there be a sufficient interval, between that time and the meeting of the Council, for the Commissioners to attend their duty in due season : otherwise, the Presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the Council. And as much as possible to prevent all failure in the representation of the Presbyteries, arising from unforeseen accidents to those first appointed, it may be expedient for each Presbytery, in the room of each Commissioner, to appoint also an alternate Commissioner, to supply his place, in case of necessary absence.

Form of a Commission. Each Commissioner, before his name shall be enrolled as a member of the Council, shall produce, from his Presbytery,

commission under the hand of the Moderator and Clerk, in the following or like form : viz.

“ The Presbytery of _____ being met at _____ on the _____ day of _____ doth hereby appoint _____ Bishop of the Congregation of _____ [or _____ ruling Elder in the Congregation of _____ as the case may be ;]” (to which the Presbytery may, if they think proper, make a substitution in the following form, “ or in case of his absence, then _____ Bishop of the Congregation of _____ [or _____ ruling Elder in the Congregation of _____ as the case may be ;]”) to be a Commissioner, on behalf of this Presbytery, to the next General Council of the Presbyterian Church in the United States of America, to meet at _____ on the _____ day of _____ A. D. _____ or wherever, and whenever the said Council may happen to sit ; to consult, vote, and determine, on all things that may come before that body, according to the principles and constitutions of this Church, and the Word of God. And of his diligence herein, he is to render an account at his return.

Signed, by order of the Presbytery,
Moderator,
Clerk.”

And the Presbytery shall make record of the appointment.

These commissions shall, if possible, be delivered to the Clerk of the Council, in proper season, *that he may* have the rolls of the Council completed before the first session. Commissions, not *produced at the opening of the Council*, shall after-

wards

Commissions shall be delivered to the Clerk at the first Session.

wards be delivered only in the intervals between the sessions. Every *Commissioner* shall have a right to deliberate in the Council ; but none shall be entitled to vote, until their names have been enrolled by the Clerk, and their commissions publicly read, and filed among the papers of the Council.

The Council shall meet once a year.

The General Council shall meet, at least, once in every year, on the Tuesday of _____ and afterwards on their own adjournments. If there be not a sufficient number, for the transaction of business, convened before 12 o'clock, on that day, those who are present shall have power to adjourn, from day to day, till a sufficient number shall have met to constitute a Council.

And shall be opened with a Sermon.

On the day, to which the General Council stands adjourned, and between the hours of eleven and twelve, the Moderator of the last General Council, if present ; or, in case of his absence, the senior *Minister* present, shall open the meeting with a sermon. After sermon, the Members being in the house where the Council is to hold its sessions, the same *Minister* who preached shall, by prayer, publicly implore the blessing and direction of Almighty God ; and shall continue to preside till a new moderator be chosen. For this purpose he shall call for the commissions of those present ; which being read, and the names of the Members enrolled in order, *if there be a Quorum, they shall chuse* a Moderator.

Mode of dissolving the Council.

Each session of the Council, as of all the other Judicatories of the Church, shall be introduced and concluded with prayer. And the whole business of the

the

the Council being *finished*, and the vote being taken for dissolving the present Council, the Moderator shall say from the Chair: "By virtue of the authority delegated to me by the Church, let this General Council be dissolved; and I do hereby dissolve it, and require another Council, chosen in the same manner, to meet at
on the day of

A. D. ." After which he shall pray, and return thanks to God for his great mercy and goodness, and pronounce, on those present, the *apostolic* benediction.

Expences of Delegates to be defrayed. In order, as far as possible, to procure a respectable and full delegation to all our Judicatories, it is proper, that the expences of Ministers and Elders, in their attendance on these Judicatories, be defrayed, by the bodies which they respectively represent.

Forms of Procces in the Judicatories of this Church.

With regard to Scandals, or offences that may arise in our Churches, we agree to observe the following rules of proceeding.

I. Inasmuch as all baptized persons are Members of the Church, they are under its care, and subject to its government and discipline; and, when they have arrived at the years of discretion, they are bound to perform all the duties of Church-members.

II. No accusation shall be admitted, as the foundation of a procces before an ecclesiastical Judicatory, but where such offences are alledged, as appear, from the Word of God, to merit the public notice and censure of the Church:

and,

and, in the accusation, the times, places, and circumstances, should be ascertained, if possible ; that the accused may have an opportunity to prove an *alibi* ; or to extenuate, or alleviate his crime.

III. No complaint or information, on the subject of personal and private injuries, shall be admitted ; unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ, Mat. XVIII. 15, 16. And, in all cases, the ecclesiastical Judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the Church : because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonours religion. And if any private Christian shall indolently spread the knowledge of an offence, unless in prosecuting it before the proper Judicatories of the Church, he shall be liable to censure, as an uncandid slanderer of his brother.

IV. When complaint is made of a crime, cognizable before any Judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it ; and a citation of all concerned, to appear at the next meeting of the Judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days, previously to the meeting of the Judicatory.

V. The Judicatory, in many cases, may find it more for edification, to send some Members to converse, in a private manner, with the accused person ; and, if he confess guilt, to endeavour to bring him to repentance ; than to proceed immediately to citation.

VI. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second and a third time ; and if he still continue to refuse, he shall be excluded from the communion of the Church, for his contumacy ; until he repent.

VII. No crime shall be considered as established by a single witness.

VIII. The oath, or affirmation, to be taken by a witness, shall be in the following, or like terms : “ *I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth, according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead.*”

IX. The trial shall be open, fair, and impartial : the witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend ; *and he shall be permitted to ask any questions tending to his own exculpation.*

X. No witness, afterwards to be examined, shall be present, during the examination of another witness, on the same cause.

XI. The testimony, given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

XII. The judgment shall be regularly entered on the records of the Judicatory ; and the parties shall be allowed copies of the whole proceedings, if they demand them : And, in case of references or appeals, the Judicatory *appealed from* shall send authentic copies of the whole *process* to the higher Judicatories.

XIII. The person found guilty shall be admonished, or rebuked, or excluded from Church privileges, as the case shall appear to deserve ; and this only till he give satisfactory evidence of repentance.

XIV. The sentence shall be published, only in the Church or Churches which have been offended : or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the Judicatory.

XV. Such gross offenders, as will not be reclaimed by the private or public admonitions of the Church, are to be cut off from its communion, agreeably to our Lord's direction, *Mat. XVIII. 17.* and the Apostolic injunction respecting the incestuous person, *I Cor. V. 1—5.* But as this is the highest *censure* of the Church, and of the most solemn nature, it is not to be *inflicted*, without the advice and consent of, at least, the Presbytery under whose care the particular Church is, to which the offender belongs ; or the advice of a higher Judicatory, as the case may appear to require.

XVI. All processes, in cases of scandal shall commence, within the space of one year, after the crime shall have been committed ; unless it shall have become recently flagrant,

XVII. When any Member shall remove from one *Congregation* to another, he shall produce proper testimonials of his Church-membership, before he be admitted to Church-privileges; unless the Church, to which he removes, has other satisfactory means of information.

Of Procefs against a Bishop or Minister.

As the success of the Gospel, in a great measure, depends upon the credit and good report of its Ministers, each Presbytery ought, with the greatest attention, to watch over all their Members; and *to* be careful to censure them, when necessary, with impartiality; either for personal crimes, which they may commit in common with other men: or those that are vocational, arising from the manner in which they may discharge their important office.

I. Procefs, against a Gospel Minister, shall always be entered before the Presbytery of which he is a member: *But*, in case of crimes committed without the limits of that Presbytery, evidence shall be taken, at the instance of *the* Presbytery within which the offence has been committed; and the whole proof, authenticated under the hand of the Moderator and Clerk, shall be transmitted to the Judicatory before which he is to be tried.

II. Procefs, against a Gospel Minister, shall not be entered upon; unless some person or persons undertake to make out the charge; or when common fame so loudly proclaims the scandal, that the Presbytery find it necessary to prosecute, and search into the matter, for the honour of religion.

III.

III. The success of the Gospel greatly depends on *the unblemished* character of its *Ministers*, their soundness in the Faith, and holy, and exemplary conversation. It is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a Minister of *the Gospel*. If, therefore, any man know a Minister guilty of a private censurable fault, he should warn him in private ; but if he persist in it, or it become public, he should apply, to some other Bishop of *the Presbytery*, for his advice in the matter.

IV. When complaint is laid before the Presbytery, it must be reduced to writing, and nothing farther be done at the first meeting, unless by consent of parties, than giving the Minister a full copy of the charges, with the names of the witnesses annexed thereto ; and citing all parties, and their witnesses, to appear and be heard at the next meeting ; which meeting shall not be sooner than ten days after such citation.

V. At the next meeting of the Presbytery, the charges must be read to him, and his answers heard and recorded. If it appear necessary to proceed farther, the Presbytery ought to labour to bring him to confession ; and if he confess, and the matter *be* base and flagitious ; such as drunkenness, uncleanness, or crimes of a higher nature ; however penitent he may appear, to the satisfaction of all, the Presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry ; and appoint him a due time to confess publicly before the Congregation offended, and ~~to~~ profess his repentance.

VI. The prosecutor *shall* be previously warned, that, if he fail to prove the charges, he must himself be censured, as a slanderer of the Gospel ministry.

VII. If a Minister, accused of atrocious crimes, being three times duly cited, shall refuse to attend the Presbytery, he must be immediately suspended : and if, *after another citation*, he still refuse to attend, he shall be deposed as contumacious.

VIII. If the Minister, when he appears, will not confess, but denies the facts alledged against him ; if, on hearing the witnesses, the charges appear important and well supported, the Presbytery must, nevertheless, censure him ; and suspend or depose him, according to the nature of the offence.

IX. Heresy and schism may be of such a nature as to infer deposition : but errors ought to be carefully considered ; whether they strike at the vitals of religion, and are industriously spread ; or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

X. *A Minister, under process for heresy or schism*, should be treated with christian and brotherly tenderness ; frequent conferences *ought to be held with him*, and *proper admonitions administered* : yet, in some more dangerous cases, suspension becomes necessary ; but a Synod should be consulted in such cases.

XI. If the Presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity, as may be amended and the People satisfied, so as little or nothing remains to hinder his usefulness ; they shall take all prudent measures to remove the offence.

XII.

XII. A Minister, deposed for scandalous conduct, may not be restored, on his deepest sorrow for sin, without some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal.

XIII. As soon as a Minister is deposed, his Congregation shall be declared vacant.

CONFESSION OF FAITH.

Chap. XX.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either, in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the Church.

Chap. XXIII.

III. Civil Magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of Heaven; or, in the least, interfere in matters of Faith. Yet, as nursing Fathers, it is the duty of Civil Magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the
full,

full, free, and unquestioned liberty of discharging, every part of their sacred function, without violence or danger. And, as Jesus Christ hath appointed a regular Government and Discipline in his Church, no Law, of any Commonwealth, should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief. It is the duty of Civil Magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever : and to take order, that all religious and ecclesiastical Assemblies be held, without molestation or disturbance.

Chap. XXXI.

I. * For the better government and further edification of the Church, there ought to be such Assemblies as are commonly called Synods or Councils : and it belongeth to the Overseers and other Rulers of the particular Churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such Assemblies ; and to convene together in them, as often as they shall judge it expedient for the good of the Church.

* *This is proposed to be substituted in room of the first and second sections of this Chapter.*



T H E
D I R E C T O R Y,
F O R T H E
P U B L I C W O R S H I P O F G O D,
O F T H E
P R E S B Y T E R I A N C H U R C H,
I N T H E
U N I T E D S T A T E S O F A M E R I C A ;

As revised by the COMMITTEE OF SYNOD appointed
for that Purpose.

Let all things be done decently, and in order.

I Cor. XIV. 40.

C O N T E N T S.

Preface.

Of the Sanctification of the Lord's Day.

Of the Assembling of the Congregation, &c.

Of the public reading of the holy Scriptures.

Of the singing of Psalms.

Of public Prayer before Sermon.

Of the Preaching of the Word.

Of Prayer after Sermon.

Of the Administration of Baptism.

Of the Administration of the Lord's Supper.

Of the Admission of Persons to Sealing-Ordinances.

Of the Mode of inflicting Church-Censures.

Of the Solemnization of Marriage.

Of the Visitation of the Sick.

Of the Burial of the Dead.

*Of Fasting ; and of the Observation of Days of
Thanksgiving.*

Of the Ordination of Ministers of the Gospel.

The Directory for Secret and Family Worship.

P R E F A C E.

THE Presbyterian Church in America, from small beginnings, through the great goodness of God, hath risen to be a numerous and respectable body. It is of the last importance, that great care be taken to preserve, in this extensive community, not only soundness of doctrine, but also purity of manners, and regularity of worship.

This Church firmly believes, that her doctrines, and modes of worship, are most agreeable to the Word of God; to the Practice of the Primitive Church in the three first Centuries; and to the best reformed Churches. She thinks it the indispensable duty of all her people, to use their utmost endeavours, to have regular settled Ministers of their own persuasion; and stated worship, in their own way, every Lord's day.

At the same time, the Presbyterian Church maintains a high respect for the other Protestant Churches of this Country; though several of them differ from her in some forms of government and Modes of worship: particularly for the regular Congregational Churches to the eastward; for the Associate, Low Dutch, and German, reformed Churches; and for the Lutheran and Episcopal Churches.

In places where there are only a few Presbyterians, and they are not able to have worship usually in their own way; it is recommended to them, to attend with the Christian brethren, of any of the above denominations, which may be most convenient, rather than spend their Sabbaths without public worship. But this Church warns all her People against illiterate, vagrant,
and

and designing persons, who, under pretence of greater zeal and strictness than others, only go about to make a party. It is much better for them, to stay at home on the Lord's day with their families, than to encourage those men, who, by condemning regular, known and pious Churches, give too much reason to suspect that their own views are dangerous and wrong.

Al though the Presbyterian Church believes her Government and worship, as well as her Faith, to be the purest and best ; yet these are far from being perfect. This imperfection, however, is not so much in her constitution, as in carrying her government, and modes of worship into effect. The Form of government and discipline is intended to obviate the imperfection, in the one case ; and the following directory for worship, in the other.

One great and apparent imperfection, attending the public worship of this Church, as well as that of other denominations (for which we have great reason to be deeply humbled before God) is the manifest deficiency of solemn gravity, holy reverence, and a devotional spirit, in the time of performing divine service. It is absolutely necessary that something be done to revive the spirit and appearance of devotion. Where there is real devotion ; there the appearance of it will be. This, we doubt not, is the case with a number, through divine grace, in all our Congregations. It is readily granted, that there may be the appearance, without the spirit of devotion ; but there cannot be the spirit, without the appearance : and, did we attend more to the appearance, it might have a happy tendency to awaken and revive a devotional spirit.

Many

Many things seem to contribute to banish the appearance of devotion from our worshipping Assemblies.

I. Persons going out and in, during divine service, is an odious practice. It is highly offensive to God, disturbs the Congregation, and mars their worship; and is never to be allowed, but in cases of absolute necessity. The Rulers of every Church ought to be careful to correct this disorder.

II. Another evil, increasing in our public worship, and tending to destroy the spirit and appearance of devotion, is, that many, in some of our Congregations, do not join in singing the praises of God. Every person ought to keep his eyes fixed upon his book, his heart engaged, and his voice employed in this delightful service; and to sing, with solemn reverence and composure, as in the presence of the most High. None can justly pretend, as an excuse, their want of voice, or their want of an ear for music; for there is no person who cannot, at least in a low voice, follow the tune: And, if the Officers of the Church be careful, that all have books and do sing, there is reason to hope, that, with the divine blessing, the spirit and appearance of devotion will be restored to this branch of our worship.

III. There is a want of devotion, awfully apparent in our Congregations, during the time of public prayer. Some are gazing about, some turning their back to the Minister, and others putting themselves into different attitudes of ease; and but few, either are in the posture, or have the appearance of devotion. It is the indispensable duty of the whole Congregation, seriously
and

and devoutly, to join with the Minister in offering up the desires of their hearts unto God. There ought not to be a wandering heart, a gazing eye, a careless or indevout posture, in any part of divine service. The scriptural postures, in prayer, are, in general, standing or kneeling; the former of which is in use, with us, in the Church; and the latter, in the Family. In this duty, All ought to put themselves into the most devout attitude, as in the presence of the holy God, having their eyes fixed, covered or closed; and so continue throughout the whole of the service: and we doubt not but a due attention to the posture in prayer would have a happy tendency to bring on a praying frame of mind, and to revive a devotional spirit.

IV. As the reading of the holy Scriptures is a very important part of divine worship, it is much to be lamented, that this should be neglected in any of our Congregations. It is provided for, in the Directory, that, where it has not been used, it should be introduced and faithfully practised. In order to give solemnity to this part of worship, and to testify our reverence for the Word of God, it would be decent, and not improper, for the whole Congregation to stand up, during the reading of the Scriptures; as was the usage under the Old Testament dispensation, and among the primitive Christians. It is also recommended, that all have their Bibles; and that they, silently and devoutly, follow the Minister while he is reading. Thus the spirit of devotion will be promoted and cherished.

V. There are also some things amiss, while the Minister is preaching, which should be corrected. None ought to stand up; much less to
turn

turn their back upon the Minister ; to place themselves in sluggish or careless postures ; or to indulge to sleep, whispering or laughing. All ought, seriously and gravely, to attend to the whole of the instruction or exhortation ; and to receive it with faith and love. Were these things duly observed, during the preaching of the Word, there would probably be fewer complaints among us of its want of success.

Now may God, of his infinite mercy, grant, that solemn reverence, and a devotional spirit, may be revived and flourish, in all our Churches, through Jesus Christ our Lord. *Amen.*

T H E
D I R E C T O R Y, &c.

Of the Sanctification of the LORD'S DAY.

IT is the duty of every person to remember the Lord's Day, and to prepare for it, before its approach. All worldly business, should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the holy Scriptures require.

The whole day is to be kept holy to the Lord, and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be an holy resting, all the day, from unnecessary labours; and an abstaining from those recreations, which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

Let the provisions, for the support of the family on that day, be so ordered, that servants or others be not improperly detained from the public worship of God; nor hindered from sanctifying the Sabbath.

Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their Minister, and for a blessing upon his ministry; by reading the scriptures; and by holy meditation; prepare for communion with God in his public ordinances.

Let the people be careful to assemble at the appointed time, that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship : and let none unnecessarily depart, till after the blessing be pronounced.

Let the time, after the solemn services of the congregation in public are over, be spent in reading ; meditation ; repeating of sermons ; catechising ; religious conversation ; prayer for a blessing upon the public ordinances ; the singing of psalms, hymns, or spiritual songs ; visiting the sick ; relieving the poor ; and in performing such like duties of piety, charity and mercy.

Of the assembling of the Congregation, and their behaviour during Divine Service.

When the time appointed for public worship is come, let the people enter the Church, and take their seats, in a decent, grave, and reverent manner. And, after the Congregation is assembled, the Minister shall begin the service with prayer, to the following purpose :

‘ Holy, holy, holy, Lord God Almighty, who
 ‘ art, and wast, and art to come ; We, who are
 ‘ unworthy of the least of all thy mercies, humbly
 ‘ present ourselves in thy courts, to offer homage,
 ‘ adoration, and praise, to Thee, our Creator, our
 ‘ Redeemer, and our God. Enable us, O Lord,
 ‘ by thy good Spirit, to attend to the holy duties
 ‘ to which thou art calling us at this time, without
 ‘ distraction of mind, and with reverence and godly
 ‘ fear. Admit us, we beseech thee, with humble
 ‘ boldness, to enter into the holiest, by the blood
 ‘ of Jesus, by the new and living way, which he
 ‘ hath consecrated for us, through the veil.—

' Instruct us from thy holy word. May we read
 ' it with wise and understanding hearts. Prepare
 ' us for singing thy praises, that we may make me-
 ' lody in our hearts unto the Lord, and offer
 ' up an acceptable service to our God. Teach
 ' us to pray, inspire us with a spirit of devotion,
 ' enable us to exercise faith in all the parts of
 ' divine worship. And let all be done to the
 ' glory of the Father, of the Son, and of the
 ' Holy Ghost; and graciously accept us, through
 ' Jesus Christ our Lord. *Amen.*'

This, and all the other prayers in the Direc-
 tory, may and ought to be varied, according to
 the variety of circumstances which may occur ;
 agreeably to the views and judgment of every
 minister. Thus the spirit of prayer will be en-
 couraged ; and the undue restraint of this spirit,
 which is the too frequent effect of Forms of pray-
 er, will be guarded against.

In the time of public worship, let all the peo-
 ple attend with gravity and reverence ; forbear-
 ing to read any thing, except what the minister
 is then reading or citing ; abstaining from all
 whisperings, from salutations of persons present
 or coming in ; and from gazing about, sleeping,
 smiling, and all other indecent behaviour.

If any one be prevented from being present at
 the beginning of service, he ought not, when he
 enters the Church, to betake himself to his pri-
 vate devotion ; but to compose his mind, and
 reverently join in the public worship, with the
 Congregation.

Of the public reading of the Holy Scriptures.

The reading of the holy Scriptures, in the Con-
 gregation, is a part of the public worship of God ;
and

and ought to be performed by the Ministers and Teachers.

All the canonical books, of the old and new Testament, shall be publicly read, from the most approved translation, in the vulgar tongue, that all may hear and understand.

How large a portion shall be read at once is left to the discretion of every Minister : however, in each service, he ought to read, at least, one chapter ; and more, when the chapters are short, or the connection requires it. He may, when he thinks it expedient, expound any part of what is read ; always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other ; nor the whole rendered too short or too tedious.

Of the singing of Psalms.

It is the duty of Christians to praise God, by singing psalms and hymns, publicly in the Church, as also privately in the family.

In singing the praises of God, we are to sing with the spirit, and with the understanding also ; making melody, in our hearts, unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music ; that we may praise God with our voices, as well as with our hearts.

The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parceling out the psalm, line by line. The practice of reading the psalm, line by line, was introduced in times of ignorance, when many in the Congregation could not read : therefore, it is recommended, that it be laid aside, as far as convenient.

The

The proportion, of the time of public worship to be spent in singing, is left to the prudence of every Minister : but it is recommended, that more time be allowed, for this excellent part of divine service, than has been usual in most of our Churches.

Of public Prayer before Sermon.

After the introductory prayer, reading the word, and singing praise ; the Minister is to proceed to a more extensive adoration of God, confession of sin, thanksgiving for mercies, supplication for blessings, and intercession for others ; in a longer prayer, to this effect :

‘ O God, thou art our God, early will we
 ‘ seek thee ; our God, and we will praise thee ;
 ‘ our father’s God, and we will exalt thee.
 ‘ Thou art very great, cloathed with honor and
 ‘ majesty. Thou coverest thyself with light as
 ‘ with a garment ; and in thee is no dark-
 ‘ ness at all.

‘ Thou art God thyself alone ; and, besides thee,
 ‘ there is none else. The heavens declare thy
 ‘ glory, and the firmament sheweth forth thy
 ‘ handy work. The invisible things of God,
 ‘ from the creation of the world, are clearly
 ‘ seen, being understood by the things that are
 ‘ made, even thine eternal power and Godhead.

‘ Thou art transcendently great in all thy
 ‘ perfections. Thou art glorious in holiness,
 ‘ fearful in praises, doing wonders. Who, in
 ‘ the heavens, can be compared unto the Lord ?
 ‘ Who, among the sons of the mighty, can be
 ‘ likened unto thee, O Lord God of hosts ? As

‘ the

the heavens are high above the earth, so are
 thy thoughts above our thoughts, and thy ways
 above our ways. All nations, before thee, are
 as the drop of a bucket, or the small dust of the
 balance ; and thou takest up the isles as a very
 little thing : They are as nothing, and counted
 to thee less than nothing and vanity.

Thou art the eternal, immortal and un-
 changeable God. Before the mountains were
 brought forth, or ever thou hadst formed the
 earth and the world, from everlasting to ever-
 lasting thou art God; the same, yesterday, to day,
 and forever.

Thou art the omnipresent God. None can
 hide himself in secret places, that thou canst not
 see him, for thou fillest heaven and earth with
 thy presence.

Thou art the omniscient Jehovah. All
 things are naked and opened unto the eyes of him
 with whom we have to do. Thou understandest
 our thoughts afar off : There is not a word in
 our tongue, but, lo ! O Lord, thou knowest it
 altogether.

Thy wisdom is unsearchable. Thine under-
 standing, O Lord, is infinite. Thou tellest the
 number of the stars, and callest them all by their
 names. Thou art wonderful in counsel, excel-
 lent in working, wise in heart, and mighty in
 strength. O the depth of the wisdom and know-
 ledge of God ! how unsearchable are his judg-
 ments, and his ways past finding out ?

Thy sovereignty is incontestable. Thou
 doest according to thy will, in the armies of hea-
 ven, and among the inhabitants of the earth,
 and none can stay thy hand, or say unto thee,
 what doest thou.

Thy

‘ Thy power is irresistible. We know, O
 ‘ God, that thou canst do every thing. All pow-
 ‘ er is thine, both in heaven and in earth : Thou
 ‘ killest, and thou makest alive : Thou wound-
 ‘ est, and thou healest : And there is none that
 ‘ can deliver out of thy hand.

‘ Thou art a God of unspotted purity, and
 ‘ perfect rectitude. Thou art holy, O thou
 ‘ that inhabitest the praises of Israel. Holy and
 ‘ and reverent is thy name ; and we give thanks
 ‘ at the remembrance of thy holiness. Thou
 ‘ art of purer eyes than to behold iniquity ;
 ‘ neither shall evil dwell with thee.

‘ Thy justice is inflexible, thy truth inviola-
 ‘ ble, and the treasures of thy goodness inex-
 ‘ haustible. Thou art righteous, O Lord, in
 ‘ all thy ways, and holy in all thy works. Thy
 ‘ righteousness is as the great mountains : All
 ‘ thy ways are truth and judgment. Thou art
 ‘ God, and thy mercy endureth forever. Thy
 ‘ loving kindness is great towards us, and thy
 ‘ truth endureth to all generations. Thou hast
 ‘ proclaimed thy name, the Lord, the Lord God,
 ‘ merciful and gracious, slow to anger, abundant
 ‘ in goodness and truth, keeping mercy for thou-
 ‘ sands, forgiving iniquity, transgression and sin.

‘ These, O Lord, are but part of thy ways ;
 ‘ for who by searching can find out God ? who
 ‘ can find out the Almighty to perfection ?

‘ We praise thee as a God of ineffable glory.
 ‘ Thou hast prepared thy throne in the heavens ;
 ‘ and the Seraphim veil their faces before thee.
 ‘ Thou makest thine Angels spirits, and thy mi-
 ‘ nisters a flame of fire : Thousand thousands
 ‘ minister unto thee, and ten thousand times ten
 ‘ thousand

' thousand stand before thee. Thou art worthy,
 ' O Lord, to receive blessing and honor and glo-
 ' ry and power; for thou hast created all things;
 ' and for thy pleasure, they are and were crea-
 ' ted. The earth is full of thy riches : thy
 ' kingdom ruleth over all : a sparrow falls not
 ' to the ground without our father ; and the
 ' hairs of our head are all numbered.

' Thou madest man at first of the dust of the
 ' ground, and didst breathe into him the breath
 ' of life, and he became a living soul. Thou
 ' hast made, of one blood, all the nations of men,
 ' for to dwell on all the face of the earth, and
 ' hast determined the times before appointed,
 ' and the bounds of their habitation.

' We adore thee, as the one, living, and true
 ' God, the Father, the Word, and the holy
 ' Ghost. We give honor to the Son as to the
 ' Father ; and to the comforter the holy Spirit,
 ' who is sent to teach us all things, and to bring
 ' all things to our remembrance. We praise
 ' thee, O Father, Son, and Holy Ghost, the Cre-
 ' ator, the Redeemer, and the Sanctifier. Thou hast
 ' made us, and not we ourselves ; and therefore
 ' we are not our own but thine, thy people,
 ' and the sheep of thy pasture. In thee we live,
 ' and move, and have our being. Thou hast re-
 ' deemed us from evil. We are bought with a
 ' price. It is of thy mercy that we are not con-
 ' sumed, even because thy compassions fail not.
 ' Thou hast appointed us a high priest, in whose
 ' name we may come boldly to the throne of
 ' grace. We make mention of the righteouf-
 ' ness of Christ, and of his only.

' Most merciful God, we come unto thee,
 ' in humble dependence upon his atonement
 ' and intercession, and confess our sins, which
 ' are

' are many and great. Against thee, thee only
 ' have we sinned, O God; and to us belongeth shame
 ' and confusion of face. Behold we are vile,
 ' what shall we answer thee? We will lay our hand
 ' upon our mouth. Thou puttest no trust in
 ' thy saints; yea the heavens are not clean in thy
 ' sight. How much more abominable and fil-
 ' thy is man, who drinketh iniquity like water?
 ' We have ruined ourselves; but in thee is our
 ' help. If thou Lord shouldst mark iniquities,
 ' O Lord, who shall stand? But there is for-
 ' giveness with thee that thou mayest be feared:
 ' with thee there is mercy; yea, with our God,
 ' there is plenteous redemption.

' O Lord, thou madest man upright, but he
 ' hath sought out many inventions. Our first
 ' parents rebelled against thee; and we are trans-
 ' gressors from the womb. We are a seed of
 ' evil doers. We have dealt very treacherously.
 ' By one man's disobedience, many were made
 ' sinners. By one man sin entered into the
 ' world, and death by sin; and so death passed
 ' upon all men, for that all have sinned. Behold,
 ' we are shapen in iniquity. We are by nature
 ' children of wrath, even as others. All flesh
 ' have corrupted their way; we are all gone a-
 ' side; we are altogether become filthy: there is
 ' none righteous; there is none that doth good;
 ' no not one.

' Our understandings are darkened by reason
 ' of sin; our wills are stubborn and perverse;
 ' and our affections are alienated from thee. We
 ' are wise to do evil, but to do good we have
 ' no knowledge. Our neck hath been an iron
 ' sinew; and we have made our heart as the
 ' adamant. We have followed after vanities,
 ' and

and forsaken our mercies. We have set
 our affections on things beneath ; and our
 hearts have departed from the living God.
 We are prone to evil as the sparks fly upward.
 Our hearts are deceitful above all things, and
 desperately wicked. O Lord, we lament our
 irregular appetites, and inordinate passions.
 We bewail our pride, our carnality, and world-
 ly mindedness. Our sins are attended with ex-
 ceedingly great aggravations. We have sin-
 ned against the clearest light, the tenderest
 love, and the most faithful warnings of God,
 of parents, of ministers, and of our own con-
 sciences. And now, O Lord, what shall we
 say, for we have forsaken thy commandments:
 we have sinned, what shall we do unto thee,
 O thou preserver of men ?

‘ Glory, glory to thy name in the highest,
 that there is any hope for the lost and sinful
 children of men ; that thou hast entertained
 purposes of mercy towards any of the guilty
 race ; that the joyful sound of peace and re-
 conciliation with God hath reached our ears.
 We thank thee, that thou hast so loved the
 world as to give thine only begotten Son, that
 whosoever believeth in him should not perish,
 but have everlasting life.

‘ In the all prevailing name of Jesus of Naza-
 reth, a name with which thou art ever well
 pleased, we present our prayers and supplica-
 tions to thee. And now, Lord, what wait we
 for ? Our eyes are unto thee, and our hope is
 in thee, through Christ Jesus our Redeemer.
 Deliver us from all our transgressions ; and, O
 God, be merciful to us sinners. Wash us
 thoroughly from our iniquity, and cleanse us

' from our sins : For we acknowledge our trans-
 ' gressions ; and our sin is ever before us. Jus-
 ' tify us freely by thy grace, through the re-
 ' demption that is in Christ Jesus our Lord.

' Create in us a clean heart, O God, and re-
 ' new a right spirit within us. Work in us the
 ' work of faith with power. Dispose us to a
 ' godly sorrow for our sins, and give us repentance
 ' unto life. Shed abroad thy love in our hearts
 ' by the holy Ghost given unto us. Teach us
 ' thy statutes, and give us understanding that we
 ' may know thy testimonies. May we know
 ' God and Jesus Christ, whom to know is eter-
 ' nal life. Put thy fear, O Lord, into our
 ' hearts, that we may never depart from thy law.
 ' Hide pride from our eyes ; and cloath us with
 ' humility. Enable us to put on the ornament
 ' of a meek and quiet spirit. O God of peace,
 ' let not anger rest in our bosoms. Fill us with
 ' charity and brotherly love, that we may keep
 ' the unity of the spirit in the bond of peace.
 ' May our consciences be always tender. May we
 ' abstain from all appearance of evil. Dispose us
 ' to contentment with the allotments of thy pro-
 ' vidence ; and form us to submission and resig-
 ' nation to thy will. May we ever possess our
 ' souls in patience, and feel an holy indifference
 ' to all the objects of time and sense. O Lord, fur-
 ' nish us with hope, which maketh not ashamed ;
 ' that living hope which is, as an anchor to the
 ' soul, both sure and stedfast.

' Enable us, O Lord, to be circumspect in all
 ' our conversation, watching over our thoughts,
 ' our lips, and our lives. May the grace of
 ' God teach us, that denying ungodliness and
 ' worldly lusts, we may live soberly, righteous-
 ' ly

‘ ly and godly in this present world ; looking for
 ‘ that blessed hope, and the glorious appearing
 ‘ of the great God, and our Saviour Jesus
 ‘ Christ, who gave himself for us, that he might
 ‘ redeem us from all iniquity, and purify unto
 ‘ himself a peculiar people, zealous of good
 ‘ works. Lord, quicken us in the ways of right-
 ‘ eousness. Let us ever practise the things which
 ‘ are honest in the sight of all men. May we
 ‘ be diligent in every duty, performing it with
 ‘ a ready mind, and with joy and gladness of
 ‘ heart. May we have grace always to live in
 ‘ the exercise of devotion and piety towards God;
 ‘ of truth, charity and righteousness towards
 ‘ men ; and to maintain chastity, temperance
 ‘ and sobriety towards ourselves. Grant that
 ‘ we may increase in all godliness ; that we
 ‘ may grow in grace, and in the knowledge of
 ‘ our Lord and Saviour Jesus Christ.

‘ O Lord, who art the confidence of all the
 ‘ ends of the earth, preserve us from temptation;
 ‘ support us under afflictions ; comfort us in sor-
 ‘ rows ; make us useful in life, and prepare us
 ‘ for death : And when we have done serving
 ‘ thee here below, admit us, we beseech thee, to
 ‘ that state of rest and perfection, which thou
 ‘ hast reserved for thy people in the heavenly
 ‘ world.

‘ And now, O Lord our God, we desire to
 ‘ lift up our hearts to thee, in a grateful ac-
 ‘ knowledgment of all thy mercies and benefits
 ‘ to us. We praise thee, as the King of Kings,
 ‘ and Lord of Lords, full of compassion and
 ‘ goodness to the children of men. We thank
 ‘ thee, that thou hast formed us reasonable crea-
 ‘ tures, capable of knowing, serving, and enjoy-
 ‘ ing

ing thee. We bless thee for thy preserving care ; for our lives, our health, our food and raiment ; for our friends, our comforts, and all our temporal enjoyments. Above all we praise thee, O most merciful Father, for spiritual blessings in heavenly places in Christ Jesus.

‘ We thank thee, O Lord, for the early intimations of good will to fallen man ; that the seed of the woman should bruise the serpent’s head. We adore thee for the wonderful and mysterious incarnation of thine only begotten Son. We praise thee, that when the fulness of time was come, thou didst send forth thy Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. We thank thee for his gracious undertaking ; for his exemplary life ; his soul saving doctrines ; for the stupendous miracles whereby he confirmed his divine mission ; and, in a special manner, for his meritorious death and sufferings. We bless thee that he was delivered for our offences, and rose again for our justification ; that he hath ascended to his father and our father, to his God and our God ; and that he ever liveth to make intercession for us.

