

VPARKER

THE
PRESBYTERIAN'S HANDBOOK
OF
THE CHURCH.

FOR THE USE OF MEMBERS, DEACONS, ELDERS, AND
MINISTERS.

BY
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AND
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P R E F A C E.

IN preparing this Manual, we have attempted to meet a want in the Presbyterian Church which we have often felt ourselves.

Our Confession of Faith and Form of Government are very complete, and answer admirably the purpose for which they were intended. But we need something to guide private Christians in their relations to the Church of their choice, to make them better acquainted with our ecclesiastical system, and to assist them in their devotions and the Christian training of their households.

The deacons and elders, also, may be glad to have such information as they require placed before them in a readable form; while our ministry, especially the younger portion of it, need hints and aids in the performance of their official duties. These wants we have endeavored to supply by a volume that shall be so concise and cheap as to bring it within the reach of

private members, and in a form so portable as to render it a convenient Hand-book of the Church.

The catholic spirit of the Presbyterian Church, in acknowledging all evangelical denominations as true Christian churches, has led us as a people to care too little for our own peculiar organization. Within a few years, however, a salutary reaction has been experienced, and we are fast learning that the broadest Christian charity is perfectly consistent with zeal in behalf of our own Church, for the very reason that the enlargement of its influence tends to diffuse the same catholic and charitable principles among those denominations which do not profess any such unexclusiveness.

If the heads of families are incited to Christian fidelity by the hints given in the chapter devoted to the duties of parents, and by the forms of instruction thus kept before them, and if the timid and diffident are encouraged to establish the family altar where it would not have been set up but for such assistance as is found in the forms of prayer furnished for this purpose, our labor will not have been in vain.

We have especially aimed to furnish, in a short compass, valuable assistance to parents, Sunday-school teachers, and ministers, for cat-

echising the young. The Initiatory Catechism, by passing over the ground of the Assembly's Shorter Catechism, and breaking its larger propositions into small fragments, will enable young children to acquire a general idea of the whole system of Christian truth before undertaking the severer task of committing to memory those more abstract statements which, once deeply imbedded in the mind, furnish valuable food for reflection in maturer years. The third part of the Initiatory Catechism we deem of great consequence, because it meets a want which our Church has strangely neglected to provide for. These, with the brief Catechism of Biblical Chronology, are sufficient to *initiate* our children into a thorough course of religious instruction.

We think the article on congregational libraries will commend itself to ministers and people, and we can not but hope that it will produce practical results.

The list of books for students has been prepared with great care, and will be valuable to those who are compelled by their circumstances to begin with a very small library.

In the forms for celebrating marriage, for one of which we are indebted to the kindness of Rev. Dr. Adams, we have not sought any far-

ther variety than suffices to illustrate the only important distinction in the methods commonly employed in this service. The form ascribed to Dr. Worcester has been long in the possession of individuals, and it is believed that both will be highly approved for their brevity and good taste. Provision is made for the introduction of the wedding-ring, because its use is growing so rapidly as to promise to become universal.

In the form for the reception of members, we have purposely avoided a large doctrinal statement, since our Presbyterian Church does not seek to secure the orthodoxy of her private members by an extensive creed. This end she aims to attain by guarding the avenues to official positions, and thus securing sound doctrine in the teaching of the pulpit and of the eldership. Our theory is, that orthodox teaching secures an orthodox Church, and it is unreasonable to demand of neophytes any thing more than a satisfactory evidence of true piety, and such a disposition to receive the truth as is implied in their preference for Presbyterian instruction.

We attach particular importance to the distinction made in the form of reception between baptized members, who are supposed to have

been educated in the Church from their infancy, and those who have been introduced from the world.

Perhaps there is no one thing in which this Manual is more likely to invite criticism than in what some may consider an apparent leaning to a precomposed Liturgy. Far from deprecating a jealous watchfulness over our freedom to offer extemporaneous prayers, we frankly concede that precomposed forms are to be used sparingly; and we think our recommendation does not exceed the instruction of our standards, which use this language on the subject of public prayer: "Although we do not approve, as is well known, of *confining* ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer."

In stating general principles on this whole subject of conducting public services, our Directory of Worship is sufficiently full and clear.

It is not the object of this book to discuss these principles, or in any way to supplant the use of the Directory, but rather, in conformity with its suggestions, to furnish those practical forms which shall commend themselves, by their convenience and appropriateness, to the approval of our pastors.

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THE
PRESBYTERIAN'S HAND-BOOK.

PART I.
THE CHURCH.

CHAPTER I.

PRESBYTERIANISM.

EVERY Presbyterian ought to have good reasons for preferring the particular ecclesiastical organization with which he has chosen to connect himself. God and his Church are the two things which are of highest consequence to Christians. The most important object of contemplation in heaven is God. The object most worthy of our regard on earth is the Church. Our first attention is due to our Creator and Redeemer. Next to him, the Church, "the bride, the Lamb's wife," is secondary to nothing.

But what is the Church? To this it may be answered generally and briefly, that

The Church is a divinely-constituted social organization embracing all Christians.

But the term Christians, like the word Church, possesses more than one signification. We sometimes mean by it those who are truly pious, and sometimes include in the designation all that are nominally such. So we speak of the invisible Church as comprising those, and those only, who are united to their Saviour and to one another by a genuine piety. We also speak of the visible Church including the whole body of professed Christians of every denomination. This last-named body, in an important sense one, may be contemplated in separate portions, distinguished by geographical localities, by varieties of ecclesiastical arrangements, and diversified shades of faith and modes of worship.

That portion of the Church catholic or universal which has commanded our preference is, for the sake of a convenient distinction, denominated "the Presbyterian Church in the United States of America."

The Presbyterian Church is preferred for reasons found in its distinctive character. It

Scriptural.

Liberal.

is true that some of its features belong equally to all churches which hold evangelical doctrines; a still greater portion belongs to such as maintain the parity of the clergy, and a greater resemblance still exists between ourselves and our Congregational brethren, and other organizations strictly Presbyterian.

REASONS FOR PREFERRING THE PRESBYTERIAN CHURCH.

I. *The Scriptural and Liberal Character of its Government.*

The elements of which this is composed are the clergy and the ruling elders, chosen by the people. Of the clergy we maintain that they are all equal, and that their authority is derived from Christ himself. We agree with Archbishop Whately that "the sacramental virtue" (a thing, the existence of which we deny), even if it were transmitted from apostolic hands, and through them to their successors, can not be shown to have had an unbroken descent down to our times. Yet there has doubtless been a succession of an order of men denominated Christian ministers, each generation of which has been approved by the gener-

Ministry.

ation immediately preceding them, and in this way the ministry may be traced back, as the Church itself can be, to the immediate disciples of our Lord. But the authority of the ministry is derived directly from Christ. The Christian minister is called of God to his work. When the Spirit has called a man to this holy office, the Church echoes the voice of her Lord. "The Spirit and the bride say come." The candidate presents himself, and the ministry, or the Presbytery, which, by its plurality, represents the whole body, ordains him and receives him into their number and fellowship. This "laying on of the hands (of the Presbytery)" conveys no mysterious influence. The Presbyterian Church does not believe in a sacramental grace conveyed by a sacred rite. On the contrary, it maintains that such observances are only appointed symbols designed to express in a striking and effective manner an important truth, and that just as baptism expresses a reliance upon the sanctifying Spirit as the cleansing power that washes the soul from its pollutions, so the imposition of (the hands (of the Presbytery) upon the head of him whom (they) receive as called to the sacred office designates (their) trust in that anointing of

Clergy.

Elders.

the Spirit which must call and qualify the true (minister.) It is, also, a public recognizing of the individual before the whole Church in his (ministerial) office. *official relation capacity*.

Consistently with these views, the perfect parity of the clergy is maintained. If one minister possesses more influence than another, it is only as one private member of the Church exercises a more distinguished influence than some of his brethren. It is because he possesses a greater degree of learning or more distinguished gifts, or a heavenlier piety. We hold that in the ministry we have but one master, that Christ is our chief Bishop, and "all we are brethren." The ministry thus constituted is the primary element in the government of our Church.

Another element is that of ruling elders, appointed by the people. In enumerating the several denominations of persons in the Church on whom its edification depends, the Apostle Paul names, as distinct from various classes of teachers by him specified, one which he calls "governments."* In another place he speaks of elders who "rule" without "laboring in word and doctrine."† These officers we denominate ruling elders.

* 1 Cor., xii., 28.

† 1 Tim., v., 17.

It is evident that the object of these officers was the spiritual edification of the people. "They were intended to instruct them in the knowledge of divine truth, to inspire them with pure principles and spiritual affections, to form their individual and social habits to practical holiness and moral order; in one word, to render them meet for the inheritance of the saints in light."*

While such is the object of the ministry and eldership, the pastor or bishop of the congregation, and the elders who have been elected by the people and solemnly set apart to the office, constitute together the primary court of the Church. Of this court the pastor is moderator or president, and one of the elders is appointed clerk. The body thus constituted, and denominated the Church Session, is charged with the duty of providing for the instruction of the congregation, the religious training of the young, and the discipline of erring members. It is governed in its action by a code of laws adopted by the whole Church, and is required to keep a written record of its proceedings, which record is subject to the review and control of a superior court. It has power to admit mem-

* Dr. Miller.

Higher courts.

bers to sealing ordinances, to exculpate and protect those who are unjustly accused, to admonish such as may be reasonably expected to be reclaimed by gentle means, to suspend from the communion of the Lord's Supper gross offenders, and to sever the incorrigible from their connection with the Church.

Every trial is required to be open and public, and the parties interested are entitled to a copy of the record at their request, without charge, save only the expense of transcribing. To guard against the consequences of error in the Session, the right of appeal or of complaint to the Presbytery is secured by the Constitution.

The Presbytery is constituted by the bishops of several associated churches and one ruling elder from each. Before this court a bishop or minister may be arraigned, and any accused person, after having passed through his trial in the court below, may claim the right of a new hearing on an appeal from the Session.

The Synod is a union of several Presbyteries, and is, in effect, a large Presbytery, and a court of appeal from the individual Presbyteries comprised in it.

The General Assembly is differently constituted. It is a *representative* body, composed of

Ministerial parity.

delegates or "commissioners" appointed by the Presbyteries. This is the highest court in the Church. It may devise means according to its wisdom, only within the prescribed limits of the Constitution, for promoting the interests of the whole Church, exercise a review and control over the synodical records, and issue finally all complaints or appeals from the courts below.

It is not pretended that there is an apostolical warrant for these four courts constituted in this exact form, but that the *principles* involved in this organization are all found in the primordial Church, as described incidentally in the New Testament. The parity of Christian ministers is there plainly asserted. Bishops and elders, or presbyters, are acknowledged by all scholars to be the same.* The same persons are in different places called by each of these names. There were elders that ruled well who did not labor as preachers. The churches, consisting of different congregations, acted in unison, and assemblies representing

* "The name 'bishop,' which now [as used in the Episcopal Church] designates the highest grade in the ministry, is not appropriated to that office in Scripture. That name is given to the middle office, or presbyters."—*Bishop Onderdonk's Tract*, p. 12.

the whole were convened to concert measures for promoting the general good.

Such a government is eminently popular and liberal. No man can be tried but by his peers. If prejudice has unfortunately been permitted to exercise sway, the injured party can remove the cause to a higher and an impartial tribunal. No great interest can be sacrificed by the tyranny of an individual raised high in office above his brethren. The dangers of ecclesiastical ambition are diminished by the representation of the people in the eldership.

Thus the Presbyterian Church possesses more analogies with our excellent confederated republic than can be found elsewhere, and moves on with our political government *pari passu*, two free federative republics, one spiritual, the other temporal, neither infringing on the rights or curtailing the privileges of the other.

II. *The Presbyterian Church is pre-eminently Catholic and Unexclusive.*

It is distinguished for the freedom and cordiality with which it co-operates with other churches in objects of general Christian benevolence. Nor do we ever exclude those of other evangelical churches from the privileges of our

own members and ministers. While several of these churches decline giving letters of dismission from their communion to ours, we make no difference. We dismiss one of our members to a Baptist, Episcopal, or Methodist Church in precisely the same form and with the same affectionate confidence as though we were dismissing him to one of our own denomination. So, when we receive a member from another denomination, we never rebaptize him, nor, when we receive a minister, do we reordain him. On the contrary, we practically acknowledge the ordinances of all evangelical churches as equally valid as if they had been performed by ourselves.

These statements ought not to be considered invidious. If we bear with our brethren while they will not allow that we are a Church of Christ, or while they deny the validity of our ministry, we may, without offense, glory in the distinction of being free to say that we cordially acknowledge them as true churches of our common Master, and their ministry as being equally valid with our own. We value our Church as being a great catholic organization, operating powerfully to restore the Church of Christ to its proper oneness. We do not,

Simplicity of worship.

indeed, imagine that the Church is to be brought back to its perfect visible unity by all others coming to us and being absorbed into the Presbyterian body, but we most devoutly trust that every Church of Christ will come to enjoy that unexclusive and catholic spirit with which God has blessed our beloved Church, and that then the attrition of the various denominations produced by their frequent contact will wear away the repulsive asperities which now exist, and all will grow into one holy catholic communion. Then, a kind spirit, and mutual counsel, and fervent prayer, will remove unimportant differences and magnify important resemblances, till the Church, composed of various elements, shall be like a richly-cultivated language, formed by a combination of numerous tongues, each one of which has contributed something to the magnificent result.

III. *The Presbyterian Church is characterized by the Simplicity of its Worship.*

The public worship of God in the Presbyterian Church is not conducted by a prescribed liturgy. It can not be supposed that Paul knelt down on the shore, when he parted with

his friends at Tyre, and read a prayer from a book, or that Paul and Silas used a prescribed form when they prayed at midnight in the prison at Philippi. "The Lord's Prayer" forms no objection to our usage, because it is not given in the same words by the different Evangelists, as it doubtless would have been had it been intended as a prescribed form. Besides, it contains no clause asking for blessings in the name of Christ, which our Saviour himself solemnly enjoined upon his Church before he withdrew his personal presence. In the subsequent inspired history we find no allusion to this form of prayer, nor any reference to either the *saying* or *reading* of prayers, both of which modes of expression are natural for those who employ precomposed forms. Socrates and Sozomen, respectable ecclesiastical writers of the fifth century, both declare that, in their day, "no two persons were found to use the same words in public worship." And Augustine, who was nearly their contemporary, says in relation to this subject, "There is freedom to use different words, provided the same things are mentioned in prayer."

In forming the "Directory of Public Worship," our Church regards the Holy Scriptures

Its teaching.

as the only safe guide; therefore she does no more than to recommend a judicious arrangement of the several parts of the public service, throwing upon the pastor the responsibility of preparing himself for a proper and edifying performance of those acts of worship which shall be suited to the ever-changing wants of the congregation. We love the freedom of our worship, according to which a sudden calamity occurring at the very hour of service can be improved by appropriate allusions, and the sentiments awakened by any particular strain of instruction may be suitably directed.

IV. *The Presbyterian Church is distinguished by the high Character of its Teaching.*

Under this statement may be comprised the doctrines taught, and the style and proportion of its religious inculcations.

We believe that instruction is the great instrument of Christianity. Our Saviour is the light of the world, and men are sanctified through the truth. We believe that worship and a due cultivation of the religious sensibilities are vastly important, but that just conceptions of the plan of salvation and a clear view of the principles by which men ought to be

Educated ministry.

governed are of primary consequence, as indispensable to securing a right *quality* of worship and real acceptance with God.

Hence we aim at securing the most thorough education of the Christian ministry. There is not a more thoughtful and manly class of writers—writers that think more profoundly and discuss great questions more earnestly, than the pastors of our Church. We are accused of being too intellectual, and of neglecting too much appeals to the feelings of our congregations. It may be that we are chargeable with neglect. Certain it is that we do not possess the warmth which such a cause and such a Master may properly demand. But, still, we claim that an increase of devotional sentiment ought not to detract in the least from the acumen employed in our discriminations or the earnestness of our discussions. One great reason for the superior success of the Presbyterian clergy is because their sermons are thoroughly elaborated, and lay hold of the popular mind with a manly vigor. If we do not appeal with sufficient warmth to the feelings of our people, the remedy is not to teach less clearly and earnestly. A more suitable exhortation for us is that of our Saviour, “These things ought ye to

Its doctrines.

have done, and not to leave the other undone."

But we must refer also to the nature as well as to the mode of our teachings.

The doctrines of the Presbyterian Church are Calvinistic. They are so called, not because Calvin invented them. They were the doctrines of all the leading reformers; of the Waldenses for five or six hundred years before the Reformation; of Augustine and the primitive Church, and especially are they distinctly exhibited in the Word of God. This system of doctrine is clearly set forth in the Westminster Confession of Faith, and the larger and shorter Catechisms.

Without pretending to expound fully the great principles more amply unfolded in the standards of the Church, we may say, briefly, that the Presbyterian Church maintains that, since the fall of Adam, and in consequence of his lapse, all men are naturally destitute of holiness, alienated entirely from God, and justly subject to his eternal displeasure. The plan of man's recovery from this state is, from first to last, a system of unmerited grace. The mediation of Jesus Christ, including his instructions, his example, his sacrifice on the cross,

his resurrection, ascension, and intercession, are the means of bringing men back to God. Yet these means would be without efficacy if there were not revealed to man a gratuitous justification through the merit of our Saviour's sacrifice, and if the Holy Spirit did not by his own invisible agency cause sinners to accept a free pardon and salvation. Hence not only are the provisions of mercy gratuitous, but the disposition to accept these provisions is produced by a sovereign interposition of the divine Spirit.

It is evident, from Scripture and from daily observation, that all are not saved, and, consequently, that it was not the original purpose of Him who never changes his plans of operation to bring all to repentance and faith in the Redeemer. "Known unto God are all his works from the beginning of the world." "All the dispensations of his grace, as well as of his providence, and, among the rest, the effectual calling and salvation of every believer, entered into his plan from all eternity." "Yet, so as that thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." It is undeniable that these views may be per-

verted, and misrepresented, and rendered odious by drawing inferences from them which Presbyterians do not allow. For such perversions of its creed no church is responsible. If we might refer to a single argument in which the distinguishing peculiarities of the doctrines of our Church are most triumphantly maintained, it should be that masterly homily of the Apostle Paul, or rather of the Holy Spirit speaking by him in his Epistle to the Romans.

Whatever odium has been cast upon the Presbyterian Church for holding Calvinistic doctrines, it ought to be remembered that the honor of bearing it does not belong to them alone. It belongs to all the Reformers, to the symbols of "the Synod of Dort," "the Heidelberg Confession and Catechism," and the "Thirty-nine Articles" of the Established Church of England, and of the Episcopal Church in this country. If the English Church has fallen into such a state that the Earl of Chatham was justified in saying, "We have a popish liturgy, a Calvinistic creed, and an Arminian clergy," and if the churches on the Continent of Europe have sunk to a lower condition because a vigorous dissent has not infused a little spiritual life into the establishments, surely our Pres-

Their effect.

byterian Church is not worthy of very severe censure for keeping alive, at the same time, the doctrines of Calvinism and the spirit of piety.

These reasons for exercising a decided preference for the Presbyterian Church are equally reasons why every member should make himself acquainted with its character, and with all his duties as connected with it.

CHAPTER II.

THE PLANTING OF CHURCHES.

1. THE GATHERING OF CONGREGATIONS.

Scarcely any great object of a practical character is achieved by human effort that does not depend on the co-operation of numbers. An individual can accomplish little, while a small number, united by a simple organization and moved by the same spirit, may achieve surprising results.

In the gathering of a congregation it is often expedient to commence with a slight bond of union. An agreement of two or three families to meet statedly for worship on the Lord's day may constitute the primordial nucleus. A Sunday-school that shall demand the systematic exertions of a few persons will add to the strength and form of the organization; and the procurement of the ministration of the Gospel, though it be at intervals of several weeks, will farther advance the same end.

While the numbers are very small and the

Incipient form.

population is increasing in a given locality, it may be well to defer legally constituting a congregation until such numbers are gathered and such persons are connected with the movement as will render a suitable selection of trustees possible. In the mean time, an incipient organization may be rendered highly useful in promoting that social harmony and that habit of co-operation which will prepare the way for a vigorous commencement of the congregation's existence in its legalized form.

To further these ends, an instrument may be drawn up and subscribed by as many persons as can be induced to unite for the purpose, in something like the following

FORM.

Whereas we whose names are undersigned believe that the public worship of Almighty God is a solemn duty, and is adapted to promote the intelligence, the morality, good order, and consequent prosperity and happiness of any community, as well as to advance the interests of true religion; and whereas great social advantages are to be secured only by combined effort, we do therefore agree and bind ourselves together to assist each other in secur-

Source of harmony.

ing the stated administration of the Gospel, and in forming a Presbyterian Church and congregation at as early a day as practicable.

