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A

HAND BOOK

FOR THE

PRESBYTERIAN CHURCH

IN

MINNESOTA,

DESIGNED TO PROMOTE ORDER IN AND LOVE FOR THE
SANCTUARY.

"Let all things be done decently and in order."—*Paul to the Church
at Corinth.*

PREPARED BY
EDWARD D. NEILL.

PHILADELPHIA:

PRINTED BY HENRY B. ASHMEAD,
GEORGE STREET ABOVE ELEVENTH.

1856.

What Constitutes a Church.

“ WHAT constitutes a Church ?

Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle,
These only mock thy search ;
Fantastic sepulchres, when all is said,—
Seek not the living Church among the dead.

“ What is a Church, indeed ?

Not tripled hierarchy or throned priest,
The stolen trappings of the Romish beast,
Altar or well-sung creed,
Rites magical to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

“ A band of faithful men

Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side or lone glen,
To hear the counsels of His Holy Word,
Pledged to each other, and their common Lord.

“ These, few as they may, . . .

Compose a Church, such as in pristine age,
Defied the tyrant's zeal, the bigot's rage,—
For where but two or three,
Whatever place in Faith's communion meet,
There, with CHRIST'S presence, is a Church complete.”

gift
Tappan Presb. Ass.,
12-5-1931

Scripture Selections.

"How amiable are thy tabernacles, O Lord of hosts!

"My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts; my King and my God.

"Blessed are they that dwell in thy house; they will be still praising thee.

"Behold, O God, our shield, and look upon the face of thine anointed.

"For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Ps. lxxxiv. 1, 2, 3, 4, 9, 10, 11.

History.

IN giving a brief sketch of the First Presbyterian Church organized in the white settlements of Minnesota, it is proper to glance at the ecclesiastical condition of the country before the passage of the organic act creating it a separate Territory.

The Presbyterian branch of the Church was the first to commence missionary operations in the valleys of the Minnesota and Upper Mississippi.

The Jesuits, as early as the year 1671, erected a temporary residence of birch bark, at La Pointe in Wisconsin, on Lake Superior, and from thence despatched presents to the "Nadouessi," the Dakotas of Minnesota.

The Dakotas or Sioux, as they are nicknamed, returned the gifts, and making an attack on La Pointe, drove the distinguished Father Marquette and his Indian friends of the Ojibway stock, to Mackinaw.

Shea, in his History of the Roman Catholic Missions, remarks :

"Father Menard projected a Sioux mission; Marquette, Allouez, Druilletes, all entertained hopes

of realizing it, and had some intercourse with that nation, but none of them ever succeeded in establishing a mission among them."

This was reserved for Presbyterians.

In the spring of 1834, the Rev. T. S. Williamson, M. D., a member of the Presbytery of Chillicothe, under the direction of the American Board of Commissioners for Foreign Missions, visited the Dakotas, for the purpose of ascertaining what could be done to improve their condition. After making necessary inquiries he returned to Ohio, and in May, 1835, he landed at Fort Snelling with a missionary band, and was hospitably entertained by Majors Bliss and Loomis, U. S. A.

While there, the officers and soldiers showed a desire to know something of the Prince of Peace, and Major Ogden, lately deceased at Fort Riley, became a member of the Church that was organized in June of that year.

The first Communion ever celebrated in Minnesota was in one of the company rooms at Fort Snelling, on the second Sunday of June, 1835, and at that time twenty-two individuals of European extraction partook of the Sacrament, and were recognized as the Presbyterian Church of Fort Snelling. This Church is still in existence and holds its meetings at the school-house near "Ha Ha Falls."

As soon as Dr. Williamson was sufficiently ac-

quainted with the habits of the Indians, he left the protection of the Fort, and went to Lac-qui-parle.

He was there warmly welcomed by Joseph Renville, a gentleman of French and Indian extraction, formerly a Roman Catholic, and a captain in the British service, but then connected with the American Fur Trade.

Renville became an elder in the Mission Church, "and his wife was the first full Dakota that joined the Church of Christ, of whom we have any record, and the first that died in the joy of the Christian faith."*

In 1846, Dr. Williamson removed to the Kaposia band of Dakotas, four miles below the site of the city of St. Paul.

This city was then unknown, but a few log huts marked the place as a small Indian trading post, called by the Dakotas "Imnisia ska," or White Rock.

It was the custom of the missionary at Kaposia to preach occasionally at the log-house of Henry Jackson, that stands in ruins at the corner of Bench and Saint Charles streets.

Through his instrumentality, Miss Bishop, the first school-teacher, was introduced to Saint Paul, having been brought to the place by him; as also the first Presbyterian minister, Rev. Edward D. Neill.

* Annals of Minnesota Historical Society, 1853, p. 15.

The latter arrived in April, 1849, and preached in the little brown school-house, now a shop, near the church edifice on Saint Anthony street. Having been appointed a commissioner to the General Assembly, after preaching his first sermon, from the text "How is it that thou being a Jew, asketh drink of me, which am a woman of Samaria?" (John iv. 9,) he was absent until the commencement of July.

Services were held for a time in the building known as the Central House, on the corner of Bench and Minnesota streets, it being the temporary Capitol.

About the last of August a small house of worship, erected through the liberality of a few relatives and friends of the minister, was completed on Washington street, *the first Protestant church edifice in the white settlements.*

On November 26th, 1849, a meeting was held of those desirous to form a church, and it was resolved that they should be known as the "First Presbyterian Church of Saint Paul."

The first communion took place on the first Sunday in January, 1850; Dr. Williamson of Kaposia, assisting in the services, and some Dakota female converts of his mission partaking of the Sacrament.