‘ We thank thee, O Lord God of grace, for the holy Spirit, and for his sanctifying and comforting influences upon the souls of men ; for the covenant of grace and all the precious promises thereof ; for thy Word ; for the gospel ministry, and the institution of all thine ordinances ; for Sabbaths ; and for sanctuary blessings. We praise thee for the strivings of thy Spirit, and for the remonstrances and admonitions of our consciences ; for enlightening, renewing,
‘ justifying,

justifying, adopting and sanctifying grace ; for
 sweet communion with thee in thine ordinances ; for gracious answers to our prayers ; for succour in temptations ; for support under troubles ; and for the joyful hopes of a glorious immortality.

Now, O thou most High, when we pray unto thee, we would remember and make supplication for all the children of men. Extend, we beseech thee, thy mercy to a guilty world ; and let all the ends of the earth see the salvation of our God. Let thy gospel be preached unto every creature ; and add, unto thy church daily, such as shall be saved. Give unto thy Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. O Lord, gather, into the gospel Church, thine ancient people the Jews ; hasten the latter day glory ; accomplish all the purposes of thy grace ; remove every thing which is a let or hindrance to the advancement of the Redeemer's kingdom ; take away all error and idolatry, Antichristian superstition, and Mahometan delusion.

We pray for thy blessing upon thy Church universal, and upon every branch of it in particular. O Lord, pity any part of thy Church which may be suffering affliction or persecution. Let not the rod of the wicked rest upon the lot of the righteous ; strengthen the faith and patience of thy suffering saints, that they may hope and quietly wait for the salvation of the Lord. Pour out thy Spirit upon all thy Churches ; revive thy work in the midst of the years ; cause pure and undefiled religion universally to prevail ; arise, have mercy upon Zion,

‘ Zion, and let the time to favour her, yea, the
 ‘ set time, come.

‘ Heavenly Father, do thou bless all the Mi-
 ‘ nisters of thy Gospel ; purify the sons of Levi,
 ‘ and make those holy who bear the vessels of the
 ‘ Lord ; make them burning and shining lights
 ‘ in thy golden candlesticks ; and may they turn
 ‘ many to righteousness, and shine as stars in the
 ‘ firmament of glory forever and ever.

‘ O Lord, we pray for thy special favour to
 ‘ thy Churches in this land. Be very gracious
 ‘ to all the Congregations and Ministers of this
 ‘ Church. Bless our Presbyteries, our Synods,
 ‘ and our General Council. May their deliberations
 ‘ at all times have a happy tendency to promote true
 ‘ religion, and to advance, more and more, the
 ‘ interest of the Redeemer’s kingdom. Make
 ‘ all our people holy in their lives, and godly in
 ‘ their conversation. May they be an ornament
 ‘ to their profession ; and may our Church be
 ‘ a praise in the land.

‘ O thou, who art King among the nations,
 ‘ visit all the nations and kingdoms of the earth
 ‘ with thy goodness, thy mercy, and thy sal-
 ‘ vation.

‘ Deal favorably, O Lord, with the land in
 ‘ which we live. O the hope of Israel, the Sa-
 ‘ viour thereof in time of trouble, be not as a
 ‘ stranger in our land, and as a way-faring man,
 ‘ that turneth aside to tarry for a night. Make
 ‘ this Emmanuel’s land. May it be a valley of
 ‘ vision, a land wherein truth, peace and right-
 ‘ eousness shall always dwell.

‘ Give, O Lord, we intreat thee, prosperity
 ‘ to the Inhabitants of this country, in their hus-
 ‘ bandry, their trades and their merchandize.
 ‘ Make not our heaven brass, nor our earth iron ;
 ‘ but

' but grant us, we pray thee, rain in due season ;
 ' and reserve unto us the appointed weeks of
 ' harvest. Let our land yield her increase, and
 ' our trees their fruit. Abundantly bless our
 ' provision, and satisfy our poor with bread.

' O Lord, bless all in authority over us, su-
 ' preme and subordinate. Counsel our Counsel-
 ' lors, and teach our Senators wisdom. Make
 ' our Officers peace, and our Exactors righteouf-
 ' nefs. [It is proper, that special petitions be
 ' here offered up ; for the Congress of the Uni-
 ' ted States ; for the particular States, their Go-
 ' vernors and other Rulers ; for the State, in
 ' which the Congregation may be, its Govern-
 ' or, Legislature, and other Rulers, Judges and
 ' Magistrates ; as well as for the whole body of
 ' the people.] May all our Magistrates and Ru-
 ' lers rule in the fear of God ; be able men,
 ' men of truth, fearing God, and hating covet-
 ' ousness. May judgment run down as waters,
 ' and righteousness as a mighty stream.

' O Lord, we pray for all Schools, Colleges,
 ' and other Seminaries of learning. From these
 ' fountains may streams issue, which shall make
 ' glad the city of our God. Bless all Teachers in
 ' them ; and may the youth be trained up in
 ' the fear of the Lord.

' Most gracious God, we beseech thee to ex-
 ' tend compassion to the sons and daughters of
 ' affliction. Heal the sick ; ease the pained ;
 ' support the distressed ; succour the tempted ;
 ' comfort mourners ; restore, to their right mind,
 ' those who are deprived of the use of their rea-
 ' son : be the God of the widow, the father of
 ' the fatherless, and the orphan's stay. [It is
 ' proper here, if any have desired the prayers
 ' of the Church, that special petitions be offered
 ' up for them.] ' And

‘ And now, O Lord our God, we commit
 ‘ ourselves unto thee ; we hope in thy mercies ;
 ‘ and we wait for thy salvation. Pardon the ini-
 ‘ quity of our holy things. We ask and offer
 ‘ all, in the name of our once crucified but now
 ‘ exalted Redeemer, the Lord Jesus Christ ; to
 ‘ whom, with the Father, and the Spirit of all
 ‘ grace, be ascribed glory, honor, dominion and
 ‘ praise, for ever and ever. *Amen.*’

We judge this to be a convenient order in the
 the public prayers of the Church ; yet the Mi-
 nister, as in prudence he shall think meet, is to
 alter and change this order ; to leave out any peti-
 tions or parts of it ; to add to or vary it, accord-
 ing to the numerous patterns of prayer in the
 Scriptures.

We recommend it to all Ministers ordinarily
 to use scriptural language in their public prayers,
 and that they be careful not to be tedious in this
 part of the service. We think that the prayer
 before sermon ought not usually to be shorter
 than twelve, nor longer than eighteen or twenty
 minutes.

As the prayer, which Christ taught his disci-
 ples, is both a pattern for prayer, and itself a
 most comprehensive prayer, we recommend it to
 be used in the prayers of the Church : and we
 think the most proper place for this purpose is,
 either at the conclusion of the introductory pray-
 er, or at the end of this prayer.

Let a Psalm be also sung here, before the mi-
 nister proceed to his Sermon.

Of the preaching of the Word.

The Preaching of the Word, being an institu-
 tion of God for the salvation of men, should be
 so performed, that the workman need not be a-
 shamed,

shamed, but may save himself and those that hear him.

Every man, who undertakes this sacred Work, should be careful that he be called of God, and regularly called and introduced by the Church, according to the order of the Scriptures.

The subject of his Sermon is to be some verse or verses of scripture, holding forth some principle of religion, inculcating some duty, or reprov- ing some sin. Let him not use a text merely as a motto, but be careful that the doctrine proposed be fairly contained in it. It is proper also, that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the People in the meaning and use of the sacred Oracles.

Let the introduction of his discourse be brief and perspicuous, and ordinarily drawn from the text or context; that, by a natural and easy transition, it may lead him to the subject, which he intends to consider. Let not the divisions be too numerous. Let the doctrines be plain, the explanations easy, the illustrations clear, the arguments convincing, the inferences natural; and the application solemn, affectionate, powerful and persuasive.

This method of preaching requires much study, meditation and prayer. Ministers ought, in general, to write their sermons, and not to indulge themselves in loose extempore harangues, but to carry beaten oil into the sanctuary of the Lord. They ought so to digest their sermons, and commit them to memory, as not, ordinarily, to use

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their

their notes in public. But if any choose to have their notes before them, let them use them with the glance of the eye, but not read their sermons from the pulpit.

The servant of Christ is to prepare for the sanctuary, and to conduct the services thereof, in such a manner, that his hearers may be edified; and may feel the word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart. Whatever the peculiarities of a Minister's method may be, he is to perform his whole ministry;

I. Faithfully, having a single eye to the honor of Christ, and sincerely seeking the salvation of the people.

II. Painfully; not doing the work of the Lord negligently.

III. Plainly; that the feeblest mind may understand; delivering the truth, not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power.

IV. Wisely; adapting all his doctrines, exhortations and reproofs, in such a manner as may be most likely to be successful; neither neglecting the meanest, nor sparing the greatest in their sins.

V. Gravely and decently, as becometh the Oracles of God; avoiding all such improper gestures and phrases as may cause sensible men to despise him and his ministry.

VI. With meekness and tender affection; that the people may see the whole of his ministrations proceed from love, holy zeal, and a hearty desire to do them good.

VII. As taught of God, and fully persuaded in his own mind, that what he delivers is the truth

truth of Christ; expressing himself in language agreeable to Scripture, avoiding terms of art, and the phrases of Philosophers. He is also to live the doctrine which he teaches, being an example to the flock, in humility, circumspection and godly conversation; that he may have comfort in this life, many seals to his ministry, and, when he has finished his labours of love, a crown of glory in the world to come.

VIII. As one primary design, of the public ordinances of the Sabbath, is, to pay acts of social homage to the most high God, the Minister is to be careful not to make his sermons too long, so as to interfere therewith. He is particularly to guard against shortening the devotional, and more important parts of the service, to make way for long discourses. But, when there is only one public service in the day, as is the case, in the winter, in many of our country Churches, the sermon, with all the other parts, may be somewhat longer, than where there are two or more services. And, when there are two or more public services, statedly every Lord's day, we think the sermons, in general, ought not to be shorter than thirty, nor longer than forty or forty-five minutes.

Of Prayer after Sermon.

The sermon being ended, the Minister is to pray, turning some of the principal parts of his sermon into confession, humiliation, petition, thanksgiving and praise, as the nature of the subject may direct. In a special manner he is,

‘ To give thanks, for the great love of God
 ‘ in sending his only begotten Son to be the Sa-
 ‘ viour of the world; for the communications of

‘ the

‘ the Holy Ghost ; for the light, liberty, privi-
 ‘ leges and rich blessings of the gospel ; for e-
 ‘ lecting love, redeeming mercy, sanctifying
 ‘ grace, and the joyful hopes of glory.

‘ To pray for the continuance of the gospel,
 ‘ with all its ordinances, in their purity, spiritu-
 ‘ ality and power ; for a blessing to accompany
 ‘ the word of his grace, with which they have
 ‘ been now favoured ; for preparation for death
 ‘ and judgment ; for the forgiveness of the ini-
 ‘ quities of our most holy services ; and for the
 ‘ acceptance of our persons and offerings, through
 ‘ the merits and mediation of our great High
 ‘ Priest and Saviour, the Lord Jesus Christ.’

After this prayer, let a psalm be sung. Then
 let there be a collection for the poor, or other
 uses of the Church ; and let every one lay by,
 upon the first day of the week, as God hath
 prospered him, agreeably to the Apostolic direc-
 tion. Then let the Minister dismiss the Con-
 gregation with a solemn blessing, to the follow-
 ing or like purport :

‘ The grace of the Lord Jesus Christ, and the
 ‘ love of God, and the communion of the holy
 ‘ Ghost, be with you all. *Amen.*’

Of the Administration of Baptism.

Baptism is not to be unnecessarily delayed, nor
 to be administred, in any case, by any private
 person ; but by a Minister of Christ, called to be
 the Steward of the mysteries of God.

It is usually to be administred in the Church,
 in the presence of the Congregation ; and it is
 convenient that it be performed immediately af-
 ter sermon.

After

After previous notice is given to the Minister, the child to be baptized is to be presented, by one or both the parents, signifying their desire that the child may be baptized.

Before baptism, the Minister may, occasionally, use some words of instruction, respecting the institution, nature, use and ends of this ordinance: Shewing ;

‘ That it is instituted by Christ ; that it is a seal of the righteousness of faith ; that the seed of the faithful have no less a right to this ordinance, under the gospel, than the seed of Abraham to circumcision, under the Old Testament ; that Christ commanded all nations to be baptized ; that he blessed little children, declaring that of such is the kingdom of heaven ; that children are federally holy, and therefore ought to be baptized ; that we are, by nature, sinful, guilty and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God.’

The Minister is also to exhort the parents to the careful performance of their duty : requiring ;

‘ That they teach the child to read the word of God ; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the old and new Testament, and excellently summed up in the Confession and Catechism of this Church ; that they pray with and for it ; that they set an example of piety and godliness before it ; and endeavour, by all the means of God’s appointment, to bring up their child in the nurture and admonition of the Lord.’

Then

Then the Minister is to pray for a blessing to attend this ordinance, in the following or like manner :

‘ Most merciful, holy, and eternal God, we
 ‘ pray for thy blessing upon these parents and
 ‘ their child. The souls of parents and the
 ‘ souls of children are thine. Enable these pa-
 ‘ rents, in faith and love, to offer up their child
 ‘ to thee, at this time, in this holy ordinance of
 ‘ baptism. Sanctify this child by thy grace.
 ‘ May its original guilt be done away, through
 ‘ the blood of the Lamb, that was slain. Wash
 ‘ this child in the laver of regeneration. In-
 ‘ graft it into Christ ; and make it an heir of
 ‘ glory. Join the inward baptism of the Spirit
 ‘ with the outward baptism of water. Gracious-
 ‘ ly bless and sanctify this holy ordinance to the
 ‘ spiritual benefit of this child. Ratify in hea-
 ‘ ven what we now do upon earth. Hear us,
 ‘ O our God, accept and answer us, only for
 ‘ the sake of our divine Redeemer. *Amen.*’

Then the Minister, either taking the Child in his arms, or leaving it in the arms of the parent, shall call the child by its name, and say ;

‘ I baptize thee, in the name of the Father,
 ‘ and of the Son, and of the Holy Ghost.’

As he pronounces these words, he is to baptize the Child with water, by pouring or sprinkling it on the face of the Child, without adding any other ceremony.

This being performed he shall pray to this or the like purpose :

‘ O thou most glorious, condescending, and
 ‘ gracious God, Father, Son, and Holy Ghost ;
 ‘ we give thee hearty thanks, for the covenant of
 ‘ grace, and for all the institutions of thy mercy.

‘ Follow

Follow with thy blessing this holy ordinance
 of baptism, which has now been administred in
 thy name. O Lord, enable these parents to
 live in the faithful discharge of every christian
 duty; towards this Child. Receive it into thy
 fatherly care and protection. May it live and
 grow up before thee, and do worthily in its
 day and generation. Sanctify it by thy Spirit;
 uphold it by thy power. May it be a useful
 member of thy Church here; and be kept, by
 faith, unto salvation, through Jesus Christ our
 Lord. *Amen.*

This will form a part of the concluding prayer of public worship.

It is proper, that baptism be administred in the presence of the Congregation: yet there may be cases, when it will be expedient to administser this ordinance in private houses; of which the Minister is to be the Judge.

Of the Administration of the Lord's Supper.

The Communion, or Supper of the Lord, is to be celebrated frequently; but how often may be determined by the Minister and Eldership of each Congregation, as they may judge most for edification: but, we think it ought to be administred, at least, once in every quarter of the year. The time for the celebration of this ordinance, we judge convenient after the morning sermon: But if any choose to celebrate it in the afternoon, they are at their liberty.

The ignorant and scandalous are not to be admitted to the Lord's supper.

It is proper that public notice should be given to the Congregation, at least, the sabbath before the administration of this ordinance, and that, on
 some

some day of the week, something be taught concerning its nature, and a due preparation for it, that all may come in a suitable manner to this holy feast.

When the sermon is ended, the Minister shall shew ;

‘ That this is an ordinance of Christ, by reading
 ‘ the words of institution, either from one of the
 ‘ Evangelists, or from 1 Cor. XI *chapter*, which,
 ‘ as to him may appear expedient, he may explain and apply ; that it is to be observed in
 ‘ remembrance of Christ, to shew forth his death
 ‘ till he come ; that it is of inestimable benefit,
 ‘ to strengthen his people against sin ; to support them under troubles ; to encourage and
 ‘ quicken them in duty ; to inspire them with
 ‘ love and zeal ; to increase their faith, and holy
 ‘ resolution, and to beget peace of conscience,
 ‘ and comfortable hopes of glory.’

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy Table.

On the other hand, he shall invite to this holy Table, such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God ; such as, being instructed in the Gospel doctrine, have a competent knowledge to discern the Lord’s body ; and such as desire to forsake the ways of sin, and are determined to lead a life of practical godliness.

The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in large cups ; and the Communicants orderly and gravely sitting around it,

(or

(or in their seats before the table) in the presence of the Minister : Let him take a portion of the bread in one hand, and one of the cups in the other ; and then pray for a blessing, to this or the like effect :

‘ O thou eternal God, Father, Son, and holy Spirit ; We adore thee as the fountain of being and blessedness. We praise thee, that thou hast erected a Church in this fallen world ; that we are called to be members of it ; and that thou hast appointed various ordinances to be observed therein.

‘ Now, O Lord, we are invited to come and eat of Wisdom’s bread, and to drink of the wine that she hath mingled. Cause us so to hunger and thirst after righteousness, that we may be filled. Draw us, and we will run after thee. Bring us into thy chambers, that we may be glad and rejoice in thee, and remember thy love more than wine.

‘ Most gracious God, we give thee glory for all the purposes of thy love ; for the mission, sufferings and death of Jesus Christ, in whose name alone we have access to the throne of thy grace, and hope for everlasting life. We thank thee for this holy ordinance. We devoutly pray for thy divine blessing upon us, in our attendance upon this feast of love.