Signed,

A. B.

M. N., &c.

Dated, —, 18—.

In a new or sparsely settled neighborhood it may often be expedient to attach the signatures of females as well as males to this instrument. Indeed, we know it sometimes happens that nearly all the incipient movements in giving origin to a Church are made by pious women. When such an organization is formed, too great care can scarcely be used that no important movement should be made without the action, either through a general meeting or by consultations of individuals, of the whole nascent congregation. It is according to the spirit of Presbyterianism that all important movements should originate with the people, and be carried forward by their united action.

The next thing that will ordinarily demand attention is

2. THE BUILDING OF SANCTUARIES.

It is very desirable, to say the least, that the public service of God should be performed in a place set apart exclusively for that purpose.

Such a place can ordinarily be secured by a very small and feeble congregation. There is scarcely any thing which better illustrates the proverb, "Where there is a will there is a way," than the manner in which a few families, united in a proper spirit, often succeed in the erection of a sanctuary.

Let it not be forgotten that, if the congregation be small and feeble, the accommodations required are also limited, and may be made in a very cheap and humble manner. The laudable desire to make the house of God respectable may be held in abeyance for the present, or gratified by taste in the selection of a site and the disposition of shade-trees and other cheap contrivances for rendering the place attractive. A small expenditure in neatly fencing and adorning the church-yard, with arrangements for securing that cleanliness which is allied to holiness, will render a very humble sanctuary delightful, and do much to cause

Example of one.

men to think of it as "the house of God and the gate of heaven."

It can not be said that there is no instance in which a feeble congregation may not send abroad and solicit from more prosperous communities the means of erecting a sanctuary. In very important positions there may be numbers that would be drawn to an attractive place of worship, while there are literally almost none that feel interest enough in the subject to do any thing for the erection of a church destitute of architectural beauty. Less real consequence, however, belongs to such a procedure than is commonly imagined.

In one of our rising towns, a few years since, the people took their axes to fell the trees for the frame of a new church on Tuesday morning. On Saturday afternoon of the same week the sanctuary was complete. It was a frame sixty feet by twenty-four. The roof was finished. It was weather-boarded, furnished with twelve good windows, comfortable seats, and a pulpit. In short, every thing was done that was deemed necessary till the congregation was enabled to build an elegant village church. That simple church was filled on the following Sabbath morning by a congregation, many of

Church-Erection Fund.

whom were more attracted by the spirit of the undertaking than they would have been by an imposing style of architecture.

Such a course of procedure, in a great majority of instances, would be more conducive to the establishment of the Church than would any efforts to solicit assistance for erecting a more respectable house of worship.

After the organization of a society and the constitution of a Church by the competent authority, application may be made, when necessary, for a portion of the fund known as the "Church-Erection Fund," for "aiding feeble congregations, *in connection with the General Assembly*, in erecting houses of worship."

The following regulations must then be observed:

"All applications for aid shall be made, in the first instance, to the Committee on Church Extension of the Synod to which the applicants belong, or within whose bounds they are situated. Every application shall be made in writing, and shall particularly state the location of the house; the number of families or persons attached to the congregation, or that propose to unite in building a house of worship; the description of the house which they

Forming a Church.

propose to build, with its estimated and probable cost; the amount of reliable subscriptions which have been obtained, and how much has been paid thereon; the amount of available means possessed by the congregation, if any; whether the congregation is in debt, and if so, to what amount, and when the same becomes due; and also any other facts which may aid the Committee of the Synod in judging of the application. This application shall be accompanied by the certificate of one of the legal advisers of the Board of Trustees, that the title to the lot on which the house is built or to be built is vested in said congregation, and is free from all legal encumbrance and liability."

3. THE ORGANIZATION OF CHURCHES.

For the organization of a Church, application should be made to the Presbytery, where the circumstances permit it. If this be not convenient on account of distance, any ordained minister is competent to form such an organization. Application must then be made, at the earliest practicable moment, to be received into connection with the Presbytery within whose bounds the Church naturally lies.

After the Church has been so far formed as

Officers appointed.

to designate the persons of which it is composed, elders and deacons should be elected by ballot, and ordained to their offices respectively. For the general principles to be observed in performing these duties, recourse must be had to "The Form of Government" and "The Digest."

As no method for the election of these officers in new churches is prescribed, the following suggestions may be of service in such cases:

Immediately after the organization of the Church, or at a meeting subsequently held for the purpose, and constituted by the appointment of a chairman and secretary, let it be first determined what number of elders and deacons shall be chosen to these offices respectively. Nominations may then be made by members of the Church, and the vote taken by ballot. The persons thus elected should then be ordained to their respective offices, or this may be done at a subsequent service of the Church, as may be deemed expedient.

It is most proper that only the male members of the Church, of full age, should vote at such elections, but it is competent for any Church to decide otherwise.

The offices of elder and deacon are, accord-

Their ordination.

ing to the New Testament and the principles of Presbyterianism, distinct; therefore to unite them in one individual, though not uncommon, is an irregularity, and is deemed highly inexpedient.

It is most seemly that elders and deacons should be ordained separately, and the ordination should be by the laying on of the hands of the officiating minister and the ruling elders that may be present.*

At subsequent elections in the same Church, it is advisable for the Session, or for a joint committee from the Session and the Church, to nominate additional officers, who are to be elected in the manner just described, and ordained by the existing Session, the pastor, or, if there be no pastor, some other minister officiating.

* Dr. Miller's Essay on Ruling Elders, chapter xiii.

CHAPTER III.

DUTIES OF CHURCH MEMBERS IN THEIR ASSO-
CIATED CAPACITY.

THE Church is one body, and all the members are bound to exercise a mutual care for one another, and for the Church as a whole.

1. All ought to pay their fair proportion of the pecuniary support of the congregation, independently of their benevolent contributions. Some expense must always attend the maintenance of Christian ordinances. A sanctuary can not be erected without cost. The ministry can not be sustained, so as to secure the whole time of a pastor to the care of the flock, without provision being made for his support. The bread and wine for the holy communion must be paid for as any common article. Arrangements must be made for instructing the young, and the suffering poor must be assisted. There is no reason why any should contribute to these objects that does not apply to every member of the Church, who is not in a condition of utter penury.

2. All are alike bound to attend upon the ordinary means of grace. The sanctuary ought not to be forsaken; nor can any member of a Church be justified in being absent from the stated lecture or meeting for prayer unless sickness, or some special Providence or pressing exigency be allowed to set aside such a duty as being for the time of inferior consequence.

3. Every member ought to inquire *daily* whether some obligation to practical action does not devolve on him or her for advancing the interests of the Church; and no one ought to forget to pray for all the members and officers, and especially for the pastor, that God would keep and sanctify him, and crown his labors with success.

4. Every member of the Church ought to endeavor to win souls to the love and service of the Saviour. There are few who may not contribute something to the work of teaching the young, and leading them to become true disciples of Christ. Children are peculiarly accessible and susceptible to good impressions. An assiduous care, with long-continued and faithful instruction, and fervent prayer for divine influence, may be expected to secure the spiritual welfare of some who had else been

Saving souls.

neglected and left to die in their sins. There are various other methods also by which a sincere and earnest Christian may expect to succeed in becoming an instrument in the conversion of sinners. The securing of a regular attendance of one soul upon the sanctuary may bring a whole family into the kingdom of Christ. Books or tracts may be loaned or given, counsels may be imparted, and letters of friendship may be written; and all who shall make it an object of cherished desire and fervent prayer to become the means of saving souls, may at least hope to secure some who shall be gems in their everlasting crown.

As an encouraging illustration of the power of prayer for this end, we cite the following incident from a recent Presbyterian narrative of the state of religion. "A few years ago, a pastor, now deceased, for a long time before his death made a number of his congregation the subjects of special prayer. As he lay on his dying bed, taking from under his pillow a paper with their names inscribed on it, he presented it to a brother, saying, 'Could I have lived to see their conversion, I could ask no more.' Of these individuals, twenty-five in number, the present pastor is able to report the conversion of every one."

Christian liberality.

5. All ought to cherish and cultivate a spirit of Christian liberality.

"There are certain great principles laid down in Scripture in relation to giving, and the use of property, respecting which there is much general skepticism. They are such as the following:

"(1.) That which we have, we hold as stewards that must give account.

"(2.) The way to increase is to distribute. *Some are rich because liberal.*

"(3.) That which is given to the poor is loaned to the Lord.

"(4.) That which is done to Christ's little ones is done to himself."

This subject is practically treated in a subsequent section.

6. To this summary we may add the suggestion that the strictest attention to the principles of Church order is due from each member toward the particular body to which he belongs. A neglect of duties apparently trifling may often occasion serious embarrassment to a pastor or Session, while the readiness and ease with which these duties may be performed renders their omission the less excusable.

Let the pastor, then, be furnished directly with early information on the following points:

Small duties.

(1.) The change of residence of any Church member.

(2.) The marriage of any female member (unless performed by the pastor), with the husband's name in full.

(3.) The death of any communicant, or of any child baptized in the Church, with the date and the full name of the deceased person.

(4.) Any fact that may be learned respecting the residence or history of members who have removed from the Church without a regular dismissal.

To these items, thus briefly stated, we present in a more expanded form the subject of the

7. DIVISION OF LABOR.

To secure the highest usefulness of the Church, a division of labor is requisite. The labors of a Church are often of little value for the want of such a system as shall cover the whole field of action, and secure attention to each separate department of Christian work.

The pastor must be expected, as a skillful general, to contrive schemes of action, and to see that suitable persons are appointed to further them.

Among these, the Sunday-schools hold an

important place. If there be one school held in the sanctuary, or the chapel, or lecture-room, a field is open for the employment of a superintendent, a secretary, a librarian, and sometimes for a female assistant in the labors of the superintendent. In addition to these, there is room for a large number of the members of the congregation in the work of teaching.

A difficulty often arises in adjusting the supply of teachers and scholars to one another. Sometimes teachers can not be found for vacant classes; at other times classes can not be found for the teachers that offer their services.

To meet this difficulty, it will be safe to accept every competent teacher. If there are not classes enough, they may be increased by division, since any person may find sufficient employment in teaching one or two pupils; and a small class may be made a nucleus around which a larger one can be collected. It should be made a principle never to decline the reception of either a teacher or a scholar.

Even if teachers do no more than to keep little children in order, and now and then to set a single text of Scripture, like a gem, in the memory of a child, it is not a slight thing, inasmuch as in doing this such child is taught to

Various departments.

love the sanctuary, and to join in those beautiful hymns and devotions which can, of themselves, exercise an influence that pays manifold for all the labor of bringing them to the place and watching over their behavior. The Sunday-school, at the present day, ought to employ nearly all of the congregation, either in imparting or receiving instruction.

The ends of the Sunday-school are greatly advanced by constituting as many departments as the conveniences for room will allow. If there be an infant department, and another for young children capable of reading and studying, and another still for children from twelve to fifteen years, and Bible-classes of a still higher grade; and if such arrangements can be made that all can join in common exercises, in spiritual songs and prayers, and in listening to addresses, several advantages will be gained. In the first place, the elder children can be retained longer under the influence of this system for juvenile instruction.

Where there is but one school, the advanced pupils come to feel ashamed of being associated as pupils with those that are so much their juniors. But if there are various departments, those who are advanced to well-prepared and

Graded schools.

separate rooms find no difficulty in maintaining their self-respect, and still continuing their connection with the system of congregational teaching. Moreover, in this plan of a cluster of graded schools instead of a single department, room is made for the employment of a larger number in positions of official consequence. The superintendent of the infant department, the superintendent of the larger department, the superintendent of the advanced department, and the teachers of the Bible-classes, male and female, will constitute a company of five or more persons, upon whom responsibilities of an important and highly honorable character will devolve. Add to these librarians, primary and assistant secretaries, a leader of the singing, and a musician presiding at the melodeon, and you have a highly respectable corps of persons appointed to special and important functions. It requires but a slight knowledge of human nature to perceive that such arrangements give satisfaction and secure efficiency.

To these must be added a class of arrangements that shall secure a social united action of all the officers, teachers, and pupils together. Exercises in singing, in which the sentiments of our beautiful Sunday-school hymns may be

Occasional meetings.

fixed in the memory and impressed upon the hearts of all, are of great consequence. They create much enjoyment and attachment to the school, and exercise a most salutary and lasting religious influence.

A monthly missionary meeting is also a most happy arrangement. It trains the children and teachers to the work of benevolence, and furnishes opportunities for every one to attempt something in the way of pleading the cause of missions, and making collections in its behalf. It also opens the way for young men to exercise and cultivate their gifts for public speaking. It is well to hold such meetings in the sanctuary, giving them the place of an afternoon service, that the pastor may be present to assist, and that parents and others may, by their presence, lend countenance and encouragement to the work.

These meetings ought also to be crowned, once in each year, by an anniversary, for which ample preparations should be made. Full reports may then be presented of what has been accomplished; and the whole work of juvenile instruction and missionary labor should be contemplated as something to be entered upon anew, with whatever encouragement may be derived from past successes.

There is yet another sphere of Sunday-school labor that demands attention, especially in our city populations.

MISSION SCHOOLS.

Some of our churches have performed a beautiful work in gathering into rooms, in destitute localities, a large number of the neglected children, and teaching them the Gospel. Several of our churches in the city of New York are thus instructing more than one thousand children each, and many are supporting mission schools with from one hundred to five hundred pupils. In Philadelphia and New York several churches have erected, each for itself, a building devoted to this purpose. Many more churches are abundantly able to do the same work. Let a few men of financial ability make the necessary investigations, find suitable ground, project a plan, renting a part of the building, if necessary, for an income, and it would not be found difficult to raise sufficient means for the achievement of the work. Many worldly men, who have not faith to labor for distant heathen tribes, may be easily induced to contribute for the moral and religious improvement of the neglected poor among ourselves.

Let every church consider whether it has not work of this sort to perform.

Another department of usefulness which demands system and a judicious division of labor is

THE CAUSE OF BENEVOLENCE GENERALLY.

Certain benevolent objects are, by the usage of our churches, brought before the congregations for periodical collections. It has been deemed wise to assign each of these objects, as the Bible Society, the Foreign Missionary Cause, the Seamen's Friend Society, etc., to a particular season of the year.

It is suggested as a good plan—a plan that has been successfully employed—to appoint one or more persons to care for each separate interest of this sort; to see the pastor, and secure arrangements for presenting it at its appropriate time, and to do whatever may be deemed necessary to make the appeal an effective one.

It should be their care also to observe who are absent at the time of taking the collection, and to call on the persons in the week following, not for the purpose of urging them to give, but of allowing them the opportunity and privilege of contributing.

Monthly concert.

Committees of one or two persons each may also be appointed to take charge of the different missionary fields, whose duty it should be to make themselves familiar with the geography and general history of the localities assigned them, and to present, at each monthly concert, a condensed view of the condition and progress of the several stations, with such interesting facts as they may wish to communicate. A brief statement made in the speaker's own words will ordinarily awaken more interest than a consecutive reading from the missionary publications.

A wise apportionment of these duties among many laborers will impose but a slight burden on each, and call into exercise a larger working force.

These views may be properly concluded with some suggestions respecting

8. BENEVOLENT CONTRIBUTIONS.

“Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”—1 Cor., xvi., 2.

The Scriptures enjoin the duty of benevolence. The precepts, encouragements, and warnings in relation to it are remarkably numerous

The Scriptures on giving.

and explicit. It has ever been recognized among pious men as sacred, and a neglect of it is plainly incompatible with the highest attainments in piety and usefulness.

The following passages are referred to among a large number that inculcate liberality: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov., iii., 9, 10. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov., xi., 24, 25. "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts, xx., 35. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased."—Heb., xiii., 16. These and other passages, such as Prov., xix., 17; Isa., xxxii., 8; Haggai, ii., 8; Mark, xii., 41–44, and Acts, xi., 29, are sufficiently explicit with regard to the general obligation of giving; and the examples of liberality recorded in the Scriptures

Systematic charity.

plainly show the importance attached to it under the Patriarchal, the Mosaic, and the Christian dispensations.

The Jewish law prescribed a definite rate of giving, but made provision also for free-will offerings beyond the appointed tithes. The Gospel certainly has not lowered the standard of benevolence, while, depending on the influence of its higher spiritual motives, it prescribes no definite amount to be given away.

It still enjoins, however, the observance of a *system* in giving. In the passage prefixed to this section we are taught to give away in proportion to our prosperity, and at stated intervals. It is coming to be more widely acknowledged that this is the true principle for the guidance of the Christian Church. Its advantages are apparent for securing a higher standard of benevolence, and greatly increasing the facility of giving.

It is therefore earnestly recommended to all to set apart for benevolent purposes, at regular intervals, an amount bearing such a proportion to their worldly means, and such a relation to their prosperity, as seem fairly to meet the teachings of the Gospel on this subject. This appropriation should be increased, in actual amount

Its apportionment.

not only, but in relative proportion also, with the growth of prosperity.

Let the amount periodically set apart by each individual be apportioned by him judiciously among the several objects regularly presented to the congregation; a margin being reserved, however, for extra collections and his own private charities. If such a plan be adopted, and reduced to writing for the sake of exactness and of easy reference, it will be found of great use in regulating and facilitating our benevolent gifts.

This may be done in the form suggested by the following card, published by the American Systematic Beneficence Society. It will, of course, be understood that the objects and times referred to may be changed to suit persons and circumstances.

In each congregation it may be advisable to have such cards printed for general circulation, containing the several objects regularly presented for collections.

CARD OF BENEFICENCE

OF THE

..... CHURCH.

COLLECTIONS WILL BE TAKEN IN THE FOLLOWING ORDER.

January.	Foreign Missions.	\$	cts.
March.	The City Mission.		
May.	Home Missions.		
July.	Sunday-school.		
September.	Tract Society.		
November.	Bible Society.		

Depending on the blessing of Providence, I agree with myself and with the Giver of all mercies to divide among the above objects a sum total of — per cent. of my monthly or annual income. Should God prosper me beyond my expectations, I will increase the percentage accordingly.

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The dollar and cent columns can be used for noting the proportion of percentage to be given to each object, according to the donor's conviction of its claims, or for recording the actual amount given.

*It is left with the conscience and heart of every person to take home, fill out, and sign the above pledge, laying it aside for reference and as a covenant with God.* The Jews, who were mostly farmers, gave about 30 per cent. There are persons who now give ten per cent., or more, of their income, to strictly benevolent causes. It is recommended that, in all cases where it is possible, at least six per cent. be devoted to the objects named in this card. The *duty of first importance* is to decide, intelligently and prayerfully, on *some rate* of beneficence, according as the Lord has prospered you, whether it be thirty, twenty, ten, five, three, or two per cent. No one but can give twenty-five cents a year to each of the above objects.

Where there is no fixed income for the year, a reckoning for the two months preceding a collection can be made. And when the current year can not be calculated, the preceding year can be the basis of calculation. This card is not intended to exclude the presentation of any occasional benevolent object.

## CHAPTER IV.

## DUTIES AND RESPONSIBILITIES OF PARENTS.

CHRISTIAN parents ought to prepare themselves for the great and responsible work of training up their children for the service of God and for heaven. No other human relation, no other position, gives one immortal mind so much power to mould and form another as the relation and position of a parent. No other person can gain precedence of the parent in the commencing of an influence upon the mind.

The dependence of infancy on a mother is earlier than the earliest of possible memories. The little one knows a mother's smile and a mother's beneficence before it recognizes a relation to any other being in the universe. It perceives the tone of authority first in a mother's voice, and gains its first idea of penalty from a mother's frown. Nor is its consciousness awakened to the effort of merely one superior mind to control its earliest purposes. Two united wills, one of softer and gentler, and the

other of sterner action, are united to secure a perfect moral control.

Yet parents, and especially young parents, have much to learn in order that they may wisely and successfully train their children. To this end the Scriptures are to be diligently studied, and daily prayer is to be offered for wisdom from above.

It is not consonant to the purpose of this manual to furnish extended instruction on this or any other branch of Christian duty. Useful books might be named as suggesting the kind of reading which may be made available in furnishing parents for their great work—the most momentous work of their lives. Such publications as “Witherspoon’s Letters,” Abbott’s “Mother at Home,” “The Mother’s Magazine,” and a large list of productions of a similar character, may be easily found by reference to our Sunday-school and other religious libraries.

To this recommendation of books may be added a word of counsel and of caution. More can often be learned from living teachers, and by availing one’s self of the current experience of Christian friends, than by resorting to written treatises. The chief end of instruction is not so much to fill the mind with a set of rules

and maxims to be mechanically followed, as to furnish it with useful information, to secure the adoption of right principles, and to mature the judgment. Beyond this parents are to be left to mutual counsel and prayer. Exigencies will arise, to meet which no specific instruction will be found adequate.

It may not be improper, however, in this place to suggest a few hints touching the duties of parents generally.