In May, 1850, the house of worship was destroyed by fire. The congregation then worshipped in an unplastered building that afterwards became the front

part of a store, lately occupied by H. C. Sanford, and consumed by fire.

At this time Dr. Williamson used to preach to the Dakotas, at the log-house of Joseph R. Brown, on the opposite corner, now the office of the Express Company. One Sunday, while the white congregation was worshipping in the rude "shanty," the distinguished authoress of Sweden, Fredrika Bremer, was in attendance. The present edifice was so far complete as to accommodate the congregation on November 10th, 1850.

In a religious journal there is the following communication from the minister:

"Since my last I have commenced preaching in the new brick church edifice, which has been erected in the place of the building that was destroyed by fire last May.

"About noon on the Saturday before we began to worship there, a bell for the use of the church arrived in a steamboat. By dint of labor, and pressing ropes and blacksmiths into the service, it was, after a few hours, swung in the unfinished belfry; and at nine o'clock that night, its 'great iron heart began to throb.'

"Its solemn pulsations were joyous to every man, woman, and child in St. Paul; but productive of trembling astonishment to the painted Dakotas encamped on the opposite bank of the river.

“Many, that still, moonlight night, and on the bright, glorious and mild Sabbath morn which succeeded, wished what Schiller has so well expressed in the ‘Lay of the Bell:’

“Let it be a voice from Heaven,
 Joined with the starry hosts afar,
 By which high praise to God is given,
 And which leads on the crowned year.
 And be its metal mouth devoted
 Only to grave and solemn things.
 It feels for none, yet shall its swinging
 Accompany life’s changeful play;
 And as away its music fadeth,
 That strikes so grandly on the ear,
 So may it teach, that nought abideth,
 That all things earthly disappear.’

“The captain of the steamboat who brought the bell, was a member of the Second Presbyterian Church of Galena; and on Sunday morning his boat was seen, (an unusual sight,) safely moored at the landing, no longer belching forth vapor and red-hot sparks, and black sulphurous smoke—but resting and remembering the day, quietly reclining upon the waves, which whispered soft and gentle music as they laved her sides.

“The church that day was unusually full, in consequence of many of the boat’s crew and passengers being present.”

On the first Sabbath of January, 1851, for the first time, a public profession of religion was made.

A Dakota missionary, in a newspaper called the "Dakota Friend," formerly published at St. Paul, alludes to the fact in an editorial:

"The first Sabbath of January was emphatically one of the days of the Son of Man.

"The fountain of natural light glided up the eastern sky, adding charms to beauty, until he had reached the midway point in his upward flight, when the soul-charming sound of the church bell, as a voice from the upper world, broke the solemn stillness, calling the humble worshippers together into the presence-chamber of the King of kings.

"At St. Paul, a 'little flock' drew around the sacramental board, on the very spot of ground formerly polluted by Pagan rites, to show forth redeeming love in obedience to that command of the suffering Saviour, 'Do this in remembrance of me.'

"One at least of that little company, then, for the first time, partook of the emblems of the body and blood of the Redeemer of men.

"What angel bands hovered over that place! There is joy in heaven at such a sight. It was our lot on that day to speak of the divine love of Jesus to a band of his professed disciples assembled at the Mission House at Kaposia, who, but a few years since, stood beside Pagan altars. With them we

ate bread and drank wine, in remembrance of Him who died for us."

In February, 1854, Rev. E. D. Neill was unanimously elected Pastor. He declined the office, and continued preaching to the congregation until the fall of 1855, when he commenced a Presbyterian mission on Walnut Street.

In the month of November, 1855, the Rev. J. R. Barnes, of the Presbytery of Cincinnati, was engaged to supply the pulpit for the winter.

“The House of Hope.”

The duties of the Rev. Mr. Neill, President elect of the “College of St. Paul,” not interfering at present with his preaching, the following circular was issued :

“THE PRESBYTERIAN MISSION, that was commenced in April, 1849, and discontinued in consequence of the formation of the First Presbyterian Church on November 26th, of the same year, will be resumed by the Rev. Edward D. Neill.

“As the only part of the city entirely destitute of church privileges, is that beyond Eagle Street, service will be held every Sunday afternoon, at fifteen minutes after three o’clock, in the lower room of the District School House, on Walnut Street, near Fort, commencing November 25th, 1855.

“The Apostle Paul saith ‘God loveth a cheerful giver,’ and almsgiving is inseparable from pure Christianity. To develope charitable inclinations, a collection will be taken as in Apostolic days, ‘on the first day’ of each week, and will be appropriated for the poor and sick, for the dissemination of religious literature, and the incidental purposes of the mission.

“As it is expected that the whole congregation will unite as far as practicable in the singing, a number of hymn-books have been provided.

“If not inconsistent with your religious views and engagements, it would be agreeable to have the attendance of yourself, family, and friends.”

“*St. Paul*, November 22, 1855.”

The congregation, from the first, was unexpectedly large; and on December 24th, 1855 (the anniversary of the death of a young lawyer of St. Paul, who had left five hundred dollars for church extension,) a church was organized by the name of “The House of Hope,” and placed under the care of the Presbytery of Minnesota, in connection with the General Assembly that met at St. Louis in 1855.

The Presbyterian Church.

It is so called because governed by Presbyters, and not by Prelates.

The Dutch Reformed, the German Reformed, and the Scotch Church are Presbyterian.

Dr. Baird, in his history of "Religion in America," remarks:—"Presbyterians believe that the Apostles, in organizing the Church, were accustomed in every city or place where a congregation was gathered, to appoint a number of officers for the instruction and spiritual government of the people, and for the care of the sick and poor.

