

MANUAL OF THE PRESBYTERIAN
CHURCH FREDERICKSBURG VA.

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Seminary of the Theological Seminary.

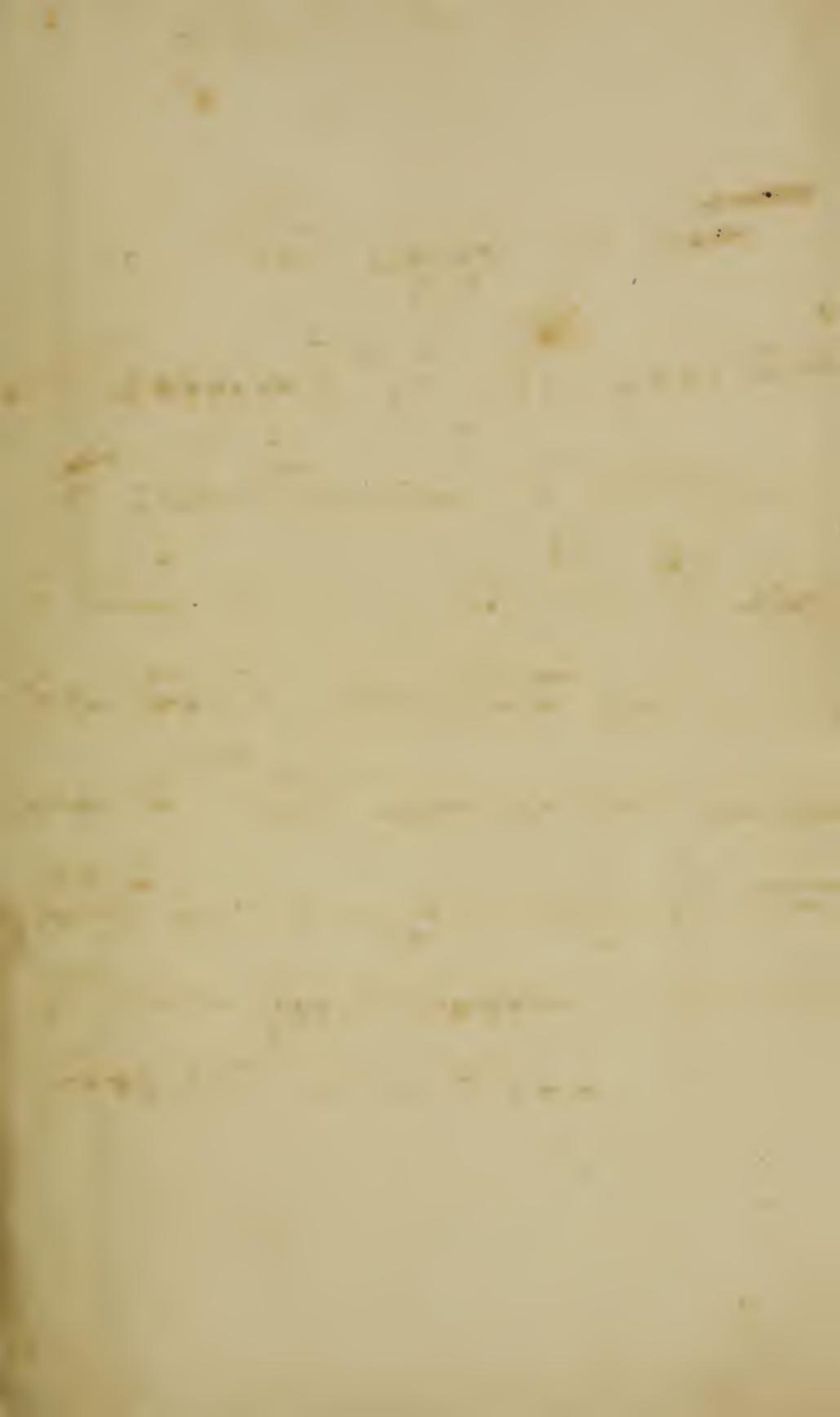
PRINCETON, N. J.

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BX 8947 .F73 1860
Presbyterian Church
(Fredericksburg, Va.)
Manual for the members of
the Presbyterian Church in

Fred. Va. June 16th 1860

This copy of the
"Manual" is presented
to Catharine B. Hodge
by her affectionate & so-
licitous brother A. J. Hodge
with the earnest hope
that it may minister
to her intellectual & moral
perfection.



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MANUAL
FOR THE
MEMBERS
OF THE
PRESBYTERIAN CHURCH
IN
Fredericksburg, Virginia.

PUBLISHED BY ORDER OF THE SESSION.

RICHMOND:

PRINTED AT THE WHIG BOOK AND JOB OFFICE, GOVERNOR STREET.

1860.

HISTORICAL NOTICES.

This church was founded by the venerable Dr. SAM'L B. WILSON, for many years past Professor of Theology in the Union Theological Seminary, Prince Edward, Virginia. He came to Fredericksburg in the year 1806, in prosecution of his labors as a Missionary of the Presbyterian Board of Missions, and here his services were found so acceptable to a large portion of the community that he consented to settle among them permanently and attempt to gather a church. At that time he found only three Presbyterians in the town, but his faithful labors were blessed to such a degree that in 1808 a church was organized with fourteen members.* The first church edifice was erected, in 1810, upon the ground now occupied by the Female Orphan Asylum. The present church was erected in 1833, and was solemnly dedicated to God on Friday, the 26th of July in that year. The services were conducted by the Pastor, assisted by the Rev. Dr. Hill and the Rev. Mr. Post—Mr. Post preach-

* The members of the first session at the organization of the church in 1808 were John Mark, Andrew Glassell and Elisha Hall, M. D.

The original fourteen members were, according to the present (February, 1860,) recollection of Dr. Wilson, Messrs. John Mark, Andrew Glassell, Elisha Hall, M. D. and James Vass, and Mrs. E. Mark, ——— Skelton, E. Henning, ——— Rootes, Sally Carter, Elizabeth Wilson, D. Walker, Isabella Roberts, Anna Patton and Judith W. Lewis.

