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THEOLOGICAL SEMINARY

MANUAL

OF

LAW AND USAGE.

COMPILED FROM

THE STANDARDS AND THE ACTS AND DECISIONS OF THE GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

BY

BENJAMIN F. BITTINGER, D. D.,

STATED CLERK OF THE PRESBYTERY OF WASHINGTON CITY.



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PREFACE.

THIS Manual presents the laws and usages of the Presbyterian Church in such a condensed form that it may be a convenient book of reference for our judicatories, and also for private members desiring to understand the rules and regulations of the Church to which they belong. It includes all the subjects which relate to the government, the order and the discipline of the Presbyterian Church, and to the rights and duties of its membership. These subjects are, for convenience, arranged in alphabetical order, and further to facilitate reference to any particular law or usage, a copious analytical index is added.

It is hoped that the Manual will commend itself to the office-bearers and members of the Church, and encourage the study of her excellent standards.

WASHINGTON CITY, D. C., 1888.

EXPLANATION OF ABBREVIATIONS.

B. D.	designates the Book of Discipline.
C. F.	“ “ Confession of Faith.
D. W.	“ “ Directory for Worship.
F. G.	“ “ Form of Government.
G. A.	“ “ General Assembly.
M. G. A.	“ “ Minutes of the General Assembly.
M. G. A. N. S.	“ “ Minutes of the General Assembly, New School.
M. G. A. O. S.	“ “ Minutes of the General Assembly, Old School.
G. A. R.	“ “ General Assembly Rules.
P. D.	“ “ Presbyterian Digest (edition 1886).

INTRODUCTORY NOTE

OF THE

STATED CLERK OF THE GENERAL ASSEMBLY.

THIS Manual of Presbyterian law and usage differs from other similar works in that the topics or subjects are arranged in an alphabetical order. Such an arrangement greatly facilitates reference to any work, more especially one dealing with the intricacies of ecclesiastical law and procedure. Commendable in its plan, the Manual is also brief, compact and portable in its form. It is, in fact, an alphabetical index to the government and discipline of the Church and to the decisions of the General Assembly. It may be, in addition, regarded in the light of a supplement to the two other excellent works in the same line published by the Board of Publication and Sabbath-School Work—Moore's *Digest* and Hodge's *Presbyterian Law*. Side by side with these latter works, Bittinger's Manual is heartily commended to the ministers, ruling elders and members of the Presbyterian Church in the United States of America.

WILLIAM HENRY ROBERTS.

IT is with great pleasure that I unite with the Rev. Dr. Roberts in commending Bittinger's Manual to the ministers and elders of the Presbyterian Church. Its arrangement is on a new plan and is excellent, and its carefully-prepared and elaborate index will enable any intelligent man at once to refer to the law on any point that may engage his attention.

This work is not intended to supersede Moore's *Digest* and Hodge's *Presbyterian Law*, nor does it supply their place. Together with them, however, it will thoroughly furnish any member of our judicatories for his work as a presbyter.

E. R. CRAVEN.

ERRATA

- In Section 147**, reference to 467, should be to 487.
- In Section 148**, reference to 487, should be to 532.
- In Section 155**, for C. F., Chap. xxxi, Sec. iii, read C. F., Chap. xxxi, Sec. i, ii.
- In Section 197**, for B. D. 70, Sec. 197, read, B. D., 83.
- In Section 255**, for B. D., read G. A. R.
- In Section 332**, second reference should be M. G. A. 1878, p. 43.
- In Section 434**, top of p. 79, read "Elder for each *additional*," etc.
- In Section 439**, first line, read "appointed the *Moderator*, stated," etc.
- In Section 536**, F. R. C., should be E. R. C.
- In Section 660**, insert after *amendment*, in third line, the words, *to an amendment*.

MANUAL OF LAW AND USAGE.

1 **Absence.**—Leave of absence should be granted by the several judicatories only for sufficient reasons.—M. G. A. O. S. 1843, p. 173.

2 No member shall retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.—G. A. R. xxxvii.

3 Before proceeding to the trial of an accused person in his absence it must appear that he has been duly cited.—B. D. 20.

4 Refusing to obey a citation, a second citation shall issue, accompanied by a notice that if the person do not appear at the time appointed, unless providentially hindered, he shall be censured for his contumacy.—B. D. 21, 33.

5 In the absence of an accused person who refuses to obey a second citation the judicatory may, after appointing some person to represent him as counsel, proceed to trial and judgment.—B. D. 21.

6 In the unavoidable absence of an accused person he may appear by counsel and the judicatory proceed to judgment.—B. D. 22.

7 In the absence of records for review before a judica-

tory above a Session the higher judicatory may require them to be produced, either immediately or at a specified time, as circumstances may determine.—B. D. 71.

8 If a judicatory whose judgment is appealed from fails to send up its records and all the papers relating thereto, it shall be censured, and the sentence appealed from shall be suspended until a record is produced on which the issue can be fairly tried.—B. D. 101.

9 Absentees.—Censure of an absentee, without trial, is unconstitutional.—M. G. A. 1811, p. 468.

10 Absentees must give reasons for tardiness in their attendance at the opening of the sessions of judicatories.—M. G. A. 1873, p. 506.

11 The names of absentees from judicatories must be recorded.—M. G. A. 1882, p. 94.

12 When an accused person has been twice duly cited and refuses to appear, by himself or counsel, before a Session, he shall be suspended by act of Session from the communion of the church, and shall so remain until he repents of his contumacy and submits himself to the orders of the judicatory.—B. D. 33, 67.

13 If a minister accused of an offence refuses to appear, by himself or counsel, after being twice duly cited, he shall for his contumacy be suspended from his office; and if, after another citation, he refuses to appear, by himself or counsel, he shall be suspended from the communion of the Church.—B. D. 38.

14 If any communicant not chargeable with immoral conduct neglects the ordinances of the Church for one year, and in circumstances such as the Session shall regard to be a serious injury to the cause of religion, he may, after affec-

tionate visitation by the Session, and admonition if need be, be suspended from the communion of the Church, but he shall not be excommunicated without due process of discipline.—B. D. 50.

15 If a communicant not chargeable with immoral conduct removes out of the bounds of his church without asking for or receiving a regular certificate of dismissal to another church, and his residence is known, the Session may within two years advise him to apply for such certificate; and if he fails so to do without giving sufficient reason, his name may be placed on the roll of suspended members until he shall satisfy the Session of the propriety of his restoration. But if the Session has no knowledge of him for the space of three years, it may erase his name from the roll of communicants, making record of its action and the reasons therefor. In either case the member shall continue subject to the jurisdiction of the Session.—B. D. 49.

16 Nor can such a member be received by another Session on confession if restored standing in the church to which he belongs and regular dismissal therefrom are possible.—M. G. A. 1887, p. 81.

17 Willful absence from the ordinances of the church may justify a Session in omitting in a certificate of dismissal the words "in good and regular standing."—M. G. A. O. S. 1864, p. 328.

18 Absence from the church of which he is a member, and refusal to support it, and attendance upon and support of another church not of our denomination, shall be made a matter of discipline—only, however, after trial.—M. G. A. O. S. 1865, p. 537; N. S. 1865, p. 12.

19 A communicant whose residence is unknown, and

absent two years without giving satisfactory reasons, may be placed on the roll of suspended members.—B. D. 49.

20 If unknown for three years, his name may be erased from the roll of communicants.—B. D. 49.

21 A separate roll of communicants absent from ordinances and church connections for more than two years shall be kept, stating the exact relations of each to the church.—B. D. 49.