‘ Bless, O Lord, these elements of bread and wine. May we receive them as the Symbols of the broken body, and shed blood, of our Lord and Saviour Jesus Christ. May we, by faith, eat the flesh, and drink the blood, of the Son of God. O let this cup of blessing, which we bless, be to us the communion of the blood of Christ ; let this bread, which we break, be to us the communion of the body of Christ.

‘ Most merciful Father, keep our hearts and
 ‘ minds in the whole of this duty ; and pre-
 ‘ serve us from the suggestions of the evil one.
 ‘ May our souls feel the lively exercises of every
 ‘ grace. Suit thy mercy to our various circum-
 ‘ stances. May we be joined to the Lord in a
 ‘ new and everlasting covenant, and made one
 ‘ spirit with him. May thy continual grace
 ‘ and aid further, and assist us, in the perform-
 ‘ ance of every duty of the Christian life. Seal
 ‘ unto us, we beseech thee, the remission of all our
 ‘ sins, the gift of the Holy Ghost, and the pro-
 ‘ mise of eternal life.

‘ Now unto him who is able to keep us
 ‘ from falling, and to present us faultless before
 ‘ the presence of his glory with exceeding joy,
 ‘ to the only wise God our Saviour be glory
 ‘ and majesty, dominion and power, both now
 ‘ and ever. *Amen.*’

The elements being now set apart by pray-
 er, the Minister is to take the bread, and break
 it, into small portions, in the view of the peo-
 ple. While he is performing this sacramental
 action, let him make such observations, upon
 the body of Christ Jesus, which was broken
 for us, as to him may appear proper.

Then he is to say in expressions of this sort :

‘ Our Lord Jesus Christ, on the same night
 ‘ in which he was betrayed, having taken bread,
 ‘ and blessed and broken it, gave it to his Disci-
 ‘ ples ; as I, ministering in his name, give this
 ‘ bread unto you ; saying, [here the Bread is
 ‘ to be distributed] Take, eat ; this is my Body,
 ‘ which is broken for you : this do in remem-
 ‘ brance of me.’

After having given the Bread, he shall take
 the Cup, and say :

‘ After

* After the same manner, our Saviour also
 ‘ took the Cup, and, having given thanks, as
 ‘ hath been done in his name, he gave it to the
 ‘ Disciples ; saying, [while the Minister is re-
 ‘ peating these words let him give the Cup] This
 ‘ Cup is the New Testament in my blood, which
 ‘ is shed for many, for the remission of sins : Drink
 ‘ ye all of it.’

The Minister himself is to communicate, at such time as may appear to him most convenient.

The Minister may, in a few words, put the Communicants in mind ;

‘ Of the grace of God, in Jesus Christ, held
 ‘ forth in this sacrament, and of their obligation
 ‘ to be the Lord’s ; and may exhort them, to
 ‘ walk worthy of the vocation wherewith they are
 ‘ called ; and, as they have professedly received
 ‘ Christ Jesus the Lord, that they be care-
 ‘ ful so to walk in him ; and to maintain good
 ‘ works.’

It may not be improper for the Minister to give a word of exhortation also to those who have been only spectators, reminding them ;

‘ Of their duty ; stating their sin and danger,
 ‘ by living in disobedience to Christ, in neglect-
 ‘ ing this holy ordinance ; and calling upon them
 ‘ to be earnest in making preparation for at-
 ‘ tending upon it, at the next time of its cele-
 ‘ bration.’

Then the Minister is to pray and give thanks to God ;

‘ For his rich mercy, and invaluable good-
 ‘ ness, vouchsafed to them in that sacred com-
 ‘ munion ; to implore pardon for the defects
 ‘ of the whole service ; and to pray for the ac-
 ‘ ceptance of their persons and performances ;
 ‘ for

6 for the gracious assistance of the Holy Spirit,
 6 to enable them, as they have received Christ
 6 Jesus the Lord, so to walk in him; that they
 6 may hold fast that they have received, that no
 6 man take their crown; that their conversa-
 6 tion may be as becometh the gospel; that they
 6 may bear about with them, continually, the
 6 dying of the Lord Jesus; that the life also of
 6 Jesus may be manifested in their mortal body;
 6 that their light may so shine before men, that
 6 others, seeing their good works, may glorify
 6 their Father who is in heaven.

The collection, for the poor, and to defray
 the expence of the elements, may be made after
 this, or at such other time as may seem meet to
 the Eldership.

Now let a psalm or hymn be sung, and the Con-
 gregation dismissed, with the following or some
 other gospel benediction;

6 Now the God of peace, that brought again
 6 from the dead our Lord Jesus, that great shep-
 6 herd of the sheep, through the blood of the
 6 everlasting covenant, make you perfect in every
 6 good work to do his will, working in you that
 6 which is well pleasing in his sight, through Je-
 6 sus Christ; to whom be glory forever and ever.
 6 Amen.

It has been customary, in some parts of our
 Church, to observe a Fast before the Lord's Sup-
 per; to have Sermon on Saturday and Mon-
 day; and to assemble two or three Ministers,
 with their Congregations, on such occasions.
 Whereas these seasons have been blessed to
 many souls, and may tend to keep up a stricter
 union of Ministers and Congregations; we think
 it not improper, that they, who chuse to conti-

nue in this practice, should dispense the Sacrament, in this way, once a year : but we judge it highly expedient and necessary, that each Congregation celebrate the Communion, as before directed, at least once in each quarter of the year,

Of the Admission of Persons to Sealing-Ordinances,

Children, born within the pale of the visible Church, and dedicated to God in baptism, are Christians. They are under the inspection and government of the Church-Session; and are to be taught to read, and repeat the Catechism, the Apostles Creed, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ : And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed, it is their duty, and their privilege, to come to the Lord's Supper.

The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the Eldership. The Officers of the Church are the sole Judges of the qualifications of those to be admitted to Sealing-Ordinances ; and of the time when it is proper to admit young Christians to them.

Those, who are to be admitted to Sealing-Ordinances, shall be examined, as to their knowledge and belief of the following things : viz.

‘ That the Scriptures, of the Old and New
 ‘ Testament, are the Word of God, the only in-
 ‘ fallible rule of faith and practice ; that these
 ‘ contain, plainly and sufficiently, every doc-
 ‘ trine

† trine needful for salvation ; that there is one,
 † only, living, and true, God, possessed of every
 † perfection and excellency, the Creator, the
 † Preserver, and the Governor of the universe ;
 † that there are three Persons in the Godhead,
 † the Father, the Son, and the Holy Spirit, and
 † that these three are one ; that all men are in a
 † lost estate, and, as sinners, stand justly condemn-
 † ed by the law of God, and are liable to his
 † wrath and curse ; that Jesus Christ, the on-
 † ly begotten Son of God, who is God and
 † man in one person, came into this world, to
 † seek and to save them that are lost ; that he
 † suffered, and made atonement, in their room
 † and stead ; that he died for their offences, and
 † rose again for their justification ; that he sit-
 † teth at the right hand of God in heaven, ma-
 † king continual intercession for them ; that the
 † enlightening and sanctifying influences of the
 † Holy Ghost are absolutely necessary, to lead
 † us into the saving understanding of the sacred
 † Scriptures, to renew the heart, and to enable
 † a Christian to live Godlily in the world ; and
 † that watchfulness over the life, holy meditation,
 † a conscientious attendance upon public, pri-
 † vate, and secret worship ; together with the
 † steady practice of righteousness, truth, sinceri-
 † ty, and charity, towards men ; and of sobriety,
 † chastity, and temperance, towards ourselves ;
 † are the indispensable duties of every Christian.

When the knowledge, of those who are to
 be admitted to sealing-ordinances, is judged to
 be satisfactory ; and nothing appears in their
 life and conversation to hinder their admission ;
 the Minister shall, either in private, or in the
 presence

presence of the Session, or in the presence of the Congregation, as shall be most expedient, ask the profession of their faith, in the following or like manner :

‘ Do you believe Jesus Christ to be the Son of
 ‘ God ? Do you assent to the Covenant of grace,
 ‘ and acknowledge the obligation of your bap-
 ‘ tismal engagements ? Do you take God, the
 ‘ Father, Son, and Holy Ghost, to be your God ?
 ‘ Do you renounce your former sins ? And do you
 ‘ promise, through grace, to live in the diligent
 ‘ practice of all the duties required in the
 ‘ Gospel ?’

It is not improper that this be accompanied with suitable exhortation and prayer. And the persons, so professing their Faith, are, immediately thereupon, entitled to sealing-ordinances.

Unbaptized persons are not members of the visible Church ; they are not Christians : Therefore, when they offer themselves, they are to be considered as candidates for admission into the Church, and to be taught the doctrines of the Gospel as above directed.

When their knowledge shall be deemed satisfactory, and nothing appears in their life against their admission, it is most expedient, in ordinary cases, that they should publicly profess their Faith, in the presence of the Congregation ; [in the same, or like manner, as directed above in the admission of young Christians to Sealing-Ordinances:] After which they ought to be immediately baptized, and admitted to all the privileges of the Church.

Of the mode of inflicting Church-Censures.

The power, which Christ hath given the Rulers of his Church, is for edification, and not for destruction. As, in the preaching of the Word, the wicked are, ministerially and doctrinally, separated from the good; so, by discipline, the Church authoritatively makes a distinction between the holy and the profane. In this she acts the part of a tender Mother, correcting her Children only for their good: And that every one of them may be presented faultless, in the day of the Lord Jesus.

When any person, belonging to the Congregation, is reported of, as being guilty of a scandalous and censurable offence; the Church-Session shall consider it as their duty, to enquire into the matter; to call the person before them, and to deal with him, according to the rules of the Church.

When any member shall have been guilty of a fault, deserving censure, the Judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted. Censure ought to be inflicted with the greatest possible solemnity; that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the Church of the living God: and that, with the divine blessing, it may lead him to repentance; and earnestly to desire to be reconciled to the Lord whom he hath offended, and to his Church, which he hath, by his sin, scandalized and grieved.

When any person shall voluntarily confess himself guilty of an offence; and the offence be of a smaller nature; and He shall appear penitent, the Judicatory may give him an admonition, to be more watchful for the future, without proceeding to suspend or exclude him from privileges.

When the Judicatory has resolved to pass sentence, suspending a member from Church-privileges, the Moderator shall address him, to the following or like purpose:

‘ Whereas you are guilty [by your own confession, or convicted by sufficient proof as the case may be] of the sin of [here mention the particular offence] we declare you suspended from the privileges of the Church; till you give satisfactory evidence of the sincerity of your repentance.’

We now solemnly rebuke you for your sin. Consider, that this is one of those works of the flesh, which exclude from the kingdom of Heaven. You must have been far left of God, thus to crucify afresh the Son of God, and put him to open shame. Seriously reflect, that the wrath of God is revealed, from Heaven, against all unrighteousness; and that you shall have his wrath poured out upon you to the uttermost; unless you repent. Out of Christ, there is no safety: for our God is a consuming fire. But, while faithfulness to your soul obliges us to warn you of your danger, we call upon you to repent; to turn unto the Lord, who will have mercy upon you; and to our God, who will abundantly pardon. O be persuaded to flee to the blood of sprinkling. Apply anew to Christ Jesus the Lord: for he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Then let the Minister pray, in the following or like manner :

‘ O Lord, do thou, who hast given authority to thy servants to bind and to loose upon earth, bless thine own ordinance. May this person be recovered from the snare of the Destroyer. None are able to pluck the people of Christ out of his hand. Do thou, O compassionate Redeemer, who didst pray for Peter, in the hour of temptation, that his Faith might not fail, and who didst restore him after he had fallen, grant repentance unto this Offender. May his heart be filled with godly sorrow, which worketh repentance not to be repented of. O Lord, deal not with him, according to the demerit of his sin ; but do thou magnify thy grace, by the forgiveness of all his iniquities. Bless thy Church, O thou King of Saints, and preserve thy servants from such heinous offences. Let the time to favour Zion come, when the people shall be subdued under the anointed of the Lord. Enable us, O Lord, to watch and pray, that we enter not into temptation. Let not the Adversary triumph over thy chosen. Hear us, most gracious God, for the sake of Jesus Christ, the only Mediator between God and man. *Amen.*’

It is most expedient, that all this should pass only before the Judicatory. But, if any Church think it most expedient to rebuke the Offender publicly, this solemn exclusion, from the privileges of the Church, may be in the presence of the Congregation.

After a person has been excluded from Church privileges, it is not fit, that he be given over as lost. The Minister, and Elders, and other Christians,

tians, should take occasion to converse with him; as well as pray frequently in private, that it would please God to give him repentance. And it may not be improper, at times, particularly on days preparatory to the dispensing of the Lord's Supper, that the prayers of the Church be offered up, for those unhappy persons, who by their wickedness, have shut themselves out from this holy communion.

When the Judicatory shall be satisfied, as to the reality of the repentance of any Offender, he shall, on his earnest importunity, be admitted to profess his repentance; and be restored to the privileges of the Church.

It is most proper, that Penitents, appointed by the Session to be restored to Church-privileges, should be reconciled in the presence of the Congregation: [yet this is not so indispensable, but that a Judicatory may, on good grounds, do it by themselves] and it shall be done in the following or like manner:

The Minister, having called the Penitent, in the presence of the Congregation, shall say:

‘ Do you now profess your repentance for
 ‘ your sin; your sincere desire to be restored to
 ‘ the privileges of the Church; and your pur-
 ‘ pose, through the assistance of the grace of
 ‘ God, to live as it becometh the Gospel?’

Upon his answering in the affirmative, the Minister shall address him thus:

Dear Brother, it gives us sincere pleasure to be allowed to entertain a hope, that you have seen your folly, your sin, and your danger, and have been led to flee for refuge to the only hope set before us in the Gospel. Permit me to remind you, that you have now to do with the
 heart,

heart-searching God. It is easy to impose upon the Church ; you may deceive man, but God cannot be deceived, and may not be mocked. Oh ! that your heart may be right with him. If you, in this solemn manner, profess repentance, while you feel no true repentance, but are still drawn with the Cords of sin, be afraid : for the bands of mockers shall be made strong. But, Brother, we hope better things of you ; and things which accompany salvation, though we thus speak. Suffer me to remind you, that much circumspection is necessary ; and that a humble, holy walking with God is your special duty. You have grieved the people of God, and given occasion to the Adversary to blaspheme. I beseech you, endeavour, by your modest unaffected piety, to edify the one, and to stop the mouth of the other. Your late fall has, no doubt, convinced you of the great need you have of the grace and Spirit of God. Live in constant dependance thereon : and may you be enabled, for the future, to adorn the doctrine of God our Saviour in all things.

Then let the Minister pray to the following purpose :

‘ Most gracious God, thou art the Father of
 ‘ mercies ; thou art the God of all grace, and
 ‘ of all consolation. Judgment is thy strange
 ‘ work. There is forgiveness with thee, that
 ‘ thou mayest be feared. With the Lord there
 ‘ is mercy, and with him is plenteous redemp-
 ‘ tion. We desire, O God, to join with this
 ‘ person in confessing his iniquity. O may his
 ‘ sin be ever before him. May he be washed in
 ‘ the fountain opened for sin. Lord thou hast
 ‘ said, there is joy in heaven over one sinner that
 ‘ repenteth, more than over ninety and nine just
 ‘ persons,

‘ persons, who need no repentance. O Lord,
 ‘ we beseech thee to magnify thy grace by sa-
 ‘ ving this precious soul. Do thou loose in hea-
 ‘ ven, as we now, in thy name, loose him on
 ‘ earth. O Lord, hide thy face from his sins ;
 ‘ and blot out all his iniquities. Create in him
 ‘ a clean heart, O God ; and renew a right
 ‘ spirit within him. Restore unto him the joy of
 ‘ thy salvation ; and uphold him with thy free
 ‘ Spirit. Bless all thy Church. Keep us from
 ‘ falling. Sanctify us wholly in body and spirit :
 ‘ And may we all, at last, be presented faultless,
 ‘ before the presence of thy glory, with exceed-
 ‘ ing joy : for the sake of Jesus Christ, for whom
 ‘ we thank thee ; and may, Blessing, and honour,
 ‘ and glory, and power, be unto him that sitteth
 ‘ upon the throne, and unto the Lamb, forever
 ‘ and ever. *Amen.*’

Then the Minister shall say to the Penitent :

‘ By virtue of the authority which Christ hath
 ‘ left in the Church, for its edification, I pro-
 ‘ nounce you loosed from the sentence of exclu-
 ‘ sion, and received again to all the privileges
 ‘ of the Gospel. Go and sin no more, lest a
 ‘ worse thing befall you.’

When any person has been, with the advice
 of the Presbytery, (as directed in the Form of
 government &c.) adjudged to be cut off from
 the communion of the Church, it is proper that
 the sentence be pronounced against him ; even
 although, as is to be expected in such cases of
 contumacy and wickedness, he should pretend
 to despise the censures of the Church, and either
 cast off all profession of religion, or go to ano-
 ther denomination. The design of excommuni-
 cation is, both to operate upon the Offender as
 the

the means of reclaiming him, and also to purge out the old leaven from the Church, that others may not be reproached for his vileness, or contaminated with his example.

The Minister shall, after the advice of the Presbytery has been obtained, at least two Lord's days before the excommunication, give the Congregation a short narrative of the several steps which have been taken with their scandalous and obstinate brother, and inform them, that it has been found necessary to resolve to cut him off from their communion.

On the forenoon of the Lord's day appointed for the purpose, after all the other parts of worship are over, before pronouncing the blessing, the Minister shall denounce this awful sentence, in the following or like manner :

He shall begin by shewing the authority of the Church to cast out unworthy members, from Mat. XVIII. 15, 16, 17, 18; 1 Cor. V. 1, 2, 3, 4, 5; and shall briefly explain the nature, use, and consequences of this tremendous censure; warning the people, to avoid all unnecessary intercourse with him who is cast out, and to let him be unto them as an Heathen man and a Publican.

Then he shall say : (for it is not to be expected the person will be present)

‘ Whereas A. B. hath been, by sufficient
 ‘ proof, convicted of [here insert the sin,] and,
 ‘ after much admonition and prayer, obstinately
 ‘ refuseth to hear the Church, and hath manifest-
 ‘ ed no evidence of repentance : Therefore, in
 ‘ the name and by the authority of the Lord Je-
 ‘ sus Christ, I pronounce him shut out from the
 ‘ Church of God, and delivered unto Satan, that
 ‘ his spirit may be saved in the day of the Lord
 ‘ Jesus.’