Two of the great grandsons of John Mark, the first Elder, are at present students in Union Theological Seminary, Prince Edward, Virginia, as candidates for the ministry.

ing from Haggai ii. 9. On the 20th of July, 1825, the Presbytery of Winchester constituted thirty-five members of the Fredericksburg church, residing in Stafford county, a separate church, with the title of the "Yellow Chapel Church," now under the pastoral care of the Rev. John H. Davis. During the first eighteen years of his ministry here, Dr. Wilson, on account of the feebleness of the church, labored as a stated supply, partly supporting himself, and greatly extending his usefulness by teaching a large school. On the 29th of October, 1824, he was, in compliance with the unanimous call of the people, installed Pastor of the church, the Rev. Conrad Speece preaching the sermon from Is. lv. 10, 11, and the Rev. J. Matthews, D.D., preaching and delivering the charge to the pastor and people. During the whole period his ministry here was signally blessed, precious seals being granted to him on almost every communion season, and several occasions of special revival, the most remarkable of which was enjoyed during 1831, when *eighty-eight* were gathered to the fold. The whole number added to the church during his ministry was *four hundred and seventy*. On the 17th of July, 1841, Winchester Presbytery dissolved the pastoral relation subsisting between Dr. Wilson and this congregation, and he departed hence to fill that eminent station, which he to this day, thank God, lives to adorn, followed by the love and gratitude of all his flock and the reverent regard of the entire community.

After his departure for Prince Edward, the church was principally supplied by the Rev. Thomas B. Balch, of Prince William, until the second pastor, the Rev. GEORGE WILSON McPHAIL, D.D., previously settled in Buckingham, assumed charge February, 1842. Dr. McPhail was installed June, 1842, the Rev. Thomas

B. Balch preaching the sermon, and the Rev. John M. P. Atkinson presiding and delivering the charge to the pastor and people. During his faithful ministry here the church continued to be greatly favored of the Lord, *one hundred and twenty-five* being added to the communion. In June, 1854, he resigned this charge, and departed, universally respected and sincerely regretted, to assume the pastorate of the Brainerd Church, Easton, Pennsylvania, the duties of which he still continues to discharge, together with the Presidency of Lafayette College.

The present pastor is the Rev. A. A. HODGE, who was installed November 15th, 1855, the Rev. Moses D. Hoge, D.D., preaching the sermon and delivering the charge to the pastor and people. The total number of communicants added since the organization of the church is 680.

The following ministers of the Gospel were once members of this church: Rev. Francis Thornton, Rev. Wm. H. Foote, D.D., Rev. Robert T. Berry, Rev. Robert Caldwell, Rev. Samuel B. O. Wilson, Rev. J. Milton Henry, Rev. James M. Wilson, Rev. Charles White.

The following is a list of all the Elders who have ruled in this church from the beginning. Those marked * have deceased:

*JOHN MARK,	} Ordained 1808.
*ANDREW GLASSELL,	
*ELISHA HALL, M. D.	
*DAVID HENDERSON,	} Date of ordination not re- collected.
*SAMUEL H. SKINKER,	
*BENJAMIN H. HALL, M. D.	
*WILLIAM HERNDON,	
ALEXANDER HENDERSON,	
*DAVID GRINNAN,	

- *JOHN P. LITTLE, }
 *WILLIAM BROOKE, } Ordained November 15th, 1824.
 LAYTON Y. ATKINS, }
 *WILLIAM H. WHITE, } Ordained March 25th, 1831.
 CHARLES C. WELLFORD, }
- *JAS. H. FITZGERALD, } Ordained an Elder in the church
 in Cumberland, installed in this
 church October 9th, 1833.
- RICHARD STERLING, }
 EDWIN CARTER, } Ordained June 14th, 1841.
 JOHN M. HERNDON, }
 JAMES M. SCOTT, } Ordained June 25th, 1854.
 JOHN L. MARYE, Jr. }

FEMALE ORPHAN ASYLUM.

The Female Orphan Asylum connected with the Presbyterian Church, and designed for the education and maintenance of destitute children, was founded and chartered by the Legislature in the year 1832. The present substantial and commodious building, standing upon the site of the old Presbyterian church, was completed in March, 1834, and the first pupil was received into the Institution February 5th, 1835. The first Board of Managers was composed of the following ladies:

Mrs. E. A. FITZGERALD	<i>First Directress,</i>
Miss CATHARINE LOMAX	<i>Second Directress,</i>
Mrs. ELIZABETH VASS	<i>Treasurer,</i>
Mrs. MARCISSA WHITTEMORE	<i>Secretary,</i>
Mrs. Elizabeth French,	Miss Ellen Lomax,
Mrs. Susan Seddon,	Mrs. Janet H. Wellford,
Mrs. Elizabeth Bernard,	Mrs. Caroline Stanard,
Mrs. Elizabeth Wilson,	Mrs. Jane Stevenson,
Mrs. Mary B. Wellford,	Mrs. C. C. Wellford,
Mrs. A. White,	Mrs. Mary Nelson.

Since February 5th, 1835, when the first pupil was entered, *eighty-two* pupils have been received into the Institution, *sixty-two* have left, and *twenty* remain at the present time. Most of the girls who have been bound out have done credit to themselves and to the Institution.

Besides its admirable house and site the Asylum possesses no permanent endowment beyond \$7,800 invested in coupon bonds of the Corporation of Fredericksburg,

which was secured by the almost unparalleled self-denial and energy of the Christian ladies who founded the Institution in faith and love, who were assisted most disinterestedly by the Rev. William Chester, D.D., General Agent of the Presbyterian Board of Education. The annual expenditure is often over \$1,500, the far larger part of which income is secured by the efforts of the Managers and friends.

THE ANNUAL MEETING OF THE MANAGERS takes place on the third Monday in May, when the friends and subscribers being invited to attend, the girls are examined, and the interests of the Institution generally discussed.

THE MONTHLY MEETING OF THE MANAGERS is held the first Thursday in every month.

THE ANNUAL SUBSCRIPTIONS become due, and collections are made in behalf of the Asylum on the first of January of each year. The Asylum, as provided in its charter, is under the control of a Board of Managers composed of sixteen ladies, elected each year at the annual meeting of the subscribers.