22 The certificate of dismissal of a member absent more than two years from the place of his ordinary residence and church connections shall distinctly state his absence and the knowledge of the church respecting his demeanor for that time, or its want of information concerning it.—B. D. 116.

23 A member of the church summoned as a witness, and refusing to appear, shall be censured according to the circumstances of the case for his contumacy.—B. D. 67.

24 An appellant who fails to appear in person or by counsel before the judicatory appealed to on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of appeal, unless he can show to the satisfaction of the judicatory that he was unavoidably prevented from so appearing, shall be considered as having abandoned his appeal, and the judgment shall stand.—B. D. 97.

25 The above rule applies also to a complainant.—B. D. 86; M. G. A. 1872, p. 51.

26 An appeal dismissed because of the absence of an appellant may be renewed at the next meeting of the judicatory, the appellant presenting satisfactory reasons for his absence.—M. G. A. O. S. 1850, p. 463.

27 No member of a judicatory who has not been present during the whole of a trial shall be allowed to vote on any question arising therein except by unanimous consent of the judicatory and of the parties.—B. D. 28.

28 During the progress of a trial, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees noted.—B. D. 28.

29 The names of absentees from Presbytery whose residence is unknown must be retained on the roll till knowledge can be obtained of them.—M. G. A. 1876, p. 80.

30 If their residence is known, and they take no heed to the communications of the Presbytery and persist in absenting themselves, they shall be disciplined.—M. G. A. 1876, p. 80.

31 **Abstinence, Total.**—See under TEMPERANCE, Sec. 786.

32 **Adjourned Meetings.**—Any business may be transacted at an adjourned meeting of a judicatory that was competent to be transacted at the stated meeting.

33 In 1869, preparatory to the Reunion, both Assemblies held an adjourned meeting.

34 **Alternates.**—In 1886 the General Assembly declared that, as "the object of electing an alternate is to ensure, if possible, the actual representation of each constituency in its proper judicatory, the subject, in the absence of positive law, may be left to the Presbyteries.—M. G. A. 1886, p. 110.

35 **Amendments.**—When made to motions or resolutions, see under RULES OF ORDER FOR JUDICATORIES, Sec. 696.

36 Amendments to the Constitution of the Church, see under CONSTITUTION, AMENDMENT OF, Sec. 201.

37 Amendments to the Standing Orders and General Rules, after they have been adopted by an Assembly, can be effected, for that Assembly, only upon a *reconsideration*. (For RECONSIDERATION, see Sec. 682.)

38 Since the adoption of our standards in their present form, and their ratification by the General Assembly in 1821, the Confession of Faith has remained unchanged, with the exception that in 1887 it was amended by striking out the last period of Section 4 of Chapter XXIV.—namely, “The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than of her own”—M. G. A. 1887, p. 98.

39 The following amendments to the other books, however, have been adopted :

40 To the Form of Government in 1875, making it optional with each church to elect ruling elders for a term of years.—F. G., chap. xiii. ; M. G. A. 1875, p. 520.

41 In 1881 making it optional with each Synod, with the consent of a majority of its Presbyteries, to consist of an equal delegation of bishops and elders, elected by the Presbyteries on a basis and in a ratio determined by the Synod itself and its Presbyteries.—F. G., chap. xi. ; M. G. A. 1881, p. 559.

42 Also making the Synod a judicatory of final appeal in all cases not involving the constitution or doctrines of the Church.—F. G., chap. xi. ; M. G. A. 1881, p. 524.

43 Giving power to the General Assembly and the Synods under its care to try judicial cases by commission,

in accordance with the provisions of the Book of Discipline.—F. G., chaps. xi., xii. ; M. G. A. 1885, p. 638 ; B. D. 118.

44 In 1885 a Revised Book of Discipline which was over-tured to the Presbyteries by the General Assembly of 1884 was declared to have been adopted.—M. G. A. 1885, p. 601.

45 In 1885 an amendment was adopted making the General Assembly to consist of an equal delegation of bishops and elders from each Presbytery, on the basis of one minister and one elder for every twenty-four ministers in each Presbytery, or for each fractional number of ministers not less than twelve.—M. G. A. 1885, p. 629.

46 In 1886 an amendment was adopted giving permission to each church, by a vote of members in full communion, to elect deacons for a limited term of years.—F. G., chap. xiii. ; M. G. A. 1886, p. 108.

47 In 1886 the Directory for Worship was amended by the insertion of a chapter entitled "Of the Worship of God by Offerings."—D. W., chap. vi. ; M. G. A. 1886, p. 106.

48 In 1887 the Assembly instructed the Board of Publication and Sabbath-School Work to place on the title-page of all future editions of the Constitution or of the Form of Government the following words—viz. : "As adopted by the Synod of New York and Philadelphia in 1788 ; amended by the Presbyteries and ratified by the General Assembly, 1821-1887."—M. G. A. 1887, p. 138.

49 **Amusements.**—Worldly amusements, embracing promiscuous dancing, theatrical exhibitions, card-playing, lotteries, horse-racing and betting, have been repeatedly condemned by the General Assembly.—M. G. A. 1876, p. 27 ; 1879, p. 625.

50 Apostles' Creed.—Should be taught to children.—D. W., chap. x.

51 Appeals, Judicial.—See under DISCIPLINE, Sec. 386.

52 Ardent Spirits.—See under TEMPERANCE, Sec. 786.

53 Assessments.—There is no constitutional authority by which assessments can be *required*, but for the reasonable expenses of judicatories they may be *requested*.—M. G. A. 1878, p. 67.

54 Baptism.—Baptism is a sacrament of the New Testament, ordained by Christ, 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 engagements to be the Lord's.—C. F., chap. xxviii. ; S. C., 94.

55 It is not to be unnecessarily delayed; the age of infancy beyond which a child may not be baptized on the faith of its parents must, in the absence of rule, be left to the judgment of ministers and Sessions.—M. G. A. 1822, p. 53.

56 It cannot be lawfully administered by a ruling elder or a licentiate, or a minister either deposed or suspended, or by any private person, but only by a minister in good and regular standing, called to be the steward of the mysteries of God.—D. W., chap. viii. sec. 1. ; M. G. A. 1819, p. 701 ; 1825, p. 145.

57 Being one of the sacraments of the Church, baptism should ordinarily be administered in the church in the presence of the congregation ; yet there may be cases when

it may be administered in private houses, of which the minister is to be the judge,—D. W., chap. viii. sec. v.

58 All children born within the pale of the visible Church are to be baptized.—B. D. 5.

59 A full and permanent roll of all baptized children shall be kept by the Session, noting their public confession of Christ, their removal from the watch and care of the church or their removal by death.—M. G. A. 1882, p. 98.

60 Letters of dismissal to other churches should include the names of baptized children who have neither come to years of discretion nor become communicants.—M. G. A. 1885, p. 602; B. D. 114.

61 Sessions and Presbyteries are enjoined to make careful inquiry in regard to the neglect of infant baptism, that they see to it that their pastors carefully instruct their churches on the subject, and also that Sessions be directed to exercise proper discipline when neglect exists and is persisted in.—M. G. A. 1886, p. 38.

62 A profession of faith in Christ and obedience to him is all that can be required of any out of the visible Church in order to their being baptized.—C. F., chap. xxviii. sec. iv.

63 Baptism by *water* is essential to membership in the Presbyterian Church. Immersion is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person in the name of the Father and of the Son and of the Holy Ghost.—C. F., chap. xxviii. secs. ii., iii.; M. G. A. 1883, p. 627.