Then

Then the Minister shall pray, to the following purpose :

‘ Holy, holy, holy, Lord God Almighty, thou
 ‘ art of purer eyes than to behold iniquity, or
 ‘ to look upon sin. Evil shall not dwell with
 ‘ thee, nor fools stand in thy sight. O Lord,
 ‘ do thou bless this ordinance which thou hast
 ‘ instituted. As we have, by thy appointment,
 ‘ shut out this obstinate sinner from the Church
 ‘ of the living God ; do thou bind in hea-
 ‘ ven, whom we now, in thy name, bind upon
 ‘ earth. Let not thy Church or people be con-
 ‘ taminated with this unworthy member, whom,
 ‘ as old leaven, we have now purged out. Let
 ‘ not his sins prove a reproach to our most holy
 ‘ profession. But, O most merciful God, thou
 ‘ seekest not the destruction of the sinner. Take
 ‘ not, we beseech thee, thy holy Spirit wholly
 ‘ from this unhappy Person. O cause him to
 ‘ feel the tremendous danger of being without
 ‘ God, and without hope in the world. Con-
 ‘ vince him, by thy Spirit, of sin, of righteous-
 ‘ ness, and of judgment. O Lord, from a deep
 ‘ sense of guilt, may he, in due time, be laid
 ‘ under the happy necessity, of seeking the
 ‘ peace of God and of his Church ; that so he,
 ‘ who hath been bound with much grief and re-
 ‘ luctance, may be loosed with the joy of all
 ‘ Saints. And, O Lord, may thy people, warn-
 ‘ ed by this dreadful example, fear and do no
 ‘ more presumptuously. O Lord, hear, answer,
 ‘ and do, for the sake of Jesus Christ : and to
 ‘ thy name be ascribed glory, dominion, and
 ‘ praise, world without end. *Amen.*’

It may perhaps happen, that some, whom God hath given up to a feared conscience and to hardness of heart, will affect to despise this sentence, and to be highly offended with the Church. But in general excommunicated persons, when they coolly reflect on their sin, and remember that this is the ordinance of Christ, will it is hoped be wounded in their hearts and pricked in their reins. Like Cain, when God pronounced sentence upon him for the murder of his brother, they will find their punishment greater than they are able to bear. Knowing themselves to be an execration and a curse in the earth, they will, for the most part, be desirous of being delivered from this unhappy condition. As the Father ran to meet the prodigal son, when he was yet a great way off; so the Church should cherish every symptom of humility and repentance.

When the Church-Session shall have obtained satisfaction, as to the sincerity of his penitence, and have consulted the Presbytery, the Minister shall, at least two Lord's days before, inform the Congregation of the steps which have been taken with the excommunicated person; and that it is resolved to restore him to Church-privileges.

On the day appointed for his absolution, when all the other parts of divine service are over, before pronouncing the blessing in the forenoon, the Minister shall call upon the excommunicated person, and propose to him, in the presence of the Congregation, the following questions :

‘ Do you, from a deep sense of your great
 ‘ wickedness, freely confess your sin, obstina-
 ‘ cy and presumption, in thus rebelling against
 ‘ God, and in refusing to hear his Church ;

‘ and

' and do you acknowledge that you have been,
 ' in justice and mercy, cut off from the commu-
 ' nion of the Saints ? Answer, I do. Do you
 ' now voluntarily profess your sincere repent-
 ' ance, and deep contrition, for your sin and ob-
 ' stinacy ; and do you humbly ask the forgive-
 ' nefs of God and of his Church ? Answer, I
 ' do. Do you sincerely promise, through di-
 ' vine grace, to live in all humbleness of mind
 ' and circumspection ; and to endeavour to a-
 ' dorn the doctrine of God our Saviour, by
 ' having your conversation as becometh the Gos-
 ' pel ? Answer I do.'

Here the Minister shall give the Penitent a suit-
 able exhortation ; addressing him in the bowels of
 brotherly love, encouraging and comforting him.
 Then he shall pronounce the sentence of absolu-
 tion, in the following words :

' Whereas you, A. B. for your sin and obsti-
 ' nacy, have been shut out from the communion
 ' of the Faithful, but have now manifested such
 ' repentance as satisfies the Church: In the name
 ' of the Lord Jesus Christ and by his authority,
 ' I declare you absolved, from the sentence of ex-
 ' communication formerly denounced against
 ' you ; and I do, with pleasure, receive you in-
 ' to the communion of the Church, that you
 ' may be a partaker of all the benefits of the
 ' Lord Jesus to your eternal salvation.'

Here the Minister shall pray to the following
 effect :

' Almighty God, and most merciful Father,
 ' thou wilt not execute the fierceness of thine
 ' anger, thou wilt not return to destroy ; for thou
 ' art God, and not man, the holy One in the
 ' midst of us. Thy thoughts are not as our
 N thoughts ;

' thoughts ; therefore the sons of men are not
 ' consumed. Thou art a faithful God, keeping
 ' mercy for thousands, forgiving iniquity, trans-
 ' gression, and sins, and that will by no means
 ' clear the guilty. We humbly adore and yield
 ' thee hearty thanks, for the exceeding great
 ' riches of thy grace in Christ Jesus. In him
 ' thou art reconciling the world unto thyself ;
 ' not imputing unto them their trespasses or their
 ' sins. Encouraged by the numberless intima-
 ' tions of thy mercy and grace, O Lord, we pre-
 ' sent this Penitent unto thee. Against thee,
 ' thee only, has he sinned, and in thy sight done
 ' this evil. O Lord, he hath hardened himself
 ' against reproof. Like profane Esau, he hath de-
 ' spised his birth-right. He hath counted it a
 ' small thing to be cut off from the Church of
 ' the living God. We must confess before thee,
 ' O thou most High, that he hath trodden un-
 ' der foot the son of God, and hath counted the
 ' blood of the covenant wherewith he was sanc-
 ' tified, an unholy thing. O Lord, let him not
 ' be like Esau, who found no place for repent-
 ' ance, though he sought it carefully with tears.
 ' We beseech thee, O our God, to fill his heart,
 ' more and more, with godly sorrow. May he
 ' receive, from the Prince and Saviour exalted,
 ' true repentance, and remission of sins. May
 ' his heart be sprinkled from an evil conscience,
 ' and his body washed with pure water. Re-
 ' ceive him, O Lord, into thy fold, as we now,
 ' in thy name, receive him again into the Church.
 ' May his soul be bound in the bundle of life.
 ' Preserve him from temptation ; and may he
 ' henceforth live in thy fear. O God, bless all
 ' thy people. May their love be confirmed to
 ' this

‘ this penitent. Let him that thinketh he stand-
 ‘ eth take heed lest he fall. Let no evil surmi-
 ‘ sing, against their brother, find place in their
 ‘ hearts : but may love, which covereth a mul-
 ‘ titude of sins, possess every soul. Forgive, we
 ‘ beseech thee, all our sins, and preserve us un-
 ‘ to thy heavenly kingdom and glory : for the
 ‘ sake of Jesus Christ, who is our Advocate in
 ‘ heaven ; and who, with the Father, and the
 ‘ Holy Spirit, ever liveth and reigneth, in one
 ‘ undivided Godhead. *Amen.*’

Of the Solemnization of Marriage.

Marriage is not a sacrament, nor peculiar to
 the Church of Christ. It is proper that every
 Commonwealth, for the good of society, make
 laws to regulate Marriage, which all Citizens are
 bound to obey.

Christians ought to marry in the Lord ; there-
 fore it is fit, that their marriage be solemnized
 by a lawful Minister, that special instruction may
 be given them, and suitable prayers made, when
 they enter into this relation.

Marriage is to be between one man and one
 woman only ; and they are not to be within the
 degrees of consanguinity or affinity prohibited
 by the word of God.

The parties ought to be of such years of dis-
 cretion as to be capable of making their own
 choice ; and if they be under age, or live with
 their parents, the consent of the parents, or o-
 thers under whose care they are, ought to be pre-
 viously obtained, and well certified to the Mi-
 nister, before he proceeds to solemnize the mar-
 riage.

Parents

Parents ought neither to compel their children to marry contrary to their own inclinations, nor deny their consent without just and important reasons.

Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time, previously to the solemnization of it. It is enjoined on all Ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community : And that they may not destroy the peace and comfort of families, they must be properly certified, with respect to the parties applying to them, that no just objections lie against their marriage.

Marriage must always be performed before a competent number of witnesses ; and the Minister is to give a certificate of the marriage, when required.

When the parties present themselves for marriage, the Minister is to desire, if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known, or ever after hold their peace.

No objections being made, he is then severally to address himself to the parties to be married, in the following or like words :

‘ You, sir, declare, in the presence of God,
 ‘ that you do not know any reason, by precontract or otherwise, why you may not lawfully
 ‘ marry this woman.’

Upon his declaring he does not, the Minister shall address himself to the Bride, in the same or similar terms :

‘ You

‘ You, Madam, declare, in the presence of God,
 that you do not know any reason, by precon-
 tract or otherwise, why you may not lawfully
 marry this man.’

Upon her declaring she does not, he is to pray
 to the following import :

‘ Most holy, and most gracious God, we a-
 dore thee as the Maker of our bodies, and the
 father of our spirits. Be pleased to accept
 our grateful acknowledgments, that thou hast
 made us rational creatures ; and that thou hast
 made us capable of the various blessings of the
 social life. We adore thee for the institution
 of marriage ; and that thou hast made it ho-
 nourable in all. Be pleased to bless these per-
 sons who are about to be joined to each other
 in this intimate and tender relation. While
 they join hands may they join hearts ; and be-
 ing united to each other in the marriage cove-
 nant, may they be united to the Lord Jesus in
 that covenant, which is ordered in all things
 and sure. May they enter upon this impor-
 tant relation in the fear of the Lord ; and have
 abundant cause to adore and rejoice in that
 providence that hath formed it between them.
 We devoutly pray for thy gracious presence
 with us ; for the pardon of our sins ; and
 for the acceptance both of our persons and
 services ; for the sake of Jesus Christ, thy Son,
 our only Lord and Saviour. *Amen*’

The Minister shall then proceed to give them
 some instruction, from the Scriptures, respecting
 the institution and duties of this state, shewing ;

‘ That God has instituted marriage for the
 comfort and happiness of mankind, in declaring
 a man shall forsake his father and mother and
 cleave unto his wife, and that marriage is ho-
 nourable

' honourable in all ; that he hath appointed vari-
 ' ous duties, which are incumbent upon those
 ' who enter into this relation ; such as, a high e-
 ' steem and mutual love for another ; bear-
 ' ing with each other's infirmities and weak-
 ' nesses, to which human nature is subject in its
 ' present lapsed state ; to encourage each other un-
 ' der the various ills of life ; to comfort one a-
 ' nother in sickness ; in honesty and industry to
 ' provide for each others temporal support ; to
 ' pray for and encourage one another, in the
 ' things which pertain to God, and to their im-
 ' mortal souls ; and to live together as the heirs
 ' of the grace of life.'

Then the Minister shall cause the bridegroom
 and bride to join their right hands, and shall pro-
 nounce the marriage covenant, first to the man, in
 these words :

' You, sir, take this woman, whom you hold
 ' by the hand, to be your lawful and married
 ' wife ; and you promise, and covenant, in the
 ' presence of God and these witnesses, that you
 ' will be unto her a loving and faithful husband,
 ' until you shall be separated by death.'

The Bridegroom shall express his consent, by
 saying, ' Yes I do.'

Then the Minister shall address himself to the
 woman in these words :

' You, Madam, take this man, whom you
 ' hold by the hand, to be your lawful and mar-
 ' ried husband ; and you promise, and cove-
 ' nant, in the presence of God and these wit-
 ' nesses, that you will be unto him a loving,
 ' faithful, and obedient wife, until you shall be
 ' separated by death.'

The Bride shall express her consent, by saying,
 ' Yes, I do.'

Then

Then the minister is to say ;

‘ I pronounce you, Husband and Wife, according to the ordinance of God ; what therefore God hath joined together, let not man put afunder.’

After this the Minister may exhort them, in a few words, to the mutual discharge of their duty.

Then let him conclude with a prayer to this effect.

‘ Most merciful and gracious God, in whom all the families of the earth are blessed, we pray for thy blessing to descend upon these persons, whom now, in thy holy providence, thou hast brought into the marriage relation. May they enter upon a family state in thy fear, and live in thy favour. Bless them with all spiritual and temporal blessings ; Bless them in their basket, and in their store. May they dwell together in love, as joint heirs of the grace of life, that their prayers may not be hindered. We commit them, O Lord, to thy indulgent providence, praying, that goodness and mercy may attend them all the days of their appointed time. We thank thee, for the present joyful occasion ; and that the voice of the bridegroom and of the bride is still heard among us. May we rejoice in thy fear. Keep us back from sin. Pardon all our transgressions. Help us all to live in the faithful discharge of the duties which are incumbent upon us, in our various relations. Guide us by thy counsel through this world, and afterwards admit us to that state of perfection, where there will be neither marrying nor giving in marriage, but where we shall be as the angels of thy presence : And now to the Father, the Son, and the Holy Ghost, be ascribed everlasting praises. *Amen.*’

Let

Let the Minister keep a proper register, of the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

Of the Visitation of the Sick.

When persons are sick, it is their duty, before their strength and understanding fail them, to send for their Minister, and to make known to him, with prudence, their spiritual state ; or to consult him on the concerns of their precious souls : And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls :

He shall instruct the sick, out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance ; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends : and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor waxing weary of his rebukes.

If the Minister apprehend him to be grossly ignorant, he shall examine him upon the most plain and important principles of religion ; and instruct him, in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

He shall exhort the sick to examine himself ; to search his heart, and try his former ways, by the word of God ; and assist him, by mentioning some of the obvious marks and evidences of sincere piety.

If

If the sick shall signify any scruple, doubt or temptation, under which he labours, the Minister, must endeavour to resolve his doubts, and administer instruction and direction, as the case may seem to require.

If the sick appear to be a stupid, thoughtless and hardened sinner, he shall endeavour to awaken his mind ; to arouse his conscience ; to convince him of the evil and danger of sin ; of the curse of the law, and the wrath of God due to sinners ; to bring him to a humble and penitential sense of his iniquities ; and to state before him the fulness of the grace and mercy of God, in and through the glorious Redeemer ; the absolute necessity of faith and repentance, in order to his being interested in the favour of God, or his obtaining everlasting happiness.

If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavouring to serve God in uprightness, though not without many failings and sinful infirmities ; or if his spirit be broken with a sense of sin, or through apprehensions of the want of the divine favour ; then it will be proper to administer consolation and encouragement to him, by setting before him the freeness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

The Minister must endeavour to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ ; and against unreasonable fears of death and desponding discouragements ; against presumption upon his own goodness and merit, upon the one hand ; and against despair of the mercy and grace of God in Christ Jesus, on the other.

In one word, it is the Minister's duty to administer to the sick person instruction, conviction, support, consolation or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the Minister, if desired, shall pray with and for him, in the following or like manner.

‘ O thou, sovereign, great and glorious Jeho-
 ‘ vah, we bow down before thee, and acknowledge
 ‘ our absolute dependance upon thee. Thou
 ‘ hast made it our duty to pray with and for the
 ‘ sick and the afflicted. Enable us, at this time,
 ‘ to pray in faith, to confess our sins with peni-
 ‘ tential sentiments of heart, and to draw near
 ‘ to thee, in humble dependance upon the a-
 ‘ tonement of our Lord and Saviour Jesus Christ.
 ‘ We acknowledge, that we are guilty sinners,
 ‘ sinners by nature and sinners by practice. Sin is
 ‘ the procuring cause of all the calamities which
 ‘ come upon us. Sin has introduced sickness,
 ‘ pain, misery and death into our apostate world.
 ‘ Affliction cometh not forth of the dust, neither
 ‘ doth trouble spring out of the ground. O
 ‘ Lord, thou killest and thou makest alive, thou
 ‘ woundest and thou healest, thou layest on beds
 ‘ of sickness, and thou raisest up again. Thou
 ‘ hast brought us into this world, thou continu-
 ‘ est us in it, and takest us out of it according to
 ‘ thy holy pleasure. We know and are assured,
 ‘ that the God of all the earth always does that
 ‘ which is right.

‘ O most merciful Father, extend compassion
 ‘ to this person on a bed of sickness, languish-
 ‘ ment and distress. Shew unto him why thou
 ‘ contendest with him, and why thou afflictest
 ‘ him very sore. Rebuke him not in thine an-
 ‘ ger,

' ger, nor chasten him in thy hot displeasure.
 ' When thou with rebukes dost chasten man for
 ' sin, thou makest his beauty to consume away
 ' like a moth. Let him neither despise the chast-
 ' ning of the Lord, nor faint when he is rebu-
 ' ked of him. Remove thy stroke, we pray thee.
 ' O spare a little, that he may recover strength,
 ' before he go hence, and be here no more.
 ' Sanctify to him this visitation of thy provi-
 ' dence. Enable him to make a suitable improve-
 ' ment of it, for his soul's good. Prepare him
 ' for all the events of thy will. If thou art pleas-
 ' ed to recover him from this affliction, and to
 ' add unto his days, we pray that he may rise to
 ' health and strength, with a faithful remem-
 ' brance of thy correcting hand, and with full
 ' purposes of holiness and new obedience.
 ' When thou hast tried him, O Lord, let him
 ' come forth as gold which has been tried.
 ' Speak the word and he shall be healed. Deal
 ' bountifully with him and he shall live and
 ' praise thee. But if this sickness be unto death,
 ' and thou hast determined to finish his days by
 ' the present visitation, O Lord, have mercy
 ' upon his precious soul. Pardon all his sins.
 ' Give him clear evidences of an interest in thy
 ' favour. May he find, by sweet experience,
 ' his soul united to Jesus by a new and living
 ' faith. Save him from the temptations of Sa-
 ' tan. Take away the sting of death, and cause
 ' him to triumph over the grave; and, when
 ' his flesh and his heart faileth, be thou the
 ' strength of his heart, and his portion forever.
 ' O Lord, we wait for thy salvation. We com-
 ' mit him unto thee, praying, that if he live, he
 ' may live to thee, and if he die, that he may

‘ die to thee, that whether he liveth or dieth he
 ‘ may be thine. Hear us, O our God, and an-
 ‘ swer us, only for the sake of our divine Re-
 ‘ deemer ; to whom, with the Father, and Spi-
 ‘ rit of all grace, be given glory, and honour,
 ‘ and dominion, and power, forever and ever.
 ‘ *Amen.*’

The Minister shall admonish him to settle his worldly affairs ; to make restitution or satisfaction where he hath done any wrong ; to be reconciled to those with whom he may have been at variance ; to forgive all men their trespasses against him, as he expects forgiveness from God ; and, if he be rich, to dispose of some part of his worldly substance for charitable purposes, or for the Church of Christ.