The present Board of Managers and Officers of the Institution are as follows:

Mrs. ELIZABETH B. HODGE.....	<i>First Directress,</i>
Mrs. CHARLES C. WELLFORD.....	<i>Second Directress,</i>
Mrs. SETH B. FRENCH.....	<i>Secretary and Treasurer,</i>
Mrs. Elizabeth Wallace,	Mrs. Elizabeth Chewning,
Miss Fanny Bernard,	Miss Mary Benson,
Mrs. Eliza Hunt,	Mrs. Catharine Henry,
Mrs. John S. Wellford,	Mrs. Samuel G. Daniel,
Mrs. J. H. Kelly,	Mrs. J. H. Lacy,
Mrs. James McDowell,	Mrs. S. H. White.
Miss MARION BRUCE.....	<i>Matron.</i>
Miss JANE CUNNINGHAM.....	<i>Teacher.</i>
Mrs. STEVENS.....	<i>Housekeeper.</i>

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STATE OF [illegible]

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CHURCH NOTICES.

TIMES OF SERVICE.

Sunday morning service at 11 o'clock all the year.

Sunday night service, from November 1st to February 1st, at 7 o'clock; from February 1st to May 1st, at 7½ o'clock; from May 1st to September 1st, at 8 o'clock; from September 1st to November 1st, at 7½ o'clock.

Wednesday night lecture at the same hour with Sunday night service, in the respective seasons.

Ladies' Prayer Meeting on Friday afternoon at the Female Orphan Asylum.

The Sacrament of the Lord's Supper on the second Sabbaths, respectively, of February, May, August and November.

Sessional Meeting on the Friday afternoon before each communion, and on the third Friday night of every month.

TIMES OF REGULAR COLLECTIONS.

Domestic Missions, third Sunday in February.

Board of Publication, third Sunday in April.

General Fund, third Sunday in June.

Board of Education, third Sunday in August.

Church Extension, third Sunday in October.

Foreign Missions, third Sunday in December.

THE HISTORY OF THE

REIGN OF

The reign of King Henry the Fourth was a period of great civil war and political turbulence. The king's early years were marked by the struggle for the throne, as he fought against the powerful nobles who had seized power during the reign of his father, King Richard the Second. The Battle of Shrewsbury in 1394 was a decisive victory for Henry, but it did not end the conflict. The king's reign was characterized by a series of rebellions and a constant struggle for power. The nobles, led by the Duke of Lancaster, sought to overthrow the king and install their own ruler. Henry's military campaigns were often costly and unsuccessful, and his reputation as a warrior was somewhat tarnished. Despite these challenges, Henry managed to maintain his throne and eventually secured a period of relative stability towards the end of his reign. The reign of Henry the Fourth is remembered for its dramatic events and the struggle between the crown and the nobles.

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THE PRESENT OFFICERS

OF THE

Presbyterian Church, Fredericksburg, A. D. 1860.

PASTOR.

REV. A. A. HODGE.

RULING ELDERS.

LAYTON Y. ATKINS,

CHARLES C. WELLFORD,

EDWIN CARTER,

JOHN M. HERNDON,

JAMES M. SCOTT,

JOHN L. MARYE, JR.

DEACONS.

SAMUEL G. DANIEL,

F. PRESTON WELLFORD.

PRIVATE MEMBERS.



1810. Alexander Henderson.....Fredericksburg.
1812. Mrs. James French.....Fredericksburg.
1814. Mrs. Elizabeth Stuart.....Fredericksburg.
1815. Mrs. Sarah StevensFredericksburg.
1815. Mrs. Ann JamesFredericksburg.
1815. Miss Hester LillyFredericksburg.
1815. Mrs. Eliza Maury.....Fredericksburg.
1815. Miss Judith TowlesFredericksburg.
1817. Miss Ellen LomaxFredericksburg.
1818. Miss Catharine Lomax.....Fredericksburg.
1818. Mrs. Janet H. WellfordFredericksburg.
1818. Mrs. Elizabeth Bernard.....Fredericksburg.
1818. Mrs. Frances R. McNeale.....Falmouth.
1823. Mrs. Mary Nelson.....Fredericksburg.
1823. Layton Y. Atkins.....Fredericksburg.
1823. Mrs. Caroline Crawford.....Fredericksburg.
1823. Miss Balzora Barnes.....Falmouth.
1823. Mrs. Snowey AmesFredericksburg.
1823. Mrs. Arabella J. LittleFredericksburg.
1827. Miss Fanny Barnes.....Falmouth.
1827. Mrs. Mary ProctorFredericksburg.
1829. James ThompsonStafford.
1830. Miss Margaret BarnesFalmouth.
1830. Mrs. Mary C. Wellford.....Fredericksburg.
1830. Charles C. Wellford.....Fredericksburg.

1830. Edwin Carter Fredericksburg.
 1830. Miss Lucy P. Turner Fredericksburg.
 1830. George W Strother Stafford.
 1830. Mrs. Mary C. Carmichael Fredericksburg.
 1831. Mrs. Susan E. White Fredericksburg.
 1831. Miss Betsy Barnes Falmouth.
 1831. Mrs. Elizabeth B. Wallace Fredericksburg.
 1831. Mrs. Maria McDowell Fredericksburg.
 1831. Edward McDowell Fredericksburg.
 1831. Mrs. Eliza S. Hunt Fredericksburg.
 1831. Mrs. Margaret Magrath Fredericksburg.
 1831. Mrs. Mary D. Buchanan Stafford.
 1831. Miss Frances Carter Fredericksburg.
 1831. Mrs. Elizabeth P. Carter Fredericksburg.
 1831. Mrs. Jane B. Beale Fredericksburg.
 1831. James McGuire Fredericksburg.
 1831. Mrs. Susan E. Procter Fredericksburg.
 1831. William K. Smith Fredericksburg.
 1831. Mrs. Abigail H. Smith Fredericksburg.
 1831. John H. James Fredericksburg.
 1831. Mrs. Eleanor A. Chew Fredericksburg.
 1831. Mrs. Sarah S. Scott Fredericksburg.
 1832. Miss Fanny Bernard Fredericksburg.
 1832. Miss Mary W. Dangerfield Fredericksburg.
 1832. Mrs. Helen M. Thornburn Fredericksburg.
 1833. Argalus E. Samuel Fredericksburg.
 1833. Mrs. Elvira M. Hunnicutt Fredericksburg.
 1833. Miss Icy E. Samuel Fredericksburg.
 1833. Mrs. Ann E. McGuire Fredericksburg.
 1833. Miss Mary J. Benson Fredericksburg.
 1834. Mrs. Julia D. L. Taylor Fredericksburg.
 1838. Mrs. Sarah Frazer Fredericksburg.
 1838. James M. Scott Fredericksburg.
 1838. Henry D. Genther Fredericksburg.