"The former class of the officers were called Presbyters, the latter Deacons. Of these Presbyters, some labored in word and doctrine, others in the oversight and discipline of the flock, according to their gifts, or to their designation when ordained. As the terms Bishop and Presbyter were indiscriminately used to designate the spiritual instructors and governors of the congregation, in every church there came to be three classes of officers—the Bishops or Pastors, or Teaching Presbyters; the Ruling Presbyters, and the Deacons."

The census of 1850 reports 36,000 churches in the United States; about 18,000 of which are Calvinistic in their articles of faith, and Presbyterian in their views of the ministry, and of the position of the laity.

Memoranda for Presbyterian Youth.

PRESBYTERIANISM is not the production of a Calvin or Knox, but is a form of worship and doctrine, which, if not the exact counterpart, approximates very nearly to the simplicity of the primitive church.

A large majority of the Protestant world are Presbyterians in their doctrinal belief.

Presbyterianism does not consist in opposition to clerical robes. In the language of Luther, it says, "Let a man have a cassock to preach in; let him have three cassocks, if he find benefit in them."

Nor does it consist in the rejection of a liturgy. It allows each congregation to adopt such forms of devotion as to them may appear most edifying. It differs from Episcopacy in its rejection of three orders in the ministry, and the doctrine of apostolic succession, and in a belief in the parity of the ministry. It differs from Independency, not in its doctrinal belief so much as in its polity.

Independency asserts that the affairs of the church should be managed by the vote and action of the mass of believers in each church.

Presbyterianism asserts that the source of power

is in the people, but that the affairs of Christ's kingdom are better managed by delegating power to the more discreet and experienced. It is republican, rather than purely democratic, in its constitution. American Presbyterianism, while the same in all essentials, is less severe in its conformity to the letter, than that of Scotland. This freedom is not the result of laxity in belief, but arises^d from the influence of a Republic where all religions are tolerated, and where each branch of the Church is entirely free from the patronage of the State.

Excepting one or two feeble organizations on the Peninsula of Maryland, the First Presbyterian Church of Philadelphia, of which the Rev. Albert Barnes is pastor, is the oldest in the United States.

Presbyterians in the Days of the Revolution.

ACCUSTOMED to an educated ministry, the Presbyterian congregations at this period were highly intelligent.

While the Episcopal and Methodist ministry almost all stigmatized Hancock, Adams and Washington, as rebels, the Presbyterian ministry defended them.

Before the Declaration of Independence at Philadelphia, a number of Presbyterians at Mecklenburg, in North Carolina, had sent forth the same sentiments.

William B. Reed, Esq., in an address before the Philomathean Society of the University of Pennsylvania, quotes a letter which shows how Presbyterians were esteemed by royalists in those days.

A gentleman in New York, on May 31st, 1774, thus wrote to a friend in London :

“ You will have discovered that I am no friend to Presbyterians, and that I fix all the blame of these extraordinary American proceedings upon them. You will perhaps think it proper to ask whether no Church of England people were among

them. Yes, there were, to their eternal shame be it spoken; but in general they were interested in the motive either as smugglers of tea, or as being overburdened with dry goods they knew not how to pay for. * * * * * * *

“Believe me, the Presbyterians have been the chief and principal instruments in all these flaming measures, and they always do and ever will act against government, from that restless and turbulent *anti-monarchical spirit which has always distinguished them every where.*”

CHAPLAINS OF THE FIRST CONGRESS.—Those first elected were the Rev. Mr. White, of the Episcopal Branch of the Church, afterwards Bishop of Pennsylvania; and the Rev. Mr. Duffield, of the Third Presbyterian Church of Philadelphia, the grandfather of the Rev. Dr. Duffield of Detroit.

Distinguished Men.

JONATHAN EDWARDS, President of Princeton College, the author of the work on the "Will," which has given him the name of one of the master intellects of his age, though originally of another denomination, became a Presbyterian. In a letter to Dr. Erskine of Scotland, he writes :

"You are pleased, dear sir, very kindly to ask me, Whether I could sign the Westminster Confession of Faith, and submit to the Presbyterian Form of Government? As to my subscribing to the substance of the Westminster Confession, there would be no difficulty ; and as to Presbyterian Government, I have long been perfectly out of conceit of our unsettled, independent, confused way of Church government in this land, and the Presbyterian way has ever appeared to me most agreeable to the word of God, and the reason and nature of things."

JOHN WITHERSPOON, was the successor of Edwards, in the direction of Princeton College ; and was eminent as a statesman as well as a theologian.

His name appears, with others from New Jersey, as a signer of the Declaration of Independence, a measure which his eloquence had aided.

When the committee on the subject of the Independence of the Colonies reported, there was some irresolution in Congress. Some trembled at taking such a step. Rising from his seat, the old minister of the Gospel spoke these memorable words, that silenced doubt forever :

“There is a tide in the affairs of men—a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument on your table, which insures immortality to its author, should be subscribed this morning by every man in this house.

“He that will not respond to its accents, and strain every nerve to carry out its provisions, is unworthy the name of a freeman.

“For my own part, of property I have some; of reputation more. That reputation is staked, that property is pledged on the issue of this contest.

“And although these gray hairs must soon descend to the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than to desert at this crisis, the sacred cause of my country.”

BENJAMIN RUSH, the erudite physician, and signer of the Declaration of Independence, was a man of piety and accustomed to worship in the Presbyterian Church.