Lastly, the Minister may improve the present occasion to exhort those about the sick, to consider their mortality ; to turn to the Lord and make their peace with him ; in health to prepare for sickness, death and judgment.

Of the Burial of the Dead.

When any Christian departs this life, let the corpse be taken care of in a decent manner, and be kept a proper and sufficient time before interment.

When the season for the funeral comes, let all who are present, conduct themselves with gravity. We highly disapprove of the use of spirituous liquors at the funeral of any persons of our communion ; and we recommend the utter abolition of a custom so offensive and improper. It is decent and proper, that persons be interred, in a manner suitable to their rank and condition while living.

Let

Let the Christian friends, who attend at the house of the funeral, apply themselves to serious meditation and discourse; and the Minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

Then let the dead body be decently attended to the grave, and there immediately interred without any ceremony.

Of Fasting ; and of the observation of days of Thanksgiving.

There is no day under the Gospel commanded to be kept holy, except the Lord's day, which is the christian sabbath.

Those seasons, vulgarly called holidays, not being appointed in the word of God, but having been introduced in times of superstition, and abused to much sin, are not to be observed by the people of our communion.

Nevertheless to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.

Fasts and thanksgivings may be observed by individual Christians, or families, in private, by particular Congregations, by a number of Congregations contiguous to each other, by the Congregations under the care of a Presbytery, or of a Synod, or by all the Congregations of our Church.

It must be left to the judgment and discretion of every Christian and family to determine, when it is proper to observe a private fast or thanksgiving ; and to the Church-session to determine

for particular Congregations ; and to the Presbyteries or Synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the Synod or General Council. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the Ministers and people of our communion, as we live under a christian government, to pay all due respect to the same.

Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs, that they may properly attend to the duties thereof.

There shall be public worship upon all such days ; and let the prayers, psalms, portions of scripture to be read, and sermons, be all, in a special manner adapted to the occasion.

On fast days, let the Minister point out the authority and providences calling to the observation thereof ; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

On days of thanksgiving, he is to give the like information, respecting the authority and providences which call to the observance of them ; and to spend a more than usual part of the time in the giving of thanks, agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people, on these days, to rejoice with holy gladness of heart ; and to mani-

felt the liberality, which is their great duty upon such occasions, by sending portions and giving gifts. But let trembling be so joined with our mirth, as that no excess or unbecoming levity be indulged.

Of the Ordination of Ministers of the Gospel.

The Ordination of a Person, to the Work of the Gospel Ministry, is the setting Him apart to this holy Office, agreeably to the Institution of Christ, the great Head of the Church. This is the Business of the Presbytery.

When the Person to be ordained has passed through the Trials prescribed in the Form of Government and Discipline, or such others as shall be deemed satisfactory; the Presbytery being met for his ordination, the Sermon being ended, and the Engagements, directed in the Form of Government, &c. being taken, the Person, who is to be ordained, shall kneel down in the most convenient part of the Church, and the Minister, who has been appointed to preside, shall lay his Right Hand upon his Head, and then all the other Ministers of the Presbytery present, shall also lay their Right Hands upon his Head; and the presiding Minister shall pray in the following or like manner:

‘ Holy, holy, holy, Lord God Almighty, We
 ‘ adore Thee, as the one, living, and true God,
 ‘ the Creator and the Preserver of all things.
 ‘ We adore Thee as the God and Father of our
 ‘ Lord Jesus Christ, and in him reconciling the
 ‘ world unto Thyself, not imputing their trespasses
 ‘ unto them. We most devoutly praise Thee
 ‘ for the unspeakable Gift of a Saviour, and for

‘ the

the Plan of saving lost Men through him; for his
 Incarnation, his Atonement, his Resurrection
 and Ascension to Glory. We praise Thee,
 that, when He ascended up on high, He led
 Captivity captive, and gave Gifts unto Men:
 that he gave some, Apostles; and some, Pro-
 phets; and some, Evangelists; and some, Pas-
 tors and Teachers; for the perfecting of the
 Saints, for the Work of the Ministry, for the
 edifying of the Body of Christ.

We thank Thee, O Lord, that Thou art
 raising up and qualifying Men for this great
 Work, from age to age, and throughout the
 several Parts of thy Church. We thank
 Thee, that thou hast inclined the heart of this
 thy Servant to devote Himself to the Lord, in
 the Work of the Ministry. We pray that
 Thou wouldst graciously accept of the Dedi-
 cation which He now makes of Himself to
 Thee, in the Gospel of thy Son.

We do, in the name of the Father, and of
 the Son and of the Holy Ghost, ordain him
 Bishop of this Church; and set him apart to the
 Office of the holy Ministry. We most humbly
 pray, that thou wouldest graciously approve
 and ratify in heaven, what we now do in thy
 name, upon earth.

O most merciful God, grant this thy servant a
 double portion of thy Spirit. Enable him to
 be diligent and faithful in the discharge of the
 great duties of his ministry. May he be wise
 in winning souls to Christ. Make him an e-
 minent blessing to thy Church in general, and
 to these thy People, over whom thou art set-
 ting him, in particular. Enable him, O Lord,
 to take heed unto himself, and to his doctrine,
 and to continue in them, that he may both save
 himself, and them that hear him.

‘ Gra-

them, not by constraint, but willingly ; not for
 filthy Lucre, but of a ready Mind ; neither as
 being Lord over God's Heritage, but as an
 Example to the Flock, in Word, in Conversa-
 tion, in Charity, in Spirit, in Faith, in Purity ;
 Exhorting him, that he neglect not the Gift
 that is in him, but that he meditate upon these
 things, and give himself wholly to them, that
 his profiting may appear unto all ; that he take
 heed, not only to Himself, but also to his Doc-
 trine ; and that he continue stedfast therein ;
 that he bear patiently all the Trials to which
 the faithful discharge of the duties of his office
 may at any time subject him, in humble depen-
 dence upon the grace and faithfulness of his
 Lord, who has promised to be with his Mini-
 sters even to the end of the world ; that he
 preach the word, be instant, in season and out
 of season, reprove, rebuke, exhort, with all
 long-suffering and doctrine ; and that he rule
 well his own house ; encouraging him to hope
 and expect, that, when the chief Shepherd
 shall appear, he shall receive a Crown of Glory
 that fadeth not away.'

After this, the same Minister, or another as
 may be most convenient, shall address the Con-
 gregation (if the person has been ordained to a
 particular charge) on the inestimable blessing of
 a judicious and faithful administration of the
 Word and the ordinances of the Gospel in a sta-
 red way. He shall lay before them the duties,
 which a People owe their Minister, with the ob-
 ligations to a conscientious discharge thereof :
 shewing them ;

' That they are bound to esteem and honour
 him for his works sake ; to attend upon his
 ministry

‘ ministry with diligence and steadiness, and to
 ‘ study to profit thereby ; to receive, with meek-
 ‘ ness, his admonitions and reproofs, and to submit
 ‘ to the discipline of Christ’s house, administred
 ‘ by him, in conjunction with the other officers
 ‘ of the Church ; to be much in prayer to God
 ‘ for him, as one who watches for their souls ;
 ‘ and must give an account of his stewardship ;
 ‘ to afford, with punctuality and cheerfulness,
 ‘ the worldly support, which, in this solemn
 ‘ manner, they have promised him, before God,
 ‘ and the holy Angels, and his Church ; assur-
 ‘ ing them, that the great Judge of quick and
 ‘ dead will, at the last day, acknowledge what is
 ‘ done unto his servants, as done unto himself :
 ‘ And finally, exhorting them to study the things
 ‘ that make for peace, both with their Minister,
 ‘ and among themselves, that he and they may
 ‘ appear with joy in the great day of Christ.’

The Minister having finished this address, shall
 pray, and give thanks, in the following or like
 manner :

‘ Most merciful Father, we thank Thee for
 ‘ the ministry of reconciliation ; that Thou hast
 ‘ committed this treasure to earthen vessels, that
 ‘ the excellency of the power may be of God and
 ‘ not of man. We thank Thee, that Thou hast
 ‘ provided thy Church in this place with one
 ‘ to take the oversight of them in the Lord.
 ‘ We beseech Thee to qualify thy Servant,
 ‘ more and more, for the faithful, the honoura-
 ‘ ble, and the successful discharge of his high
 ‘ trust. Encourage his heart, and strengthen
 ‘ his hands therein, from day to day. Grant
 ‘ him, O Lord, a deep and an abiding sense of
 ‘ his dependance upon the influences of the
 ‘ Spirit

‘ Spirit of Christ for the success of his labours.
 ‘ May he have many seals of his ministry in this
 ‘ place ; many as his crown of rejoicing in the
 ‘ presence of our Lord Jesus Christ at his com-
 ‘ ing. Render him, we pray Thee, happily in-
 ‘ strumental in promoting true and undefiled
 ‘ Religion, before the Father, and the Lord
 ‘ Jesus Christ, throughout the Church in general,
 ‘ as well as in this place. May this Congrega-
 ‘ tion be properly sensible of the rich blessing
 ‘ Thou hast this day conferred upon them ; and
 ‘ may they be enabled to receive and improve
 ‘ it in a suitable manner. May they grow and
 ‘ increase, under the ministry of thy Servant,
 ‘ with the increase of God. May many be
 ‘ added to them daily, of such as shall be saved
 ‘ in the day of Christ. We pray that thy Ser-
 ‘ vant and this People may be mutual comforts
 ‘ and blessings to each other, for a long time to
 ‘ come ; and may their appearance, in the day
 ‘ of the Lord, be to their eternal joy, through Je-
 ‘ sus Christ, our Lord. *Amen.*’

A Psalm shall then be sung, and the Congregation dismissed with the usual Blessing.

The subjects of the Charges, to the Minister and People, in the case of Ordination, will furnish proper matter for the addresses of the like nature, in the case of the instalment of a Minister formerly ordained.

Every Presbytery will be best able to judge of the age at which it is proper to ordain any person to the work of the Gospel Ministry ; but we think that, in ordinary cases, the Candidate should be, at least, twenty-four years of age.

The Directory for Secret and Family Worship.

Besides the public worship in Congregations, it is the indispensable duty of each person alone, in secret, and of every family by itself in private, to pray to and worship God.

Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the scriptures, holy meditation, and serious self examination. The many advantages, arising from a conscientious attendance upon these duties, are best known to those who are found in the faithful discharge of them.

Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the scriptures, and singing praises.

The Head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend, and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business, while the scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

Let no idler, or vagrant person, perform worship in families; seeing persons tainted with errors, or aiming at divisions, may be ready to creep into houses and lead captive unstable souls. But this is not to be understood, as prohibiting the Head of a family from inviting a christian friend to pray in his family who may be occasionally present, and whose character, for stedfastness and piety, is established.

At family worship, let each family keep by themselves, without inviting persons of other families to join with them.

Let not any society or conference meetings, under pretence of more spiritual advantage, ever interfere with or set aside the due order and regular worship of families; for the latter is a divine institution, and of much greater utility and importance.

Let every Head of a family be careful to catechise and instruct his family, at least once every week; and we think the most proper time for these exercises is on Sabbath evenings. And we judge it would be much more for the edification of Christian families, and for the advancement of true religion, for families, apart by themselves, to spend their Sabbath evenings in catechising, holy conference, repetition of the sermons they heard through the day, in prayer, praise, and other religious duties, than in running about to attend society or other meetings, as the practice of too many is, even to the neglect, we fear, of common family duties.

As many as can conceive prayer ought carefully to improve this gift of God; yet for the sake of the young and more bashful Heads of families, we have subjoined a few forms of Family Prayer, earnestly recommending it to all such, not to be negligent in cultivating a spirit of prayer, and to use these forms no longer than till they shall have learned to express the desires of their hearts to God for their families, with some degree of propriety.

A PRAYER for a FAMILY, on the morning of the
 LORD'S DAY.

' O Thou blessed, glorious, and highly exalted
 ' Lord, our God, we desire, with all humility
 ' and reverence, to bow down and offer homage
 ' and worship to Thee, this morning of thy
 ' holy day. We adore Thee as the King eter-
 ' nal, immortal, invisible, the only wise God.
 ' Thou art worthy of all honour, love, worship
 ' and praise, from all thy intelligent creatures.
 ' Angels and Arch-angels prostrate themselves
 ' before thy throne, and they cease not, day or
 ' night, to ascribe glory, honour, dominion and
 ' power, to him that sitteth on the throne, and to
 ' the Lamb forever and ever. We, who are
 ' worms of the dust, and have our habitation in
 ' houses of clay, desire to unite with this celestial
 ' company, in praising, magnifying, and adoring
 ' thy name. We worship Thee, as our Creator,
 ' Preserver, Benefactor, and Redeemer. In
 ' Thee we live, and move, and have our being.
 ' We acknowledge, before Thee, that we are
 ' fallen creatures, miserable sinners. We have
 ' forsaken Thee, the fountain of living waters ;
 ' and have hewn out for ourselves cisterns, bro-
 ' ken cisterns, which can hold no water. Behold
 ' we are vile, we are altogether as an unclean
 ' thing in thy sight. But glory to thy name in
 ' the highest, that thou hast opened a door of
 ' hope for sinners ; that thou hast revealed a
 ' glorious salvation in the gospel ; that thou hast
 ' set forth Christ Jesus, to be the propitiation
 ' for sin, and caused us to hear the glad tidings
 ' of peace and reconciliation through faith in his
 ' name. In his name, we come unto thee, con-
 ' fessing

‘ fessing our sins, and making supplication for
 ‘ all the mercies which we need.

‘ O Lord, most holy, pardon our sins ; blot
 ‘ out all our transgressions. Justify us freely by
 ‘ thy grace, through the redemption that is in
 ‘ Jesus Christ. Receive us into thy favour,
 ‘ which is life, and make us the subjects of thy
 ‘ loving kindness, which is better than life. A-
 ‘ dopt us into thy family, and sanctify us by the
 ‘ powerful influences of thy Holy Spirit. Ena-
 ‘ ble us to sanctify this thy Sabbath, and to keep
 ‘ it holy. Prepare our hearts for all the holy
 ‘ duties and services of this day. Let the day-
 ‘ spring from on high visit us, and the Sun of
 ‘ Righteousness shine upon us, with healing in
 ‘ his wings.

‘ We praise thee, O God, that thou hast a-
 ‘ dorned thy weeks with sabbaths ; that thou
 ‘ hast sanctified one day in seven, to be kept ho-
 ‘ ly to thyself ; and that thou hast brought us
 ‘ to see another of the days of the Son of man.
 ‘ O that we may be in the spirit on this thy day.
 ‘ Let God, who, on the first day of the world,
 ‘ commanded the light to shine out of darkness,
 ‘ on this first day of the week, shine in our hearts,
 ‘ to give us the light of the knowledge of the
 ‘ glory of God, in the face of Jesus Christ. This
 ‘ is the day, which the Lord hath made, we will
 ‘ be glad and rejoice in it. O that we may this
 ‘ day experience the power of Christ’s resurrec-
 ‘ tion. As he was raised from the dead by the
 ‘ glory of the Father, so let us be raised from
 ‘ a state of death in sin, to walk with him in new-
 ‘ ness of life, and be prepared to sit with him in
 ‘ heavenly places.

‘ Prepare

' Prepare us, O our God, for the public
 ' ordinances of thy house this day. May we,
 ' with our whole hearts, join in the prayers and
 ' praises of thy church. Enable us to hear thy
 ' word with attention, to receive it in faith and
 ' love, to lay it up in our hearts, and to practise
 ' it in our lives. Give thy presence, O Lord
 ' our God to thy ministering servant, who may
 ' lead our worship, and speak to us in thy name
 ' to-day. Give him the tongue of the learned,
 ' that he may speak a word in season to weary
 ' souls. May thy saints be refreshed and com-
 ' forted; may sinners be awakened and con-
 ' verted. May this be a glorious day in thy
 ' Zion.

' Accomplish, O Lord, we beseech thee, all
 ' thy designs of mercy. Let thy gospel be pro-
 ' pagated from the rising to the setting sun. Let
 ' it run, have free course and be glorified. Be
 ' in all the worshipping assemblies of thy peo-
 ' ple this day. Fill thy Churches with thy glo-
 ' ry. Clothe thy Ministers with salvation, that
 ' thy people may shout aloud for joy. Keep our
 ' hearts, and keep our minds this day. Pre-
 ' serve us from evil and worldly thoughts. Let
 ' no vain conversation proceed out of our lips.
 ' Save us from the temptations of Satan. Hand
 ' us in peace and safety through all the chang-
 ' ing scenes of time. Be the stay and staff of our
 ' souls in the solemn hour of death; and finally
 ' bring us to glory; only for the sake of our Lord
 ' and Saviour Jesus Christ, who taught us, when
 ' we pray, to say;

' Our Father, who art in Heaven, hallowed
 ' be thy name. Thy kingdom come. Thy will
 ' be done in earth as it is in heaven. Give us

Q

' this

‘ this day our daily bread ; and forgive us our
 ‘ trespasses as we forgive them that trespass
 ‘ against us. And lead us not into temptation,
 ‘ but deliver us from evil : for thine is the king-
 ‘ dom, and the power, and the glory, forever.
 ‘ *Amen.*’

*A PRAYER for a FAMILY, on the evening
 of the LORD'S DAY.*

‘ O Thou holy, ever blessed, and ever glori-
 ‘ ous Lord our God : Thou art God over
 ‘ all, and rich in mercy to all that call upon thy
 ‘ name. Thou art most wise and powerful, the
 ‘ King of Kings, and Lord of Lords. Thy
 ‘ kingdom is an everlasting kingdom ; and thy
 ‘ dominion from generation to generation. This
 ‘ evening of thy holy day, O Lord, we present
 ‘ ourselves before thee, to offer up our evening
 ‘ sacrifice of prayer and of praise. Thou hast
 ‘ given us to enjoy another Sabbath. Thy days
 ‘ are sweet to our souls ; thy Sabbaths are our
 ‘ delight. We bless and praise Thee, with our
 ‘ whole hearts, for another of thy holy days. A
 ‘ day spent in thy courts, is better than a thou-
 ‘ sand elsewhere. How amiable are thy ta’er-
 ‘ nacles, O Lord of hosts ! Thou hast carried
 ‘ us to thy house of prayer ; thou hast caused
 ‘ us to hear thy word, and we have had the
 ‘ privilege of joining in the prayers and praises
 ‘ of thy people, in thy church.