1841. Mrs. Ann C. Henry Fredericksburg.
 1842. Samuel G. Daniel Fredericksburg.
 1843. Mrs. Elizabeth H. Chewning . . . Fredericksburg.
 1843. William A. Little Fredericksburg.
 1843. Mrs. Mary A. Seddon Stafford.
 1843. Miss Mary B White Fredericksburg.
 1843. Miss Catharine White Fredericksburg.
 1843. Miss Evelina S. Wellford Fredericksburg.
 1843. Mrs. Ann Mercer Forbes Fredericksburg.
 1843. John S. Wellford, M. D. Fredericksburg.
 1843. Miss Mildred Henderson Fredericksburg.
 1844. Miss Marion W. Bruce Fredericksburg.
 1844. A. Alexander Little Fredericksburg.
 1844. Samuel S. Howison Fredericksburg.
 1844. Miss Catharine Rose Fredericksburg.
 1845. Miss Jane White Fredericksburg.
 1846. Mrs. George Aler Fredericksburg.
 1847. F. Preston Wellford Fredericksburg.
 1848. Mrs. Sarah Strother Stafford.
 1848. Robert Waring Fredericksburg.
 1848. Mrs. Ann L. Howison Fredericksburg.
 1849. Mrs. Mary V. Adams Fredericksburg.
 1849. Mrs. A. E. Samuel Fredericksburg.
 1850. Miss Ann Bruce Fredericksburg.
 1850. John L. Marye, Jr. Fredericksburg.
 1850. John Seddon Stafford.
 1851. Benjamin Sacrey Fredericksburg.
 1851. Mrs. Thomas Manuel Fredericksburg.
 1852. Miss Helen G. Beale Fredericksburg.
 1852. John M. Herndon Fredericksburg.
 1852. Miss Ann James Carter Fredericksburg.
 1853. Mrs. Eliza S. Rose Falmouth.
 1853. John Minor, M. D. Stafford.
 1853. Mrs. John Minor Stafford.

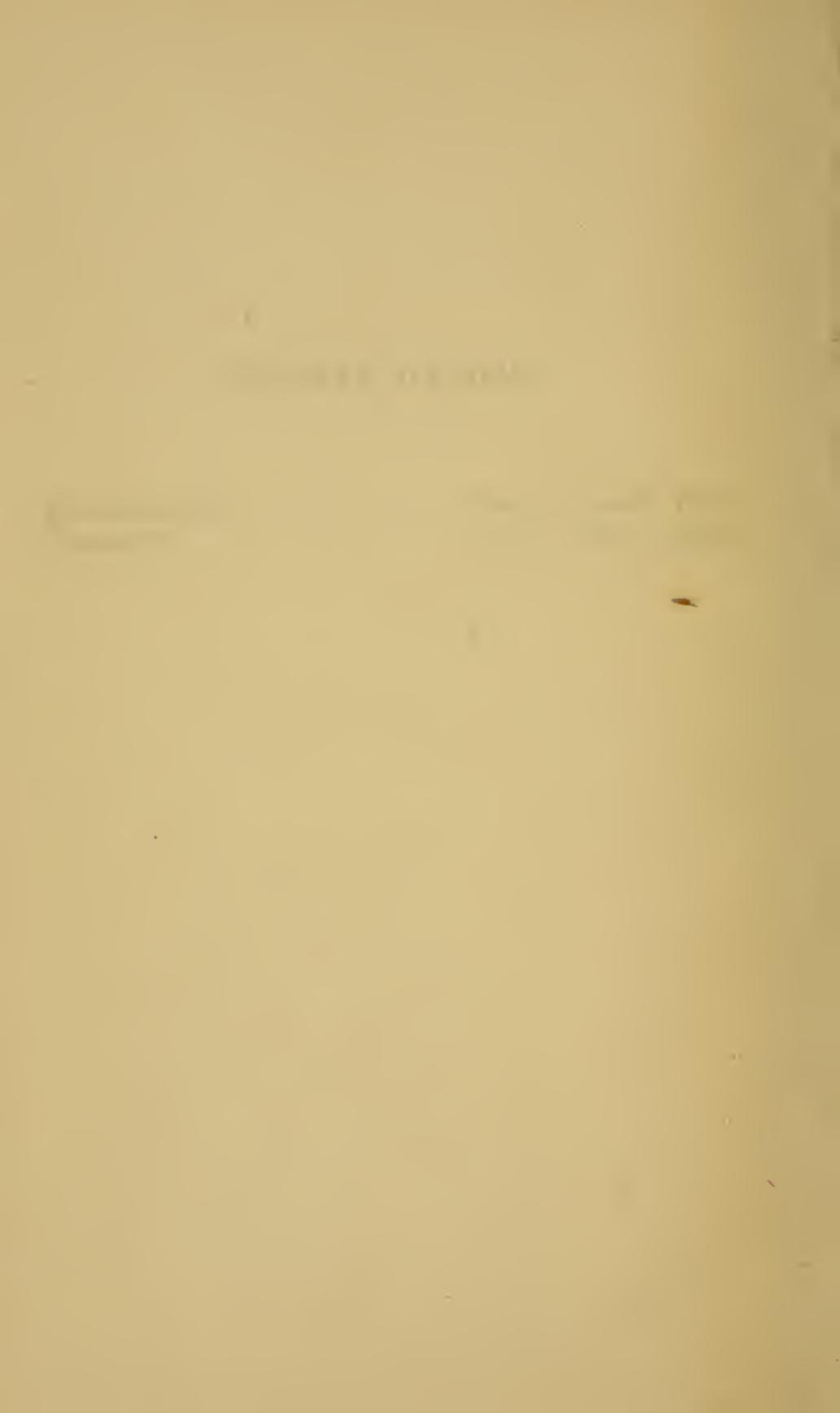
1853. Mrs. Ellen Mercer French Fredericksburg.
 1853. Miss Fanny Ellen Ames Fredericksburg.
 1853. Mrs. Elizabeth A. Fitzgerald Fredericksburg.
 1853. Mrs. John G. Hurkamp Fredericksburg.
 1854. James D. Hunt Fredericksburg.
 1854. Johnston Carter Stafford.
 1854. Mrs. Susan Carter Stafford.
 1854. Miss Caroline Carter Stafford.
 1854. Miss Mary A. L. Scott Stafford.
 1854. Miss Susan M. Ficklen Fredericksburg.
 1855. W. Hargrave White Fredericksburg.
 1855. Mrs. Ann E. Howison Fredericksburg.
 1856. Mrs. Mary M. Nelson Stafford.
 1856. John James Chew Fredericksburg.
 1856. Francis T. Forbes Fredericksburg.
 1856. Miss Ellen Patton Chew Fredericksburg.
 1856. Miss Ann Gordon Herndon Fredericksburg.
 1856. Mrs. Lucy C. Brent Fredericksburg.
 1856. Miss Pamela English Fredericksburg.
 1856. William Henry Fredericksburg.
 1856. Miss Lucy Gray Wellford Fredericksburg.
 1856. Miss Rebecca D. Ficklen Fredericksburg.
 1856. Miss Sally A. White Fredericksburg.
 1856. John Alricks Spotsylvania.
 1856. Mrs. John Alricks Spotsylvania.
 1856. Thomas Manuel Fredericksburg.
 1856. Thomas B. Lunsford Fredericksburg.
 1856. Miss Mary E. Wallace Fredericksburg.
 1856. Miss Jane M. Cunningham Fredericksburg.
 1856. Miss Catharine Y. Wellford Fredericksburg.
 1856. Mrs. Sarah E. Dobyms Fredericksburg.
 1856. Charles B. Wellford Fredericksburg.
 1856. Thomas Wellford Fredericksburg.
 1856. James M. Scott, Jr. Fredericksburg.