CHARLES THOMSON, the Secretary of the Con-

tinental Congress, and the only translator of the Septuagint Scriptures into English, was a member of the Presbyterian Church; and known among the Indians by the name of "The Man of Truth."

DAVID RITTENHOUSE, LL. D., the distinguished astronomer, President of the American Philosophical Society, and Treasurer of Pennsylvania from 1777 to 1789, was a devout member of the Presbyterian Church.

General JOSEPH REED, the friend and Aid of General Washington, and President of the State of Pennsylvania, was much attached to the Presbyterian doctrine and form of worship. He worshipped in the Church in Philadelphia of which Dr. Brainerd is pastor. A few extracts from his life are subjoined.

Speaking of the Presbyterian Church, General Reed remarks :

"When I am convinced of its errors, or ashamed of its characters, I may perhaps change it. Till then I shall not blush at a connection with a people, who in this great controversy are not second to any in vigorous exertions and general contributions, and to whom we are so eminently indebted for our deliverance from the thralldom of Great Britain.

"Their great misfortune is that artful men of other parties and persuasions, have always *found means to dupe them into divisions, discord, and weakness.*"

ELIAS BOUDINOT, LL. D., the successor of Ritzenhouse, as Director of the United States Mint, the President of Congress in 1782, and the first President of the American Bible Society, was an attached son of the Presbyterian church.

ANDREW JACKSON, the President of the United States, was a son of a Presbyterian mother. In the prime of life he was reckless and wicked, but in old age became a child of God.

From one of the newspapers we clip an incident in his life:—

“Not long after General Jackson’s return to the Hermitage,—having held the highest office, received the homage and largest honors of this great nation, and having gladly returned to his own sweet home,—the most estimable Christian lady, the wife of his immediate neighbor and friend, (but not political supporter,) W. D., Esq., departed this life.

“I was invited to accompany the late most worthy Capt. John Nichol, to the Hermitage, to attend that funeral.

“We accompanied Gen. Jackson to the house of Esq. D., where were assembled many neighbors, anxiously awaiting the arrival of one of the Presbyterian clergymen of Nashville, to address the assembly, and superintend the last respects of the deceased; but ere long intelligence was received that prior, or very urgent engagements, prevented the attendance of such minister.

“Gen. Jackson then placed one hand upon my shoulder, and with his other grasped one of Capt. N.’s, and said: Let this occasion be improved—let some appropriate services be performed; we are disappointed of the presence of Dr. E. and Mr. L., but you are both elders in the Presbyterian Church, the deceased was a worthy member, a good woman, a good Christian; something ought to be said; good may be done. Engage in prayer, and make some suitable remarks—they will be acceptable.’

“Thus urged by one so aged, so venerable, so respectfully authoritative,—now a *brother*, an *humble Christian*, a man of faith and prayer, in the same Church with us,—what could we do but take the course urged by this *servant* of the Lord,—and looking to God for his help, guidance and approbation, we each successively engaged in prayer, in singing, and addressed a few remarks to the audience. ‘We did what we could.’

“And then all accompanied the deceased to the private cemetery, not far from the residence, where occurred a scene so solemn and impressive as to merit the finest touches by the pencil of American art, to do it justice.

“There stood by the open grave the aged mother of the deceased, and an only sister, Martha, by whose side stood that venerable man, deserving to be the ‘cynosure of all eyes—the observed of all

observers.’ And as the coffin was lowered into the grave, the bereaved sister seeming frantic with grief, and ready to sink also into the grave, as in the bitterness of her soul she cried out, ‘My dear, dear sister—gone! I shall never see her more!’—that aged man placed his arm around her waist, and said, ‘Martha, Martha, do not say so; you know she was a Christian, and you, as a Christian, may be sure to see her again. Do not weep—she is not dead, but sleepeth.’

“That look, that attitude, those snow-white locks, then uncovered, those words of comfort, that calm, dignified, accomplished grace of the hero, the patriot, the statesman, the gentleman,—with the halo of the Christian around his brow! It was a scene I have often studied, and yet reflect upon with pleasure.”

Extracts from the Directory
FOR THE
WORSHIP OF GOD,
IN THE PRESBYTERIAN CHURCH.

CHAPTER I.

Of the Sanctification of the Lord's Day.

I. 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.

II. 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 a holy resting, all the day, from unnecessary labors; and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

III. 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.

IV. 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.

V. 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.

VI. 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.

CHAPTER II.

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

I. 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.

II. In the time of public worship let all the people attend with gravity and reverence ; forbearing to read anything, 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 behavior.

CHAPTER IV.

Of the Singing of Psalms.

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

II. 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 in a becoming manner with our voices, as well as with our hearts.

III. 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.

IV. 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.

CHAPTER VII.

Of the Administration of Baptism.

I. Baptism is not to be unnecessarily delayed, nor to be administered, in any case, by any private person ; but by a minister of Christ, called to be the steward of the mysteries of God.

II. It is usually to be administered in the church, in the presence of the congregation ; and it is convenient, that it be performed immediately after sermon.

III. 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.

IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance ; showing,

“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; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance, in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

V. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall 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: and the whole shall be concluded with prayer.

Although it is proper that baptism be administered in the presence of the congregation, yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER VIII.

Of the Administration of the Lord's Supper.

I. 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.

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

III. It is proper that public notice should be given to the congregation, at least, the Sabbath before the administration of this ordinance, and that either then or on some day of the week, the people be instructed in its nature, and a due preparation

for it; that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended, the minister shall show,

“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 show 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 eternal life.”

He is to warn the profane, the ignorant, and the 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 renounce their sins, and are determined to lead a holy and godly life.