1. It is their duty to establish their authority over their children, and thus impart to them a just sense of the nature and importance of obedience. This idea, and the habit of obeying, will prepare the way for a recognition of God's authority, and hence will be highly favorable to an early conversion and to Christian usefulness.

2. Children ought to be restrained absolutely from what is wrong.

We mean to say that Christianity and Christian wisdom know nothing of two sets of moral injunctions, one for pious and another for unconverted children. True, a parent may lose the power of restraining a child, or of restraining without producing such an irritation in one approaching maturity as shall work more harm to the prospect of reformation than indulgence

would do in its stead. Of course, it is not wise to attempt what there is no power to accomplish.

3. Children ought to be inured to a scrupulous performance of their religious duties. They are to be trained from early childhood to be always in their place around the family altar, in the sanctuary, at the lecture, and in the circle of social prayer.

4. Children ought to be guarded carefully and skillfully against the power of temptation.

Too much must not be exacted, while they are allowed in nothing absolutely wicked. Perhaps no one thing is of greater moment than wisely alluring them from a dangerous to a safe diversion. A Christian parent might better afford to expend a considerable sum to give to his son some safe and ennobling gratification, than to allow him a pittance to visit some dangerous place of public amusement.

5. Children ought to be made, by their parents, the objects of fervent prayer and faithful pious counsels.

To this end family worship should be maintained; systematic instruction should be imparted; and the children, from their earliest years, should be accustomed to kind, tender

Christian conversation. They should also be taught to pray.

These duties can be easily performed by parents that accustom themselves to the work from the infancy of their children. A pastor and a Sunday-school teacher may be a great assistance to parents in the successful performance of these duties; but nothing can relieve the latter from a responsibility in respect to their own offspring, such as can be imposed on no other human being.

It is proposed to complete this view of parental duty by subjoining a brief system of instruction, and a few forms of devotional assistance.

A short explanation of the design of this appendage may not be out of place.

The Initiatory Catechism passes over the same general ground as the Assembly's Shorter Catechism, with a little additional matter in respect to the ecclesiastical arrangements of our revered and beloved Church. This is the main thing which distinguishes it as the *Presbyterian* Initiatory Catechism. The Assembly's Shorter Catechism is added in a compact style, in order that these forms of instruction, by being bound up in the Manual, may serve to remind parents of

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Initiatory Catechism.

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their duty, and that they may not be lost, as they are apt to be when possessed only in the cheap penny editions prepared for children's classes.

The devotional forms are added, not for the purpose of recommending precomposed prayers, but only as crutches for the lame—assistance for those who, from beginning late in life, or from an insuperable diffidence, would neglect family worship altogether if not thus aided.

## INITIATORY CATECHISM.

### PART I.—CHRISTIAN DOCTRINE.

1. Who made you?

GOD.

2. What else has God made?

He made all things.

3. Of what did God make all things?

Of nothing.

4. For what did God make you?

To love and serve him.

5. What will make you most happy?

To love and serve God.

6. How long will it make you happy to love and serve God?

All my life.

7. Will to love and serve God make you happy in the next world too?

Yes, when I die.

8. What is the rule to show you how to love and serve God?

The Word of God.

9. What does the Word of God teach you?

To love the truth and do right.

10. Is God good?

Yes; in all he thinks and does.

11. Does God know all things?

Yes; he knows all my thoughts.

12. Does God see all things?

Yes; and he sees me all the time, night and day.

13. Did God make all men at once?

No; he first made one man and one woman.

14. What were their names?

Adam and Eve.

15. Were they good or bad when God made them?

They were good.

16. What do you mean by saying that they were good?

I mean they felt right and did right all the time.

17. Did they keep on so?

No; they sinned and fell.

18. What is sin?

To sin is to feel wrong or do wrong.

19. What was the sin by which Adam and Eve fell?

They ate the fruit which God told them they must not eat.

20. Did all men fall in the first sin of Adam and Eve?

Yes; we are born like them, and we all sin as soon as we know right and wrong.

21. Into what state has the fall brought men?

The fall has brought all men into a lost state.

22. Did God leave men in this lost state?

No; he sent Christ to save them.

23. Who is Christ?

The Son of God.

24. Is Christ God?

Yes; Christ is both God and man.

25. Is the Holy Spirit God?

Yes; the Holy Spirit is God too.

26. Is the Father God?

Yes; our Father in heaven is God.

27. Does God order all things by his providence?

Yes; a sparrow can not fall without our Father.

28. Is there more than one God?

No; there is but one true God.

Initiatory Catechism.

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29. How did Christ become man?

He was born.

30. Did Christ live before he became man?

Yes; he lived in heaven.

31. For how many things is Christ made known to you?

Three.

32. What are they?

He is my Prophet, my Priest, and my King.

33. For what is he made your Prophet?

To teach me.

34. What does he teach you?

The will of God.

35. In what way does he teach you the will of God?

In three ways.

36. What is the first?

By his Word.

37. What is the next?

By his good deeds.

38. What is the third?

By the Holy Spirit.

39. What has Christ done for you as your Priest?

He has died for me.

40. How did Christ die for you?

On the Cross.

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Initiatory Catechism.

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41. Why did he die for you?

That he might bear my sins.

42. Was Christ laid in the grave?

Yes; but he rose again the third day.

43. How long did he stay in the world after he rose from the dead?

Five weeks and five days.

44. Where did he go then?

To heaven.

45. Will he die again for you?

No; he dies but once.

46. What else does Christ do for you as your Priest?

He prays for me.

47. Will he pray for you more than once?

Yes; he still lives in heaven to pray for me.

48. What does Christ do for you as your King?

He makes me give up my will to his, and rules me by his word.

49. What do you mean by Christ's humiliation?

The low state to which he came when he was made man.

50. How many things are there in his low state?

Five.

51. What is the first?

He was born.

52. What is the second?

He was poor.

53. What is the third?

He bore the ills of life.

54. What is the fourth?

He died on the Cross.

55. What is the fifth?

He lay in the grave till the third day.

56. What do you mean by Christ's exaltation?

The high state to which he came when he rose from the dead.

57. How many things are there in this high state?

Five.

58. What is the first?

He rose from the dead.

59. What is the second?

He went up to heaven.

60. What is the third?

He sat down at the right hand of God.

61. What is the fourth?

He rules all the world as King of kings.

62. What is the fifth?

He will come to judge the world.

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Initiatory Catechism.

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63. What is a disciple of Christ?

One who learns and does the will of Christ.

64. By what are you made a disciple of Christ?

By the Holy Spirit.

65. How does the Holy Spirit make you a disciple of Christ?

He works faith in me.

66. What is faith?

Trust in Christ.

67. What will God do for you if you trust in Christ?

Three things.

68. What three things?

He will justify me, he will adopt me, and he will sanctify me.

69. What does God do when he justifies you?

He forgives my sins and treats me as if I were good.

70. What does God do for you when he adopts you?

He takes me for his child.

71. What does he do for you when he sanctifies you?

He makes me holy, more and more.

72. What will God do for you in this world if you trust in Christ?

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Initiatory Catechism.

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If I trust in Christ, God will love me and make me happy, and help me to serve him as long as I live.

73. What will God do for you when you die, if you now trust in Christ?

If I now trust in Christ, God will make me holy and happy when I die.

PART II.—CHRISTIAN DUTY.

74. What does God bid you to do?

He bids me to obey his will.

75. How many commandments of God are there?

Ten.

76. On what did God, at first, write the ten commandments?

On two tables of stone.

77. How many are there on the first table?

Four.

78. How many on the second?

Six.

79. What does the first table contain?

Our duty to God.

80. What does the second table contain?

Our duty to man.

81. What is the whole law?

Love to God and love to man.

82. How much must you love God?

With all my heart.

83. How much must you love man?

As much as I love myself.

84. What are the ten commandments called?

The Decalogue.

85. What does God bid you to do in the first commandment?

He bids me to take the Lord alone to be my God.

86. What does God bid you not to do in the second commandment?

He bids me not to worship images.

87. What does God bid you not to do in the third commandment?

He bids me not to take his name in vain.

88. What does God bid you to do in the fourth commandment?

To remember the Sabbath day to keep it holy.

89. What does God bid you to do in the fifth commandment?

To honor my parents.

90. What does God bid you not to do in the sixth commandment.

He bids me not to kill.

91. What does God forbid you to do in the seventh commandment?

God forbids me to say or do any thing that is impure.

92. What does God bid you not to do in the eighth commandment?

He bids me not to cheat or steal.

93. What does God bid you not to do in the ninth commandment?

He bids me not to lie or to speak evil of others.

94. What does God bid you not to do in the tenth commandment?

He bids me not to covet what belongs to any body else.

95. How ought you to keep these commandments?

I ought to keep every one of them all the time.

96. Do you thus keep them?

No; I break them every day.

97. How do you break them?

In my thoughts, words, and actions.

98. What does the breaking of any of these commandments deserve?

God's displeasure forever.

99. How can you escape God's displeasure?

By faith and repentance.

100. What is faith?

Trust in Christ.

101. What is repentance?

Sorrow for sin.

102. Can you believe and repent of yourself?

No; faith and repentance are the gift of God.

103. What are the principal means of grace?

The word of God, the sacraments, and prayer.

104. What must you do that the word of God may be made the means of salvation to you?

I must read or hear it, and pray to God.

105. What is a sacrament?

A sacrament is a holy ordinance instituted by Christ.

106. How do the sacraments become the means of salvation?

By the blessing of Christ, and the work of the Holy Spirit.

107. How many sacraments are there in the New Testament?

Two only.

108. What are they?

Baptism and the Lord's Supper.

109. What is Baptism?

Baptism is putting water on a person in the name of the Father, and of the Son, and of the Holy Ghost.

110. Who may be baptized?

Believers in Christ and their children.

111. What is the Lord's Supper?

The Lord's Supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth.

112. What is prayer?

Prayer is the offering up of our desires unto God.

113. What is the Lord's Prayer?

The Lord's Prayer is the prayer which Christ taught his disciples.

114. How are we taught to address God in the Lord's Prayer?

As Our Father who art in heaven.

115. How many petitions are there in the Lord's Prayer?

Five.

116. Which is the first petition?

Hallowed be thy name.

117. Which is the second?

Thy kingdom come; thy will be done in earth, as it is in heaven.

118. Which is the third?

Give us this day our daily bread.

119. Which is the fourth?

Forgive us our debts as we forgive our debtors.

120. Which is the fifth?

Lead us not into temptation, but deliver us from evil.

121. What is the conclusion of the Lord's prayer?

For thine is the kingdom, and the power, and the glory, forever. Amen.

### PART III.—THE CHRISTIAN CHURCH.

122. Of what does the Church consist?

The Church consists of Christ's people and their children.

123. What is the Church universal?

The Church universal is all Christ's people in the whole world and their children.

124. What is a Church as a single worshiping assembly?

It is a society of Christ's people and their children, with their proper officers.

125. What are the officers of Christ's Church?

The officers of Christ's Church are bishops or pastors, ruling elders and deacons.

126. Are there any higher officers in Christ's Church?

No; Christ is the only head of His Church,

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The Lord's Prayer.

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and there is no higher officer in the Church of Christ than the bishop of a congregation.

127. Are all bishops or ministers equal?

Yes; every minister or pastor is bishop of his own congregation, and all bishops are equal.

128. What are ruling elders?

Ruling elders are men who, with the minister or bishop, have the spiritual oversight of the congregation.

129. What are deacons?

Deacons are men who have the care of the poor.

### THE LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

## THE TEN COMMANDMENTS.

## EXODUS, XX.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy

cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

### THE SHORTER CATECHISM.

①. WHAT is the chief end of man?

Man's chief end is to glorify God, and to enjoy him forever.

2. What rule hath God given to direct us how we may glorify and enjoy him?

The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

3. What do the Scriptures principally teach?

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

4. What is God?

God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

5. Are there more Gods than one?

There is but one only, the living and true God.

6. How many persons are there in the Godhead?

There are three persons in the Godhead—the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

7. What are the decrees of God?

The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass.

8. How doth God execute his decrees?

God executeth his decrees in the works of creation and providence.

9. What is the work of creation?

The work of creation is God's making all

things of nothing, by the word of his power, in the space of six days, and all very good.

10. How did God create man?

God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

11. What are God's works of providence?

God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

12. What special act of providence did God exercise toward man, in the estate wherein he was created?

When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

13. Did our first parents continue in the estate wherein they were created?

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

14. What is sin?

Sin is any want of conformity unto, or transgression of, the law of God.

15. What was the sin whereby our first par-

ents fell from the estate wherein they were created?

The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

(16.) Did all mankind fall in Adam's first transgression?

The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

17. Into what estate did the fall bring mankind?

The fall brought mankind into an estate of sin and misery.

(18.) Wherein consists the sinfulness of that estate whereinto man fell?

The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

(19.) What is the misery of that estate whereinto man fell?

All mankind, by their fall, lost communion

with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

20. Did God leave all mankind to perish in the estate of sin and misery?

God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.

21. Who is the Redeemer of God's elect?

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever.

22. How did Christ, being the Son of God, become man?

Christ, the Son of God, became man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

23. What offices doth Christ execute as our Redeemer?

Christ, as our Redeemer, executeth the offices

of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

24. How doth Christ execute the office of a prophet?

Christ executeth the office of a prophet in revealing to us, by his Word and Spirit, the will of God for our salvation.

25. How doth Christ execute the office of a priest?

Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

26. How doth Christ execute the office of a king?

Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

27. Wherein did Christ's humiliation consist?

Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

28. Wherein consisteth Christ's exaltation?

Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

29. How are we made partakers of the redemption purchased by Christ?

We are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit.

30. How doth the Spirit apply to us the redemption purchased by Christ?

The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

31. What is effectual calling?

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

32. What benefits do they that are effectually called partake of in this life?

They that are effectually called do in this life partake of justification, adoption, sanctification,

and the several benefits which in this life do either accompany or flow from them.

33. What is justification?

Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

34. What is adoption?

Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

35. What is sanctification?

Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

The benefits which in this life do accompany or flow from justification, adoption, and sanctification are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

37. What benefits do believers receive from Christ at their death?

The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

38. What benefits do believers receive from Christ at the resurrection?

At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

(39) What is the duty which God requireth of man?

The duty which God requireth of man is obedience to his revealed will.

40. What did God at first reveal to man for the rule of his obedience?

The rule which God at first revealed to man for his obedience was the moral law.

41. Wherein is the moral law summarily comprehended?

The moral law is summarily comprehended in the ten commandments.

(42) What is the sum of the ten commandments?

The sum of the ten commandments is, To

love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

43. What is the preface to the ten commandments?

The preface to the ten commandments is in these words: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

44. What doth the preface to the ten commandments teach us?

The preface to the ten commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

45. Which is the first commandment?

The first commandment is, Thou shalt have no other Gods before me.

46. What is required in the first commandment?

The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

47. What is forbidden in the first commandment?

The first commandment forbiddeth the deny-

ing, or not worshiping and glorifying the true God as God, and our God, and the giving of that worship and glory to any other which is due to him alone.

48. What are we specially taught by these words "before me" in the first commandment?

These words "before me" in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

49. Which is the second commandment?

The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

50. What is required in the second commandment?

The second commandment requireth the receiving, observing, and keeping pure and entire

all such religious worship and ordinances as God hath appointed in his Word.

51. What is forbidden in the second commandment?

The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in his Word.

52. What are the reasons annexed to the second commandment?

The reasons annexed to the second commandment are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

53. Which is the third commandment?

The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

54. What is required in the third commandment?

The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

55. What is forbidden in the third commandment?

The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

56. What is the reason annexed to the third commandment?

The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

(57. Which is the fourth commandment?

The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

58. What is required in the fourth commandment?

The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.

59. Which day of the seven hath God appointed to be the weekly Sabbath?

From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

60. How is the Sabbath to be sanctified?

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

61. What is forbidden in the fourth commandment?

The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works about our worldly employments or recreations.

62. What are the reasons annexed to the fourth commandment?

The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments, his challenging a spe-

cial propriety in the seventh, his own example, and his blessing the Sabbath day.

63. Which is the fifth commandment?

The fifth commandment is, Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

64. What is required in the fifth commandment?

The fifth commandment requireth the preserving the honor of, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

65. What is forbidden in the fifth commandment?

The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations.

66. What is the reason annexed to the fifth commandment?

The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

67. Which is the sixth commandment?

The sixth commandment is, Thou shalt not kill.

68. What is required in the sixth commandment?

The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

69. What is forbidden in the sixth commandment?

The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

70. Which is the seventh commandment?

The seventh commandment is, Thou shalt not commit adultery.

71. What is required in the seventh commandment?

The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

72. What is forbidden in the seventh commandment?

The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

73. Which is the eighth commandment?

The eighth commandment is, Thou shalt not steal.

74. What is required in the eighth commandment?

The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

75. What is forbidden in the eighth commandment?

The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

76. Which is the ninth commandment?

The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

77. What is required in the ninth commandment?

The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

78. What is forbidden in the ninth commandment?

The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

79. Which is the tenth commandment?

The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

80. What is required in the tenth commandment?

The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

81. What is forbidden in the tenth commandment?

The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

82. Is any man able perfectly to keep the commandments of God?

No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

83. Are all transgressions of the law equally heinous?

Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

84. What doth every sin deserve?

Every sin deserveth God's wrath and curse, both in this life and that which is to come.

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85. What doth God require of us that we may escape his wrath and curse, due to us for sin?

To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

86. What is faith in Jesus Christ?

Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

87. What is repentance unto life?

Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

89. How is the Word made effectual to salvation?

The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

90. How is the Word to be read and heard, that it may become effectual to salvation?

That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts, and practice it in our lives.

91. How do the sacraments become effectual means of salvation?

The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

92. What is a sacrament?

A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

93. Which are the sacraments of the New Testament?

The sacraments of the New Testament are baptism and the Lord's Supper.

94. What is baptism?

Baptism is a sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

95. To whom is baptism to be administered?

Baptism is not to be administered to any that are out of the visible Church till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church are to be baptized.

96. What is the Lord's Supper?

The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

97. What is required to the worthy receiving of the Lord's Supper?

It is required of them that would worthily

partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, and of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

98. What is prayer?

Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

99. What rule hath God given for our direction in prayer?

The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

100. What doth the preface of the Lord's Prayer teach us?

The preface of the Lord's Prayer (which is, Our Father which art in heaven) teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

101. What do we pray for in the first petition?

In the first petition (which is, Hallowed be thy name) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

102. What do we pray for in the second petition?

In the second petition (which is, Thy kingdom come) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

103. What do we pray for in the third petition?

In the third petition (which is, Thy will be done in earth, as it is in heaven) we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

104. What do we pray for in the fourth petition?

In the fourth petition (which is, Give us this day our daily bread) we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

105. What do we pray for in the fifth petition?

In the fifth petition (which is, And forgive us our debts, as we forgive our debtors) we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

106. What do we pray for in the sixth petition?

In the sixth petition (which is, And lead us not into temptation, but deliver us from evil) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

107. What doth the conclusion of the Lord's Prayer teach us?

The conclusion of the Lord's Prayer (which is, For thine is the kingdom, and the power, and the glory forever. AMEN) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say AMEN.

## CATECHISM OF BIBLICAL CHRONOLOGY.

It is deemed important to implant very early in the minds of children some knowledge of sacred chronology; and as dates are with difficulty so fixed in the mind as to render them permanent, there are here furnished two mnemonical tables to which is appended a brief chronological catechism. To this it is obvious that the parent or teacher may add more extended instruction after the same general method. In the subjoined tables, the left-hand column indicates a few important dates in round numbers, the right-hand column giving the corresponding exact dates. The former are sufficiently near to accuracy to answer all practical purposes, and should be perfectly fixed in the memory.

### CHRONOLOGICAL TABLE—NO. 1.

| Round numbers. |                               | Exact dates. |
|----------------|-------------------------------|--------------|
| B.C.           |                               | B.C.         |
| 4000 years.    | ADAM .....                    | 4004 years.  |
| 2350 "         | FLOOD .....                   | 2348 "       |
| 2000 "         | ABRAHAM (birth) .....         | 1996 "       |
| 1500 "         | MOSES (receives the law)..... | 1491 "       |
| 1000 "         | SOLOMON'S TEMPLE .....        | 1004 "       |
| 500 "          | SECOND TEMPLE .....           | 515 "        |
| 0 "            | CHRIST (birth) .....          | 0 "          |

TABLE NO. 2.