1856. John Z. Scott.....Fredericksburg.
 1856. Miss Susan N. Wellford.....Fredericksburg.
 1856. Mrs. Elizabeth B. Hodge.....Fredericksburg.
 1857. Thomas T. Tor.....Fredericksburg.
 1857. Miss Mary Maxwell Hunt.....Fredericksburg.
 1857. Moses Morrison.....Spotsylvania.
 1857. Mrs. Mary Morrison.....Spotsylvania.
 1857. J. Harrison Kelly.....Fredericksburg.
 1857. Mrs. Elizabeth Kelly.....Fredericksburg.
 1857. John Aler.....Fredericksburg.
 1858. Lawrence B. Rose, M. D.....Falmouth.
 1858. William L. Armstrong.....Spotsylvania.
 1858. Mrs. Sarah E. Armstrong.....Spotsylvania.
 1858. Mahlon Armstrong.....Spotsylvania.
 1858. Archibald Armstrong.....Spotsylvania.
 1858. Mrs. Sarah Armstrong.....Spotsylvania.
 1858. Miss Martha Armstrong.....Spotsylvania.
 1858. Howson S. Wallace.....Fredericksburg.
 1858. Miss Julia M. Carter.....Fredericksburg.
 1858. Miss Mary D. Bowman.....Fredericksburg.
 1858. Miss Bella Little.....Fredericksburg.
 1858. Miss Margaret W. Barnes.....Falmouth.
 1858. James A. Wortham.....Fredericksburg.
 1858. Miss Ann V. Kane.....Fredericksburg.
 1858. Mrs. Emmeline M. Wellford.....Fredericksburg.
 1858. J. Horace Lacy.....Fredericksburg.
 1858. Mrs. Betty C. Lacy.....Fredericksburg.
 1858. Mrs. Margaret Hepburn.....Spotsylvania.
 1858. Miss Elizabeth M. Hepburn.....Spotsylvania.
 1858. John McMeens Hepburn.....Spotsylvania.
 1858. Mrs. Betty S. Wallace.....Fredericksburg.
 1858. Mrs. Lucy P. Dillard.....Spotsylvania.
 1858. James Walker.....Fredericksburg.
 1858. Miss Sarah L. Carter.....Stafford.

1858. Miss Mary Annie Scott.....Stafford.
1858. Miss Susan CurtisFredericksburg.
1859. Mrs. Ellen Hunt.....Fredericksburg.
1859. J. Dickson White.....Fredericksburg.
1859. Mrs. Maria E. Daniel.....Fredericksburg.
1859. Mrs. Amanda S. Morrison.....Spotsylvania.
1860. John F. Ficklen.....Fredericksburg.
1860. Mrs. Sarah A. Ficklen.....Fredericksburg.
1860. Miss Eliza French Chew.....Fredericksburg.
1860. Miss Eliza Cary Thornburn....Fredericksburg.
1860. Miss Marion Sterling Beale....Fredericksburg.
1860. John P. Carter.....Fredericksburg.

COLORED MEMBERS.

1827. Nancy Beverley.....Fredericksburg.
1858. Annie Duncan.....Falmouth.



NON-RESIDENT MEMBERS.