V. The table on which the elements are placed,

being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in their seats before it,) in the presence of the minister, let them set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread and break it, in the view of the people, saying, 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 disciples; 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 remembrance of me.”

After having given the bread, he shall take the cup, and say,

“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 repeating 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 careful 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 neglecting this holy ordinance; and calling upon them to be earnest in making preparation for attending upon it, at the next time of its celebration.”

Then the minister is to pray, and give thanks to God,

“For his rich mercy, and invaluable goodness, vouchsafed to them in that sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit, to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they have received, that no man take their crown; that their conversation may

be as becometh the Gospel; that they may bear about with them, continually, the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify their Father, who is in heaven."

The collection for the poor, and to defray the expense of the elements, may be made after this: or at such other times as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following, or some other gospel benediction:

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

VI. As it has been customary, in some parts of our Church, to observe a fast before the Lord's supper; to have sermon on Saturday and Monday; and to invite two or three ministers, on such occasions; and as 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 choose it, may continue in this practice.

CHAPTER IX.

Of the Admission of Persons to Sealing Ordinances.

I. Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church ; 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.

II. 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 judges of the qualifications of those to be admitted to the sealing ordinances ; and of the time when it is proper to admit young Christians to them.

III. Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety.

IV. When unbaptized persons apply for admission into the church, they shall, in ordinary cases,

after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation ; and thereupon be baptized.

CHAPTER XII.

Of the Visitation of the Sick.

I. 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.

II. 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 fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature

of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

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

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

VI. If the sick appear to be a stupid, thoughtless and hardened sinner, he shall endeavor 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 fullness 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 favor of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though

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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 favor ; 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.

VIII. The minister must endeavor 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 Jesus Christ, on the other.

IX. 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 shall pray with and for him.

X. 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.

CHAPTER XV.

The Directory for Secret and Family Worship.

I. 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.

II. 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 discharge of these duties are best known to those who are found in the faithful discharge of them.

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

IV. 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.

V. Let the heads of families be careful to instruct their children and servants in the principles of reli-

gion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the Sabbath-evenings, after public worship, should be sacredly preserved for this purpose. Therefore, we highly disprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.

Extracts from the Form of Government.

OF THE CHURCH.

“Jesus Christ, who is now exalted far above all principality and power,* hath erected, in this world, a kingdom, which is his church.†

* Eph. i. 20, 21.—When he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Psal. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

† Psal. ii. 6.—Yet have I set my king upon my holy hill of Zion. Dan. vii. 14.—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom, *that* which shall not be destroyed. Eph. i. 22, 23. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fullness of him that filleth all in all.

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“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 of submission 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

* Rev. v. 9.—And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. i. 2, compared with 2 Cor. ix. 13.

† Gal. i. 21, 22. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ. Rev. i. 4, 20. John to the seven churches which are in Asia: Grace *be* unto you and peace, from him which is, and which was, and which is to come: and from the seven spirits which are before his throne.—The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. See also Rev. ii. 1.

godly living, agreeably to the holy Scriptures;* and submitting to a certain form of government.”†

OFFICERS.

“ Our blessed Lord, at first, collected his church out of different nations,‡ and formed it into one

* Acts ii. 41, 47. Then they that gladly received his word, were baptized; and the same day there were added *unto them* about three thousand souls.—Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. Acts ii. 39. Mark x. 14, compared with Mat. xix. 13, 14, and Luke xviii. 15, 16.

† Heb. viii. 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) *that* thou make all things according to the pattern showed to thee in the mount. Gal. vi. 16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

‡ Psal. ii. 8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Rev. vii. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

body,* by the mission of men endued with miraculous gifts, which have long since ceased. †

“The ordinary and perpetual officers, in the church are, *Bishops*, or *Pastors*;‡ the representatives of the people, usually styled *Ruling Elders*§ and *Deacons*.”||

BISHOPS OR PASTORS.

“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 termed

* 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread. See also Eph. iv. 16. Col. ii. 19.

† Mat. x. 1, 8. And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, &c.

‡ 1 Tim. iii. 1.—If a man desire the office of a bishop, he desireth a good work. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

§ 1 Tim. v. 17. Let the elders that rule well, be counted worthy of double honor.

¶ Phil. i. 1.—To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

¶ Rom. xi. 13.

bishop.*(a) As he feeds them with spiritual food, he is termed 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 termed presbyter or elder.§ As he is the messenger of God, he is termed the angel of the church.|| As he is sent to declare the will of God

* Acts xx. 28. Take heed therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers [bishops,] to feed the church of God, which he hath purchased with his own blood.

† Jer. iii. 15. And I will give you pastors according to my heart, which shall feed you with knowledge and understanding. 1 Pet. v. 2, 3, 4.

‡ 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. iii. 6. Who also hath made us able ministers of the New Testament.

§ 1 Pet. v. 1. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. i. 5. 1 Tim. v. 1, 17, 19.

|| Rev. ii. 1. Unto the angel of the church of Ephesus write. Rev. i. 20.—The seven stars are the angels of the seven churches. See also Rev. iii. 1, 7. Mal. ii. 7.

(a) 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.

to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador.* And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.”†

ELECTION AND DEDICATION OF BISHOPS.

“When any probationer shall have preached so much to the satisfaction of any congregation, as that the people appear to be prepared to elect a pastor, the session shall take measures to convene them for this purpose : and it shall always be the duty of the session to convene them, when a majority of the persons entitled to vote in the case, shall, by a petition, request that a meeting may be called.