## THE EIGHT PERIODS OF SACRED HISTORY.

| Round Nos. |                                                                       | Exact Nos. |
|------------|-----------------------------------------------------------------------|------------|
| 1650 yrs.  | 1. ANTEDILUVIAN—Creation to Flood...                                  | 1656 yrs.  |
| 400 "      | 2. THE PERIOD OF THE DISPERSION—<br>Flood to the call of Abraham..... | 427 "      |
| 400 "      | 3. THE PATRIARCHAL—The call to the<br>Exode.....                      | 430 "      |
| 400 "      | 4. THE PERIOD OF THE JUDGES—Exode<br>to King Saul.....                | 396 "      |
| 500 "      | 5. THE MONARCHICAL—Saul to the end<br>of the Monarchy.....            | 507 "      |
| 250 "      | 6. THE PERSIAN—Monarchy to Alex-<br>ander.....                        | 258 "      |
| 200 "      | 7. THE GRECIAN—Alexander to the Ro-<br>man Conquest.....              | 184 "      |
| 150 "      | 8. THE ROMAN—To the birth of Christ..                                 | 146 "      |

1. How long was it from Adam to Christ?

4000 years.

2. How long from Adam to Abraham?

2000 years.

3. How long from Abraham to Christ?

2000 years.

4. What is half way from Adam to Christ?  
Abraham.

5. How long was it from Abraham to Solo-  
mon's Temple?

1000 years.

6. How long from Abraham to Moses?

500 years.

7. How long from Moses to Solomon's Tem-  
ple?

500 years.

8. What is half way from Abraham to Solomon's Temple?

Moses.

9. How long from Solomon's Temple to Christ?

1000 years.

10. How long from Solomon's Temple to the Second Temple?

500 years.

11. How long from the Second Temple to Christ?

500 years.

12. What is half way from Solomon's Temple to Christ?

The Second Temple.

13. How many periods are there in sacred history?

Eight.

14. What is the Antediluvian period, and how long is it?

1650 years.

15. What is the period of the dispersion, and how long is it?

400 years.

16. What is the Patriarchal period, and how long is it?

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400 years.

17. What is the period of the Judges, and how long is it?

400 years.

18. What is the Monarchical period, and how long is it?

500 years.

19. What is the Persian period, and how long is it?

250 years.

20. What is the Grecian period, and how long is it?

200 years.

21. What is the Roman period, and how long is it?

150 years.

The memory may be aided by requiring the answers in centuries. Thus it will be seen that in the eight periods, the first is sixteen centuries and a half; the next three are four centuries each; the next is five centuries; the next three begin with half of the period next preceding, and fall off by half a century as they go forward. They are respectively two and a half, two, and one and a half.

It is obvious that parents and teachers may

extend these instructions, in preparing the minds of the young to study the Bible with profit, by fixing in the memory the order of the sacred books, with their general import, and the names of their respective authors.

## PRAYERS FOR CHILDREN.

### MORNING PRAYER.

O Lord, thou art great and good. Thou hast made me and kept me alive, and from thee comes every good gift. I thank thee for taking care of me, and giving me sleep, and waking me to see this new day. I am a sinful child. Forgive me, O my heavenly Father, and give me a new heart. Make me afraid to do wrong and sin against thee. Help me to love and serve thee to-day. Grant thy blessing upon my dear parents, my brothers and sisters, and all my relatives and friends, that we may at last meet in heaven, for Jesus' sake. Amen.

Our Father, etc.

### EVENING PRAYER.

O God, my heavenly Father, I thank thee for thy kind care of me to-day. I beg of thee to forgive all my sins. Create in me a clean heart, and take not thy Holy Spirit from me. Bless

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Morning prayer for the family.

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my dear father and mother, my brothers and sisters, and relatives, and all that are in this house. Give us quiet sleep, and bring us to another day in safety; and save us at last, for the sake of Jesus Christ our Lord. Amen.

Our Father, etc.

### MORNING PRAYER FOR THE FAMILY.

O Lord God, most merciful and gracious, thy name is excellent in all the earth; thou hast set thy glory above the heavens. Thou art worthy to be praised by all saints and angels, for thou hast made all things, and for thy pleasure they are and were created. Thou hast wisely and sweetly united thy glory with our duty and happiness. Thou hast formed us to show forth thy praise, and, in doing so, to enjoy thy favor.

Yet we must humbly acknowledge and confess that we have not rendered to thee that worship which is thy due. While thou hast been mindful of our wants, we have been forgetful of thee. Thy mercies have too often been requited with ingratitude and rebellion. Thy preserving care which we have every day experienced, the multiplied gifts of thy bounty, and the tender compassion of our blessed Saviour,

have failed to awaken within our bosoms those sentiments of continued thankfulness and love which ought to characterize the disciples of the Lord Jesus. We are miserable sinners. We deplore deeply our numerous offenses, our hardness of heart, our insensibility to things spiritual and heavenly. We desire to pour out our souls before thee in humble supplication. Be pleased to give us true repentance for all our offenses, to humble us deeply under a sense of our sin, and for thy dear Son's sake to absolve us from its guilt.

Strengthen us, O Lord, with might by thy Spirit in the inner man, to make us more watchful against the workings of inbred corruption. Help us to gain the victory over the temptations of our adversary and the allurements of this sinful world. Through thy grace assisting us, may we subdue every vicious inclination and correct every evil habit. May the perfect example of our Redeemer be always before us. May we possess his meekness and gentleness in our social intercourse. May we exercise that sympathy with the poor and the afflicted which shone forth so conspicuously in his life. Like him may we go about doing good, and be continually under the control of such principles

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Morning prayer for the family.

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and motives as shall render our ordinary employments an acceptable service to thee. Increase our knowledge and faith, our fear and humility, our spirit of cheerful, loving obedience. Let every grace of thy Holy Spirit dwell in us richly, that our lives may be "more comfortable to ourselves, more profitable to others, and more to the glory of thy name."

Grant that every member of this household may be a participant of thy heavenly grace; may be found always walking in the path of duty, fearing God and working righteousness. Let the calling and election of each one thus be rendered sure, so that when all earthly things shall fail, thou mayest be the strength of our heart and our portion forever. Impart to our beloved friends and relatives thy richest mercies, and especially those gifts and graces which are indispensable to their spiritual well-being. Let the poor, the sick, the bereaved, and all afflicted persons share in thy fatherly care, and be comforted by thy Holy Spirit.

We bless thee for the preservation of the last night, and for the rest and refreshment which thou hast given us. Renew thy mercies, we beseech thee, with this new day. Lift up the light of thy countenance upon us, and gladden our

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Evening prayer for the family.

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hearts with the tokens of thy love. Be with us to bless and prosper us in our affairs, and help us to do something for the advancement of true religion in the world. Let every day be marked by indications of the progress of Christ's kingdom, till it shall grow and fill the earth. Help us to walk with thee, by the continual exercise of a prayerful spirit and by holy meditation, that, delighting ourselves in the Lord, thou mayest give us the desires of our heart. Oh! sanctify our souls by thy Holy Spirit, and for the sake of Jesus Christ, our blessed Redeemer, hear and answer us.

Our Father which art in heaven, etc.

### EVENING PRAYER FOR THE FAMILY.

Infinite and eternal Creator, King of heaven and earth, thou art our Maker. Thou upholdest all things by thy power. Thou carriest forward thy great purposes with resistless might, and by means and processes that are inscrutable. Thou makest darkness thy secret place; thy pavilion round about thee is dark waters and thick clouds of the skies. Yet we are permitted to see some glimpses of thy holy perfections in the things which thou hast made. The heavens declare thy glory, and the firmament

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Evening prayer for the family.

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showeth thy handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. But thou hast revealed thyself to us more clearly in the face of Jesus Christ, whose blessed teachings are enforced by his perfect example. His sufferings and death, his resurrection and priestly intercession, awaken within us sentiments of wonder, of gratitude, and faith, and fill our souls with the hope of a blissful immortality.

We praise thee for these manifestations of thy glory. We thank thee for thy holy law and thy precious Gospel. We call upon our souls and all that is within us to bless thee for the ample supplies of thy bounty and the rich provisions of thy grace.

Yet we deplore before thee, O Lord, our many sins, and those deep inward pollutions that render us so unfit for thy worship. We are ashamed and confounded when we think of the number and the aggravations of our offenses. Pardon our sins through Jesus Christ; sanctify our natures by thy Holy Spirit, and cause our souls to fall down with the greatest humility at the footstool of thy throne, continually entreating thy mercy, and constantly ascribing to thee glory. Our praises add nothing to thee;

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Evening prayer for the family.

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but they exalt us, enhance our happiness, and unite us with the society of angels. Yet thou receivest our praises as an acceptable sacrifice. Grant that we may celebrate thee, O Lord, who art great, and greatly to be praised. Let all nations praise thee, from the rising of the sun to the going down of the same. Set our hearts on fire with the flames of thy divine love, that they may wholly ascend to thee as burnt-offerings, and nothing of ours may remain with us. Let our love of the world be exchanged for the love of thy infinite beauty. Let our will centre in thine, and be altogether absorbed by it. Let this change, O gracious Father, be speedily effected within us, for it can be wrought by nothing less than the power of thy hand; and as soon as our souls are made sensible of it, thy praise shall be evermore sounded within us, as in temples devoted to thy service.

Let covenant mercies descend perpetually on this household, and every member of it be thine. Guard and protect us in our defenseless slumbers, and cause us to awake to a new day, refreshed and prepared for serving thee in newness of life; and let the same fatherly care be bestowed upon our absent relatives and friends.

Bless all the sick with healing mercies, or the

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A family prayer for Sunday morning.

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comfortable supports of thy grace. Supply the wants of the poor and needy; and prepare us and all thy holy Church for thy kingdom of glory. Grant thy blessing upon thy ministers and the missionaries of the cross, and fill the earth with thy salvation, through Jesus Christ our Lord. Amen.

### A PRAYER FOR SUNDAY MORNING.

*Jenks.—(Adapted.)*

O most blessed and gracious Lord our God, whose almighty hand has brought us out of nothing to what we are, to see the light and enjoy the comforts of life, and whose free grace has called us out of a state of sin and ruin to the hope of thy heavenly glory, we bless thy name that thou hast conducted us safe through all states and events, and through all the trials and troubles in our lives, to see the comfortable light of this day; and that we have yet a day of grace wherein to attend to the things belonging to our peace. We bless thee that thou hast consulted the good of our souls, as well as the glory of thy name, in setting apart this day for holy uses, to engage us to a solemn attendance upon the Lord, in whose service consists all our honor and happiness. Oh! how much higher

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A family prayer for Sunday morning.

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might we have been in grace and thy blessed favor—how much nearer to thee our God, and fitter for thy heavenly kingdom, had we rightly used and conscientiously improved those seasons and means of grace which thou hast been pleased to put into our hands for the best advantage of our souls.

But we have been unkind and cruel to our own souls, as well as disobedient and rebellious against our Lord; many times frustrating the opportunities of appearing before thee; shunning and neglecting the duties of thy holy service; and even when we have set ourselves to seek thy face, it has been with such coldness, and dullness, and distraction, that thou mightest justly abhor our souls, despise our prayers, for any thing that there is in us or them to recommend us to thy blessed favor and acceptance.

But be thou pleased to look upon us in the Son of thy love, the Lord our peace and righteousness, and forgive us all that is past wherein we have neglected thy work, or ill-performed it, or done what is inconsistent with it. Help us, O God of our salvation, and deliver us from the burden of our guilt; and purge away all our sins for the glory of thy name, that they may not stand as a partition-wall to hinder the

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A family prayer for Sunday morning.

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desire of our souls from ascending up to thee, nor hinder the light of thy countenance from descending upon us. But let thy peace, and love, and favor shine on our souls, that we may see the felicity of thy chosen, and with joy draw water out of the wells of salvation.

Oh! let us not rest in any forms of godliness, denying the power thereof, nor take up with the name, and show, and the profession of Christianity, but be swayed with its life, and power, and spirit, that the Gospel of our Lord, and the graces of the good Spirit of God, may shine forth in our lives, to the glory of thee our heavenly Father, and to the adorning of the doctrine of God our Saviour in all things. O gracious God, be with us, and with all the ministers and stewards of thy holy things, who are this day to speak thy Word to thy people, and furnish them with abilities suitable to their great work, that they may fitly apply themselves to the capacities and to the necessities of their several hearers. And grant, Lord, unto us, and unto all the hearers of thy holy Word, humble and teachable spirits, to receive thy truth in meekness, and in the love of it, so as to profit and grow by it. Oh! do thou remove all the hinderances to our spiritual growth and improvement, that thy

Word may have free course, and be glorified among us. And let us this day go forth in the strength of the Lord God; and prosper and increase with the increase of God, by thy grace and blessing accompanying our desires and endeavors, till from serving thee imperfectly here upon earth, we may attain to glorify and enjoy thee, our God, in the perfection of holiness, and in those everlasting joys and glories of thy kingdom which thou hast prepared for them that love thee.

Grant, we beseech thee, that thy blessing may rest upon our beloved country. Give grace to our President and his advisers, that the best interests of this nation may be secure, and that thy holy Church, in all its branches, may be abundantly prospered. Let the chief magistrate of this commonwealth, and all our judges and officers of justice, be guided by gracious influences from on high. Overrule all the commotions and changes that are going on among the nations, for the furtherance of thy Gospel, and hasten the time when Christ shall have subjugated all the kingdoms of this world to himself. Hear us in these our requests, though we are most unworthy, for the sake of Jesus Christ our merciful Redeemer, who has taught us to say, "Our Father," etc.

## A PRAYER FOR SUNDAY EVENING.

*Bickersteth.*

Holy, holy, holy Lord God Almighty, which was, and is, and art to come ! Thou art of purer eyes than to behold iniquity ; thou chargest thine angels with folly, and in thy sight the heavens are not clean ; we approach thee, then, only in the name of Jesus Christ.

We confess, O Lord, how defective and defiled all our services are. We acknowledge that our prayers are full of distractions. Our very petitions need thy pardon, our cold intercessions for others increase our own guilt, and our unworthy thanksgivings fall utterly short of thy great goodness to us. We carelessly and unbelievingly hear thy Word. All we do is polluted and sinful. Oh forgive us. Forgive the sins of solemn duties ; and let that great High-Priest, who is passed into the heavens, bearing the iniquities of our holy things, plead for us in thy sight.

And grant, most merciful Lord, that it may not be in vain that we enjoy such distinguished privileges as thou hast given to us, lest it be more tolerable for Sodom and Gomorrah in the day of judgment than for us. Let not the seed

of the Word of God, which has this day been sown in our hearts, be plucked away by Satan, lost through temptation, or choked with the cares of this life; but, having heard it and received it, incline us to keep it, and do thou cause it to bring forth fruit an hundred fold.

Grant that our lives may exhibit whose we are and whom we serve, remembering that if we know our Lord's will, and do it not, we shall justly have the severer punishment. We humbly beseech thee, strengthen our resolutions to live more decidedly to thee. We feel that we now have again to enter into the contest with our spiritual enemies; make us more than conquerors through Him that loved us. We have again to exert ourselves to run the race set before us; teach us ever to look unto Jesus as the author and finisher of our faith. Oh! let us take the more earnest heed never to let slip the things which we have heard.

And we pray for all those who have this day assembled before thee, and heard the word of salvation. Grant unto them the same mercies which we ask for ourselves. Let thy ministers, that water others, be themselves abundantly watered in their own soul. Strengthen them for thy work, both in body and soul.

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A family prayer for Sunday evening.

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Remember in mercy those who by thy providence have been kept from thy house, and let them receive a special supply of thy grace. Grant that those who have willfully or ignorantly deprived themselves of public worship may have their eyes opened to see, and their hearts awakened to feel their guilt and their danger, and learn to flee from the wrath to come. Oh! hasten the time when thy house shall be a house of prayer for all nations, and the whole world shall worship in thy courts.

Thanks be unto God for all the privileges of the past Sabbath. Blessed be thy name that we were permitted to hear thy Word, to join thy people in prayer and praise, and to enjoy so plentifully the means of grace. Blessed be our God for any thing of communion with him, or desire after him. Blessed be God if the grace of our Lord Jesus Christ, or his holy Word, be more understood or valued by us. Our cup runneth over with mercies.

O Lord, if, amid our infirmities, thy Sabbaths here below rejoice the heart; if to rest from earthly labors, and enjoy the privileges of thy house in this world be delightful, how should we thank thee for the prospect of an eternal Sabbath, where thy servants shall serve thee

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Blessing at the table.

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without one wandering thought, without weariness, and without distraction. Oh grant, in mercy grant, that none of those who have this day met together in thy house may be wanting in the number of those who shall dwell in that house not made with hands, eternal in the heavens, for Jesus Christ's sake. *Amen.*

Our Father, etc.

## BLESSING AT THE TABLE.

(*Selected.*)

## I.

Almighty God! the eyes of all wait upon thee, and thou givest them their meat in due season. Bless, we beseech thee, the provisions of thine earthly bounty which are now before us; and let them nourish and strengthen our frail bodies, that we may the better serve thee, through Jesus Christ. *Amen.*

(*Selected.*)

## II.

We bless thee, O Lord, for this kind refreshment. Be pleased to continue thy favors, and feed us with the Bread of Life. Supply the wants of the needy, and enable us, while we live on thy bounty, to live to thy glory, for Christ's sake. *Amen.*

## PART II.

# THE MINISTRY.

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### CHAPTER I.

#### DUTIES AND RESPONSIBILITIES OF DEACONS.

“THE Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use.”\*

The deacons must be male members in full communion with the Church, and should be chosen and ordained to their office in a similar manner to that observed in the case of elders.

It is their duty to keep themselves accurately informed of the circumstances of the more needy portion of the Church, so that modest and diffident members may not be left to suffer under misfortune, when kind and timely relief from their more prosperous fellow-disciples ought to be administered.

\* See Form of Government, Book I., Chap. vi.

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Duties of deacons.

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The duties of deacons are delicate and difficult. A peculiar tact is requisite to learn the necessities of the suffering, and to minister assistance in such a way that the self-respect of recipients shall not be injured, and also to withhold aid where its bestowment will take away the stimulus to honorable and virtuous industry. A spirit of prayer and of generous sympathy belongs to the office, and he that thus uses it well secures for himself spiritual advancement and energy—"purchases a good degree and great boldness in the faith."

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| Elders. | Number. | How chosen. |
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## CHAPTER II.

DUTIES AND RESPONSIBILITIES OF RULING  
ELDERS.

“RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers.”\*

The office of elder is “perpetual, and can not be laid aside at pleasure.” It can be held only by “male members in full communion in the Church.”

Every Church has power to determine the number of its elders. The manner of choosing them in a Church already existing is to be that “most approved and in use” in that particular congregation. No definite rule is prescribed, however, for the guidance of new churches; and it is a matter of importance, where this question is to be for the first time determined, to aim at securing a plan which it shall not be desirable to alter.

In the chapter on the planting of churches

\* See Form of Government, Book I., Chap. v.

Elders.

Election.

The Session.

two methods are suggested, both of which have the sanction of usage.\* That which provides for a nomination of elders by a committee, consisting of an equal number from the Session and the Church, and for their subsequent election by ballot, is perhaps to be preferred. This mode gives the Session a large influence in securing such accessions as are agreeable to themselves, while the preferences of the Church are properly consulted. We may add that this plan has been adopted by some congregations, and is approved by such as have been conferred with on the subject.

In respect to the ordination of ruling elders, the provisions of our form of government are so ample and explicit that nothing needs to be added to the brief suggestions which we have given in another place.

The pastor and elders in a particular congregation constitute the Church Session. Of this important body the pastor is the moderator. It is charged "with maintaining the spiritual government of the congregation; 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 wit-

\* See p. 34.

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The Session.Qualifications of elders.

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nesses, 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."

Referring, for the general principles which are to control their action, to the Constitution itself, we need only say that the right performance of these responsible duties requires study, vigilance, and prayer. Dignity and gentleness ought to be united in those who hold the office of elder. Ruling well, they secure to themselves double honor; and by their fidelity to Christ and his Church, they may do much to promote all the vital interests of religion. They ought, therefore, to make themselves familiar with the polity of the Church; but chiefly and constantly must they resort, for illumination and direction, to the sacred Scriptures, and to the promised assistance of the Holy Spirit.

It devolves on them to be the counselors of

the pastor, to constitute his defense and support, to extend toward him a tender sympathy, and to bestow their encouragement and aid upon him in the trials and duties of his position.

They are the representatives of the Church in the Presbytery and Synod, and are called to act as commissioners from the Presbytery to the General Assembly. When duly appointed to attend the sessions of these bodies, they ought fully to recognize the importance of the duty laid upon them, and endeavor faithfully to perform it.

A constant intercourse with the flock is indispensable to an efficient influence on the part of the eldership, and to a proper discharge of their obligations.

They ought especially to visit the members of the Church, and to become acquainted with them individually, so that they may promote their growth in piety by Christian conference and prayer, as well as compose any differences that may arise among brethren, or heal any spiritual maladies that would be aggravated by neglect.

In order to secure this full superintendence, it has been recommended that a division of the names of the members be made into as many

Visitation.

Hints on business.

classes as there are elders, and after each class has been for a specified time under the care of the person to whom it was assigned, an exchange should be made of these spheres of oversight, till each one has in turn become acquainted with every class, and thus, in some degree, secured a personal knowledge of each individual communicant.