1814. Mrs. Elizabeth B. Vass Prince Edward.
1815. Mrs. Mary Herard Caroline.
1823. Mrs. Jane Timberlake Orange.
1824. Mrs. Caroline M. Stanard New York.
1827. Miss Margaret Harrow Washington.
1827. Mrs. Eliza Grigsby King George.
1827. Miss Ann B. Peake Orange.
1833. Miss Jane E. Bailey Orange.
1834. Miss Sarah E. Tally
1835. Mrs. Mary Wright King George.
1835. John C. Mercer Williamsburg.
1835. Mrs. Mary C. Mercer Williamsburg.
1841. Mrs. Elizabeth E. Alexander Fauquier.
1843. Mrs. Fanny L. Wellford Culpeper.
1843. John Glassell Texas.
1848. Mrs. Mildred A. Anderson Culpeper.
1848. Miss Amanda Sorrell
1856. Miss Cyria Bennett
1856. Mrs. Elizabeth L. Houston Brooklyn.
1857. Mrs. Lavinia Tschudi Charlottesville.
1858. Mrs. Rosina C. Hulst Staunton.

FORM OF COVENANT ENGAGEMENT

ASSUMED BY PARENTS WHEN THEY PRESENT THEIR CHILDREN TO BE SEALED WITH THE SACRAMENT OF BAPTISM.

The Minister says: The Great Head of the Church, with infinite condescension adapting the order of his house and the provisions of his grace, to the constitution of our nature, and to the necessities of our condition, has ordained that his visible Church on earth shall consist, not of isolated individuals, but of families. To you and to your seed is the promise given. Every child, therefore, born of believing parents, is, by the act of God in his birth, made a member of the visible Church and an heir of its blessings.

Baptism, as the rite which publicly acknowledges and seals the initiation of a new member into the fellowship of the fold, is applied to infants, not to make them members, but to acknowledge and seal them as such. But as the basis of Church membership and the guarantee of Church privileges is the covenant which Christ has graciously made with his people, of which covenant baptism is the visible sign and faith the essential condition; and as the basis of the membership of infant children, who cannot exercise faith in their own persons, is the faith of their parents.

Therefore, do you, the parents of this child exercise faith anew in the blessed Redeemer for yourselves and

for your child, and accept anew his precious covenant as offered to you, and as embracing it?

Do you unreservedly consecrate this your child to the Lord's service; and do you, as its divinely appointed representatives, bind upon it all of the obligations of God's covenant?

Do you, in humble reliance upon the grace of Christ, which helpeth all our infirmities, promise to set it a holy example, and to give it the nurture pertaining to a lamb of the flock; to pray with it, and for it; to use in its behalf all scriptural means, and to invoke upon it all spiritual blessings, and to teach it to observe all things whatsoever the Lord has commanded?

(Here the parents shall bow assent.)

The Minister shall then say: May the blessing of the God of the covenant, the God of Abraham, Isaac and Jacob, your fathers' God, Father, Son and Holy Ghost, rest upon you and upon your seed forever: Amen.

FORM OF COVENANT

USED IN THE ADMISSION OF BAPTISED MEMBERS OF THE CHURCH TO THE PRIVILEGES OF FULL MEMBERSHIP AS COMMUNICANTS.

The Minister shall ask: Do you recognise as binding upon yourselves personally the obligations of that covenant which God formed with your parents, including you as their seed, the seal of which, Christian baptism, they caused to be applied to you in your infancy?

(The candidate shall bow assent after every question.)

Do you heartily believe, and do you unfeignedly profess that faith into which you were baptised, viz: That the Father, Son and Holy Ghost are the one living and true God; that the Son became incarnate, and as the God-man, in his prophetic, priestly and kingly work, is our only Saviour; that the Holy Ghost is to us sinners the only Giver of life, and Sanctifier; and that the Scriptures of the Old and New Testaments are the inspired word of God, and our only and all-sufficient rule of faith and practice?

Do you now, sincerely repenting of your past traitorous unfaithfulness, and in humble dependance upon Divine grace, assume voluntarily, and promise to fulfil all the obligations which from your birth have rested

upon you in virtue of the Baptismal Covenant; *i. e.* do you, without reserve or compromise, consecrate your wholeselves, body, soul and spirit and all you possess, to the service of God, as that service is explicitly prescribed in the Scriptures?

Do you, to the entire exclusion of every other ground of confidence, gratefully accept, and with undoubting faith rely upon that grace of your Heavenly Father which he has pledged to you in the promise of the covenant; *i. e.* do you joyfully take God the Father to be your Father, God the Son to be your meritorious and victorious Saviour, and God the Holy Ghost to be your Sanctifyer?

Do you promise subjection in the Lord to the constituted authorities of this Church, and to seek the edification of all its members?

The Minister then says: In the name of the Lord Jesus Christ, and in virtue of the ministerial authority vested in the Session of this Church, I declare you to be members in full communion, with a right to all the privileges of the Church, and I do affectionately commend you to the love and watchful care of all the brethren; and, above all, I invoke upon you all the unfailing blessings of our Father's covenant, the love of the Father, the grace of the Son, and the communion of the Holy Ghost.

FORM OF COVENANT

USED IN THE ADMISSION OF ADULT PERSONS FROM THE
WORLD TO MEMBERSHIP IN THE CHURCH.

Do you believe in the only living and true God, infinitely excellent and glorious: and that there is a trinity of persons, the Father, the Son, and the Holy Ghost, in this divine essence?

Do you believe in the Scriptures of the Old and New Testaments, as the word of God, the only infallible rule of faith and practice?

Do you believe that you are sinners, and as such deserve the wrath of God forever?

Do you believe in Jesus Christ as the Saviour of sinners, the only Mediator between God and man?

Do you believe in the necessity of the renewing and sanctifying operations of the Holy Spirit; and that you must be holy in order to be happy?

Do you believe in the resurrection of the dead, and in a general judgment? Do you believe these things?

(Here the Candidate shall bow assent.)

And, now, do you take this God the Father, to be your Father, the Son to be your Saviour, and the Holy Spirit to be your Sanctifier; and to this glorious Trinity, one God, do you heartily and wholly give yourselves away, and all you have?

Do you receive these Scriptures as the rule of your faith and practice?

Do you, as far as you know your own heart, unfeignedly repent of all your sins, and especially your enmity to God, and your rejection of the Saviour so long; and do you now look and trust for salvation to the righteousness of Christ, received by faith in Him?

Do you sincerely renounce the world and its pleasures and pursuits, to which you have hitherto belonged, and do you now desire, by receiving the holy ordinance of Baptism, publicly to profess your faith in Christ, and to receive the badge of His service, and the seal of your covenant to be the Lord's, and the rite of initiation into his earthly kingdom?