“When such a meeting is intended, the session shall solicit the presence and counsel of some neighboring minister to assist them in conducting the

* 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us ; we pray *you*, in Christ's stead, be ye reconciled to God. Eph. vi. 20.

† Luke xii. 42.—Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ? 1 Cor. iv. 1, 2.—Moreover, it is required in stewards, that a man be found faithful.

election contemplated, unless highly inconvenient on account of distance ; in which case they may proceed without such assistance.

“ 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 _____ ensuing, at the church, or usual place for holding public worship ; then and there, if it be agreeable to them, to proceed to the election of a pastor for that congregation.

“ On the day appointed, the minister invited to preside, if he be present, shall, if it be deemed expedient, preach a sermon ; and after sermon he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, for a pastor, if such be their desire ; and when this desire shall be expressed, by a majority of voices, he shall then proceed to take votes accordingly. In this election, no person shall be 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 congregation, to all its necessary expenses.

“ When the votes are taken, if it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding mi-

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nister shall endeavor 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 pastor, the presiding minister, in that case, after using his utmost endeavors 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, in writing, 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 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 labors, 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 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 quarterly (or half yearly, or yearly) 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. D., Moderator of the meeting.

“But if any congregation shall choose to subscribe their call by their elders and deacons, or by their trustees, or by a select committee, they shall be at liberty to do so. But it shall, in such case, be fully certified to the presbytery, by the minister, or other person who presided, that the persons signing have been appointed, for that purpose, by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

“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, at the same time, if practicable, install him pastor of that congregation.

“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.

“ 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 the call has been laid before them, and that it is 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 ordination, especially in a different presbytery from that in 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 discourse, or 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 day for his ordination, which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination.†

“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, shall afterward 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 endeavor to impress the audience with a proper sense of the solemnity of the transaction.

“Then, addressing himself to the candidate, he shall propose to him the following questions, viz. :

“1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?‡

* See the proofs in sections 1, 2, 3, 4, of chapter iv.

† Acts xiii. 2, 3.

‡ 2 Tim. iii. 16. Eph. ii. 20.

“2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scripture?*

“3. Do you approve of the government and discipline of the Presbyterian Church in these United States?†

“4. Do you promise subjection to your brethren in the Lord?‡

“5. 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?§

“6. 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?||

“7. 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; endeavoring 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? ¶

* 2 Tim. i. 13.

† See 2 Tim. i. 13.

‡ 1 Pet. v. 5.

§ 1 Cor. ii. 2. 2 Cor. iv. 5.

|| Acts xx. 17—31.

¶ See the epistles to Timothy and Titus throughout.

“8. Are you now willing to take charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength?*

“The candidate having answered these questions in the affirmative, the presiding minister shall propose to the people the following questions:

“1. Do you, the people of this congregation, continue to profess your readiness to receive
whom you have called to be your minister?

“2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline?†

“3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?‡

“4. 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 honor of religion, and his comfort among you? §

* 1 Pet. v. 2.

† James i. 21. Heb. xiii. 17.

‡ 1 Thess. v. 12, 13.

§ Cor. ix. 7—15.

“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 minister 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 afterward 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 a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

* Acts xiii. 2, 3.

† 1 Tim. iv. 14.

‡ Gal. ii. 9. Acts i. 25.

§ 2 Tim. iv. 1, 2.

|| Mark iv. 24. Heb. ii. 1. See also James i. 21. Heb. xiii. 17. 1 Thess. v. 12, 13. 1 Cor. ix. 7—15.

“As it is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should, nevertheless, be ordained to the work of the Gospel ministry, as an evangelist to preach the Gospel, administer sealing ordinances, and organize churches, in frontier or destitute settlements; in this case, the last of the preceding questions shall be omitted, and the following used as a substitute, viz. :

“Are you now willing to undertake the work of an evangelist; and do you promise to discharge the duties which may be incumbent on you in this character, as God shall give you strength?”

THE CHURCH SESSION.

“The Church session consists of the pastor or pastors, and ruling elders, of a particular congregation.*

“Of this judicatory, two elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.

“The pastor of the congregation shall always be the moderator of the session; except when, for prudential reasons, it may appear advisable that some

* 1 Cor. v. 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

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 case. The same expedient may be adopted in case of the sickness or absence of the pastor.

“It is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the session shall be, either the minister appointed for that purpose by the presbytery, or one invited by the session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the session may proceed without it.

“In congregations where there are two or more pastors, they shall, when present, alternately preside in the session.

“The Church session is charged with maintaining the spiritual government of the congregation;*

* Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief. 1 Thess. v. 12, 13; and 1 Tim. v. 17.

for which purpose, they have power to inquire into the knowledge and Christian conduct of the members of the church;* to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve censure;† to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the church.‡

“The pastor has power to convene the session when he may judge it requisite;§ and he shall

* Ezek. xxxiv. 4.

† 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. See also 2 Thes. iii. 6, 14, 15. 1 Cor. xi. 27 to the end.

‡ Acts xv. 2, 6. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question.—And the apostles and elders came together for to consider of this matter.

§ Acts xx. 17.

always convene them when requested to do so by any two of the elders. The session shall also convene when directed so to do by the presbytery.

“Every session shall keep a fair record of its proceedings: which record shall be, at least once in every year, submitted to the inspection of the presbytery.

“It is important that every church session keep a fair register of marriages; of baptisms, with the times of the birth of the individuals baptized; of persons admitted to the Lord’s table, and of the deaths, and other removals of church members.”

Temporalities of the Church.

Extracts from the Statute of Minnesota, concerning Religious Societies.