The elders ought also to be prepared to assist the pastor in catechising the children and youth; to aid in the Sunday-schools and Bible-classes, and to conduct to edification the meetings for prayer.

We append to this view of duty some

#### HINTS ON THE FACILITATION OF BUSINESS.

Every Church Session is obliged to present its minutes, at stated times, for review to the Presbytery with which it is connected. These minutes should be written in a clear, legible hand, with spaces between the records of different meetings, and with marginal titles, to facilitate reference to every important transaction. It is of much greater consequence to keep the minutes with neatness, and to make it perfectly easy to distinguish one meeting from another, and one transaction from another, than it is to

economize room. Hence, also, each item of business should be placed in a distinct paragraph by itself. In referring to past transactions, the pages on which they are recorded should always be mentioned. The date of each meeting should be prefixed to the minutes of its proceedings, and the whole ought to be attested by the signature of the clerk. It should be the care of this officer to keep the record-book written up, and to have it in readiness at the proper times for the inspection of the Presbytery.

It is no small accomplishment to keep the records of a Church accurately and tastefully. To secure correctness, the following suggestions should be complied with:

1. The opening and closing of each meeting with prayer should be expressly mentioned. When the Session meets immediately after Divine service, however, it is allowable to omit the opening prayer.

2. The names of the moderator and elders present, and the names of those absent, should be recorded.

3. Mention should be made of the reading and approval of the minutes of the previous meeting. No minutes should be engrossed until after their approval by the Session.

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Rules for Records.

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4. In the record of a meeting, motions not carried, and matter not embraced in the transactions of that meeting, are not to be entered unless by direction of the Session, and when entered the minute should be prefaced with the words "recorded by order of Session," or others of a similar import.

5. The fact of the administration of the Lord's Supper should be recorded by direction of the Session, at the meeting first succeeding that service. A record of baptisms may also properly be made.

6. The names of applicants for admission to the Church, and the places of their residence, should be mentioned in full, together with the vote of the Session in each case.

7. Dismissions and deaths should be regularly reported and recorded.

8. In cases of discipline, the minutes should take notice of every step in the process, as prescribed by the Book of Discipline. The testimony given by the witnesses is also to be carefully preserved; but this may be either spread upon the records, or kept on file among the papers of the Session.

An attention to these principles, and a careful statement, succinct and yet explicit, of every

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Order of buisness.

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transaction, will save much trouble in consulting the minutes, and will add greatly to their historical value. The labors of the clerk will also be rendered easier, and the time of the Presbytery will be economized when the records are to be examined.

Dispatch of business may be promoted by the adoption of judicious regulations to govern the proceedings of the Session. The rules appended to the Form of Government are not binding on our ecclesiastical bodies; but each Session may adopt them so far as they are applicable, together with such others, not contrary to our government and discipline, as may be found expedient.

It is frequently necessary for a pastor to convene the Session by special notice. But there is an advantage in providing also for stated meetings, as, for instance, at a specified time before each communion season. The following or a similar order of business may be observed:

1. Prayer.
2. Reading and approving the minutes.
3. Reports of Committees.
4. Unfinished business.
5. New business.
6. Adjournment and closing prayer.

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Officers of Session.Delegates.

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When candidates for admission to the Church are present, their examination may be introduced at any point in the proceedings found most convenient.

Each Session should have a clerk and treasurer, who may hold their offices permanently, or be chosen every year.

The treasurer should keep, in a book provided for the purpose, an accurate account of all moneys passing through his hands. He should be authorized to pay the Synodical and Presbyterial assessments, and to provide for the expenses of the pastor and delegate in attending the meetings of the Presbytery and Synod. He should also report, periodically, the receipts and disbursements of Sessional funds, and of the collections raised for benevolent purposes.

Delegates to the higher judicatories of the Church, with alternates, should be appointed in season for the meetings of those bodies, and the fact of their election ought to be recorded in the minutes. When these arrangements are left to a private understanding, a much less responsibility is apt to be felt in reference to the duty imposed than in the case of a formal election.

It ought to be the care of the Session to in-

| Absent members. | Register. | Collections. |
|-----------------|-----------|--------------|
|-----------------|-----------|--------------|

spect the Church register at brief intervals, in order that measures may be instituted for discovering absent members before all traces of them are lost.

Where any have been long absent, and can not be found after the most diligent inquiry, it is within the power of the Session to suspend them on such a statement of facts.\* If at any time they should reappear, the Session, after proper investigation, may remove the suspension, or proceed to discipline upon the merits of the case.

It is most convenient to have printed forms for letters of dismissal; and to each of these, if preferred, a blank certificate of reception may be annexed, to be filled up and returned by the receiving Church.

To avoid defacing the register in the case of dismissed, deceased, or excluded members, it is better to draw black or red lines under the names, or affix other signs, or simply to designate the facts under the head of remarks, than to expunge the names themselves.

A collection should be taken for the Commissioners' Fund of the General Assembly ordinarily not later than the first of May in each

\* See Minutes of General Assembly, 1825, p. 255, 256.

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Statistical Reports.

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year; and the same time may be chosen for soliciting contributions to the treasury of the Session for their needful expenses.

A statistical report is required of each Church by the Presbytery annually, at its spring meeting. This report should be prepared by the pastor or clerk of Session, and should embrace the following items:

1. Number of communicants added on examination.
2. Number of communicants added on certificate.
3. Whole number of communicants.
4. Number of adult baptisms.
5. Number of infant baptisms.
6. Amount contributed to the Assembly's Fund.
7. Amount contributed to domestic missions.
8.     "                 "                 foreign missions.
9.     "                 "                 education.
10.    "                "                publication.

All the objects of benevolence usually presented to our congregations may be included under the four divisions above mentioned.

The statistical report, when prepared, may be entered, by vote of the Session, on its records, and is useful for preservation. By referring to the whole number of communicants inserted in the last report, and then adding the number of new members, and subtracting the number of those dismissed, deceased, or excluded, it is the

work of a few minutes only to determine the present number of Church members.

A copy of the Form of Government and of the Presbyterian Manual, both issued by our Publication Committee, should always be conveniently accessible where the Session assembles for business; and, indeed, it is very desirable that each member of the Session should possess both, for his own private study and general use.

#### FORMS FOR BOOKS OF RECORD.

It is very desirable that every Session should be provided with books, of ample size and convenient arrangement, for the preservation of the Church statistics and the minutes of their own proceedings.

Of these books one should be entitled "*Records of Session.*" A quarto volume of from four to six quires will be found to be of an advantageous size. A marginal line should be ruled in red ink on each page, to secure the requisite space for entering the titles appropriate to the several transactions. Head-lines may be ruled if desired, and every page should be distinctly numbered, for the sake of conveniently referring to any required minute.

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Form for Church Register.

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A second book indispensable to the proper preservation of the statistics of a Church is denominated "*The Church Register*," and should be of a size and form corresponding to the book for minutes just described. It is well to have these books bound uniformly in a durable style, and made so large that the volumes will not accumulate too rapidly. Let each one, besides its title, have the name of the Church and the number of the volume printed on the back.

The ruling of the Church Register differs in different parts, and care is needed in its arrangement, and in the assignment of the number of pages to each division. We give a description of a register which will be seen to answer all the purposes of such a book. It renders easy the work of keeping the statistics of the largest Church, and has been found perfectly satisfactory in actual practice.

The Chronological Register must be taken as the basis of calculation. We will assume that room is provided for recording the names of 3000 members. Allowing 27 names to a page, this will require 112 pages. The Alphabetical Register, intended for two columns of names on each page, may then be divided among the letters of the alphabet as follows:

## Form for Church Register.

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|      |      |      |       |       |      |
|------|------|------|-------|-------|------|
| A 2, | E 2, | I 2, | M 10, | Q 2,  | U 2, |
| B 6, | F 4, | J 2, | N 2,  | R 4,  | V 2, |
| C 8, | G 4, | K 2, | O 2,  | S 10, | W 8, |
| D 4, | H 8, | L 4, | P 4,  | T 2,  | Y 2, |
| Z 2. |      |      |       |       |      |

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This will give 100 pages—more than would be needed for recording 3000 names seriatim, and yet none too many, when we consider that the proportion of names to each letter can not be previously determined with entire accuracy.

The Register of Dismissions should number about 75 pages; the Register of Deaths, 35; the Register of Baptisms, 100, arranged alphabetically, according to the same classification as the alphabetical register of members; and the Register of Marriages, 80 pages. Besides these, there should be a Register of Pastors, occupying two pages, though constituting one record; a Register of Elders, embracing five pages, and another of Deacons of about the same extent. Such a book will need about six and a half quires of paper, and its cost will vary with the quality of the paper and the style of the binding. It will be easy, from this description, to make a proper apportionment for volumes of smaller size.

We proceed now to describe the ruling and

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Form for Church Register.

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lettering of the register in the order of its departments.

*The Register of Pastors* should have on the left a column headed "Date," arranged as is usual in account-books. Then should follow a broad column for the "Name," and a column like the first, with the lettering "When Installed;" the rest of the page, with that opposite on the right, should be left for "Remarks." The record will then give the date of a pastor's call, his name, the time of his installation, and any historical remarks that may need to be appended in reference to the length of his ministry, his resignation, etc.

*The Register of Elders* has each page complete in itself, as is the case with all the following divisions of the book. It requires three columns, headed respectively "Date," "Name," and "Remarks." *The Register of Deacons* is precisely the same.

*The Alphabetical Register* is intended to facilitate reference to the catalogue of Church members. It requires two columns, a narrow one headed "Number," and a broad one for the "Name." Each page will allow two columns of entries. Every record is to be made with the surname first, in the order of admission, and

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Form for Church Register.

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the number prefixed will direct to the proper place in the Chronological Register. This index should be lettered and cut on the edges.

*The Chronological Register* gives each member's name in the order of admission, with the Christian name written first. The first column is lettered "Number," the second "When Received," the third "Names," the fourth "Wife or Widow of," the fifth "How Received," the sixth "Baptized," the seventh "Page of Record," and the last "Remarks." It can be thus seen at a glance what number in the catalogue each member holds; when he was received; if a female, whether a wife or widow, and of whom; the manner of reception; whether baptized or not; where recorded in the minutes of Session; and, under the head of Remarks, the time of dismissal, decease, or exclusion.

*The Register of Dismissions* contains four columns, headed "Number," "Name," "When Dismissed," and "To whom Dismissed." The first column is to show, not the number of dismissions, but the number by which each dismissed person is designated on the general catalogue.

*The Register of Deaths* is divided into six columns, for the Number, Name, Date, Age, Place,

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Form for Church Register.

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and Remarks, and is intended to record the deaths of members of the Church only.

*The Register of Infant Baptisms* shows the "Date of Baptism," "Name of Child," "Time of Birth," and "Names of Parents." The pages should be cut and lettered as in the case of the Alphabetical Register of Members.

*The Register of Marriages* will require an arrangement differing according to the laws of the States. In New York City it is necessary to record the date, place of marriage, names of parties, color, whether previously married, where born, age, residence, and witnesses. A column for the number of each marriage should occupy the first place. If all these particulars are not required, the number, date, place, names, residence, and witnesses should be specified. All the marriages performed by the pastor, whether of Church members or not, are to be entered.

In all of these registers there should be double head-lines, above which should be printed the general title, as "Chronological Register of Church Members," while between the head-lines the titles of the different columns are inserted. No paging is required.

The Church Register should be ordinarily in

the charge of the pastor, and if accurately kept it will give the necessary information as to the statistics of the Church with very little trouble of investigation.

The only other important book is one for the treasurer of Session. This may be smaller than the others, and need not correspond with them in style. It should, nevertheless, not be too small, and should be a strong, durable, and neatly-bound volume.\*

\* The plans above described have been adopted by Messrs. Nathan Lane & Co., stationers, No. 69 Wall Street, who have been accustomed to the manufacture of Church blank-books, and from whom they can be procured.

## CHAPTER III.

## DUTIES OF BISHOPS OR PASTORS.

“THE pastoral office” is justly esteemed among us as “the first in the Church, both for dignity and usefulness.” The names by which those who exercise its functions are designated in the sacred Scriptures plainly indicate its excellence and importance. Among these, the titles employed in the heading of this chapter are conspicuous and expressive. The bishop is the overseer of the flock, and this name is appropriately assigned to the pastor, as indicative of those functions which distinguish his office, while the latter term is no less happily adapted to denote another of his highest duties, that of feeding the flock, and exercising toward it all the tender solicitude of a shepherd. Christ has ennobled the pastoral work by setting himself before us as the chief Shepherd, and by illustrating its duties in very striking and beautiful similitudes.

One who holds so high a position, who is both the teacher of the people and an example

to the flock, and yet, withal, needs to imitate the humility and patience of his divine Lord, can be furnished with no brief summary of his solemn duties. As an ambassador for Christ, and steward of the mysteries of God, he must ever have recourse to the page of Revelation and to communion with his Maker, that he may go forth to his work baptized continually afresh with the Spirit from on high. The rich counsels of the Scriptures furnish inexhaustible materials for reflection. These he can not study too diligently. Nor, as one who speaks for the great Head of the Church, can he too often seek divine direction, or those immediate communications of grace which shall produce an effect, as he appears before the people, analogous to that wrought on Moses when his face shone with unearthly radiance as he left the dread presence of his Maker.

Were our space most ample, therefore, we could give no complete view of ministerial duties. With our restricted limits we can refer only in brief terms to several great departments of the work, with a view of suggesting the principal objects of practical interest, and as tending to farther inquiry and reflection.

The official duties of a bishop may very

Duties of pastors.

Preaching.

naturally be made to fall into a twofold division, the work of Instruction and that of Pastoral Labor. As associated with the former, we might properly consider the most suitable methods of conducting the various services of the congregation, and those belonging to less public occasions, but the extent of this subject requires that it be placed in a division by itself.

The first and highest of a minister's duties is to teach. This includes both preaching and catechising, upon each of which we may bestow a few words.

#### PREACHING.

It is quite unnecessary for us to dwell upon points that are amply covered by the instructions of the theological class-room. We desire rather to insist that the preaching of the Gospel of Christ shall be esteemed, by every pastor, the loftiest and noblest part of his sacred functions. He must guard against unconsciously depreciating the importance of this work. A regular and laborious preparation for his pulpit is obligatory upon every one who would magnify his office, and make full proof of his ministry. Let no one suppose that a careless

and unstudied proclamation of the truth will be sufficient, even though he preaches to the most uncultivated hearers. The glory of the Master whom he serves, and the dignity of the Word he utters, are to be the measure of his zeal and effort in setting forth the unsearchable riches of Christ. He is to aim at completeness, clearness, and directness in his presentations, seeking to arrest attention by his earnest and sincere manner, and to make the Gospel attractive that it may be profitable. We make no plea for sensational preaching. Every thing is to be avoided scrupulously in the pulpit that serves to hide the Cross and direct attention to the peculiarities of the speaker. But the preacher may have freshness without strangeness, vivacity without frivolity, attraction without extravagance. His sole aim must be to set forth the truth for the truth's sake, and all the aids he may employ should be suited to the sacredness of his object and the holiness of God's sanctuary. He may bring forth things new as well as old, but both new and old must be the things that God has revealed.

Let every pastor, then, whatever his position, prepare for his work of preaching week by week. Care will be needed in the selection

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Selection of themes.Composition.

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of his theme, and this selection ought to be made early in the week; or, what is better still, subjects as they occur should be noted down, preserved, and thought over from time to time, that there may be always a store of topics on which the mind has dwelt with interest, presenting varied materials to the choice. A judicious variety ought to be observed in determining the themes of discourse—doctrinal, practical, hortatory, emblematic, and narrative subjects being introduced, as may appear most for edification—though often the circumstances of a congregation will seem to prescribe the particular drift of a discourse, and hence to designate the class of subjects to be drawn upon.

A choice being effected, let the text be carefully and critically studied. A man need be none the less earnest for being more exact. It is desirable that the work of composition be commenced not later than Wednesday, and that the remainder of the week be devoted to the preparation of a single discourse. It may often happen that a minister, under peculiar pressure, will be able to do more than this; but no one, careful of his health, and anxious to maintain a steady and permanent influence, will prefer

to preach two hastily-prepared sermons rather than one well-elaborated discourse. This needs particularly to be pressed on the attention of those ministers who are stimulated by the ardor of youth to an amount of work before which the overtaxed frame must by-and-by yield. Economy of strength is consistent with the most patient industry. And it is better for the pastor and the people that the former should preach every Lord's day one thoroughly studied discourse, rather than two of a crude and superficial character, even though, for a second service, he must needs depend on a brief skeleton and extemporaneous delivery, or perhaps occasionally on the repetition of a previous sermon. A thoughtful congregation will always be ready to indulge their minister in this respect, rather than be very exacting, knowing that such a course is by far the best for his own usefulness, and for their edification as well.

Besides this, it must not be forgotten that the pastor has generally to prepare for a weekly lecture, which requires time and study; and has many other duties to perform, which, even though secondary to the work of preaching, are yet indispensable, and consume a large portion of each week.

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Extemporaneous preaching.Exposition.

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A systematic preparation of only one sermon, moreover, has the effect of inducing the young pastor to undertake and persevere in the work of extemporaneous preaching, a familiarity with which will be of great value to him in various respects.

A suggestion seems to be here in place respecting the importance of expository preaching. The choice of a book of Scripture, to be expounded thoroughly, in successive weekly lectures, will be found advantageous in saving time that would be otherwise consumed in selecting independent themes, and in furnishing a connected train of thought that will do much to facilitate study. But of far greater consequence is the discipline of mind it gives in the work of interpretation, the broad and correct views it secures, and the character of the instruction it imparts to those who hear. In no way, perhaps, can a congregation be better indoctrinated, or be more easily led to take an interest in the thorough study of the Word of God for themselves, than through the medium of careful and regular exposition in the pulpit.

Yet it is an error to suppose that this style of preaching requires comparatively little ef-

fort. In certain respects which we have indicated, it saves both time and labor. But, in order to a large success, the most earnest and painstaking investigation will be found indispensable, while it can not fail to be amply recompensed.

Exposition ought not to be excluded from the pulpit on the Lord's day. The frequent selection of important extended paragraphs to be explained, or a series of expository discourses on some entire book of Scripture, carefully studied and preached at brief intervals, can hardly fail to increase the influence of any pulpit.

The first and last book which the pastor is to study is the Bible. Around this clusters a large array of valuable helps on every department of biblical and theological learning, to which constant accessions are being made. It would be almost impracticable to furnish any satisfactory list of works valuable for constituting a pastor's library. We append, however, to this chapter a catalogue of books having especial claims on the attention of young ministers just engaged in forming their selections, and anxious to gather about them at the outset a series of sterling and reliable works. This list, with the

exception of a few names which we have added, has been kindly furnished by an eminent professor in the Union Theological Seminary.

We desire to urge, in connection with the paramount importance of thorough study, an attention to delivery. We would be far from advocating any effort, with respect either to composition or delivery, that shall have for its end the mere pleasing of the taste. The minister needs to study style, that he may express himself lucidly, compactly, and with nervous force. He should seek an animated and correct delivery, that what he says may have all the effectiveness which oratory can give it. What object is worthy to engage our highest powers, in their most complete development, if not that holiest and most sacred work, the preaching of Christ crucified? There is, doubtless, a wide prejudice against a study of the arts of reading and delivery, founded on the misapprehension that the result will be an artificial and constrained manner. It is, on the contrary, the ordinary, untrained manner of speakers that is apt to be artificial and constrained. The true object and the legitimate result of study are the attainment of a real naturalness; and we are persuaded that no

Reading.

Time for study.

Meetings for prayer.

minister who pursues the study of reading and delivery with any degree of thoroughness will regret the time thus spent.

It is important to the gaining of the largest influence that the pastor, in subordination to his principal work, should pursue a course of general reading, that he may keep pace with the progress of literature and science. To this he may turn at intervals, as he becomes wearied with his more exhausting professional labors, and find in it both refreshment and instruction.

To secure the best facilities for study, the pastor should be free from interruption during the morning hours of each day. He may easily secure an understanding on this point with the people of his charge, and he should make arrangements to prevent being called from his study by others, unless for imperative reasons.

It seems desirable that every pastor should generally, if not regularly, attend the stated meetings for prayer in his congregation. He may conduct these himself, or commit this responsibility to the elders. The latter course accustoms them to a duty which befits their office, and to which they are necessarily called in the pastor's absence. Nothing will be lost, but, on the contrary, much will be gained by mak-

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Meetings for prayer.Mode of conducting them.