‘ Glory to God in the highest, for all his
 ‘ mercies and benefits to us. How great are
 ‘ the privileges we enjoy, above thousands of
 ‘ our fellow creatures, who are as good by na-
 ‘ ture as we are. What multitudes are bowing
 ‘ down

' down to flocks and stones, are groping in
 ' more than midnight darkness, and know not
 ' Thee, the true God, nor Jesus Christ, whom
 ' thou hast sent ; while we are favoured with thy
 ' Sabbaths and thine ordinances, and enjoy the
 ' glorious light of thy gospel.

' O Lord, we confess we are unworthy of
 ' the least of all thy mercies ; and that thou art
 ' distinguishing us above others, is owing to thy
 ' mere, free, holy, and sovereign pleasure. With
 ' propriety may we ascribe all to the glory of thy
 ' name, and say, even so, Father, for so it seemeth
 ' good in thy sight. We call upon our souls,
 ' and all within us, to bless and magnify thy
 ' name, for thy distinguishing favours to us, thine
 ' undeserving creatures. We praise thee for
 ' the gift of thine only begotten Son ; for the
 ' redemption of Christ Jesus our Lord ; for the
 ' covenant of mercy ; for the means of grace,
 ' and the hopes of eternal life.

' O thou Father of mercies, forgive what thy
 ' pure eyes have seen amiss in us this day. For-
 ' give us, that we have not served thee with more
 ' love, zeal, and godly sincerity. In all things
 ' we have sinned, and come short of thy glory.
 ' Pardon, O Lord, our innumerable failings and
 ' imperfections. Forgive the iniquities of our
 ' most holy things. After we have done all, we
 ' have just reason to acknowledge ourselves un-
 ' profitable servants. But thou hast declared, O
 ' God, that they who confess and forsake their
 ' sins, shall find mercy. Thou art faithful to
 ' forgive us our sins. We pray, most merciful
 ' Father, that thou wouldst forgive us, and ac-
 ' cept of us in the beloved. Accept of us, and
 ' of our poor and imperfect services. Give
 ' us

' us grace, O God, that we may never for-
 ' sake thy ways, nor turn from following af-
 ' ter thee ; but that, with purpose of heart, we
 ' may always cleave unto the Lord. Let us not
 ' count our lives dear unto ourselves so that we
 ' may finish our course, with comfort and joy,
 ' to the glory of thy name.

' O Lord our God, we pray that thou wouldst
 ' follow thy word and ordinances with a bles-
 ' sing wherever they have been dispensed on this
 ' thy holy sabbath. Bless all the Ministers of
 ' thy gospel. Make them faithful to Christ, and
 ' to the souls of men. Pity the poor, the af-
 ' flicted, sorrowful and distressed. Enlarge the
 ' borders of the Redeemer's kingdom. Let all
 ' the nations flow unto it. Hasten the downfal
 ' of the man of sin ; and let pure and undefiled
 ' religion before God, and the Father, be revi-
 ' ved, and made to flourish in all places.

' Take us, O Lord, under thy protection
 ' this night. Enable us to close the day with
 ' thee. May we lie down in peace, and our
 ' sleep be sweet and refreshing to us. Bring us
 ' to the light of to-morrow ; and may our souls
 ' rejoice and praise thee, in the out-goings of
 ' the morning. Enable us to carry much of the
 ' Sabbath with us through the week. May we
 ' set the Lord always before us. Prepare us for
 ' all that is before us in time. Be our guide
 ' through life, our support in death, and our
 ' everlasting portion. Now to the king eternal,
 ' immortal, invisible, the only wise God ; to the
 ' Father, the Son, and the Holy Ghost, be ho-
 ' nour and glory, dominion and praise, through
 ' Jesus Christ our Lord. *Amen.*

A MORNING PRAYER for a FAMILY.

‘ O thou God of all consolation ! O thou
 ‘ preserver of men ! We adore thee as the foun-
 ‘ tain of all being, perfection, and blessedness.
 ‘ We have lain down, slept, and awaked in
 ‘ mercy ; for the Lord hath sustained us. Thou
 ‘ hast heard our evening prayer, watched over
 ‘ us in our unguarded moments, and brought us,
 ‘ in circumstances of comfort, to the light of
 ‘ this morning. Day unto day uttereth speech,
 ‘ and night unto night sheweth knowledge.
 ‘ Thou drawest over us the shadows of the
 ‘ evening ; and thou causest the outgoings of the
 ‘ morning. Thou art good to all, and thy ten-
 ‘ der mercies are over all thy works. We give
 ‘ thee most sincere thanks for the preservation of
 ‘ the night past, and the favours of the morning.
 ‘ No plague has come nigh our dwelling ; we
 ‘ live, are in health, and are brought in safety
 ‘ to the light and comforts of another day. We
 ‘ thank thee, O Lord, that our sleep has not
 ‘ been death, nor our beds our graves ; but that
 ‘ thou hast refreshed and strengthened us, and
 ‘ we rejoice before thee.

‘ Thou, O Lord, art the God of the families
 ‘ of Israel ; thou art the God of our family.
 ‘ O cause thy blessing to rest upon our house,
 ‘ and fill our souls with joy and gladness. We
 ‘ acknowledge before thee, O God, that we
 ‘ are guilty sinners. We have sinned against
 ‘ thee, as individuals ; we have sinned against
 ‘ thee, as a family. Parents, and children, and
 ‘ all of us, are sinners in thy sight. We were
 ‘ shapen in sin, and brought forth in iniquity :
 ‘ We are altogether as an unclean thing before
 ‘ thee,

‘ thee. Yet, glory to thy name in the highest,
 ‘ notwithstanding our unworthiness, thou art
 ‘ good, and doing us good continually.

‘ We praise thee for the gospel, for Jesus
 ‘ Christ, and the method of salvation through
 ‘ faith in him. It is an unspeakable privilege,
 ‘ that we have access to the throne of thy grace,
 ‘ through the Lord Jesus, thine only begotten
 ‘ and eternal Son. O look in compassion upon
 ‘ us, and, for Christ’s sake, pardon all our of-
 ‘ fences. Cast our iniquities into the depths of
 ‘ the sea, and remember our transgressions no
 ‘ more ; but be merciful unto us, as thou art
 ‘ unto those that love thy name. Sanctify us
 ‘ thoroughly by the power of thy grace ; subdue
 ‘ all our lusts and corruptions, and make us holy
 ‘ as thou, the Lord our God, art holy. Let thy
 ‘ peace rule in our hearts, and thy law govern in
 ‘ our minds ; and let the consolations of our God
 ‘ be our strength and our song, in the house of
 ‘ our pilgrimage. O thou Father of Mercies,
 ‘ be thou the portion of our souls ; lift upon us
 ‘ the light of thy countenance ; put gladness into
 ‘ our hearts, more than they have, whose corn
 ‘ and wine and oil are increased.

‘ We commit ourselves, O Lord, to thy care
 ‘ and keeping this day ; watch over us for good ;
 ‘ compass us about with thy favour as with a
 ‘ shield. Preserve us from evil ; yea, the Lord
 ‘ preserve and keep our souls ; preserve our go-
 ‘ ing out and coming in ; keep us in health and
 ‘ safety ; bless our employments ; prosper us in
 ‘ all our lawful undertakings ; give us comfort
 ‘ and success in our business ; let us eat of the
 ‘ labour of our hands ; and may it be well with
 ‘ us. Prepare us for all the events of this day ;
 ‘ for

' for we know not what a day may bring forth.
 ' Give us grace to do the work of this day, ac-
 ' cording as the duties of it may require. Give
 ' us the rule over our spirits, and the govern-
 ' ment of our passions. Keep us from sin ; and
 ' may we not speak unadvisedly with our lips.
 ' Make us conscientious in all our dealings.
 ' Arm us against temptation ; uphold us in our
 ' integrity ; and may we be in thy fear all the
 ' day long.

' Lord, plead thy cause in the world ; and
 ' build up thy Church, in its beauty, glory, and
 ' purity. Bless ministers and people, rulers and
 ' ruled. Be gracious to our relatives and friends.
 ' Dwell in the families that call upon thy name.
 ' Forgive our enemies ; and grant unto us a right
 ' and charitable frame of spirit, towards all men,
 ' and all that is their's. Visit those that are in
 ' affliction. Heal the sick ; ease the pained ;
 ' succour the tempted ; relieve the oppressed ;
 ' and give joy to those that mourn in Zion.
 ' Deal with us and our family, according to the
 ' tenor of the everlasting covenant, which is well
 ' ordered in all things and sure. This is all our
 ' salvation, and all our desire. We ask and of-
 ' fer all in the name of our once crucified, but
 ' now glorified and exalted Redeemer, in whom
 ' we desire ever to be found, and to whom,
 ' with thee, O Father, and the co-equal Spirit
 ' of grace, be ascribed all blessing, glory, and
 ' praise, both now and forever. *Amen.*'

An EVENING PRAYER for a FAMILY.

' O thou blessed, ever glorious, and eternal
 ' Jehovah ; we adore thee, as our maker, as
 ' our

' our preserver, and as our God. Thou art the
 ' benefactor of the universe ; thou givest life,
 ' and breath, and being, unto all. Thou hast
 ' carried us through the toils and business of
 ' another day ; thou hast strengthened us, fed
 ' and clothed us all our life long. Having ob-
 ' tained help of God, we continue to this time.
 ' We are the monuments of thy sparing mercy ;
 ' and witnesses for thee, that thou art gracious.
 ' Thou art God, and not man ; therefore we are
 ' not consumed. Day unto day, and night unto
 ' night, do testify, that thou art good, and doing
 ' good continually. None who seek, and put
 ' their trust in thee, shall ever be put to shame.
 ' Thou makest the outgoings of the morning,
 ' and of the evening to rejoice over us. By thy
 ' indulgent goodaefs, and merciful loving kind-
 ' nefs, we are brought to the close of another
 ' day. Blessed be the Lord, who daily loadeth
 ' us with his benefits. We have received the
 ' mercies of the day, though we have come far
 ' short in the duties thereof.

' We thank thee, with our whole hearts, for
 ' the favours and blessings of another day, for
 ' the comfortable use of thy good creatures ;
 ' our bodily health, our friends and all our
 ' enjoyments. We blefs thee, that thou hast
 ' succeeded us, in the labours of our hands,
 ' this day ; that no evil accident hath befallen
 ' us ; that thou hast not made the wilderness
 ' our habitation, and a barren land our dwelling.
 ' We praise thee for our public tranquillity ; and
 ' that thou hast given us a good land in which
 ' we dwell safely. Above all we blefs thee for
 ' Jesus Christ, and the glorious plan of reconci-
 ' liation through faith in his name. Glory to
 ' thy

thy name, O thou eternal God, that thou hast
caused us to hear the joyful sound of salva-
tion through a Redeemer.

We confess, O Lord, that we are sinners, and
that we are less than the least of all thy mercies.
This day hath added to the sins of our lives. Alas!
we mispend our time, fail in our duty, follow after
vanities, and forsake our own mercies. We offend
with our tongues. Who can understand his
errors? cleanse us from our secret faults. We
pray thee to grant us repentance for all our
sins; forgive us all our trespasses; pardon the
transgressions of the day past. O that the
blood of Christ may cleanse us from all iniquity.
May we lie down this night in peace with
God; may our souls return unto thee, and
comfortably repose in thee as our rest. May
we live penitential, believing, humble, and
thankful lives. Accept us graciously, and love
us freely. Make us holy for thy name's sake;
and may we live in thy love, in thy favour and
friendship, all the days of our appointed time.
We commit ourselves to thee, O Lord our
God, and desire to dwell in the secret place
of the Most High, and to abide under the
shadow of the Almighty. Let the Lord be
our habitation and our heritage forever. Make
a hedge of protection around us this night,
around our house, and all that we have, that
evil may befall us, that no plague may come
into our dwelling. May the God of Israel,
who neither slumbers nor sleeps, be our keeper.
Refresh our bodies with quiet and comforta-
ble rest, and bring us to the light of another
day, and fit us for all thy will therein. And
as we are brought one day nearer to our latter

' end, Lord, help us so to number our days, as
 ' to apply our hearts to true wisdom. When
 ' we put off our clothes for rest, may we be
 ' mindful, that we must soon put off these mortal
 ' bodies, and make our bed in the land of dark-
 ' ness. O prepare us for the sleep of death,
 ' that, when we come to resign this mortal breath,
 ' we may feel, in our souls, the joyful hope of
 ' an eternal rest with God. Do thou, in whom
 ' all the families of the earth are blessed, bless
 ' our family, with all spiritual blessings in Christ
 ' Jesus ; and grant us all those temporal blessings
 ' thou see'st convenient for us.

' In compassion, O Lord, look upon a lost
 ' world ; send thy gospel where it is not, and
 ' make it successful where it is. Let the church
 ' of Christ every where flourish and prevail ; and
 ' let not any weapon formed against Zion pros-
 ' per. Bless our land, that, in the peace there-
 ' of, we may have peace. Own thy ministers in
 ' their work ; and rule in the hearts of our
 ' rulers. Let the rising generation be blessed
 ' of thee ; and fill the whole earth with thy
 ' glory. Do for us, we pray thee, abundantly
 ' above what we can ask or think, for the sake
 ' of our divine Redeemer Jesus Christ ; to whom,
 ' with the Father, and the eternal Spirit, be all
 ' glory, dominion, and power, for ever and ever.
 ' Amen.'

A MORNING PRAYER for a FAMILY.

' O Lord our God, the God of the spirits
 ' of all flesh, all are thine ; the souls of parents
 ' and the souls of children are thine ; and thou
 ' hast mercy, grace, and goodness, sufficient for
 ' all. We bow before thee this morning, in a
 ' family

‘ family capacity, to acknowledge our family sins,
 ‘ and to praise thee for family mercies, and to
 ‘ make supplication unto thee, for family blessings.
 ‘ O Lord, thou hast built up our family by thy
 ‘ good providence. Thou hast given us chil-
 ‘ dren ; O that they may be made blessings to
 ‘ us ; that we may never have reason to wish
 ‘ that we had been written childless.

‘ O Lord, we, and our children, are sinners
 ‘ before thee. We lament the original pollution
 ‘ of our nature. We are all guilty, parents
 ‘ and children, before thee. And wherewith, O
 ‘ thou Most High, shall we come into thy sight ?
 ‘ Should we bring thousands of rams, or ten
 ‘ thousands of rivers of oil ; should we offer the
 ‘ fruit of our body for the sin of our souls ; all
 ‘ would be to no purpose ; all would be in vain.
 ‘ But glory, glory to thy name, O thou most
 ‘ merciful God, that thou hast provided a Lamb
 ‘ for a sacrifice, even thine only begotten Son,
 ‘ who hath made atonement for sin. We thank
 ‘ thee, that we have heard of the name of Je-
 ‘ sus ; that there is a way of salvation opened
 ‘ through him ; that we are favoured with the
 ‘ light of the gospel, with thy word and ordi-
 ‘ nances, with the means of salvation, and the
 ‘ hope of eternal life. We bless thee, that we,
 ‘ and our children, have been baptized into thy
 ‘ name ; that we have had liberty to dedicate
 ‘ our little Ones to God ; that they have been
 ‘ admitted to the seals, and are under the bles-
 ‘ sings of the covenant : they are born in thy
 ‘ house, and made members of thy family on
 ‘ earth. O thou, who art the God of Abra-
 ‘ ham, of Isaac, and of Jacob, the God and Fa-
 ‘ ther of the faithful, we humbly beseech thee,

‘ to form us, and our children, for thy holy
 ‘ pleasure. Sanctify our souls ; sanctify our
 ‘ children. May this be a family in which thou
 ‘ wilt delight to dwell : and may we all be made
 ‘ the servants of the living God.

‘ O Lord, grant unto our children a good
 ‘ capacity ; open their minds to receive instruc-
 ‘ tion ; may they be fitted for usefulness in the
 ‘ world, made pious towards God, and meet for
 ‘ everlasting happiness. Enable us to teach
 ‘ them, and to set holy examples before them ;
 ‘ to train them up in the way wherein they
 ‘ should go ; to bring them up in thy fear, in the
 ‘ nurture and admonition of the Lord. Most
 ‘ gracious God, pardon all our offences ; may
 ‘ our sins be forgiven, and our iniquities remem-
 ‘ bered no more. May each of us be united to
 ‘ Christ Jesus in faith, clothed with the robes
 ‘ of his righteousness, and justified freely by his
 ‘ grace.

‘ We thank thee, O Lord, for the mercies
 ‘ of the last night ; that we have slept, have
 ‘ been refreshed with rest, are in health this
 ‘ morning, and have this opportunity of paying
 ‘ our grateful acknowledgments to thee. Now,
 ‘ O bountiful preserver of men, take care of us
 ‘ this day ; keep us in thy fear ; preserve us from
 ‘ every hurtful danger ; may we walk with thee,
 ‘ and be enabled to set the Lord always before us.
 ‘ Whether we eat or drink, or whatsoever we do,
 ‘ may we do all to the glory of thy name. May
 ‘ we glorify thee in our souls, and in our bodies,
 ‘ which are thine.