“It shall be lawful for all persons of full age, belonging to any church, congregation, or religious society not already incorporated, to assemble at the church or meeting-house, or other place where they may statedly attend for divine worship, and by a plurality of votes to elect any number of discreet persons of their church, congregation, or society, not less than three nor more than nine in number, as Trustees, to take charge of the property and estate belonging thereto, and to transact all affairs relative to the temporalities thereof.”—*Section 1st.*

“*Notice of elections* must be given at least fifteen days before, and for two successive Sabbaths.—See *Section 3d.*

“*Reading certificate of election.*—The certificate of election of the Trustees must be acknowledged and recorded, in accordance with provisions of statute.

“Any two Trustees may call a meeting.

“*No person, after the first election, shall be entitled to vote, until he shall have been an attendant*

on public worship at least six months before election, and shall have contributed to the support of the congregation according to their usages.

“The clerk of the Trustees shall keep a register of all the stated hearers, and the time they became members of the congregation.

“The salary or compensation of minister to be fixed, not by the Trustees, but by a majority of the society convened for the purpose.”

List of Churches

Under the care of Presbytery of Minnesota, in 1855.

First Presbyterian Church,	-	Saint Paul.
The House of Hope,	-	“ “
First Presbyterian Church,	-	Stillwater.
“ “ “	-	Little Falls.
“ “ “	-	Minneapolis.
“ “ “	-	Oak Grove.
“ “ “	-	Shakopee.
“ “ “	-	Kaposia.
“ “ “	-	Red Wing.
“ “ “	-	Hastings.
“ “ “	-	Superior, (Wis.)

Confession of Faith and Covenant
OF THE
FIRST PRESBYTERIAN CHURCH,
SAINT PAUL, MINNESOTA.

BELOVED FRIENDS :

You have presented yourselves before God and his people, and the world, to make a solemn confession of your religious faith, and to take upon you everlasting obligations. We trust you have duly considered the nature of the professions you are about to make, and of the engagements into which you are about to enter.

They will be heard on high, and will be exhibited, on your trial, at the last day. Yet be not overwhelmed.

If you are sincerely desirous to be the Lord's ; to believe all his declarations, and to obey all his commands, he will compassionate your weakness, will make you wise by his wisdom, and will conduct you safely to his heavenly kingdom.

Attend, then, to the

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Abstract of the Confession of Faith of the Presbyterian Church.

ARTICLE 1.

You believe in the existence of one God in three persons, the Father, the Son, and the Holy Ghost.

ARTICLE 2.

You believe that God is a Spirit, self-existent, eternal, and unchangeable in his being, wisdom, power, and goodness; that he is the Creator, and Preserver, and Governor of all things; that his law is holy, just and good; and that his providence extends to all his creatures, and all their actions, yet not so as to make him the author of sin, nor to destroy the free-agency of man, nor to impair the force of moral obligation.

ARTICLE 3.

You believe that the Scriptures of the Old and New Testaments are the word of God, and that they should be received by all men as the only perfect rule of faith and practice.

ARTICLE 4.

You believe that our first parents were created holy, and that in consequence of their apostasy, all men, unless renewed by the Holy Ghost, are ene-

mies of God, and under the curse of the Divine Law.

ARTICLE 5.

You believe in the divinity of the Lord Jesus Christ; that he assumed our nature; that he suffered and died in the place of sinners, and thereby made atonement for transgression; that it is only on account of his merits that men can be pronounced just before God; that he rose from the dead, and ascended into heaven, where he ever liveth to make intercession; and that God can now be just and yet the justifier of him that believeth in Jesus.

ARTICLE 6.

You believe in the personality and divinity of the Holy Ghost; that he alone renews and sanctifies the heart; that he is given to the people of God to enlighten their minds, to guide them in the path of duty, to comfort them in affliction, and to sustain them in the hour of death.

ARTICLE 7.

You believe that the law of God is binding as a rule of life on all mankind; that a holy life is the only certain evidence of true religion, and is necessary to adorn the Christian profession, or to honor God; and that the habitual violators of that law will be excluded forever from the kingdom of God.

ARTICLE 8.

You believe that the soul is immortal, and at the last day Christ will raise the dead and judge the world in righteousness; and that the righteous will be received into eternal life, and that the wicked will go into everlasting punishment.

ARTICLE 9.

You believe that the sacraments of the New Testament are Baptism and the Lord's Supper; that only members of the visible church of Christ, in regular standing, can properly partake of the Lord's Supper, and that they and their children only are the proper subjects of Baptism.

With God and this Church you will now enter into covenant.

And now, conscious of your sinfulness and desert of God's displeasure, and penitent, as you trust, for your sins; and relying upon the merits and intercession of Christ, you do avouch the Lord Jehovah to be your God, the Lord Jesus Christ to be your Saviour, and the Holy Spirit to be your sanctifier and guide.

And you do this day dedicate yourselves to the service of Jesus Christ, resolved by his grace to adorn his doctrine, and by your prayers and exertions to sustain his worship, and extend his cause.

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You covenant, also, to walk with this Church in love and Christian fellowship, to submit to its discipline, and in all things to seek its peace and welfare, so long as you shall remain connected with it.

The Church, rising from their seats, the Pastor, in their behalf, shall give the following

RESPONSE :

And now do I, in behalf of the members of this church, receive you to our communion. You come to unite in our prayers and songs of praise, and to partake with us of the emblems of the Saviour's body and blood. Let it be impressed upon your minds, that you have entered into solemn engagements, which you can never renounce.

Wherever you may be, these vows will remain with you. Should you be among friends or strangers, with the people of the world or the people of the living God, you are to remember that you have solemnly given yourselves to the service of the Lord Jesus.