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ing special efforts to impart interest to these social services. No rules can be laid down for attaining this end. Brevity and variety, however, should both be aimed at. The whole service should not be extended beyond reasonable limits, and each exercise should be short. Sometimes the members of the Church may be left largely to their own promptings in the matter of taking part in the service, while at other times the pastor may call upon persons with whom he has previously conferred to speak briefly upon points which they have been led to study. Then, too, practical and doctrinal questions may be privately or anonymously proposed by those who need to have their doubts cleared up, and the solution of these may prove instructive to others besides those who originate the inquiries. Thus, by a little attention to variety, and by frequent consultation on the part of the pastor with individuals, much may be done to infuse life and vigor into the meetings for prayer, without, at the same time, descending to any measure unsuited to the sacred character of a religious service. Something, too, may be done toward developing any talent in the Church that has lain dormant, by organizing meetings for diffident persons and

youthful communicants, where, apart from their brethren, they may accustom themselves to speak and pr. y.

The second thing included in this department of ministerial labor is

#### CATECHETICAL INSTRUCTION.

It is something, it is much, that each child in the congregation should receive instruction from the very lips of his pastor. If the latter is brought thus into personal contact with the young, a peculiar weight and authority is imparted to his teaching, and an influence of great consequence is secured through the personal friendship springing up between teacher and pupil. Moreover, as the instructions of the catechism are followed from step to step in order, and accompanied with ample explanations, the whole Christian system is passed through with. No doctrine or precept of the Gospel is neglected. The impressions thus secured from the completeness of catechetical instruction are invaluable.

If this course is entered upon with young children, carrying them first through the Initiatory Catechism, given in the previous part, a thorough Christian education may be secured in the term of six or eight years.

| Time for the work. | Its method. | Frequency. |
|--------------------|-------------|------------|
|--------------------|-------------|------------|

It is often asked how the pastor can find time for catechising the children, and what may be the appropriate seasons for the work. To these inquiries it may be answered, in the first place, that the work is of primary importance, and that the necessary time ought to be taken, and other engagements accommodated to this. The instruction of the congregation, comprising a faithful public dispensing of the Gospel, and the catechising of the children, is the prime article of ministerial duty. "Feed my sheep," "Feed my lambs," are commands that must not be lightly esteemed.

But when shall the work of catechising be done? Doubtless at different times by different pastors and in different circumstances. Some have chosen to connect the work with the Sunday-school, the pastor visiting the school and examining it in the Catechism once a month, or at some stated time. This is certainly better than nothing. But there are advantages in having a separate class, in which the children go to their pastor for the express purpose of receiving instruction from his lips. There is also an advantage in meeting once each week, that the influence of one exercise may not pass away before the time for another. If this demands

too much of the pastor's time, he may pursue a course of instruction for a few weeks, allowing a season of vacation, after which the work may be commenced afresh.

A class for the young, including persons of middle age, may also be formed from time to time as a regular Bible-class, or for the purpose of pursuing some specific course of Christian study. In short, it will be found that the work of instructing the young in the things that concern their spiritual well-being will admit of great variety of ministerial labor.

#### PASTORAL LABOR.

Perhaps it is unnecessary to say more in regard to this topic than to specify a few things in respect to the measure of the work, and to insist that no part of it shall be neglected.

The visitation of every family of the congregation is the duty of the pastor. If no higher end were achieved by this than furnishing a testimony that each family is thought of and cared for, the labor would be abundantly repaid. Nor is it a small advantage that each hearer in the sanctuary should come to feel that he is from Sabbath to Sabbath addressed by his pastor, who is at the same time his acquaintance and personal friend.

Visitation.

Visiting the Sunday-schools.

More than this may be accomplished, as occasions may thus be afforded for presenting the claims of the Gospel to such persons individually as may be ready to receive it; and even where the minister does not feel at liberty to give his advice unasked, an opportunity may be secured to the parishioner for seeking the counsel of his pastor. In a small congregation, much may be accomplished by a free intercourse between the minister and his people; and perhaps in the largest churches not less should be expected than one call a year from the pastor on every family of his flock, and when prayer and spiritual conversation are acceptable, they should not be neglected.

In times of sickness and bereavement, or any other affliction, there should be a readiness to make seasonable visits, that the consolations of the Gospel may be administered; and the people should be instructed to send for their minister with the utmost freedom in their seasons of trial.

Under pastoral labor may be included also the frequent visitation of the Sunday-schools. Addresses to the children, or brief conferences with the teachers and pupils of the separate classes, will do much to endear the pastor to

his charge, and will furnish great encouragement to the superintendents and teachers. The members of the congregation will thus be stimulated to assist in the work, and opportunities may be secured for conference with those most interested in reference to the extension of Sunday-school operations or the planting of new schools.

But, whatever is undertaken by the pastor, it is especially necessary to success in his work that every thing should be begun, continued, and ended in fervent prayer for the assistance of the Holy Spirit.

A word will be sufficient in reference to those duties which are of inferior consequence in themselves, and yet, at the same time, are so important that they can not be neglected without directly or indirectly interfering with usefulness.

These, which may be distinguished as routine duties, embrace such things as punctuality and exactness in observing engagements and official calls, accuracy in keeping the Church statistics and the register of marriages, and regularity in attending the meetings of ecclesiastical bodies. Upon the latter point especially would we lay emphasis. It should be a settled thing

with our ministers that the sessions of their Presbytery and Synod are to be uniformly attended, unless other duties interfere that very manifestly relieve them from the obligation. The presence and counsel of every member of these bodies are desirable. Each individual needs the influence of these ecclesiastical gatherings on his own mind; and it is to the advantage of each Church that it should accord every facility to its pastor and representative from the Session for attending these periodical meetings. It is hence advisable that our churches should uniformly adopt the rule of paying the expenses of their minister and elder to the Presbytery and Synod, whether these expenses be large or small. Such a course will promote punctuality, and also insure great efficiency in our denominational enterprises.

It is not inappropriate to close these hints with an earnest appeal to ministers on the subject of health. A youthful pastor, whose spirits are buoyant and whose bodily vigor is unimpaired, is very apt to disregard exposures and labors that those in later life have learned to avoid; and sometimes, through early imprudence, the seeds of disease are planted, whose fruits afterward seriously interfere with useful-

| Health.                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Exercise. | Caution. |
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| <p>ness. A constant care on this point need not detract from the utmost faithfulness in duty. Indeed, this is itself but a part, and no unimportant part of duty. It is a Christian obligation to use means to preserve the health. And the Apostle John expressed no unmeaning wish when he wrote to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."</p>                                               |           |          |
| <p>The sedentary employments of the study operate unfavorably on the physical constitution, unless properly counteracted; and the exercise obtained in ordinary pastoral visitation is scarcely sufficient for this purpose. There ought, therefore, to be some plan adopted by every pastor for securing healthful, vigorous exercise daily; and this is no less useful to the mind, in diverting its thoughts from their ordinary channels, than it is to the body.</p> |           |          |
| <p>Nor does it follow that an amount of labor which may be endured once, or for a little while, with apparent impunity, is therefore safe. A pastor may feel no bad result from preaching three sermons on the Lord's day now and then; yet but few constitutions, probably, could withstand the wear resulting from a constant practice of this kind, to say nothing of the study requisite to support it.</p>                                                           |           |          |

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Care of health.Life-assurance.

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Let every pastor, therefore, be watchful of his health. Let him see that every function of the body is undisturbed. Let him use judicious exercise systematically, and pay special attention to the training of the vocal organs and the lungs. Let him protect the passages to the throat with particular care after every effort at speaking, and especially at night, whether in winter or summer. And if he discovers any symptom of disease, however slight, let him seek medical advice without delay, that the evil may be arrested before it has become firmly seated in the system.

The importance of this subject can scarcely be overestimated, and we may connect with it a single hint on the desirableness, to ministers, of life-assurance. The principles on which this business is carried on by our sound and responsible companies will bear investigation. The propriety of securing an insurance on one's life can need no argument at this late day, and the wisdom of it must become apparent on the least reflection. By attending to this matter at an early age, and while in good health, provision may be made for a family, available after the decease of its head, by the payment of quite a moderate annual sum, which, without the stim-

ulus of some such plan as this, would probably not be laid up at all, or if so, would be liable to be expended in any season of peculiar emergency. The knowledge that such a provision for a dependent family is made, will lighten many a care and prevent many an anxious thought.

Whatever assists a pastor in the efficient performance of his duties may be fitly mentioned in this connection. We shall refer, however, to only a single object, that has been too little regarded in our various plans for advancing the cause of Christ. We allude to the establishment of

#### CONGREGATIONAL LIBRARIES.

We recommend to pastors the importance of commencing an effort for the establishing of libraries, to be owned by the congregations, chiefly for the use of their ministers in all future time. Such an undertaking might be urged upon the people either when an individual of wealth has been induced to make a foundation for the work by a considerable donation, or at some favorable juncture for securing the co-operation of several persons.

A plan embodying the following statements

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Plan for a library.

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and reasons for the effort would commend itself to many of our churches, if it were opportunely presented.

## PLAN FOR A LIBRARY.

The library to be founded shall belong to the Presbyterian Church of A. B., and shall be controlled by the trustees in the same manner as the house of worship and other property is controlled.

It shall be kept in a room in immediate connection with the church or chapel, or in some other eligible place especially prepared for its reception and preservation, and which may also be used as the pastor's study.

The pastor shall be the librarian, and also the chairman of a committee of five persons, chosen by the trustees from their own number or the congregation, or both, one half annually, to take charge of the library.

This committee shall appoint from their number a secretary and a treasurer; shall receive donations in money and books, and make purchases, reporting the result of their proceedings to the congregation at its annual meeting for the election of trustees. It may report also, at other times, when it shall deem that the inter-

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Advantages of a library.

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ests of the library will be advanced by any presentation of its condition and claims to the people. Or there may very appropriately be an annual contribution solicited for the library, when all matters pertaining to it may be fully set forth.

The library shall be for the special use of the minister; but, through him, members of the congregation may have access to the same for consultation.

Among the *advantages* of such a foundation we may enumerate the following:

1. Our pastors, unless they happen to inherit ample means, are scarcely ever able to purchase for themselves copies of the ancient Fathers and other costly works, to which it is very desirable that they should have easy access. These may be without difficulty obtained through the united efforts of a number.

2. When the foundation for such a library is once laid, it may be built up by constant accretions through a series of years; and a pleasing opportunity will be thus afforded to men of letters and other friends to assist the Church by making such benefactions as shall accord with a cultivated taste, and exercise an influence in attaching them and their families also to the congregation.

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Recommendation of books.

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3. It will add to the reputation and influence of the congregation to make such provision for the growing scholarship of its pastors, and to favor so strongly theological research and learning.

4. All other things being equal, a congregation will be better instructed if its pastors have the use of such a library.

5. The possession of such a library by the congregation furnishes a motive to an able and desirable minister to accept the pastoral charge when called to it.

The list of works for pastors, with which this chapter is closed, embraces many of the most valuable in the several departments named. Very many others, however, not a few of them of great importance and celebrity, have been necessarily omitted. The following selection would constitute an excellent library of a very fair but moderate size. In each department we have distinguished several books by the use of capital letters. This has been done for the benefit of those who may wish to limit their expenditure to about one hundred dollars. The works so indicated will cost a minister about one hundred and fifty or sixty dollars; but it

## List of books.

is fair to presume that some of them, or their equivalents, to a third of this amount, have been already procured during the course of academic and theological study. In making so brief a selection from a catalogue already moderate in length, we have sought to secure variety as far as possible, and to recommend works of constant utility. The remainder of the list, of course, contains others not less valuable and worthy of commendation. And in a few instances, perhaps, we have passed by a more important work for one of rather less consequence, where the price of the former has precluded its introduction into the smaller list.

## SELECTION OF BOOKS.

1. *Biblical Literature.*

BIBLIA HEBRAICA.

SEPTUAGINT. Latin Vulgate.

ROBINSON'S GESENIUS' HEBREW LEXICON.

HEBREW GRAMMAR (Gesenius or Nordheimer).

WM. SMITH'S DICTIONARY OF THE BIBLE. (Kitto.)

Jahn's Biblical Archæology.

Jahn's Hebrew Commonwealth.

Hug's Introduction to the New Testament.

Horne's Introduction (new edition).

COLEMAN'S GEOGRAPHY OF THE BIBLE.

Findlay's or Butler's Classical Atlas.

Mitchell's New Ancient Geography.

Westcott's New Testament Canon.

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List of books.

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M'CLELLAND ON THE CANON AND INTERPRETATION.  
 NEW TESTAMENT (Hahn, Tischendorf).  
 NEW TESTAMENT GRAMMAR (Winer).  
 ROBINSON'S GREEK-ENGLISH LEXICON OF THE NEW  
 TESTAMENT.  
 FAIRBAIRN'S HERMENEUTICAL MANUAL.  
 Annotated Paragraph Bible.  
 Student's Bible.  
 CRUDEN'S CONCORDANCE.  
 Scott's Commentary.  
 Bagster's Analytic Hebrew Lexicon.  
 THE LAND AND THE BOOK (Thomson).  
 Fairbairn's Typology and Prophecy.  
 SIMMONS' MANUAL.  
 Robinson's Biblical Researches in Palestine.

2. *The Old Testament.*

Hengstenberg's Authenticity of the Pentateuch.  
 Hengstenberg's Christology.  
 Turner's Companion to Genesis.  
 BUSH'S NOTES. Bonar's Leviticus.  
 Kings and Joshua : Keil.  
 PSALMS : ALEXANDER. (Calvin, Tholuck, Hengstenberg.)  
 BARNES' NOTES ON JOB.  
 PROVERBS : STUART. (Bridges.)  
 EZEKIEL : FAIRBAIRN.  
 ISAIAH : ALEXANDER. (Barnes, Lowth.)  
 HENDERSON'S MINOR PROPHETS.  
 Stuart on the Old Testament.  
 Havernich's Introduction to the Old Testament.  
 Havernich's Introduction to the Pentateuch.  
 Otto Van Gerlach's Pentateuch.  
 DANIEL : BARNES. (Stuart, Auberlen.)

*3. The New Testament.*

BENGEL'S GNOMON.

Olshausen's Commentaries.

Stier's Words of the Lord Jesus.

ACTS: HACKETT. (Alexander.)

ROMANS: HODGE. (Stuart, Tholuck, Chalmers, Turner.)

CORINTHIANS: HODGE. (Stanley.)

EPHESIANS: HODGE.

PHILIPPIANS AND COLOSSIANS: EADIE.

HEBREWS: STUART. (Tholuck, Turner.)

PETER: LEIGHTON. (Brown.)

APOCALYPSE: STUART.

ALFORD'S GREEK TESTAMENT. (Bloomfield.)

THOLUCK ON THE SERMON ON THE MOUNT, AND JOHN.

TRENCH ON THE PARABLES. (Lisco.)

TRENCH ON THE MIRACLES.

DRUMMOND ON THE PARABLES.

NEANDER ON PHILIPPIANS, JAMES, AND JOHN.

DA COSTA'S FOUR WITNESSES.

LEE ON INSPIRATION.

HARMONY OF THE GOSPELS: ROBINSON.

DR. JOHN J. OWEN ON THE GOSPELS.

ALEXANDER ON MATTHEW AND MARK.

BARNES ON THE NEW TESTAMENT. (Jacobus.)

DODDRIDGE'S FAMILY EXPOSITOR.

*4. Systematic Theology.*

DWIGHT'S THEOLOGY. Woods.

Knapp, ed. by Woods. Edwards. Hopkins.

HILL'S DIVINITY. Richard's Lectures.

CHALMERS' WORKS. Dick's Theology.

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PICTET'S THEOLOGY. Witsius.

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Cudworth. Bishop Bull. Schmucker.

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Augustine, De Doctrina Christi.

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5. *Evidences, etc.*

Pascal's Thoughts. Paley's Evidences.

BUTLER'S ANALOGY. Whately's Evidences.

M'Cosh's Method of the Divine Government.

MARK HOPKINS' LECTURES. Gregory's Letters.

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KURTZ' SACRED HISTORY.

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Porter's Commonplace Book. Porter's Manual.  
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 HALL'S SERMONS. Fosteriana.  
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 Arnold's Lectures on Modern History.  
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 Milman's Latin Christianity.  
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Thomson's Necessary Laws of Thought.  
 Hamilton's Logic and Metaphysics, and Discussions.  
 Marsh's Remains. Coleridge. Chalybäus.  
 MAHAN'S INTELLECTUAL PHILOSOPHY.  
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 Hegel's Philosophy of History.  
 Mansel's Prolegomena Logica.  
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SHAKESPEARE. Milton. Cary's Dante.  
 Bacon's Essays. Burke. Junius.  
 MACAULAY'S MISCELLANIES.  
 Ruskin's Modern Painters.  
 Chambers' Selections, etc.  
 Mrs. Botta's History of Literature.  
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# PART III.

## SERVICES OF THE CHURCH.

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### CHAPTER I.

#### PUBLIC WORSHIP ON THE LORD'S DAY.

THE conducting of the public worship of God is worthy of being made the subject of careful previous preparation. The mind and the emotions of the heart ought to be brought into harmony with the solemn offices of prayer and praise, and all the parts of duty should be arranged in a seemly and edifying order.

The devotional services of the sanctuary, it is true, receive advantage from any tincture of freshness which may be derived from times and occasions; for availing ourselves of which, our admirable system of worship, which allows the largest freedom in the use of extemporaneous prayer, furnishes every opportunity. Some distinguished clergymen, however, of our own and kindred churches, have sought improvement for themselves and the edification of their

people by a partial use of precomposed forms. Calvin, Knox, Baxter, and Chalmers resorted to the work of liturgical composition.

And doubtless many of the present day, especially young ministers, might derive advantage from pursuing judiciously, and to a limited extent, a similar course. We give hereafter some forms of invocation for the opening of public worship, and several prayers for different occasions.

It will be seen, from the smallness of this collection, that we do not intend to recommend a *reliance* upon such forms. The end of their introduction will be accomplished if beginners are assisted, and the inquiry is raised in the minds of pastors whether they ought not to pay special attention to the attainment of variety, adaptedness, and propriety of expression in prayer. To secure these, there is no doubt that the pen is a valuable auxiliary, and the compositions of others may be studied with profit.

A uniform order is desirable in conducting the services of the sanctuary on the Lord's day. The comfort of the worshipers would be promoted by such uniformity, and ministers would be preserved from embarrassment in leading the worship of other congregations than their own.

Order of service.

Invocation.

The following is, perhaps, as proper in itself as any, and is sanctioned by extensive usage :

*An Order of Service for the Lord's Day.*

1. Invocation.
2. Psalm or hymn.
3. Reading the Scriptures. [It is recommended that this be never omitted in any religious service.]
4. Prayer.
5. Psalm or Hymn.
6. Notices.
7. Sermon.
8. Prayer.
9. Psalm or Hymn, with Doxology.
10. Benediction.

## AN INVOCATION.

Almighty and glorious Creator, we adore thee as our God. As thy dependent creatures we look up to thee. We wait upon thee for thy blessing. Grant us the tokens of thy gracious presence while we open our lips to pray to thee, while we attempt to utter thy praises in the sanctuary.

Impart to us, we beseech thee, a deep sense of our sinfulness and of our wants. Supply those wants, and cleanse us from our guilt. Let the blood of Christ be sprinkled upon our souls, and so sanctify our natures by thy Holy

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Invocation.

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Spirit as to fit us for communion with thee. May we see thy glory in the sanctuary: may we find a day in thy courts better than a thousand elsewhere. Let thy holy Word enlighten and cheer us; let the dews of thy grace descend on us, and all our worship be so offered that it shall be acceptable to thee through Jesus Christ. Amen.

## AN INVOCATION.

Eternal God, thou art the maker and preserver of all things. The heavens show forth thy praise, and the earth is full of thy glory. All things created are thine. Thou hast endowed thy sentient creatures with susceptibilities for enjoyment, and made ample provision for their wants. Thou openest thy liberal hand to give to all their meat in due season.

By thee the lilies are clothed, and saints and seraphs are invested with robes of purity. By thee the smallest insects are refreshed, the young lions that roar for meat are supplied, and those that dwell in thy courts below and thy courts above are fed with heavenly manna, and blessed with visions of thy glory.

Grant us just views of thy majesty and thy holiness, that we may be humble in thy pres-

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Invocation.

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ence. Impart to us a due sense of our dependence, that we may render to thee grateful acknowledgments. Help us to receive thy gifts with thankfulness, and humbly to imitate thy beneficence.

Forgive our manifold sins, through Jesus Christ, thy dear Son, our Saviour. Assist us, by thy Holy Spirit, in all our worship. Let the words of our mouth and the meditation of our heart be acceptable in thy sight, O Lord, our strength and our Redeemer. Amen.

### AN INVOCATION.

[From the Pulpit Manual for the use of St. Peter's Presbyterian Church (Old School), Rochester, New York. By permission.]