64 Baptism administered by a Unitarian minister is not valid.—M. G. A. 1814, p. 549.

65 In 1864 the General Assembly, O. S., declared that

baptism administered by the denomination of "Disciples"—sometimes called "Campbellites"—is not valid.—M. G. A. O. S. 1864, p. 316.

66 To the question, "Is Romish baptism valid?" the Assembly in 1835 returned a negative answer, on the ground that the Romish Church had essentially apostatized from the Christian religion. In 1845 a similar deliverance was made by the O. S. Assembly, and on the same ground. In 1854 the N. S. Assembly, after discussing a majority and a minority report from a committee appointed by a previous Assembly, indefinitely postponed the subject. The question again came before the O. S. Assembly in 1859, when the memorialists were referred to the action of the Assembly in 1845. In 1875 the Assembly of the reunited Church decided that the question should be determined by each Session, guided by the principles governing the subject of baptism as laid down in the standards of our Church. In 1878 the Assembly adopted a resolution "that it was inexpedient for it to make any new deliverance on the subject," and in 1879 it reaffirmed the deliverance of the Assembly of 1835. In 1885 the question again came before the Assembly by appeal and complaint, which it refused to entertain and affirmed the action of 1875.—M. G. A. 1885, p. 594.

67 **Beneficence, Systematic.**—In 1879 the Assembly appointed a Permanent Committee on Systematic Beneficence (a committee of organization and instruction), whose duties shall be to secure attention to the subject, and to keep the matter constantly before ministers and churches until these three points are attained: 1. Each church has a proper scriptural plan; 2. Each church contributes to every Board; 3. Proper and fresh information on the general work

of the Presbyterian Church is constantly presented to each church judicatory and individual church.—M. G. A. 1879, pp. 622, 623.

68 In 1881 this committee was enlarged to twelve members, and the Assembly recommended that the work be prosecuted in full sympathy with all our Boards, endeavoring to secure from every member of the Church an adequate contribution for each of our objects of benevolence, and that for this purpose every Presbytery and Synod should have a committee on systematic beneficence, each church should have a plan of giving, and each member should be taught to set apart regularly a certain proportion of his income to the Lord.—M. G. A. 1881, p. 572.

69 Bequests.—For the corporate names of the Boards in the preparation of wills, see under **BOARDS OF THE CHURCH**, Sec. 72.

70 Bible, The.—In answer to overtures asking the General Assembly to commend the use of the Revised Version of the Bible the Assembly replied “that, however valuable it may be as a help in the study of the Scriptures, it is still upon its trial among English-speaking people; therefore the time has not arrived for the Assembly to express approval or disapproval. Meanwhile, we call the attention of ministers and Sessions to chap. iii. sec. ii. of the Directory for Worship”—M. G. A. 1887, p. 82.

71 The boards of directors of the theological seminaries under the care of the General Assembly are advised to make suitable provision for the systematic study of the English Bible throughout the entire course.—M. G. A. 1887, p. 94.

72 Boards of the Church.—Executive officers

of these Boards are excluded from membership therein.—M. G. A. 1887, p. 108.

73 I. HOME MISSIONS.—This Board was formed at the Reunion in 1870 by the consolidation of the Board of Domestic Missions (O. S.) and the Committee of Home Missions (N. S.) under the corporate title of “The Board of Home Missions of the Presbyterian Church in the United States of America.”

74 As, in common with all the Boards of the Church, this one possesses no judicial powers; in all questions touching the character of ministers, in cases of difference between it and Presbyteries, this Board shall abide by the final judgment of the Presbytery.—M. G. A. 1883, p. 644.

75 In the case of any and every application for aid from this and from any of the Boards of the Church, the vote thereon shall be by ballot, as to both the application and the amount.—M. G. A. 1872, p. 36.

76 The scheme of sustentation is under the care of the Board of Home Missions, the aim of which shall be to make the minimum of salary in full pastoral charges one thousand dollars per annum.

77 For conditions upon which aid is granted to churches, see blanks, which will be furnished on application to the Board.

78 II. FOREIGN MISSIONS.—The Board of Foreign Missions of the Presbyterian Church in the United States of America was reorganized in 1870. Its duty is to superintend, in behalf of the General Assembly, the whole cause of foreign missions as the Assembly may from time to time direct; also to receive, take charge of and disburse any

property or funds which at any time and from time to time may be entrusted to it for foreign-missionary purposes.

79 III. EDUCATION.—The Board of Education of the Presbyterian Church in the United States of America was formed in 1870 by the consolidation of the Board of Education (O. S.) and the Permanent Committee on Education (N. S.).—M. G. A. 1870, pp. 81–84.

80 *Rules of the Board.*—This Board shall receive and aid candidates for the ministry only upon the recommendation of a Presbytery of the Church. Every candidate should join that Presbytery to which he would most naturally belong, and he should be introduced to it either by his pastor or by some member of the education committee after such acquaintance as will warrant his taking the responsibility of so doing.

81 No candidate shall be received by this Board who has not been a member of the Presbyterian Church or of some closely-related Church for at least one year, who has not been recommended to the Presbytery by the Session of the church of which he is a member, and who is not sufficiently advanced in study to enter college, except in extraordinary cases.

82 Candidates are required, except in extraordinary cases, and then only with the explicit permission of their Presbyteries, to pursue a thorough course of study, preparatory to that of theology, in institutions that sympathize with the doctrinal teachings of the Presbyterian Church, and, when prepared, to pursue a three years' course of theological studies in some seminary connected with the same Church.

83 This Board will take none under its care as candidates for the ministry among the negroes during the preparatory course unless after a season of thorough trial and

approval, as to both piety and ability, through two or three years, as reported by their teachers.

84 Such students shall not be aided more than two years before entering college.

85 In case a colored student evinces peculiar gifts for the ministry, aside from his ability to acquire a knowledge of the sciences or languages, he should be advised to pursue a wholly English course in history, theology, moral science, etc.

86 The annual scholarships to candidates shall be the same in amount for theological and collegiate students, and shall not exceed one hundred and fifty dollars ; for those in the preparatory course the amount shall not exceed one hundred dollars.

87 The amount of money thus received shall be refunded, with interest, by any candidate (unless providentially hindered) who shall fail to enter on or continue in the work of the ministry, or if he ceases to adhere to the standards of the Presbyterian Church, or if he change his place of study contrary to the directions of the Presbytery, or continue to prosecute his studies at an institution not approved by it or by the Board, or if he withdraws his connection with the Church of which this Board is the organ without furnishing a satisfactory reason.

88 In 1887 the Assembly directed the Board of Education so to modify its rules in regard to colored students as to allow an appropriation of eighty dollars per year to students in Biddle University, whether in the college course or in preparatory study, so that colored students in that institution may be allowed the same as those in other theological schools.—M. G. A. 1887, p. 109.

89 IV. PUBLICATION.—The Presbyterian Board of Publication was formed by the consolidation of the Presbyterian Board of Publication and the Presbyterian Publication Committee in 1870. In 1887 it was reorganized under the corporate name and title of “The Presbyterian Board of Publication and Sabbath-School Work.” According to this reorganization, the Sabbath-school and colportage work were consolidated in one department, under a “superintendent of Sabbath-school and missionary work;” the editorial work, under an “editorial superintendent;” and the general business interests, under a “business superintendent,”—the whole being under the supervisory control of a secretary of the Board.