‘ Most merciful father, extend thy mercy to
 ‘ a guilty world ; pour out thy Spirit upon all
 ‘ flesh ; revive thine own work in the midst of
 ‘ these

' these years. Bless our friends and relatives.
 ' Forgive our enemies, and reward our benefac-
 ' tors. Look, in mercy, upon us worshipping
 ' before thee this morning. May we follow our
 ' daily businests, under a sense of thine all-seeing
 ' eye. Help us to live in an habitual readiness
 ' for our last day. O that we may live, as we
 ' shall wish we had lived, when we come to die.
 ' Be our friend in life; our hope in death; and
 ' our everlasting portion. All we ask is in the
 ' name, and for the sake of our Saviour Jesus
 ' Christ, who is the Lord our Righteousness; to
 ' him, with the eternal Father, and the ever
 ' blessed Spirit of grace, be given all wisdom,
 ' thanksgiving, and dominion, and might, world
 ' without end. *Amen.*'

An EVENING PRAYER for a FAMILY.

' O thou eternal God, in the morning we
 ' seek thee, and in the evening we would cele-
 ' brate thy praises. We, and our children by
 ' thy good hand upon us, have lived another day.
 ' We are in health, and have enjoyed many
 ' comforts. We praise and magnify thy name.
 ' Thou art calling us from our labour, and giving
 ' us an opportunity to rest a while, and refresh
 ' these weary bodies. Thou hast dealt bounti-
 ' fully with us this day. Blessed be the Lord,
 ' who loadeth us with his benefits. We have
 ' received from thee our daily bread, and now
 ' we lie down, and sleep; for thou, O Lord,
 ' makest us to dwell in safety.

' Visit us, O God of our salvation, in the
 ' night, and enable us to commune with our
 ' hearts upon our beds. Let the Angels of God
 ' encamp

' encamp around us for our protection. Let our
 ' Heavenly Father give us counsel ; and let our
 ' reins instruct us in the night season. May we
 ' remember thee, O God, and meditate upon
 ' thee, in the night watches. We praise thee,
 ' O Lord, for thy mercies and thy blessings to
 ' us. We humbly beseech thee to look upon
 ' thine anointed Son, and, in him, be our recon-
 ' ciled Father and friend. Forgive us all our
 ' sins ; put us among thy children ; speak peace
 ' to our souls, and may we ever glorify thee,
 ' Sanctify us more and more. Enable us to die
 ' daily to sin, and to live unto righteousness.

' Pardon, O Lord, the sins of which we may
 ' have been guilty the day past. May our hearts
 ' be less attached to the world ; and may we
 ' serve thee better than we have heretofore done.
 ' Thou art our life. Hitherto our bread hath
 ' been given us, and our water hath been sure.
 ' Thou givest us all things richly to enjoy.
 ' Merciful Father, accept of our humble thanks,
 ' for all these thine undeserved mercies. Take
 ' care of us this night : may we lie down in thy
 ' fear, and sleep in thy favour ; and in the morn-
 ' ing, when we awake, may our hearts be still
 ' with God.

' Have mercy upon all we should remember,
 ' when we bow before thee. Supply the wants
 ' of the poor and needy ; restore a sound judg-
 ' ment to those whose understanding is taken
 ' away. Be a husband to the widow, and a
 ' Father to the fatherless. Heal the sick ; spare
 ' useful lives ; comfort those who mourn ; and
 ' prepare the dying for death. Let true and
 ' undefiled religion prevail, more and more, in
 ' the world. Water thy church with the dew
 ' of

' of thy heavenly grace. Bless all the ministers
 ' of thy gospel; dwell in our land; order the
 ' seasons in mercy. May our rulers be a ter-
 ' ror to evil doers, and a praise to them that
 ' do well.

' And now, O Lord, we commit ourselves unto
 ' thee; we hope in thy mercy, and we trust in
 ' thy name. Prepare us for all the dispensations
 ' of thy providence towards us. Preserve us
 ' from all the dangers and snares to which we
 ' may be exposed. Let neither the fear of man,
 ' which worketh a snare, nor cruel mockings,
 ' nor even the fears of suffering death, tempt us
 ' to make shipwreck of faith and a good consci-
 ' ence, or to be ashamed of the gospel of Christ.
 ' Enable us to fight the good fight of faith, and
 ' to finish our course; that we may receive the
 ' crown of righteousness, which the Lord, the
 ' righteous Judge, shall give unto all them that
 ' love his appearing. And now, to the Father,
 ' the Son, and the Holy Ghost, three Persons,
 ' but one God, be ascribed all glory, honour,
 ' and praise, forever and ever. *Amen.*'

A MORNING PRAYER for a FAMILY.

' O Lord, thou art the God of the spirits of
 ' all flesh, the Creator and Preserver of all
 ' things. We, thine unworthy Creatures, bow
 ' in thy presence, to offer up unto thee, in whom
 ' we live, move and have our being, our morn-
 ' ing sacrifice of prayer and praise. We count
 ' it our highest honour, that we are permitted to
 ' worship thee. It is our inestimable privilege
 ' to know the only true God; and to have
 ' boldness to enter into the holiest by the blood
 ' of Jesus.

' We

‘ We acknowledge, before thee, we have for-
 ‘ feited all title to thy favour ; we have render-
 ‘ ed ourselves unworthy of thy regard. Thou
 ‘ madeft man at firft upright, but he fought out
 ‘ many inventions. In one man all have finned ;
 ‘ and in the fame Adam all die. To us belong-
 ‘ eth fhame and confufion of face. O Lord
 ‘ moft holy, we are not only by nature unclean,
 ‘ but we have broken thy commandments, and
 ‘ have dared to refift the ordinances of him who
 ‘ is higher than the higheft. When the awful
 ‘ denunciations of thy wrath were founding in
 ‘ our ears, we have hardened our hearts againft
 ‘ fear. We have remained unmoved, amidft
 ‘ the fulleft declarations of thy mercy, and the
 ‘ warmeft invitations of thy love. Juftly might-
 ‘ eft thou have given us up, to purfue our own
 ‘ devices, without restraint or poffibility of being
 ‘ recovered. But, glory to thy great name, the
 ‘ thoughts of Jehovah are not as our thoughts ;
 ‘ the ways of the Lord are not like the ways of
 ‘ man. When we were caft out, as to the loath-
 ‘ ing of our own foul, without eye to pity, and
 ‘ without hand to help, thine own eye pitied,
 ‘ thine own arm brought us falvation.

‘ We thank thee, moft gracious God, that we
 ‘ are not left to fay, Will the Lord be pleafed
 ‘ with thoufands of rams, or with ten thoufands
 ‘ of rivers of oil ? fhall we give our firft-born for
 ‘ our tranfgreffion, the fruit of our body for the
 ‘ fin of our foul ? Thou, O Lord, haft fhewed
 ‘ us what is Good. Thou haft fet forth thine
 ‘ own Son, to be the Propitiation, through faith
 ‘ in his blood. Glory to God in the higheft,
 ‘ that peace is now proclaimed on earth, and
 ‘ good-will is publifhed to the fons of men. Now
 ‘ there

' there is no condemnation to them who are in
 ' Christ Jesus, who walk not after the flesh but
 ' after the Spirit. He is able to save them to
 ' the uttermost that come unto God by him,
 ' seeing he ever liveth to make intercession for
 ' them.

' O Lord, let none of us reject the counsel of
 ' God against our own souls. Leave us not in
 ' unbelief. Give us not up to hardness of heart.
 ' We pray for the gift of thy Holy Spirit. O
 ' may we be adorned with his fruits. Grant us
 ' so to feel his quickening grace, and his strength-
 ' ening influence, that we may be enabled to
 ' perfect holiness in the fear of the Lord ; to
 ' work out our own salvation, with fear and trem-
 ' bling : for it is God who worketh in us both
 ' to will and to do of his good pleasure.

' Almighty God, keep us from every tempta-
 ' tion. O let not the allurements of the world,
 ' the deceitfulness of riches, the cares of this
 ' life, or the ensnaring pleasures of sin, draw off
 ' our hearts from thee. May we feel the pow-
 ' ers of the world to come. May we set thee,
 ' the Lord, always before us ; and walk by
 ' faith, not by sight.

' We beseech thee, O Lord, to bless all our
 ' friends and relatives, wherever they may be.
 ' Make them partakers of thy grace, and heirs
 ' of thy glory. Bless our enemies. Enable us
 ' to forgive them, and to overcome evil with
 ' good.

' Accept, O Lord, of our hearty thanks for
 ' thy preserving care of us through the silent
 ' watches of the night. We have slept, and are
 ' refreshed. Thou hast raised us up in health,
 ' and hast girded us with strength for labour.

' Enable us, O our God, to perform the duties of
 ' the day aright. Let us not be slothful or negligent
 ' in business. Whatever our hands find to do,
 ' may we do it with our might, as unto the Lord.
 ' May we ever remember, that we are only pil-
 ' grims and strangers; and that every return, of
 ' night and of day, is bringing us nearer our
 ' eternal home.

' Forgive, we beseech thee, all our sins. En-
 ' able us to cleanse ourselves from all filthiness,
 ' both of the flesh and spirit, perfecting holiness
 ' in the fear of God. Hear us, O Lord, in Hea-
 ' ven, the habitation of thy holiness, and graci-
 ' ously answer our prayers; for the sake of Jesus
 ' Christ, our glorious Redeemer and Advocate.
 ' Amen.'

An EVENING PRAYER for a FAMILY.

' Our Father who art in Heaven, thou art the
 ' hearer of prayer. The gods of the nations
 ' were idols, silver and gold, the work of men's
 ' hands; they saw not; they heard not; nor
 ' could they relieve their deluded worshippers.
 ' But thou, O our God, art he who stretched
 ' out the heavens, and who laid the foundations
 ' of the earth, and formed the spirit of man with-
 ' in him. Thou upholdest all things by the
 ' word of thy power. Thine eyes run to and
 ' fro, throughout the whole earth, beholding the
 ' evil and the good; and thine ears are ever
 ' open to the cries of thy people. We humbly
 ' present unto thee our evening devotion.

' Thou, O Lord, hast preserved us this day;
 ' thou hast fed us; thou hast clothed us; thou
 ' hast enabled us to labour; and thou hast bles-
 ' sed

' fed the work of our hands. It is because of
 ' our rebellion against God, that we must eat
 ' our bread in the sweat of our brow. But we
 ' give thee most hearty thanks, that, amidst all
 ' the toils and burdens of the day, we can refresh
 ' our souls, by meditating on that rest which
 ' thou hast prepared for all thy people.

' Enable us all, O Lord, to discharge every
 ' duty of our station, in such a manner, that each
 ' of us may receive that most enlivening com-
 ' mendation, Well done, good and faithful ser-
 ' vant; thou hast been faithful over a few
 ' things, I will make thee ruler over many
 ' things: enter thou into the joy of thy Lord.
 ' It will avail us nothing to attain to riches or to
 ' honour here, if we are still the enemies of God,
 ' O give us grace to seek first the kingdom of
 ' God, and his righteousness, and all needful
 ' things shall be added unto us.

' O God of grace, let thy blessing rest upon
 ' us at all times. May this house be a house for
 ' God. May we be blessed in him in whom all the
 ' families of the earth are blessed. Bless us in our
 ' basket and in our store. Bless us in our out-
 ' going, and in our in coming: but, above all,
 ' may our souls be in health and prosper.

' May the good Lord pardon whatever we
 ' have done amiss this day. Blot out the sins of
 ' our whole lives. We confess, that in all things
 ' we offend, and come far short of thy glory.
 ' O Lord, we are unprofitable servants. Know-
 ' ing that a man is not justified by the works of
 ' the law, but by the faith of Jesus Christ, we
 ' desire to believe in Jesus Christ; that we may
 ' be justified by the faith of Christ, and not by
 ' the works of the law. O grant us grace to
 ' adorn

' adorn the doctrine of God our Saviour in all
 ' things. Fill us with thy Spirit. Enable us,
 ' through the Spirit, to mortify the deeds of the
 ' body, that we may live. Let the same mind
 ' be in us, which was also in Christ Jesus; that,
 ' learning of him, who was meek and lowly, we
 ' may find rest unto our souls. Hide pride from
 ' our eyes. Clothe us with humility,

' We pray, O Lord, that thou wouldest
 ' keep us from all danger. Preserve us from
 ' fear in the night. Let our rest be sweet; and
 ' in the morning, when we awake, may we be
 ' still with thee. We pray for all who are in
 ' sickness and distress. Provide for the poor and
 ' needy. Make them sensible of their spiritual
 ' wants; and may they be directed to him in
 ' whom all fulness dwells. Bless thy church
 ' throughout the world. Encourage, assist, and
 ' prosper all the ministers of the everlasting gos-
 ' pel. Bless our rulers, and enable them to
 ' rule in thy fear. Grant us whatever thou
 ' seest to be good for us; and let our prayers
 ' come up before thy throne, and send us an
 ' answer of peace; for the sake of Jesus Christ,
 ' thy well beloved Son. *Amen.*'

A PRAYER for a FAMILY in AFFLICTION.

' Almighty and eternal God, the heaven is
 ' thy throne, and the earth is thy footstool.
 ' Thousands of angels surround thy throne; ten
 ' thousand times ten thousand of these blessed
 ' spirits minister unto thee. The heavens are
 ' not clean in thy sight. Behold, God put no
 ' trust in his servants; and his angels he charged
 ' with folly. The most exalted of the celestial
 ' hosts

& holts veil their faces in thy presence, and rest
 & not, day and night, saying, Holy, holy, holy
 & Lord God Almighty ! Just and true art thou
 & in all thy ways, and holy in all thy works.
 & Day unto day uttereth speech, and night unto
 & night sheweth knowledge of thee.

& O Lord, although thou hast not left thyself
 & without a witness, in that thou dost good, and
 & givest us rain from heaven, and fruitful seasons,
 & filling our hearts with food and gladness ; yet
 & we have forgotten thee. O Lord, we have
 & often misimproved the bounties of thy provi-
 & dence, and have abused thy goodness, and have
 & not remembered or acknowledged thee, the
 & bountiful giver of all good things. - What shall
 & we say unto thee, O most righteous God ? for
 & we have forsaken thy commandments. Justly
 & mayest thou say unto us, In the day of your
 & prosperity, your hearts waxed fat, and ye
 & kicked against the heavens ; now in your dis-
 & tress ye come unto me.

& Lord, we confess, with shame and confusion
 & of face, our thoughtlessness, our sin, our stupi-
 & dity, and our folly. Thou mightest justly hide
 & thy face from us, and turn our prayer into sin.
 & But, be not wroth very sore, O Lord, neither
 & remember iniquity forever : Behold, see, we
 & beseech thee, we are all thy people. Our
 & fathers trusted in thee, and were not put to
 & shame. Thou art still the same merciful God ;
 & forgiving iniquity, transgression and sin. Thine
 & ear is not heavy, that thou canst not hear ;
 & thine arm is not shortened, that thou canst not
 & save. O Lord, hide thy face from our sins ;
 & and hear us for thine own name's sake. Should-
 & est thou lay judgment to the line, and righte-
 & ousness

' ourness to the plummet, none could stand before
 ' thee. But thou hast given thine own Son, to
 ' be a sacrifice for sin; and art in Christ recon-
 ' ciling the world unto thyself, not imputing their
 ' trespasses unto them. Encouraged by the grace
 ' and promises of the gospel, we have felt in our
 ' hearts to pray unto thee this prayer.

' O Lord, we do not, ask those things which
 ' the world calls good. Our heart's desire, our
 ' most fervent prayer unto thee is, that we may be
 ' found in Christ Jesus, not having our own right-
 ' eousness, which is of the law, but that which is
 ' through the faith of Christ, the righteousness
 ' which is of God by faith. O may we pass from
 ' death unto life; and have reason to say, it is good
 ' for us that we have been afflicted; for before
 ' we were afflicted we went astray; but now
 ' have we learnt to keep thy holy law.

' O Lord, we beseech thee, of thine infinite
 ' mercy, to bless, unto each of us, this afflictive
 ' dispensation of thy providence. In this day of
 ' adversity may we consider. Let us not despise
 ' the chastening of the Lord; nor faint when
 ' we are rebuked of him. Enable us to possess
 ' our souls in patience, and to say, whatever thou
 ' art pleased to order in our lot, the will of the
 ' Lord be done.

' But, O Lord, contend not with us forever.
 ' Remember that we are but dust. Deliver us,
 ' we humbly intreat thee, in thy good time, and
 ' in thine own way, that we may yet praise thee
 ' in the land of the living. Grant, O grant unto
 ' us, the pardon of all our sins. May we be
 ' washed in the fountain opened for sin and for
 ' uncleanness. May we receive, from the Prince
 ' and Saviour exalted, true and unfeigned re-
 ' pentance

' penitance. Beautify our souls with thy salva-
 ' tion ; and let the consolations of thy Spirit
 ' abound in us. O teach us so to number our
 ' days, as to apply our hearts unto wisdom.
 ' May we daily die unto sin, and live unto righ-
 ' teousness.

' O Lord God of Hosts, let none of us so
 ' far deceive our own souls, as to put off prepa-
 ' ration for eternity to a dying hour. In this
 ' our day, enable us to attend to the things
 ' which belong to our peace, before they are
 ' forever hid from our eyes. For us to live,
 ' may it be Christ ; for us to die, may it be gain ;
 ' that so, when our flesh and our heart faileth,
 ' God may be the strength of our heart, and
 ' our portion forever. Now, O Lord, what
 ' wait we for ? Our hope is in thy word : all
 ' our desires are before thee. O Lord, hear ;
 ' O Lord, forgive ; O Lord, hearken and do :
 ' defer not, for thine own sake, O our God. We
 ' offer all our supplications unto thee, in the
 ' name of Jesus Christ, the High Priest of our
 ' profession, who is God over all blessed forever.

A M E N.