Almighty and everlasting God, who art every where present, this day in thy courts we would worship and adore thee. Thou, even thou, art Lord alone. Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all: the host of heaven worshipeth thee. On this hallowed morning, which commemorates the resurrection of thy Son, Jesus Christ, our Saviour, we humbly approach thee in his

name, and with angels, and archangels, and the whole company of heaven, praise and magnify thy perfections. Receive us graciously. Despise us not, though unworthy. Help us by thy Spirit, and sanctify us for the services of thy house, that we may be accepted in our prayers and praises, and find that a day in thy courts is better than a thousand elsewhere, and that it is good for us to draw near to God, through Jesus Christ, our great High-priest and only Mediator. Amen.

### A PRAYER BEFORE SERMON.

O God most gracious, all thy works praise thee. The heavens declare thy glory, and the firmament manifests thy power and skill. All the great agencies of nature are but the workings of thy omnipotence. Stormy wind and tempest, fire and hail, fulfill thy word. Nor do those gentler influences of dew and sunshine less clearly indicate thy presence. Thy saints and angels, and all the blessed court of heaven, show forth thy glory in a voluntary worship. Grant us thy gracious assistance, O Lord, that we may with thankful hearts join in these universal acknowledgments of thy goodness.

We know that we are most unworthy to

come into thy presence. We are miserable sinners. But we come in the name of Jesus Christ, thy well-beloved Son, our Saviour. For his sake we implore thy forgiving grace. In his name we ask the assistance of thy Holy Spirit.

Grant us a just sense of our obligations to thee. Thou hast multiplied thy mercies. Thou hast covered our valleys with corn, and given us the cattle upon a thousand hills. Thou hast smiled upon our commerce, and filled our land with various abundance. Thou hast saved us from desolating war, and held in check the ravages of the pestilence. Thou hast preserved the lives of magistrates and of men that are useful in those professions which possess great power to bless a community. The teachers of our youth and the ministers of religion have been permitted to pursue their holy calling without interruption. Our sanctuaries are preserved to us. Our dwellings have not been consumed.

Thy blessed Gospel has been given us as our peculiar inheritance. Thou hast not dealt so with any other people.

May we exercise a gratitude that shall bear some just proportion to thy rich and multiplied gifts. May we evince our thankfulness by our

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Prayer before sermon.

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lives, imitating, in some humble manner, thy beneficence by doing good. Let thy blessing rest upon our rulers. Give grace to thy servant, the President of these United States. Surround him with good counselors, and help him to discharge all the duties of his high office faithfully and in the fear of God. Assist, in like manner, all that are in authority. Make our officers peace and our exactors righteousness. Command thy blessing upon all the families and individuals of this congregation, and suit thy mercies to their respective wants. Console such as are bereaved and all who are suffering affliction. Heal the sick, comfort the feeble-minded, and cause any who may have wandered from thee to return to the Shepherd and Bishop of their souls. Grant thy blessing especially upon the children and youth. Give to their parents and teachers wisdom to instruct them in the knowledge of thy Word, and to guide them into the paths of piety and peace. Raise up from among them faithful laborers to be sent forth into thy harvest.

Assist us, we beseech thee, in the duties of thy house to-day. May thy Word be dispensed faithfully and appropriately. Let the influence of thy Holy Spirit accompany it, and impress it

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Prayer before sermon.

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upon every soul. Bless all the assemblies of thy worshipers of every name, and clothe all thy ministers with salvation, that thy people may rejoice in goodness. We are unworthy of these great mercies; but, emboldened by thy promises, we ask them in the name of our merciful Redeemer, whose blessed lips have taught us to say,

Our Father, etc.

### A PRAYER BEFORE SERMON.

Almighty God, thou art the blessed and only Potentate, dwelling in light inaccessible, whom no man hath seen or can see. Thou hast clothed thyself with light as with a garment; thy righteousness reacheth unto the clouds, and thy glory fills the heavenly Jerusalem. Its blessed inhabitants have no need of the sun or the moon to give them light, for the Lord God and the Lamb are the light thereof. Yet, while they can not look upon thee by reason of the brightness of thy perfections, with veiled faces they worship thee.

Help us, O God, to join with them in their adorations, to unite in their praises. Grant us the illuminations of the Holy Spirit, that we

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Prayer before sermon.

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may render thee acceptable service through Jesus Christ.

We confess to thee, O God, that we are miserable sinners. We have done those things which we ought not to have done, and we have left undone our most obvious duties. Forgive, we beseech thee, all those offenses which render us so unworthy of thy favor, and grant us the assistance of thy grace that we may do thy will.

Prepare our minds for a profitable contemplation of thy holy Word. Let its pure instructions exercise their appropriate influence over us. Enable thy servant to dispense the Gospel simply and faithfully, and let every soul in thy presence be duly affected by it. Grant thy grace to every Christian congregation assembled to worship thee in the name of Jesus. Let thy holy presence be manifested every where in thy sanctuary, and thy Word be attended by the Holy Ghost sent down from heaven. Supply the wants of the indigent and the needy. Visit the poor prisoner with thy grace. Be thou the judge of the widow, and the father of the fatherless. Break thou the arm of the oppressor, and let the oppressed go free. Grant that the Holy Scriptures may be universally

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Prayer after sermon.

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diffused. Cause the angel, having the everlasting Gospel to preach, to fly through the midst of heaven.

We implore thy protection and blessing in behalf of the absent members of this church and congregation. Preserve them from sickness and death, and every calamity. Save them especially from temptation.

We would remember before thee our rulers—the chief magistrate of this great nation, and our state and city authorities. God grant them grace and wisdom to do his will, and fill this land with peace, and purity, and godliness, as thou hast filled it with plenty. Aid us in all the duties of this holy day, and grant that we may be prepared, by worshiping thee in the sanctuary, to render to thee acceptable service both in our private devotions and in our secular vocations. Help us to consecrate ourselves wholly to thee through Jesus Christ, while we say, as he has taught us to pray,

“Our Father,” etc.

### A PRAYER AFTER SERMON ON IDOLATRY.

Merciful Father, we thank thee for thy holy Word. Thou hast been pleased to inform us

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Prayer after sermon.

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that an idol is nothing in the world, and that there is none other God but one. Thou hast placed before us thyself in thy supremacy as demanding the undivided homage of our souls, and hast exhibited thy glorious attributes to awaken our reverence and attract our love. Yet, while thou hast by thy Gospel saved us from being debased by dumb and senseless images, we have been guilty of spiritual idolatry; we have loved and served the creature more than the Creator, who is blessed forever. We have oftentimes served mammon in preference to the only living and true God. We have been guilty of that covetousness which is idolatry. We desire humbly to repent of all those sins by which we have departed from thee and given thy glory to another. We beg of thee to arise in thy might and in thy majesty, and to cause the heathen to cast their gods of wood and stone to the moles and bats. Displace by thy spiritual presence the images that have dishonored thee in Christian temples. But especially do we implore of thee to apply thy Word, at this time, to those among us who are living in sin. Make them to see that they can not serve God and mammon, and that if any man love the world the love of the Father is not in

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Prayer for a day of fasting.

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him. Save unconverted sinners from that guilt which, if persisted in, must leave them to have their portion with hypocrites, and unbelievers, and idolaters, and whatsoever loveth and maketh a lie. Deny us not this petition, but come to us by thy Holy Spirit, and save perishing souls from going down to eternal death. Then shall their ransomed spirits praise thee; and thy people on earth, and saints and angels in heaven, shall unite with us in giving all the glory to the Father, the Son, and the Holy Ghost. Amen.

### A PRAYER FOR A DAY OF FASTING.

O God, thou art a Spirit, infinite, eternal, and unchangeable in all thine attributes. Thou requirest thy worshipers to worship thee in spirit and in truth; and we, thy sinful and unworthy creatures, lamenting our hardness of heart and the blindness of our minds, implore the special presence and assistance of thy Holy Spirit, that our attempts to serve thee may be accepted through thy grace.

Thy glory, O Lord, is boundless, and saints and angels around thy throne adore thee. Yet we, whose blessings have been so abundant, and whose privileges are so distinguished—whose

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Prayer for a day of fasting.

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eyes continually behold the tokens of thy power and goodness, and whose bodies and souls are nourished by thy mercies—are most insensible to the displays of thy character. We have shown a sinful obduracy under all thy compassions, and have scarcely trembled at thy frown.

Grant unto us, we beseech thee, a due sense of our manifold transgressions; that, reflecting on thy love, and meditating on the impiety of our lives, we may cordially bewail our sins and seek thy forgiveness.

We confess that by our rebellions we have obstructed the progress of thy Word, and hindered the ungodly from turning unto thee. Zion is desolate, her fruitful fields are as a wilderness, and her walls have been broken down. We have robbed thee of the offerings due to thy name, and thou hast justly withheld thy grace. Greatly deploring our guilt, we come to thee with broken hearts. We know that there is forgiveness with thee that thou mayst be feared. Through the merits of thy dear Son, our blessed Saviour, we believe that we have access to thy presence, and that thou wilt hear us. We entreat thee to take away our reproach from us. Wherefore should the hea-

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Prayer for a day of fasting.

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then say, Where is their God? Remember not against us former iniquities; cast us not away from thy presence; and take not thy Holy Spirit from us. Let our eyes be opened to behold wondrous things out of thy law; and may our hearts, that have tasted the bitterness of transgression, and deplored thine absence, be cheered with the light of thy returning presence, and refreshed with sweet draughts of thy love. Dispose every mind to faithful self-examination. Let thy whole Church be deeply abased before thee, and may united supplications ascend for the bestowment of thy favor. Help us to be more faithful in secret devotion. Give us greater wisdom, and fidelity and patience in the training of our families. May we show increasing delight in the services of thy sanctuary and the communion of saints. Forbid that we should forsake the assembling of ourselves together, as the manner of some is. Help us to be more self-denying in thy work, and, like our divine Master, may we go about doing good. Let the incentives of thy holy religion exercise greater power over our hearts; and henceforth, remembering the precious blood with which we have been redeemed, may we constantly endeavor to walk worthy of our vocation. Turn

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Prayer for a day of fasting.

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us again, O Lord God of hosts; cause thy face to shine, and we shall be saved. Assist us to bring our offerings to thee with willing hearts, and let thy blessings be poured forth until there be no room to receive them. Revive thy work among all thy churches, and in every part of our world where the Gospel is known. Send the tidings of redemption speedily to all the nations of the earth, and hasten the time when thy blessed Son shall wield a universal sceptre. Thus, O Lord, do we entreat thy forgiveness and thy favor, not for our sakes, who have abused thy forbearance, but for his sake whom we acknowledge as our Saviour and King, and to whom, with the Father and the Holy Spirit, we ascribe glory and dominion evermore. Amen.

## CHAPTER II.

## THE SACRAMENTS.

ACCORDING to the teachings of our standards, "sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong to the Church and the rest of the world, and solemnly to engage them to the service of God in Christ, according to his Word."\*

"The sacraments of the New Testament are Baptism and the Lord's Supper."†

## I. BAPTISM.

"Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; but infants descending from parents, either both

\* Confession of Faith, chap. xxvii., sec. 1.

† Shorter Catechism, 93.

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Baptism, when administered.

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or but one of them, professing faith in Christ and obedience to him, are, in that respect, within the covenant, and are to be baptized."\*

This sacrament is administered to *adults* not baptized in their infancy, on the occasion of publicly professing their faith in Christ.

It is proper that a stated time be observed for the administration of baptism to *infants*. The morning of the Sunday next succeeding the celebration of the Lord's Supper is recommended as a suitable occasion. There may arise a necessity for its administration at other times, which may be provided for as circumstances shall require. Members of the Church ought to present their children for baptism without unnecessary delay. The pastor is to be furnished at the time with a written statement of the names of both the parents, the name of the child, and the date of its birth.

The baptism should be preceded by an address to the parents on the solemn import of the transaction. The following has been prepared to answer this purpose, or at least to furnish suggestions to ministers for suitably conducting this service.

\* Larger Catechism, 166.

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Baptismal service.Infants.

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## ADDRESS AT THE BAPTISM OF INFANTS.

BELOVED FRIENDS,—In presenting your offspring for baptism, you profess to be in covenant with God.

In that covenant you have given up every thing you call your own, to be used for his glory, in the manner which best accords with its nature. Those possessions that are destitute of moral agency are devoted to God as were the vessels of the sanctuary; while those which are capable of a voluntary service, as your selves and your children, you have consecrated to a life of obedience to the divine commandments.

This consecration in your own case has been expressed by baptism. You now seek the same sacred ordinance for your children; not as a means of purification, but as avowing your faith, in setting them solemnly apart for the service of Christ.

Like circumcision in the Jewish Church, baptism is the initiatory sacrament of the Christian Church, and, equally with the former rite, is to be extended to the offspring of believers. Hence Peter declared "the promise is unto you and to your children." When Lydia had re-

ceived the Gospel, "she was baptized and her household," on the ground of her individual faith, saying, "If ye have judged *me* to be faithful to the Lord, come into my house and abide there." The jailer at Philippi, when he believed, "was baptized, he and all his, straight-way;" and Paul informs us that he baptized the household of Stephanas. We know also that our divine Lord, when he was upon earth, took little children in his arms and blessed them. We can not suppose that he regards the lambs of the flock with less interest now. The Scriptures moreover teach that if but one of the parents is a believer, their children are not unclean, but holy; that is, they are ceremonially consecrated to God.

In view, then, of your privileges, and the relation which your offspring sustain toward Christ and his Church, you bring them to receive the seal of the righteousness of faith, and confess their need of inward cleansing by the Holy Spirit. You bind yourselves, in a solemn vow, to teach them the doctrines and precepts of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which may be found in the Confession of Faith and Catechisms of our

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Lord's Supper.

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Church. You engage to restrain them from sin, and to bring them up in the nurture and admonition of the Lord.

In order to accomplish these ends, you must carefully maintain a consistent piety. We exhort you to attach great importance to a godly example; to pray with your children and teach them to pray; and to entreat for them, not only now, but also daily, that what is emblematically represented by baptism with water may be accomplished in the sanctification of their natures by the washing of regeneration and renewing of the Holy Ghost.

Humbly relying on divine assistance, do you solemnly promise thus to train your children for the service of God and for heaven?

[Prayer should be offered at the close of the address, and again immediately after the administration of the baptism.]

## II. THE LORD'S SUPPER.

There is no part of the public worship of God that derives greater advantage from a proper attention to harmonious arrangement, and a due simplicity and solemnity, than the celebration of the Lord's Supper. Its influence is often impaired by a want of conciseness and relevancy in remarks, by engaging too many

ministers to officiate on the same occasion, and by omitting to secure such system in the administration as will obviate any painful mistakes. On the other hand, a brevity and haste may be used that shall be scarcely less objectionable. Pastors should aim at plainness, tenderness, and impressiveness; and the elders who serve on the occasion ought to render themselves familiar with their duties, and thus assist in securing the solemnity of the service.

#### ORDER OF SERVICE AT THE LORD'S SUPPER.

1. Invocation.
2. Singing.
3. Reading of the Scriptures.
4. Prayer.
5. Reception of new members.
6. Invitation to all evangelical Christians, in good standing in their respective communions, to join in the celebration.

[For this purpose they should be requested to take their seats with the communicants; and, while the opportunity is given for a compliance with the invitation, it is proper for the minister to descend from the pulpit and take his place at the table.]

7. Singing.

[It is appropriate to use, here, Hymn 473, Church Psalmist:

“'Twas on that dark and doleful night.”

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Lord's Supper.Order of the service.

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The cloth may be removed by two of the elders at the singing of the third verse,

“This is my body.”]

8. Address.

9. Blessing and breaking the bread, followed with its distribution by the elders, the minister being first served by one of them. After the elders have given the bread to the communicants and taken their seats, it is proper that they should be served by the minister.

10. Giving thanks and dispensing the cup: the same order to be observed as in distributing the bread.

11. Exhortation.

12. Prayer and giving of thanks.

13. Collection for the poor.

[During the collection, it is proper for the minister, if he prefer it, to resume his place in the pulpit.]

14. Singing.

15. 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 forever and ever. Amen.”

## PRAYER AT THE COMMUNION.

Almighty God, we adore thee as the God and Father of our Lord Jesus Christ, and the Author of eternal salvation. It has pleased thee to devise a scheme of grace, showing forth in a wonderful manner thy wisdom and compassion; a scheme which at the same time preserves the sanctity and authority of thy perfect government and saves the guilty. Thou hast given up thy only-begotten Son, to come into our sin-stricken world, to take upon him our nature, and to die in our stead. The chastisement of our peace was upon him, and with his stripes we are healed.

Help us, we beseech thee, to look up to this dying Lamb which taketh away the sin of the world, and give us grace to consecrate ourselves to him who has bought us with his own blood.

We pray for thy blessing upon those who have come hither to-day to confess Christ their Saviour before the world. Enable them to make a complete surrender of all that they possess to him who has done so much for them. May they bring, in the exercise of a true faith, their property, their influence, their acquirements of every sort, and every valuable per-

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Lord's Supper.Introductory prayer.

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sonal quality with which thou hast been pleased to endow them, and lay them down at the feet of their Master.

Be gracious to any that may have wandered from thee, and heal their backsliding. Make their approach to the table of the Lord a means of touching their hearts, and causing the tears of penitence to flow afresh; and, thus bringing them back to the Shepherd and Bishop of their souls, lift upon them the light of thy countenance, and restore to them the joys of thy salvation. Raise up and cheer such as may be sinking in despondency, and make this occasion the means of reinvigorating their faith and hope, that they may mount up on wings as eagles, that they may run and not be weary, that they may walk and not faint. If there be any strangers among us that love our Lord and his precious cause, may they come with glad hearts and unite with us in celebrating the love of Jesus at his table. May this be to all of us a season of hallowed and happy communion. May we silently renew our covenant vows with God and with one another, and experience such spiritual refreshment and comfort as shall animate us to a new zeal in thy service. O Lord, be graciously present with us. Give us peace

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Prayer.Blessing the bread.

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in believing, and let not one soul go unblest away. Let thy Holy Spirit fill the place, so that this feast may be to us a foretaste of that communion which we hope to enjoy in the presence of our glorified Redeemer.

We confess, O Lord, that we are utterly unworthy of these mercies, but we ask them in the name of that Saviour who purchased them for us, and to him, with the Father and the Holy Spirit, we will give all the praise forever. Amen.

PRAYER AT THE TABLE BEFORE ADMINISTER-  
ING THE BREAD.

Our Father in heaven, assembled at thy board we seek thy presence. Though sinful and lost in ourselves, we are emboldened to approach thee in the name of Jesus—that name that is above every name. In him we are justified. We are accepted in the Beloved. By his precious blood our sins are all washed away, and we are clothed with his righteousness and adopted into thy family. We come to wait upon thee in humble acknowledgment of our unworthiness of such mercies, and to seek that these mercies may be sealed and secured to us in this holy ordinance.

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Prayer.Blessing the bread.

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Who are we, O Lord, that we should be permitted to occupy a place with thy children? We were estranged from thee; we were uncircumcised in heart and ears; but now, through thy sovereign grace, we are brought near to thy mercy-seat, and are permitted to call thee our Father. Thou hast spread before us these emblems of the body and blood of our crucified Redeemer. Help us to receive them as the tokens of thy love. May we take this bread into our hands, and so appropriate it that our feeding upon it shall be a true symbol of our faith feeding upon the sacrifice which thou hast prepared for us. Thus may his flesh be meat indeed, and his blood be drink indeed. Impart to us, we beseech thee, some fresh tokens of thy gracious presence. Touch our hearts with such a sense of thy goodness as shall lead us to repentance; quicken our faith, and enkindle in our bosoms the flame of never-dying love, that so the incense of perpetual thanksgiving and praise may ascend to thee from our souls. May we exercise a true charity toward all the members of this Church and toward thy Church universal; knowing that, unless we forgive, when we bring our offerings to thy altar, neither will our heavenly Father forgive us. Oh

Prayer.

Blessing the cup.

come to us now by thy Holy Spirit, that we may sit together here as in heavenly places in Christ. May we, by faith, behold Jesus presiding at his table, and from surveying his pierced hands and wounded side, verify his declaration that they are especially blessed who have not seen and yet have believed. May every soul be quickened to a new life. Let them that are weak receive strength; let the doubting be confirmed; let the desponding be encouraged, and all be so refreshed and comforted that this feast shall be a foretaste of that union and joy which shall be experienced by all thy ransomed people when they shall be gathered together in the general assembly and Church of the first-born whose names are written in heaven. We ask these mercies in the name of our Lord Jesus Christ, our great Mediator, to whom, with the Father and the Holy Spirit, shall be all the glory forever. Amen.

## THANKS BEFORE ADMINISTERING THE CUP.

Most merciful and gracious God, we thank thee for spreading this table for us—for this bread and this cup to show forth our Lord's death till he come. We thank thee more especially for those wonderful provisions for our

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Thanks before the cup.

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souls so significantly set forth by these sacred symbols. We praise thee for thy great mercy in purchasing our redemption by the blood of Jesus; for all that he did and suffered on our behalf, and for his unspeakable tenderness and love in instituting this feast and bidding us to celebrate it in remembrance of him.