90 V. CHURCH ERECTION.—The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America was formed at the Reunion, in 1870, by the union of the Board of Church Extension (O. S.) and the trustees of the Church Erection Fund (N. S.). The object of this Board is to aid feeble congregations in erecting houses of worship. In 1879 the Board was authorized to aid in building chapels. The “Manse Fund” is under the care of this Board, the object being to loan, without interest, money to aid in the erection of manses. For conditions for granting aid to churches, see blanks, which will be furnished on application to the Board.

91 VI. MINISTERIAL RELIEF.—This agency, as at present constituted, was organized in 1870, under the name and title of “The Relief Fund for Disabled Ministers, and the Widows and Orphans of Deceased Ministers.”

92 In 1883 the Assembly formally accepted the gift of certain property in Perth Amboy, New Jersey, made by Dr. Alexander M. Bruen, as a home for disabled ministers and the widows and orphans of deceased ministers.—M. G. A. 1883, p. 796.

93 In 1887 the committee on the Centenary Fund received the approval by the Assembly of its intention to concentrate its efforts upon the raising of one million dollars for the endowment of the Board of Relief, as recommended by the Assembly of 1886.—M. G. A. 1887, p. 29.

94 For conditions of aid, see blanks, which will be furnished on application to the Board.

95 VII. FREEDMEN.—All the operations of the Board within the bounds of any Presbytery should be originated and conducted with due recognition of the Presbytery and its agencies, according to the following specifications: 1. Appropriations of aid to churches are to be made on the recommendation of Presbyteries, the Board having the right to modify such appropriations, but in every case of refusal or modification the Board shall promptly present to the Presbytery a written statement of the reasons for so doing; 2. In questions touching the organization of churches or the character of ministers, the Board, in case of differences between the Presbytery and itself, should abide by the final judgment of the Presbytery; 3. In the establishment and maintenance of schools the Board should carefully consider the recommendations of the Presbytery, but should act finally on its own judgment.—M. G. A. 1884, p. 48.

96 VIII. AID FOR COLLEGES AND ACADEMIES.—The Board of Aid for Colleges and Academies of the Presbyterian Church in the United States of America was formed

in 1883. Its province is to secure an annual offering from the churches for its cause, to co-operate with local agencies in determining sites for new institutions of learning, to decide what institutions shall be aided, to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided, and to discourage all independent appeals to the Church at large.

97 Every institution hereafter established, as a condition of receiving aid, either shall be organically connected with the Presbyterian Church in the United States of America, or shall by charter-provision perpetually have two-thirds of its board of control members of the Presbyterian Church.

98 In the case of institutions already established appropriations for endowment shall be made so as to revert to the Board whenever these institutions shall pass from Presbyterian control.—M. G. A. 1883, p. 589.

99 Candidates for the Gospel Ministry.—Before a person is received under the care of Presbytery as a candidate he shall be examined as to his piety, his motives in desiring to enter the ministry, and his general qualifications for the work.—M. G. A. O. S. 1860, p. 25.

100 He shall be taken under the care of the Presbytery to which he most naturally belongs—that is, the Presbytery within the bounds of which he has ordinarily resided.—F. G., chap. xiv. sec. ii.

101 But, in case any candidate should find it more convenient to put himself under the care of a Presbytery at a distance from that to which he most naturally belongs, he may be received by the said Presbytery on his producing testimonials, either from the Presbytery within the

bounds of which he has commonly resided or from any two ministers of that Presbytery in good standing, of his exemplary piety and other requisite qualifications.—F. G., chap. xiv. sec. ii.

102 If receiving aid from the Board of Education, unless under extraordinary circumstances, he shall receive it only through the Presbytery to which he most naturally belongs.—M. G. A. 1884, p. 77. For the conditions upon which aid is granted to candidates by the Board of Education, see under BOARD OF EDUCATION, Sec. 79.

103 A candidate is subject to the jurisdiction of the Session of the church to which he belongs, the Presbytery directing and having the oversight of his studies and judging his qualifications for licensure.—B. D. 18.; F. G., chap. xiv. sec. i.

104 In 1877 the Assembly, in referring to the suggestion of the Board of Education that all candidates under its care shall be required by their Presbyteries to commit the whole of the Shorter Catechism, commended the suggestion to the consideration of Presbyteries in the conduct of their examination of candidates when coming under their care.—M. G. A. 1877, p. 535.

105 In 1881 directors of theological seminaries under the care of the Assembly were requested to see to it that candidates under their care shall be prepared for an annual examination in the Shorter Catechism.—M. G. A. 1881, p. 577.

106 In a certificate of dismissal of a candidate to a Presbytery, no other than the one designated, if existing, shall receive him.—B. D. 111.

107 **Catechisms.**—The Larger and the Shorter

Catechism are included in, and constitute an integral part of, our standards.

108 This was affirmed by the Adopting Act in 1788, and afterward by the Assembly in 1832.

109 These Catechisms formed part of the doctrinal basis of the Reunion in 1869.

110 In 1870 the Assembly declared the Heidelberg Catechism to be a valuable scriptural compendium of Christian doctrine and duty, and approved its use in the instruction of their children by any churches that may desire to employ it.—M. G. A. 1870, p. 120.

111 Candidates under the care of the Board of Education are recommended to commit to memory the Shorter Catechism.—M. G. A. 1877, p. 535.

112 Examination in the Shorter Catechism of students in our theological seminaries is recommended by the General Assembly.—M. G. A. 1880, p. 63.

113 The General Assembly also recommended that it be taught to children and youth; that it may be made a text-book in Sabbath-schools; that candidates under the care of the Board commit the whole of it to memory; and that Presbyteries be required to see that candidates for licensure be well versed in it.—M. G. A. N. S. 1866, p. 278; 1868, p. 654; O. S. 1877, p. 535.

114 Censures.—The censures to be inflicted by the Session are admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D. 34.

115 Censures other than suspension from church privileges or excommunication shall be inflicted in such

mode as the judicatory may direct.—D. W., chap. xi. sec. viii.

116 The sentence shall be published, if at all, only in the church or churches which have been offended.—B. D. 35.

117 For the mode of inflicting and removing censures, see under DISCIPLINE, Sec. 311.

118 Certificates of Dismission.—Sessions are enjoined, on the removal of members beyond the bounds of their organization, to furnish them with testimonials of their standing, and they shall counsel them to transfer their relation immediately or at the earliest opportunity.—M. G. A. O. S. 1869, p. 923.

119 A communicant removing from one church to another shall produce a certificate—ordinarily not more than one year old—before he shall be admitted as a regular member of that church.—B. D. 114.

120 The names of the baptized children of a parent seeking admission to another church, if such children are members of his household and remove with him, and are not themselves communicants, shall be included in the certificate of dismission.—B. D. 114.

121 Absence from the ordinances of God's house without cause may justify a Session in omitting in the certificate the words "in good and regular standing."—M. G. A. O. S. 1864, p. 328; P. D., p. 641.

122 A suspended member may be dismissed to another church, in case of necessity, by reason of his removal of residence, the certificate stating the circumstances under which it is given.—M. G. A. O. S. 1849, p. 239.

123 In such a case, however, the Session to which the

member is dismissed shall not be allowed to review or re-judge the cause for which he was suspended.—M. G. A. O. S. 1849, p. 239.

124 Should a Session refuse to grant a certificate of dismissal to a communicant, the Presbytery may direct the Session to furnish one.—M. G. A. 1875, p. 511.

125 If, when ordered by the Presbytery to furnish such certificate, the Session still refuses, the Synod may order the Presbytery to furnish one.—M. G. A. 1875, p. 511.

126 Certificates of dismissal must be addressed to a particular church; and when received, the fact should be promptly communicated to the church which gave them.—B. D. 114.