Do you engage to walk with God in the ways of new obedience and strive after eminent attainments in Christian knowledge, piety and usefulness?

Do you promise subjection in the Lord to the constituted authorities of the Church to which you belong, and to walk in brotherly love with its members?

(Here again the Candidate shall bow assent.)

The Minister then says: Having been received by the Session of this Church into its communion, and having now avowed your faith before this congregation, I do hereby declare you to be members of the visible Church of Christ, with a right to all its privileges, and I commend you most affectionately to the Christian confidence and love of its members. May you never forget that the vows of the Lord God Almighty are upon you.

First paragraph of text, starting with a faint opening word or phrase.

Second paragraph of text, continuing the narrative or discussion.

Third paragraph of text, providing further details or context.

Fourth paragraph of text, possibly containing a key point or conclusion.

Fifth paragraph of text, continuing the flow of the document.

Sixth paragraph of text, showing the progression of the content.

Seventh paragraph of text, likely the final paragraph on this page.

Eighth paragraph of text, possibly a closing or a reference to another page.

The first section of the document is devoted to a general introduction of the subject.

The second section contains a detailed description of the experimental apparatus used in the study. This section includes a list of the materials and components used, as well as a description of the experimental procedure. The results of the experiment are presented in the third section, which includes a table of the data obtained and a discussion of the results. The final section is a conclusion, which summarizes the findings of the study and suggests directions for further research.

The following table shows the results of the experiment for different values of the parameter x .

The data in the table above shows that the value of y increases as x increases, and that the rate of increase is greater for larger values of x .

3. Discussion of Results

The results of the experiment are in good agreement with the theoretical predictions. The increase in y with x is consistent with the expected behavior of the system. The data also shows that the rate of increase of y with x is greater for larger values of x , which is also consistent with the theoretical predictions. The results of the experiment are therefore in good agreement with the theoretical predictions.

The following table shows the results of the experiment for different values of the parameter x .

QUESTIONS.

The following questions are affectionately and earnestly recommended by the Session to the frequent and prayerful perusal of each member of this Church.

1. Are you living in the commission of any known sin, or in the neglect of any known duty, to yourself, to your fellow-men, or to God?

2. Are you in the practice of daily secret prayer, and if the head of a household, of daily family prayer?

3. Do you, daily, with a prayerful desire to grow in Christian knowledge, not only read, but diligently *study* the word of God?

4. Do you make it a matter of conscience, except when providentially prevented, faithfully to attend the public worship of God on the Sabbath, and also, the stated meetings of the Church for social prayer and instruction?

5. Do you daily pray for your Minister and the appointed officers of the Church, and that God will bless his truth to the sanctification, or to the conviction and conversion of all who hear it? And are you daily doing what you can to bring the impenitent to the cross of Christ?

6. Do you sincerely desire and pray for the salvation of the young, and to this end are you doing all that you can in Sabbath schools, in Bible classes, and by Christian influence?

7. If a parent, are your children consecrated to God in baptism, and nurtured in the admonition of the Lord? Do you see that they are taught in the Sabbath school or the Bible class, and *especially at home* by catechetical and Biblical instruction? Do you pray with and for them, and teach them to pray; and in the family and at all times seriously strive, both by precept and example, to train them up for God's service and for heaven?

8. If a master or mistress, do you sacredly care for the spiritual interests of your servants, furnishing them with that knowledge that may make them wise unto salvation, and endeavoring to secure their attendance on the instructions of the Sabbath school and the house of God?

9. Do you sacredly cherish the spirit of Christian love and fellowship towards all the disciples of Christ; and especially do you, so far as possible, visit and keep yourself acquainted with the members of your own Church.

10. Do you cultivate the spirit of Christian charity and tenderness towards the imperfections and failings of every member of the Church—being as tender of their reputation as of your own, keeping your tongue from speaking and your heart from thinking evil of such; and if from any one you have cause for offence, do you at once follow the Gospel rule, to go and tell it to himself alone?

11. Do you make it a solemn matter of conscience, never to visit, or allow your children to visit, any place of amusement or social pleasure, or to engage in any plan or business, on which you cannot, in all sincerity, ask God's blessing?

12. Do you daily and habitually remember that by solemn covenant, you have given yourself and all that

you have and are to God, and that you have solemnly vowed to keep yourself unspotted from the world, making Christ your example, and the upbuilding of his kingdom your supreme object? And in the spirit of this engagement are you yourself daily growing in grace, and by your property, your influence, your prayers, and your active efforts, are you doing all that you can for the interests of the Church, for the souls of those around you, and for the salvation of a world lying in wickedness?

13. Do you systematically, and to the extent of your ability, give to those associations which labor to extend the kingdom of Christ? and do you regularly read the *Missionary Record* or other interesting missionary publication?

14. Do you habitually live in a state of preparation for death—keeping your house and your heart in order, so that whenever your last hour shall come, it may find you with your earthly work done, and your spirit fully prepared for Heaven?



As to the propriety of members of the Church taking part in the fashionable amusements of the world, as in joining in promiscuous dancing, or in sanctioning such engagements by their presence, the Session would remind all our members that the question does not respect simply the morality of the mere physical action of dancing, &c., but the consistency of fashionable worldly amusements, as a system, with all of their necessarily related circumstances and attendants, with the true life of God in the soul. The following points are clear:

1st. The Christian is not only required to avoid that which is *per se* immoral, but “to avoid the very appearance of evil,” to come out from the world “and be separate,” a “peculiar people zealous of good works;” to “walk as children of the light,” and to “be not conformed to this world;” to “set their affections upon things above, and not on things on the earth.” The Christian is “not his own,” but is “bought with a price, the precious blood of Christ,” and is a “temple of the Holy Ghost,” whereby he is “sealed unto the day of redemption;” his “life is hid with Christ in God.” 2d. The entire system of fashionable life, of which dancing is an inseparable part, is, beyond all question, inconsistent with the “joys of God’s salvation,” and a life of intimate communion with the Saviour through his Holy Spirit who dwells in us. Every truly spiritual Christian feels it to be so. No Church, when in a state of genuine revival ever thus admitted the embrace of the world. It is notorious that true spirited religion has never flourished in any family, congregation or denomination where such contamination prevailed. The highest and most venerable authorities in all our evangelical churches have unanimously raised their voices in condemnation and warning. The Holy Spirit, whom our blessed Saviour has promised to guide his people into ϵ ll truth, has surely decided against it in their universal disapproval. 3d. The world, also, secretly entertains the same judgment, and her children never much respect the spirituality, nor feel the influence of a professed child of God, who acts altogether like one of themselves, even to the length of their most thoughtless follies.