We thank thee for that holy providence which has given us thy Gospel and all the means of grace that we have enjoyed; but more especially do we thank thee for the interposition of thy Spirit in convincing us of sin and in leading us to Christ. We thank thee for preserving our lives and bringing us together at this time, and permitting us to renew again our covenant vows with thee and with one another.

May we receive this cup as the emblem of the blood shed for us. May it minister to the strengthening of our faith, and fill our souls with joyful hope. Grant to every one in thy presence a special blessing, that we may go forth from this feast to manifest our grateful love in a life of obedience to thy commandments, and in humbly bearing our cross as the disciples and followers of Jesus. And enable us thus to live, honoring our blessed Lord, till

it shall be his pleasure to take us to those mansions which he has gone to prepare for them that love him. We offer these thanks and supplicate these mercies for his sake alone. Amen.

#### ADMISSION OF MEMBERS TO THE CHURCH.

A member removing from one congregation to another is received into the communion of the Church to which he comes on presenting a satisfactory letter of dismission and recommendation from the Church he has left. By a provision of our Book of Discipline, however, chapter xi., section 2, a certificate is not valid if more than one year old, unless there has been no opportunity of presenting it to any Church at an earlier date. Members are also received from other evangelical denominations on similar conditions.

With regard to the admission of other persons to sealing ordinances, our Directory of Worship, chapter ix., clearly distinguishes between those "born within the pale of the visible Church, and dedicated to God in baptism," and unbaptized persons. In the case of the latter, it is prescribed that "they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public

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Profession of faith.Public reception.

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profession of their faith in the presence of the congregation, and thereupon be baptized." No form is furnished in which this profession shall be made, but most of our churches have adopted some method of conducting this service with solemnity and for edification. In many cases, if not generally, however, no sufficient distinction seems to be made between baptized and unbaptized persons. We ought to lose no opportunity of showing the great importance we attach to the baptismal covenant, and of recognizing its practical effects.

We can not hope to suggest any form for the reception of Church members which will be equally satisfactory to all. It would, however, be hardly consistent with the object of this hand-book to omit such a form from its pages. That which follows, therefore, may be of use to newly-organized churches, and may furnish assistance to those pastors who propose to revise formulas already in use.

[The formulas employed in the public reception of members to our churches are various, and bear probable marks of having been derived from a single original. The basis of the following is in substance the form used in one of our city churches. We have freely altered it to adapt it to the principles already explained.]

A FORM TO BE USED IN PUBLICLY RECEIVING  
NEW MEMBERS TO THE CHURCH.

[At the time indicated in the order of service for the Lord's Supper, the minister requests those unbaptized persons whom the Session has admitted to membership to stand before the pulpit, and addresses them as follows :]

## ADDRESS.

You appear in this public manner before God, to dedicate yourselves to his service, and to unite with his visible people.

We trust that you have been renewed by the Holy Spirit, and are prepared to make confession of your faith, and to enter into a covenant, not to be revoked, to receive the Father, Son, and Holy Ghost as your God, and to walk in all the commandments of the Lord.

Our system of doctrine is set forth in the **CONFESSION OF FAITH** of the Presbyterian Church, to a brief summary of which you will now give your assent.

You believe that there is but one living and true God ; infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth ; the Creator, Preserver, and Governor of all things ; existing in three persons, the Father, the Son, and the Holy

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Profession of faith.

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Ghost; and that these three are one God, the same in substance, equal in power and glory.

You believe that the Scriptures of the Old and New Testaments are the inspired Word of God, and the only infallible rule of faith and practice.

You believe that our first parents were created holy; that, by sinning against God, they incurred his righteous displeasure, and involved their posterity in sin and death.

You believe that God has, in infinite mercy, provided a way of salvation, through the mediation and death of his Son Jesus Christ; and that Christ is verily God, and is both able and willing to save all who repent and believe in him.

You believe that, in order to participate in the benefits of Christ's death, it is necessary to trust in him alone as an all-sufficient Saviour, to forsake sin, and walk in the ways of holiness to the end of life; but that mankind are naturally so averse to holiness, and so in love with sin, that none ever do turn and live unless by the special influences of the Holy Spirit.

You believe that those who are once renewed by grace will be kept by the power of God, through faith, unto salvation.

You believe that, at the end of the world, there will be a general resurrection of the dead, and a final judgment, when the wicked shall go away into everlasting punishment, and the righteous into life eternal.

To this summary of Christian doctrine do you cordially assent?

[The sacrament of baptism is here administered. After which the minister calls forward those persons baptized in infancy, who have been received by the Session into full communion. As soon as they have taken their places with the others, the minister addresses all as follows:]

In virtue of your baptism, you severally stand in solemn covenant relation with Almighty God. It is fitting, on this occasion of assuming all the privileges and responsibilities of Christian discipleship, that you should declare your choice and purpose in this sacred act, and enter into a holy engagement with God and with this Church.

Therefore, in the presence of God, of angels, and of men, you now solemnly avouch Jehovah—the Father, the Son, and the Holy Ghost—to be your God.

You take the Scriptures of the Old and New Testaments to be the rule of your conduct and of your faith.

Covenant.

Exhortation.

You renounce the world, the flesh, and the devil, and sincerely embrace the Lord Jesus Christ as the object of your supreme love and trust.

You profess it to be the purpose of your heart to live a humble, holy, and devout life; to sanctify the Lord's day; strictly to observe secret, family, and public worship; to seek the conversion of sinners to Christ; and henceforth to devote yourselves and all that you have, without reserve, to the service of your Redeemer.

You also engage to submit to the order and discipline of this Church; to cherish a spirit of meekness and love; to be patient under Christian reproof; to be watchful over your own heart, and faithful to the souls of your brethren. (Do you) thus solemnly covenant with God and his people?

Dearly beloved, the vows of God are upon you. You have laid yourselves under peculiar obligations to be devoted to his service. You have renounced the world and its vanities, and received Christ as your portion. Let these engagements be the subject of frequent meditation and prayer. Henceforth guard every avenue to temptation, and abstain from all appear-

Form of reception.

By letter.

ance of evil. Enter with your whole heart upon works of benevolence, and labor to turn many to righteousness. Let your dependence be on God. Pray without ceasing. Carefully observe stated seasons of secret devotion, and, whatever may interpose, neglect not your closet. Be not content with ordinary attainments in piety, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Give diligence to make your calling and election sure; and may you be enabled to keep the covenant this day made, through the grace of him who hath said, "Be thou faithful unto death, and I will give thee a crown of life."

[Members received by letter may be requested now to rise in their places, the others still standing, and assent to the following engagement:]

Being already in covenant with God and with his people, you do now, in transferring your peculiar relations to this branch of his Church, cheerfully renew the consecration of yourselves to his service, engage to submit to the government and discipline of Christ as here administered, and promise to seek the purity, peace, and edification of this Church.

[Here the Church rise.]

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Welcome by the Church.

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In consequence of these engagements, we receive you, beloved in the Lord, into the communion of this Church, and declare you entitled to all its privileges. We welcome you to our number, and promise to watch over you, and seek your edification while you continue among us. We ask a faithful co-operation on your part in all our labors. May our fellowship in the Gospel be sweet and profitable, and may we together "press toward the mark for the prize of the high calling of God in Christ Jesus."

"Now unto him that is able to keep you from falling, and to present you 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."

[Here all resume their seats. If no persons previously baptized are received, the above formula is still read consecutively, omitting only the brief address to those received by letter, should there be none such present. If, however, there be baptized persons *only* to be admitted to full communion, the address is to be begun after the place designated for the administration of baptism, the Confession of Faith being thus omitted. In receiving members from other churches, some may prefer to announce their reception, without any other form, after the conclusion of this service, in which case the brief address to such persons is not used. Every minister can readily make

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Regular transfer of Church relations.

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the changes in language necessary when only one person is received, such as the omission of the word "severally" from the covenant.]

We have reserved for introduction at this point, as appearing to be most appropriate in connection with the preceding formula of reception, a word of suggestion in regard to the principles which regulate Church membership, and govern the transfer of relations from one congregation to another.

It ought to be impressed on all members of the Church that there is no orderly way in which they can dissolve their connection with an individual Church except by obtaining regular letters of dismission and recommendation. These should be applied for very soon after removing from the bounds of the congregation to which the applicants have belonged, otherwise they may be unable to procure unqualified testimonials to their good standing. Our Book of Discipline, chapter xi., sections 3 and 4, gives explicit directions on this point.

It ought not to be forgotten, moreover, that a member's relation to his Church is dissolved only by his actual reception into another Church. So long as he holds his certificate of dismission unused, he belongs to the former body, and is subject to its discipline.

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Disorderly withdrawal.How treated.

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It is disorderly for a Church member to unite himself to another denomination without a regular dismissal. In case of such a step, however, if the Session can be certified of the same, they may, if they think it expedient to take no farther step, drop the name of the person from their roll, stating distinctly in the minutes the reasons of their action.

## CHAPTER III.

## SERVICE IN THE CELEBRATION OF MARRIAGE.

## MARRIAGE CEREMONY. I.

By Rev. Samuel Worcester, D.D.—Altered.

THE honorable and interesting relation into which you now propose to enter is of divine institution; it is sacred in its nature and important in its duties. It involves your dearest interests in this life, and, in its consequences, looks forward to a future world.

A union so peculiar should not be entered into without a just sense of its responsibilities. And as you can not properly be united in these bonds without the sanction of God's Word and of the civil law, I charge you to declare it if there be any impediment to your lawful marriage. If there be none, you will please to join your right hands.

Thus giving token of your cordial union, you mutually take and acknowledge each other in this sacred and most endearing relation of nature.

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Marriage ceremony.

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In the presence of God and these witnesses, you promise to cleave to each other, and to none else, and mutually to love, honor, and cherish each other.

You severally promise that you will endeavor, by every kind, affectionate, and faithful office, to lighten each other's cares, relieve each other's sorrows, promote each other's joys, and aid each other's duties; and in all the scenes of life, whether prosperous or adverse, joyous or afflictive, through which, in divine Providence, you may be called to pass, you promise to fulfill to each other the offices and duties of husband and wife respectively, and so to conduct yourselves toward each other as becomes those who expect to give an account, and thus to do till death shall separate you.

Do you thus mutually covenant and promise?

[If the use of the ring be preferred, the minister shall here say to the man,]

What token dost thou give of thy sincerity?

[The man presents the ring, and the minister shall say to the woman,]

Dost thou, in evidence of the same on thy part, accept this ring?

[While saying this, the minister shall guide the hand of the

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Marriage ceremony.

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man, who shall place the ring on the fourth finger of the woman's left hand. Then the minister shall say,]

Let us pray :

Almighty God, be pleased to accompany thine own institution with thy blessing. Thou hast said from the beginning that it is not good that man should be alone, and therefore hast thou made an help meet for him, and ordained that those who were two should be one. We beseech thee (since thou hast called these two persons to the honorable estate of marriage) to vouchsafe to them thy Holy Spirit, that they may piously live together, and surely keep the vow and covenant between them made. May they ever continue in perfect love and peace together, and live according to thy laws, to the praise of thine abundant mercy, in and through Jesus Christ our Lord. Amen.

[Then the minister, taking their clasped hands, shall say,]

I now pronounce you husband and wife ; and what God hath joined together, let not man put asunder.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness.

The Lord bless you and keep you !

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Marriage ceremony.

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The Lord make his face shine upon you and be gracious unto you!

The Lord lift up his countenance upon you and give you peace! Amen.

## MARRIAGE CEREMONY. II.

Furnished by Rev. William Adams, D.D.

Marriage was instituted by God himself for the welfare and happiness of his creatures. It was honored by the presence of the Son of God, and pronounced by the Holy Ghost "honorable in all." The duties incumbent on those entering into this relation are briefly expressed in sympathy and love. Henceforth you are to be no more distinct and divided, but parts and properties of each other's being. Whatever joy may be the portion of one will be shared by the heart of the other, and whatever sorrow may be allotted to one will throw its shadow over the path of the other; so that, in the words of the Son of God, you shall be "no more twain, but one flesh."

[Here the parties are requested to take each other by the right hand.]

You, A. B., do take the woman whom you hold by the hand to be your lawful and married wife; and you solemnly promise before God

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Marriage ceremony.

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and these witnesses that you will love and honor her, and in every regard prescribed by the Word of God and the laws of this commonwealth prove to her a faithful and affectionate husband till you are separated from her by death. Do you thus promise?

*A. B.* I do.

You, *C. D.*, do take the man whom you now hold by the hand to be your lawful and married husband; and you solemnly promise before God and these witnesses that you will love and honor him, and in every regard prescribed by the Word of God and the laws of this commonwealth, prove to him a faithful and affectionate wife till you are separated from him by death. Do you thus promise?

*C. D.* I do.

*Minister.* Forasmuch as you, *A. B.* and *C. D.*, have so engaged and promised, I do, in accordance with the Word of God, pronounce you husband and wife.

[If a ring is used, the minister here gives the ring to the husband, who puts it upon the fourth finger of the left hand of his wife; the minister adding,]

And of this indissoluble union you give and receive this ring as a simple token and pledge.

[The minister holding the hands thus united in his,]

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Marriage ceremony.

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And what God hath joined together let not man put asunder.

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.

Let us pray.

## CHAPTER IV.

## SERVICES AT FUNERALS.

IN conducting funeral services, we deem it the best usage first to read selections from the Scriptures, following with an address, an appropriate prayer, and the benediction. A psalm or hymn may be sung at the beginning, when desired.

It will be found a convenience to pastors to possess suitable selected portions of God's Word in an accessible form, for use on these occasions.

In the following compilations, we have given both large consecutive passages of Scripture, and smaller selected portions that have an appropriateness in combination. Care has been taken, as far as practicable, not to join verses from different parts of the sacred volume in such a way as to make them seem as if they were originally in the same connection.

In some instances it may be desirable to omit, in reading, some of the passages in a particular service, using only those which appear

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Funeral service.

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most appropriate to the circumstances. It is deemed a useful feature in these selections that some of them are specific in their character, being intended for the funerals of the young, of the aged, of ministers and other public men, and for cases of sudden death.

Appended to these services are several brief forms suitable for use at the grave.

## FUNERAL SERVICE. I.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months is with thee; thou hast appointed his bounds that he can not pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent

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Funeral service.

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of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps; dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity.

And surely the mountain falling cometh to naught, and the rock is removed out of his place. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevailest forever against him, and he passeth; thou changest his countenance, and

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Funeral service.

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sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

## FUNERAL SERVICE. II.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the First-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And

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Funeral service.

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when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for tomorrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of

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Funeral service.

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beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither

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Funeral service.

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doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard

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Funeral service.Sudden death.

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a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

## FUNERAL SERVICE. III.

## SUDDEN DEATH.

Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. We all do fade as a leaf, and our iniquities, like the wind, have taken us away. What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. He weakened my strength in the way, he shortened my days. Man knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men

Funeral service.

Sudden death.

snared in an evil time, when it falleth suddenly upon them. There is but a step between me and death. O my God, take me not away in the midst of my days.

No man hath power over the spirit to retain the spirit, neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it. They that trust in their wealth, and boast themselves in the multitude of their riches—none of them can, by any means, redeem his brother, nor give to God a ransom for him, that he should still live forever, and not see corruption. For wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life,

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Funeral service.Sudden death.

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and they that have done evil unto the resurrection of damnation.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. The righteous hath hope in his death. Let me die the death of the righteous, and let my last end be like his. Precious in the sight of the Lord is the death of his saints. The day of their death is better than that of their birth. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Behold, now is the accepted time; behold, now is the day of salvation.

## FUNERAL SERVICE. IV.

## FOR AN INFANT.

Man is like to vanity; his days are as a shadow that passeth away. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward. A voice was heard in Ramah, lamentation, and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not.

And when the child was grown, it fell, on a day, that he went out to his father to the reap-

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Funeral service.For an infant.

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ers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me except I bid thee. So she went, and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunamite. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

David, therefore, besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house

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Funeral service.

For an infant.

arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice; how will he then vex himself if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead thou didst rise and eat bread. And he said, While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious to me that the child may live? But now he is dead, wherefore should I fast? Can I bring

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Funeral service.For a young person.

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him back again? I shall go to him, but he shall not return to me.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

It is not the will of your Father which is in heaven that one of these little ones should perish.

#### FUNERAL SERVICE. V.

##### FOR A YOUNG PERSON.

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

And it came to pass \* \* \* that he went into

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Funeral service.

For a young person.

a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. \* \* \* \* \* He [Jesus] saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad, for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die

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Funeral service.For a young person.

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with him. Then when Jesus came, he found that he had lain in the grave four days already (now Bethany was nigh unto Jerusalem, about fifteen furlongs off); and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister, secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town,

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Funeral service.For a young person.

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but was in that place where Martha met him. The Jews, then, which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God? Then they took away the stone from the place where the dead was

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Funeral service.For a young person.

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laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

And behold, Cushi came; and Cushi said, Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I

Funeral service.

For a young person.

have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

Blessed and holy is he that hath part in the first resurrection : on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

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Funeral service.For an aged person.

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For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Oh that they were wise, that they understood this, that they would consider their latter end!

#### FUNERAL SERVICE. VI.

##### FOR AN AGED PERSON.

Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow,

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Funeral service.For an aged person.

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and continueth not. We are but of yesterday, and know nothing, because our days upon earth are a shadow.

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been.

Behold, thou hast made my days as a hand-breadth, and mine age is as nothing before thee. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away. We are strangers before thee and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. My days are swifter than a post. They are passed away as the swift ships; as the eagle that hasteth to the prey.

The hoary head is a crown of glory, if it be found in the way of righteousness. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright.

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Funeral service.For an aged person.

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He is my rock, and there is no unrighteousness in him. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

And these are the days of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.

Cast me not off in the time of old age; forsake me not when my strength faileth. My mouth shall show forth thy righteousness and thy salvation all the day, for I know not the numbers thereof. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now, also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee? Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

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Funeral service.

For an aged person.

And David died in a good old age, full of days, riches, and honor.

I know that thou wilt bring me to death, and to the house appointed for all living.

Jesus said, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. My flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the

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Funeral service.For an aged person.

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Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I

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Funeral service.For a public man.

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would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.

I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

There the wicked cease from troubling, and there the weary are at rest. The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

#### FUNERAL SERVICE. VII.

##### FOR A PUBLIC MAN.

Know ye not that there is a prince and a great man fallen this day in Israel? Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And surely the mountain falling cometh to naught, and the rock is removed out of his place. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man. Thou

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Funeral service.For a public man.

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prevailest forever against him, and he passeth ; thou changest his countenance and sendest him away.

Behold the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread and the whole stay of water, the mighty man and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. They are exalted for a little while, but are gone and brought low ; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen ; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days.

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Funeral service.For a public man.

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And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And King David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept. And the king lamented over Abner.

And David lamented with this lamentation over Saul, and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles; they were stronger than lions. Ye daughters of Israel, weep

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Funeral service.For a public man.

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over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel.

God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they all are the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. He that is unjust, let him be unjust

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Funeral service.For a public man.

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still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead ? He is not here, but is risen.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming.

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Funeral service.For a public man.

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Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

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Concluding services at the grave.

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## CONCLUDING SERVICES AT THE GRAVE.

## I.

While we commit these remains to the tomb, we would not have you ignorant concerning them that are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

## II.

Our blessed Saviour, who is himself the resurrection and the life, has assured us that this body which we now commit to the ground, dust to dust, and ashes to ashes, shall be raised in a perfect form, and united to the spirit which has gone to God.

“The grace,” etc.

## III.

Our help is in the name of the Lord who made heaven and earth. As we tremblingly

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Concluding services at the grave.

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commit these remains to their kindred dust, let our hopes repose in him who doeth all things well, that with the comforts of his grace he may grant us also a preparation to meet death, in the expectation of a joyful immortality.

“The grace,” etc.

## IV.

Jesus said, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

Unveil thy bosom, faithful tomb!

Take this new treasure to thy trust;

And give these sacred relics room

To seek a slumber in the dust.

Nor pain, nor grief, nor anxious fear

Invade thy bounds; no mortal woes

Can reach the peaceful sleeper here,

While angels watch the soft repose.

So Jesus slept; God's dying Son

Pass'd through the grave and bless'd the bed!

Rest here, bless'd saint! till from his throne

The morning break and pierce the shade.

“The grace,” etc.

## V.

The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

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Concluding services at the grave.

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So fades the lovely blooming flower,  
Frail smiling solace of an hour !  
So soon our transient comforts fly,  
And pleasure only blooms to die.

Is there no kind, no lenient art  
To heal the anguish of the heart ?  
Spirit of grace, be ever nigh ;  
Thy comforts are not made to die.

Jesus said, Suffer the little children to come  
unto me, and forbid them not, for of such is  
the kingdom of God.

“The grace,” etc.

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