127 A member of a church receiving a certificate of dismissal shall continue to be a member of the church giving him the certificate, and subject to the jurisdiction of its Session (but shall not deliberate or vote in a church-meeting nor exercise the functions of any office), until he has become a member of the church to which he is recommended, or some other evangelical church.—B. D. 109.

128 Should he return the certificate within a year from its date, the Session shall make record of the fact; but he shall not thereby be restored to the exercise of the functions of any office previously held by him in that church.—B. D. 109.

129 If a member absent more than two years from his residence and church connections applies for a certificate of membership, his absence and the knowledge of the church respecting his demeanor, or its want of information concerning the same, shall be distinctly stated in the certificate.—B. D. 116.

130 Members of extinct churches shall be granted certificates of dismissal by the Presbytery with which they were connected.—B. D. 112.

131 A suspended member cannot be received on profession by another church. If received without a knowledge of the facts, his name shall be stricken from the roll.—M. G. A. N. S. 1866, p. 269.

132 A certificate of dismissal to another denomination not in correspondence shall testify of the person's Christian character only.—M. G. A. O. S. 1839, p. 177.

133 In 1851 the Assembly left the matter to the discretion of Sessions.—M. G. A. O. S. 1851, p. 28.

134 A certificate of dismissal given to a minister, licentiate or candidate shall specify the particular body to which he is recommended; and if recommended to a Presbytery, no other than the one designated, if existing, shall receive him.—B. D. 111.

135 A minister dismissed to another Presbytery shall be subject to the jurisdiction of the Presbytery dismissing him (but shall not deliberate or vote, nor be counted in the basis of representation to the Assembly) until he actually becomes a member of another Presbytery.—B. D. 110.

136 If a minister shall return his certificate of dismissal within a year from its date, the Presbytery shall make record of the fact and restore him to the full privileges of membership.—B. D. 110.

137 The fact of the reception of a minister, licentiate or candidate shall be promptly communicated to the Presbytery dismissing him.—B. D. 115.

138 A minister demitting the ministry shall be dismissed

to any church with which he may desire to connect himself.—B. D. 51.

139 A minister deposed without excommunication may be granted a certificate to any church with which he may desire to connect himself, in which certificate shall be stated his exact relation to the Church.—B. D. 44.

140 Ministers of an extinct Presbytery shall be dismissed by the Synod to any Presbytery within its bounds.—B. D. 113.

141 A Presbytery cannot dismiss members by a committee.—M. G. A. 1830, p. 302.

142 A Presbytery may dismiss to another Presbytery yet to be erected.—M. G. A. O. S. 1867, p. 350.

143 No Presbytery has the right to grant qualified letters of dismission.—M. G. A. O. S. 1869, p. 922.

144 In 1886 the General Assembly declared "that, in view of the great doctrinal differences between the Swedenborgians and ourselves, it regards the reception of church-members from them upon certificate as inadmissible, it not being intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."—M. G. A. 1886, p. 37.

145 The name of every minister receiving a certificate of dismission shall be retained on the roll of the Presbytery dismissing him until notice of his reception be received from the stated clerk of the Presbytery receiving him.—M. G. A. 1874, p. 82.

146 Charges, Judicial.—See under DISCIPLINE, Sec. 248.

147 Charges at Ordination.—See Sec. 467.

148 Charges at Installation.—See Sec. 487.

149 Charges and Specifications.—See under DISCIPLINE, Sec. 248.

150 Charters.—See under TRUSTEES, Sec. 795.

151 Children's Day.—The second Sabbath of June in each year is designated as Children's Day. The General Assembly in commending the observance of this day by our churches and Sabbath-schools also emphasized the importance of seeking the presence and power of the Holy Spirit; so that the services may not be simply attractive, but profitable, contributing to the conversion and Christian nurture of the young.—M. G. A. 1885, p. 626.

152 Choirs.—Are under the control of ministers and Sessions.—D. W., chap. iv. sec. iv.; M. G. A. 1884, p. 115.

153 Church.—The catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are or shall be gathered into one under Christ, the Head thereof.—C. F., chap. xxv. sec. i.

154 The visible Church, which is also catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.—C. F., chap. xxv. sec. ii.

155 For the better government and further edification of the Church there ought to be such assemblies as are commonly called Synods or Councils, and which Synods and Councils have authority ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public worship of God and government of his Church, to receive com-

plaints in cases of maladministration, and authoritatively to determine the same.—C. F., chap. xxxi. sec. iii.

156 All Synods or Councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith and practice, but to be used as a help in both.—C. F., chap. xxxi. sec. iii.

157 Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.—C. F., chap. xxxi. sec. iv.

158 A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together for divine worship and godly living, agreeably to the Holy Scriptures, and submitting to a certain form of government.—F. G., chap. ii. sec. iv.

159 Persons desirous of being associated in a Presbyterian church should make application to the Presbytery within whose bounds they reside, or, where this is exceedingly inconvenient, to any neighboring minister or missionary of the Presbyterian Church.

160 When assembled for the purpose of organization, the following order of proceedings may be observed:

1. Devotional exercises, conducted by the presiding minister or committee appointed by the Presbytery, including a sermon if convenient.

2. Reception of members by certificate from other churches.

3. Reception of applicants to a profession of faith by examination, and, if necessary, their baptism.

4. The formal entering into a covenant by rising, joining hands or subscribing a written statement, agreeing to walk together in a church-relation according to the acknowledged doctrines and order of the Presbyterian Church.

5. The election, ordination and installation of ruling elders.

6. The election, ordination and installation of deacons.

When thus organized, the church should be reported by name at the earliest opportunity to the Presbytery, with the request to be taken under its care.—M. G. A. 1831, p. 326.

161 In a collegiate church in which there are two or more pastors they shall, when present, preside in turn. Every collegiate church shall be represented in Presbytery by two or more elders, in proportion to the number of its pastors.—F. G., chap. ix. sec. v. ; chap. x. sec. iii.

162 When two or more congregations are united under one pastor, all such congregations shall have but one elder to represent them.—F. G., chap. x. sec. iv.

163 Every vacant congregation which is regularly organized shall be entitled to be represented by a ruling elder in Presbytery.—F. G., chap. x. sec. v.

164 Churches in different Presbyteries, and yet under one pastoral charge, shall belong to the Presbytery with which the minister is connected.—M. G. A. 1870, p. 88.

165 When a church becomes vacant, the Presbytery usually appoints a minister to moderate the meetings of the Session until it is regularly supplied with a minister. In the mean time, the church, when unable to obtain the services

of a minister, should maintain stated religious services conducted by the elders or deacons.—F. G., chap. xxi.

166 It is disorderly for a church to withdraw from the Presbytery without first obtaining the consent of the Presbytery.—M. G. A. N. S. 1867, p. 511.

167 The only proper method of dissolving the relation between a Presbytery and a church desiring to become an independent body is for such church to withdraw, declining the further jurisdiction of the Presbytery, and the Presbytery to make such a record of its withdrawal as the character of the action of the withdrawing church requires.—M. G. A. N. S. 1862, p. 33.

168 When a church withdraws from the Presbytery and becomes an independent body, or transfers its relation to another denomination, questions of property must be determined by the civil courts.—M. G. A. 1876, p. 80.

169 In certain circumstances, a Presbytery may dissolve a church, even under protest from the Session and congregation. Presbytery, however, must give notice to the church of its proposed dissolution; if aggrieved thereby, it may appeal to a higher judicatory.—M. G. A. 1875, p. 507; 1879, p. 615; F. G., chap. x. sec. viii.