Hereafter the eyes of the world will be upon you, and many there will be who will watch for your fall.

The honor of the church is in some measure committed to you. You will now be known as one of us. Your inconsistent lives will pain and injure us, as your holy walk will give us joy. Not one

step will you take, not one word will you utter, not one plan will you form, which will not do something to honor or dishonor religion.

“The Lord bless you, and keep you.”

“The Lord make his face to shine upon you, and be gracious unto you.”

“The Lord lift up his countenance upon you, and give you peace.” AMEN.



Covenant entered into by Parents,

AT THE

BAPTISM OF THEIR CHILDREN.



BAPTISM was instituted by the Lord Jesus Christ, to be a seal of the covenant of grace under the new dispensation, as circumcision was under the old. It is a sign of consecration to God. When it is applied to believers, it denotes their voluntary consecration of *themselves* to the Lord. When applied to their children, it denotes the consecration of them, by their parents, to God and his Church, and involves an obligation to train them up for his service and glory.

The water in this ordinance implies guilt and

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pollution, and represents regeneration and sanctification by the Holy Spirit. But remember, no *outward* FORMS can cleanse the soul. The blood of Christ must be applied to the conscience for the removal of guilt, and the truths of the gospel, rendered effectual by the Divine Spirit, must renew and sanctify the heart. As soon, therefore, as your children are capable of receiving instruction, it becomes your duty to have them taught to read God's Holy Word; to instruct them in the principles of the Christian religion, of which there is an excellent summary in the Shorter Catechism; to pray *for* and *with* them; to set an example of piety and godliness before them; and by all the means of divine appointment, to bring them up in the nurture and admonition of the Lord.

By presenting your children in this ordinance, you do solemnly renew the professions and engagements involved in your own baptism. You express your desire that "the promise may be confirmed," not only "unto you," but also "to your children." You engage to bring them up in the faith of the Gospel. You bind yourselves, as they grow up, to explain to them the nature and import of their baptism; the blessings it signifies, the obligations it imposes, and the guilt of deliberately refusing to render obedience to the authority and commands of God.



Questions for Self-examination.

THE following questions for self-examination, in connection with the Covenant on another page, ought to be frequently and prayerfully perused, especially previous to every communion season :

1. Am I thoroughly convinced of my lost condition by nature, and of my entire unworthiness in the sight of God ?

2. Do I trust in Jesus Christ, as my only Saviour ? Do I love him supremely, and earnestly strive in all things to follow him ?

3. Do I hate all sin, and strive continually to overcome it, avoiding even the appearance of evil ?

4. Do I sincerely desire to know and do my whole duty ?

5. Do I pray in secret frequently and fervently ? Do I love communion with God ; or am I drawn reluctantly to my closet by a sense of duty, or driven by the rebukes of conscience ?

6. Do I diligently and prayerfully study the Bible, to find principles and motives of action ? Are its truths my light, my treasure, my joy ?

7. Do I keep the Sabbath holy, and do all in my power to promote its sacred observance ?



8. Do I perform all my duties to the church? Do I cherish Christian feelings towards all its members and officers? Do I attend to all its stated meetings, when it is in my power to do so? Do my example, my prayers, and my conversation tend to promote its purity, its peace and prosperity?

9. Do I believe that my unconverted relatives and neighbors are exposed to eternal death? Am I doing all that I can to awaken them to their condition, and persuade them to escape for their lives? Have I, during the past day or week, affectionately and faithfully urged any sinner to repentance? Is it owing to my neglect that so few are converted?

10. Do I realize the wretched condition of the heathen? Do I, as a servant of God, devote my time, my influence, and my property, to the extension of Christ's kingdom in the world?

11. If I should continue to live as I now do, till called to give up my account, could the Judge then say to me, "Well done, thou good and faithful servant?"



LIST OF OFFICERS AND COMMUNICANTS
OF
FIRST PRESBYTERIAN CHURCH,
ST. PAUL, MINNESOTA,
January 1, 1856.

Stated Supply.

REV. J. R. BARNES.

Session.

J. W. SELBY,
W. H. TINKER,
JAMES BREWSTER.

LIST OF PRESENT MEMBERS.

William H. Tinker,
Elizabeth Tinker,
George L. Becker,
J. W. Selby,
Stella Selby,
James Brewster,
Esther Brewster,
Luke Marvin,
Mary Ann Marvin,
Agnes Taylor,
Henry F. Masterson,
Margaret Halsted,
P. W. Nichols,
Mrs. H. Nichols,
Wm. S. Combs,
Mrs. Delia Butler,
Daniel Rohrer,
Mrs. Sarah Matthews,
" Maria Wolff,
" Electa Barnes,
" Elizabeth Spence,
Henry L. Moss,
Mrs. Amanda Moss,
" Melissa Irvine,
Col. Francis Lee, U. S. A.
Helen E. Barnes,

Mary Brewster,
James Drysdale,
Ira Sanford,
Mrs. Emeline Sanford,
" Mary Masterson,
" Helen Finch,
" Mary Calkins,
Alpheus G. Fuller,
Mrs. Lillimore Fuller,
" Harriet Kellogg,
Almida Twitchell,
Mrs. A. B. Bell,
J. Primrose,
Javin B. Irvine,
Laysell P. Wait,
Isaac P. Wright,
Mrs. A. Wright,
" A. T. Blue,
Horace Penfield,
Mrs. Horace Penfield,
N. K. Wright,
Catharine Nichols,
Mrs. Louisa Gale,
" Eliza Green,
" Mary Richardson,
Louisa Ray.