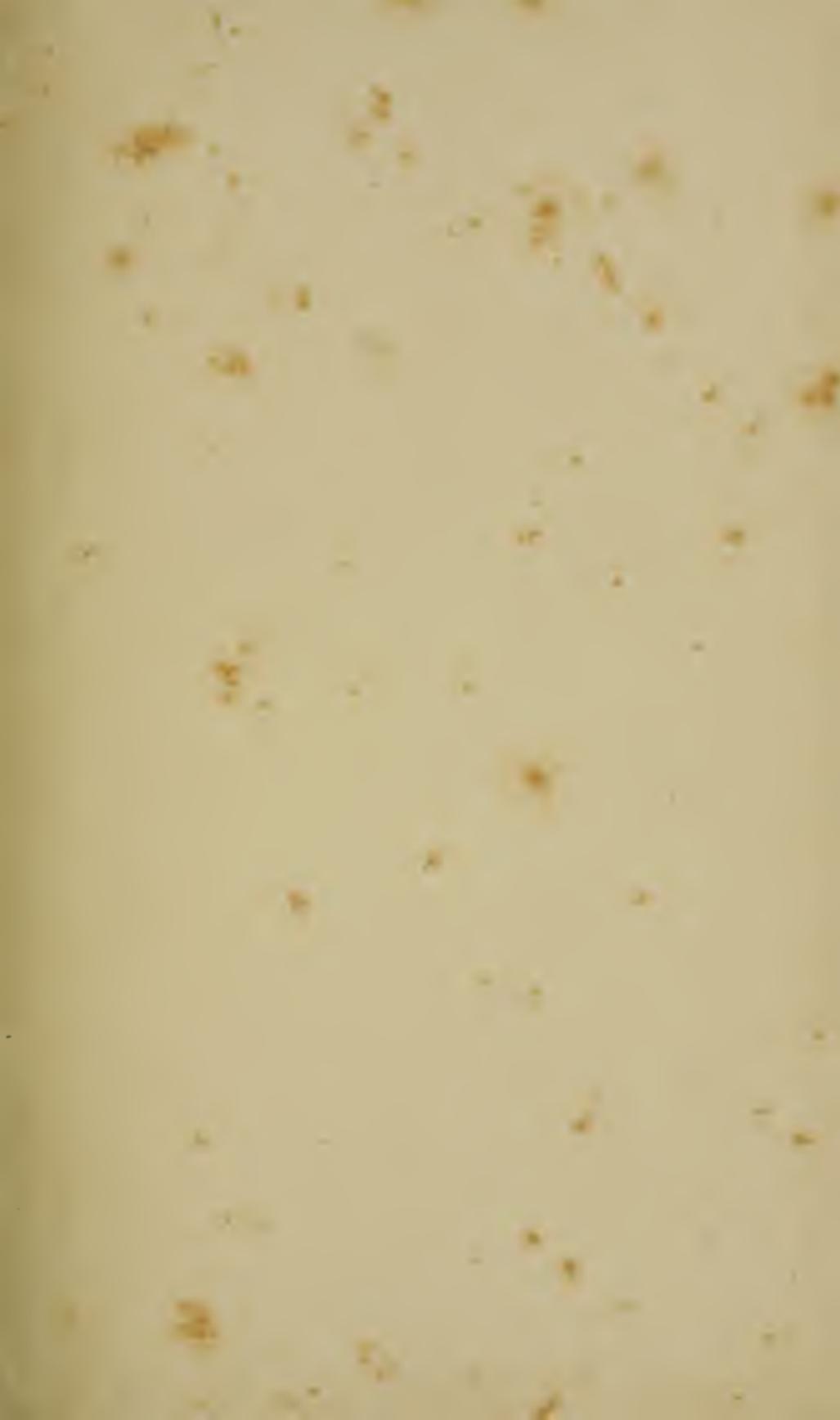
4th. Our General Assembly, the highest authority in the Presbyterian Church, A. D. 1818, has condemned

the practice, and warned all under her charge of the danger of being deceived by the plausible beginnings of evil, lest they afterwards be swept away whither they know not. Synods and Presbyteries have since again and again repeated this warning. This, therefore, is the established common law of our Church, and even if our members are unfortunately so insensible as not to see the evil of this practice themselves, they owe it to their own characters and to their brethren in the Lord, to the claims of Christian love and natural courtesy, not to violate the law and disturb the peace of their Church, nor to offend the consciences of their brethren. 5th. If it be conceded that it is wrong for the Christian to dance, it follows equally that it is for the same reason, precisely the same wrong either to attend themselves balls and public places of worldly amusement, or to permit the younger members of their families to attend them—for if the whole system is for any reason wrong, then is it inconsistent for the Christian in any degree to countenance it, either directly or indirectly; and, above all, to mingle with and imbibe its spirit. 6th. If it be conceded that it is for any reason whatever wrong for the professed Christian to dance, it follows equally that it is for the same reason wrong for any one to dance—because, (1.) Every man, one just as much as another, is bound by every sacred right, known to earth or heaven, to be a Christian, and to act with perfect consistency as such. It is both foolish and wicked to suppose that the disregard of one duty can in any degree lessen the sin of the neglect of another. (2.) The majority of non-communicants who will read this page are baptised members of the Church, and, therefore, bound by the special covenant of their Lord and Saviour, to live and walk in all things as becometh children of God. Their con-

temptuous neglect of the baptismal covenant will be but a poor excuse for them to plead in extenuation of their madness in grieving away the Holy Spirit.







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