170 The members of an extinct church shall be subject to the jurisdiction of the Presbytery with which it was connected, which shall grant them letters of dismissal to other churches, and also determine any case of discipline begun by the Session and not concluded.—B. D. 112.

171 Church and Congregation.—In answer to an overture asking for a definition of the word “congregation”

as found in chapter xiii. of our Form of Government, which prescribes the manner of electing elders and deacons, the Assembly declared that "it includes only the actual communicants of the particular church."—M. G. A. 1882, p. 97.

172 The same word, however, as used in chapter xv. of our Form of Government, which prescribes the manner of electing a pastor, is not so restricted, and includes also all who aid in the support of the ordinances in the particular church. But any church has the authority to confine to communicants the right of voting for a pastor.—M. G. A. O. S. 1867, p. 320; 1886, p. 48.

173 Congregational meetings for the election of a pastor shall be convened by the Session, and it shall always be the duty of the Session to convene the congregation when requested by a majority of those who are entitled to vote.—F. G., chap. xv. sec. i.

174 In meetings convened for the election of elders and deacons, or for the transaction of any spiritual business, the pastor *ex-officio* shall preside.

175 When a congregation convenes for the election of a pastor, a minister of the same Presbytery shall preside, unless highly inconvenient on account of distance; in which case the meeting may proceed to business without his presence and counsel.—F. G., chap. xv. sec. ii.

176 In meetings convened for the election of trustees, or for the transaction of any other temporal business, the congregation may elect their own officers and proceed to business according to the laws and usages governing said congregation.

177 All members of the church in full communion

have the right to vote in the election of a pastor in the congregation with which they are connected, subject to the conditions mentioned in sec. iv. chap. xv. of the Form of Government.—M. G. A. 1879, pp. 630, 631.

178 Civil Courts.—The decisions of the civil courts are not conclusive in our judicatories. Every member of the Presbyterian Church is entitled before condemnation to a full and fair trial according to the methods of his Church.—M. G. A. 1885, pp. 602, 603.

179 Commissions.—A commission is an extraordinary committee of a judicatory, appointed either for some special business or to take cognizance of such business as may arise during the vacations of the judicatory.

180 It differs from an ordinary committee in that it is empowered not only to inquire and prepare business for the judicatory, but provisionally to come to any such determinations and enforce any such decisions as would be within the competency of the judicatory itself.

181 Its decisions and determinations are merely provisional and of force *ad interim*, and must be subjected to the revision and ultimate sanction of the judicatory, by which they may be set aside and annulled, and which alone by its sanction can give them permanent authority.

182 Members of a commission deliberate and vote on perfect equality with other members of the judicatory.

183 The number composing a commission is determined by the convenience of the members, and in no case should be less than a quorum of the body appointing it.—Baird's *Digest*.

184 The General Assembly and each Synod may

appoint a commission, consisting of ministers and elders, in number not less than a quorum of the judicatory appointing.—B. D. 118.

185 All judicial cases may be submitted to this commission, and its decisions shall be final except in matters of law, which shall be referred to the appointing court for final adjudication, and also all matters of constitution and doctrine, which may be reviewed in the appointing body, and upon final adjudication by the General Assembly.—B. D. 118.

186 The commission shall sit at the same time and place as the body appointing it, and its findings shall be entered upon the minutes of such body.—B. D. 118.

187 Synods are enjoined to send to the General Assembly in special communications all records of the decisions of judicial cases by their commissions.—M. G. A. 1885, p. 662.

188 Any judicatory before which a case may be pending may appoint, on the application of either party, a commission of ministers or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body.—B. D. 65.

189 The commissioners so appointed shall take such testimony as may be offered by either party, the same being taken in accordance with the rules governing the judicatory, either orally or on written interrogatories and cross-interrogatories, duly settled by the judicatory, due notice having been given of the time when and the place where the witnesses are to be examined.—B. D. 65.

190 All questions as to the relevancy or competency

of the testimony so taken shall be determined by the judicatory.—B. D. 65.

191 The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted in due time to the clerk of the judicatory before which the case is pending.—B. D. 65.

192 A commission of Presbytery may ordain.—See P. D. 145.

193 Communicants.—The only condition required of those seeking admission to the communion of the Presbyterian Church is a credible profession, before a Session regularly constituted, of their faith in Christ and obedience to him.—D. W., chap. x. sec. iii.

194 If, however, such persons have not been baptized, their baptism, either at the time or at a subsequent time, and in the presence of the congregation, must be regarded as involved in and constituting an essential part of the act of the Session.—D. W., chap. x. sec. iv.

195 When removing beyond the bounds of a particular church, a communicant should obtain from the Session a certificate of dismissal, and connect himself with another church more convenient to his new residence.—M. G. A. O. S. 1869, p. 923.

If a communicant joins another denomination without a regular dismissal, his name shall be erased from the roll.—B. D. 52.

196 For proceedings in the case of the trial of a communicant, see under DISCIPLINE, Sec. 256.

197 Complaints.—A complaint is one of the constitutional ways by which a cause may be carried from a lower to a higher judicatory.—B. D. 70, sec. 197.

198 Concerts of Prayer.—The General Assembly recommends :

1. That the usual week of prayer, beginning on the first Sunday of the year and lasting through the second Sunday, be observed by all the churches ; that on each day of this week a service of prayer be held and church-members conscientiously observe this season in private and in public.

2. That the last Thursday of January be observed as a day of prayer for colleges, theological seminaries and other educational institutions in this land, and also for mission schools and colleges, that all these institutions may become the source not only of knowledge, but of that wisdom which sanctifies knowledge and makes it effective for good.

3. That on Children's Day special prayer be made in all the churches for the baptized children of the Church, and for the personal consecration of the youth of the Church to holy lives.

4. That the concert of prayer in November for Young Men's Christian Associations be commended for general observation. This the committee recommend because they believe that these organizations are an important adjunct to the usefulness of the Church.

5. That the Sabbath in November set apart for special instruction in missions be kept as a day of prayer for more intelligent knowledge and zeal in this great cause.

All of these recommendations the committee make, believing that concerts of prayer like those suggested will do much to unify the faith of the Church, and so to strengthen her power for good at home and abroad.—M. G. A. 1887, p. 69.

199 Concurrent Declarations.—Among the con-

current declarations adopted by the two Assemblies at the Reunion in 1869, it was agreed that "the official records of the two branches of the Church for the period of separation should be preserved and held as making up the one history of the Church, and no rule or precedent which does not stand approved by both of the bodies should be of any authority until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon."—M. G. A. O. S. 1869, p. 1158; N. S. 1869, p. 485; P. D., p. 92.

200 Constitution.—By "the Constitution" is meant the written standards of the Church, embracing the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline and the Directory for Worship.

201 Constitution, Amendment of.—As to the mode of effecting an amendment there are three views held in the Church, of which the following are the most prominent:

1. By the enactment of a General Assembly upon overtures from two-thirds of the Presbyteries proposing the amendment—in accordance with the resolution of the Adopting Act of 1788.—P. D., p. 51.

2. By the majority vote of all the Presbyteries upon an overture from a General Assembly proposing the amendment—in accordance with Form of Government, chap. xii. sec. vi. (See Deliverance of Assembly, 1799; P. D., pp. 325 sq.)

3. By the first of these modes in the case of the Confession of Faith and the Catechism, and by the second in the case of the other books—in accordance with the report of the O. S. Assembly of 1844.—P. D., p. 328.

202 Corresponding Members.—Ministers in regular standing in other Presbyteries and Synods may be invited to sit as corresponding members, also ministers in sister-denominations, the privilege allowing them to deliberate, but not to vote.—F. G., chaps. x., xi.

203 In the General Assembly the privilege is granted to the secretaries of our Boards in discussions bearing upon the interests of the Boards which they severally represent.—M. G. A. 1870, p. 85.

204 The privilege is also granted to the permanent officers of a judicatory in matters touching their several offices.—G. A. R. xliii.

205 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.—F. G., chap. vi.

206 To the deacons may be properly committed the management of the temporal affairs of the Church.—F. G., chap. vi.

207 Deacons shall be elected in the mode most approved and in use in a particular congregation. But in all cases they must be males in full communion in the church in which they are to exercise their office.—F. G., chap. xiii. sec. ii.

208 A deacon shall be set apart in the following manner: After sermon the minister shall state in a concise manner the warrant and nature of the office of deacon, together with the character proper to be sustained and the duties to be fulfilled by the officer-elect. Having done this, he shall propose to the candidate, in the presence of the congregation, the following questions—viz. :

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

2. Do you sincerely receive and adopt the confession of faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

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

4. Do you accept the office of deacon in this congregation, and promise faithfully to perform all the duties thereof?

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

The deacon having answered these questions in the affirmative, the minister shall address to the members of the church the following question—viz.:

“Do you, the members of this church, acknowledge and receive this brother as a deacon, and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which his office, according to the word of God and the constitution of this church, entitles him?”

The members of the church having answered this question in the affirmative by holding up their right hands, the minister shall proceed to set apart the candidate by prayer to the office of deacon, and shall give to him and to the congregation an exhortation suited to the occasion.—F. G., chap. xiii. sec. iv.

209 The imposition of hands in the ordination of deacons is in accordance with apostolic example, and is proper and lawful; its use, however, is left to the discretion of each church Session.—M. G. A. 1833, p. 405; O. S. 1842, p. 16.

210 The office of deacon is perpetual and cannot be

laid aside at pleasure. No person can be divested of the office but by deposition. Yet a deacon may become by age or infirmity incapable of performing the duties of his office, or he may, though chargeable with neither heresy nor immorality, become unacceptable in his official character to a majority of the congregation to which he belongs. In either of these cases he may, as often happens with respect to a minister, cease to be an acting deacon.—F. G., chap. xiii. sec. vi.

211 Whenever a deacon, from either of these causes, or from any other not inferring crime, shall be incapable of serving the church to edification, the Session shall take order on the subject and state the fact, together with the reasons of it, on their records. *Provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of Presbytery.—F. G., chap. xiii. sec. vii.

212 If any particular church, by a vote of members in full communion, shall prefer to elect deacons for a limited time in the exercise of their functions, this may be done, provided the full time be not less than three years, and the board of deacons be made to consist of three classes, one of which only shall be elected each year.—F. G., chap. xiii. sec. viii.

213 Presbyteries are enjoined to take such order as shall secure the appointment of deacons in all the churches, except when it may be impracticable from paucity of male members.—M. G. A. O. S. 1840, p. 286.

214 To deacons is committed the exclusive control of the poor-funds of a church.—M. G. A. O. S. 1857.

215 A person may, when necessity exists, be at

once a deacon and an elder.—M. G. A. O. S. 1840, p. 306.

216 In the absence of rule on the subject, a deacon may, at the discretion of the Session, assist in the administration of the Lord's Supper.—M. G. A. O. S. 1867, p. 495.

217 But may not represent the church in church judicatories.—M. G. A. O. S. 1860, p. 34.

218 The resignation of a deacon should be made to the Session, and takes effect when accepted.—M. G. A. 1883, p. 626.

219 The deliverances of the General Assembly in reference to the election, re-election and installation of ruling elders are, by parity of reason, applicable also in the case of deacons. (See sects. 708–715.)

220 Although in the apostolic Church deaconesses rendered important service, they do not appear to have occupied a separate office, to have been elected by the people, or to have been ordained and installed; and, inasmuch as our Form of Government prescribes that in all cases deacons shall be male members, there is nothing in our Constitution, in the practice of our Church, or in any present emergency to justify the creation of a new office.—M. G. A. 1884, p. 114.

221 Discipline: Its Nature, Ends and Subjects.—Discipline is the exercise of that authority and the application of that system of laws which the Lord Jesus Christ has appointed in his Church, embracing the care and control maintained by the Church over its members, officers and judicatories.—B. D. I.

222 The ends of discipline are: 1. The maintenance of the truth; 2. The vindication of the authority and

honor of Christ; 3. The removal of offences; 4. The promotion of the purity and edification of the Church; and 5. The spiritual good of offenders.—B. D. 2.

223 Its exercise in such a manner as to secure its appropriate ends requires much prudence and discretion. Judicatories, therefore, should take into consideration all the circumstances which may give a different character to conduct and render it more or less offensive, and which may require different action in similar cases at different times for the attainment of the same ends.—B. D. 2.

224 All children born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church and subject to its government and discipline; and when they have arrived at years of discretion, they are bound to perform all the duties of church-members.—B. D. 5.

225 PRELIMINARY CONSIDERATIONS PERTAINING TO THE EXERCISE OF DISCIPLINE.—Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit toward the accused, or who is not of good character, or who is himself under censure or process, or who is personally interested in any respect in the conviction of the accused, or who is known to be litigious, rash or highly imprudent.—B. D. 13.

226 No prosecution shall be allowed in a case of alleged personal injury where the injured party is the prosecutor unless those means of reconciliation have been tried which are required by our Lord (Matt. xviii. 15-17).—B. D. 8.

227 The course prescribed by the preceding section

shall not be required when the prosecution is initiated by a judicatory; but in all such cases, and in every case of prosecution by a private person other than the injured party, effort should be made, by private conference with the accused, to avoid, if possible, the necessity of actual process.—B. D. 9,

228 When the prosecution is initiated by a judicatory, the Presbyterian Church in the United States of America shall be the prosecutor and an original party; in all other cases the individual prosecutor shall be an original party.—B. D. 10.

229 If one who considers himself slandered requests an investigation, which a judicatory finds it proper to institute, one or more of its members shall be appointed to investigate the alleged slander and make report in writing; and a record thereafter made may conclude the matter.—B. D. 12.

230 Any person who appears as a prosecutor without appointment by the judicatory shall be warned before the charges are presented that if he fail to show probable cause for the charges he must himself be censured as a slanderer of the brethren in proportion to the malignancy or rashness which may appear in the prosecution.—B. D. 14.

231 No professional counsel shall be permitted to appear and plead in cases of process in any of our ecclesiastical judicatories; but if any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or elder belonging to the judicatory before which he appears to prepare and exhibit his cause as he may judge proper.

232 But the minister or elder so engaged shall not

be allowed, after pleading the cause of the accused, to sit in judgment as a member of the judicatory.—B. D. 26.

233 A judicatory may, if the edification of the Church demands it, require an accused person to refrain from approaching the Lord's Table or from the exercise of office, or both, until final action in the case shall be taken; *provided*, that in all cases a speedy investigation shall be had.—B. D. 32.

234 Questions as to order or evidence arising in the course of a trial shall, after the parties have had an opportunity to be heard, be decided by the moderator, subject to appeal; and the question on the appeal shall be determined without debate.—B. D. 27.

235 If desired by either party, such decisions of the moderator shall be entered on the record of the case.—B. D. 27.

236 No member of a judicatory who has not been present during the whole of a trial shall be allowed to vote on any question arising therein except by unanimous consent of the judicatory and of the parties.—B. D. 28.

237 When a trial is in progress, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees noted.—B. D. 28.

238 The parties shall be allowed copies of the record at their own expense; and on the final disposition of a case in a higher judicatory the record of the case, with the judgment, shall be transmitted to the judicatory in which the case originated.—B. D. 29.

239 In all cases of judicial process the judicatory may

at any stage of the case determine by a vote of two-thirds to sit with closed doors.—B. D. 31.

240 PROCESS.—Process against an alleged offender shall not be commenced unless some person undertakes to sustain the charge, or unless a judicatory finds it necessary for the ends of discipline to investigate the alleged offence.—B. D. 6.

241 An offence is anything in the doctrine, principles or practice of a church-member, officer or judicatory which is contrary to the word of God, or which, if it be not in itself sinful, may tempt others to sin or mar their spiritual edification.—B. D. 3.

242 Nothing, therefore, shall be the object of judicial process which cannot be proved to be contrary to the Holy Scriptures or to the regulations and practice of the Church founded thereon, nor anything which does not involve those evils which discipline is intended to prevent.—B. D. 4.

243 An offence gross in itself may have been committed in such circumstances that plainly the offender cannot be prosecuted to conviction. In all such cases it is better to wait until God in his righteous providence shall give further light than by unavailing prosecution to weaken the force of discipline.—B. D. 7.

244 The judicatory to which a church-member or a minister belongs shall have sole jurisdiction for the trial of offences whenever or wherever committed by him.—B. D. 108.

245 Prosecution for an alleged offence shall commence within one year from the time of its alleged commission, or from the date when it becomes known to the judicatory which has jurisdiction thereof.—B. D. 117.

246 The censures to be inflicted by the Session are admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D. 34.

247 Exceptions may be taken by either of the original parties in a trial to any part of the proceedings except in the judicatory of last resort and shall be entered on the record.—B. D. 25.

248 CHARGES AND SPECIFICATIONS.—The charge shall set forth the alleged offence, and the specification shall set forth the facts relied upon to sustain the charge.—B. D. 15.

249 Each specification shall declare, as far as possible, the time, place and circumstances, and shall be accompanied with the names of the witnesses to be cited for its support.—B. D. 15.

250 A charge shall not allege more than one offence. Several charges against the same person, however, with the specifications under each of them, may be presented to the judicatory at one and the same time, and may in the discretion of the judicatory be tried together. But when several charges are tried at the same time, a vote on each charge must be separately taken.—B. D. 16.

251 In all cases of alleged personal injury where the prosecution is by the injured person or persons the charge must be accompanied by an averment that the course prescribed by our Lord (Matt. xviii. 15-17) has been faithfully tried.—B. D. 17.

252 GENERAL RULES PERTAINING TO ALL CASES OF PROCESS.—Original jurisdiction in relation to ministers per-

tains to the Presbytery ; in relation to others, to the Session.—B. D. 18.

253 Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator solemnly to announce from the chair that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.—G. A. R. 40.

254 In all cases before a judicatory where there is an accuser or prosecutor it is expedient that there be a committee of the judicatory appointed (provided the number of members be sufficient to admit it without inconvenience) who shall be called the “judicial committee,” and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceeding. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause as members of the judicatory.—G. A. R. 41.

255 But in cases of process on the ground of general rumor—where there is, of course, no particular accuser—there may be a committee appointed (if convenient), who shall be called the “committee of prosecution,” and who shall conduct the whole course on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment in the case.—B. D. 42.

256 When a judicatory enters on the consideration of an alleged offence, the charge and specifications—which shall be in writing—shall be read ; and nothing more shall

be done at that meeting, unless by consent of parties, than to furnish the accused with a copy of the charge and specifications, together with the names of all the witnesses then known to support each specification, and to cite all concerned to appear at a subsequent meeting of the judicatory, to be held not less than ten days after the service of the citations.—B. D. 19.

257 The citations shall be signed, in the name of the judicatory, by the moderator or clerk, who shall also furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses.—B. D. 19.

258 Citations shall be served personally unless the person to be cited cannot be found, in which case the citation shall be sent to his last-known place of residence, and before proceeding to trial it must appear that the citations have been served.—B. D. 20.

259 If an accused person refuses to obey a citation, a second citation shall issue, accompanied by a notice that if he do not appear at the time appointed, unless providentially hindered, he will be censured for his contumacy according to the following provisions of the Book of Discipline—viz. :

1. When an accused person has been twice duly cited, and refuses to appear, by himself or counsel, before a Session, or, appearing, refuses to answer the charge brought against him, he shall be suspended by act of the Session from the communion of the church, and shall so remain until he repents of his contumacy and submits himself to the orders of the judicatory.

2. If a minister accused of an offence refuses to appear

by himself or counsel after being twice duly cited, he shall for his contumacy be suspended from his office; and if, after another citation, he refuses to appear by himself or counsel, he shall be suspended from the communion of the church.

3. In process against a ruling elder or a deacon by a Session the same rule, so far as applicable, shall be observed.—B. D. 21, 33, 38, 46.

260 If he does not then appear, the judicatory may proceed to trial and judgment in his absence, in which case it shall appoint some person to represent him as counsel.—B. D. 21.

261 The time allowed for his appearance on any citation subsequent to the first shall be determined by the judicatory with proper regard for all the circumstances.—B. D. 21.

262 The same rule as to the time allowed for appearance shall apply to all witnesses cited at the request of either party.—B. D. 21.

263 At the meeting at which the citations are returnable the accused shall appear, or, if unable to be present, may appear by counsel.—B. D. 22.

264 He may file objections: 1. To the regularity of the organization; or, 2. To the jurisdiction of the judicatory; or, 3. To the sufficiency of the charges and speciñcations in form or in legal effect; or, 4. He may make any other substantial objections affecting the order or regularity of the proceeding.—B. D. 22.

265 The judicatory, upon the filing of such objections, shall, or, on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in

the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same.—
B. D. 22.

266 If the proceedings be found in order and the charges and specifications be considered sufficient to put the accused on his defence, he shall plead "Guilty" or "Not guilty" to the same, which shall be entered on the record.

If the plea be "Guilty," the judicatory shall proceed to judgment; but if the plea be "Not guilty," or if the accused decline to answer, a plea of "Not guilty" shall be entered of record and the trial proceed.—B. D. 22.

267 The witnesses shall be examined, and if desired cross-examined, and any other competent evidence introduced, at a meeting of which the accused shall be properly notified, after which new witnesses and other evidence—in rebuttal only—may be introduced by either party.—B. D. 23.

268 But evidence discovered during the progress of the trial may be admitted in behalf of either party under such regulations as to notice of the names of witnesses and the nature of the proof as the judicatory shall deem reasonable and proper, and then the parties themselves shall be heard.—B. D. 23.

269 The judicatory shall then go into private session, the parties, their counsel and all other persons not members of the body being excluded, when, after careful deliberation, the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly.—B. D. 23.

270 The charge and specifications, the plea and the

judgment shall be entered on the minutes of the judicatory.—B. D. 24.

271 The minutes shall also exhibit all the acts and orders of the judicatory relating to the case, with the reasons therefor, together with the notice of appeal, and the reasons therefor if any shall have been filed ; all which, together with the evidence in the case, duly filed and authenticated by the clerk of the judicatory, shall constitute the record of the case ; and in case of a removal thereof by appeal the lower judicatory shall transmit the record to the higher. Nothing which is not contained in the record shall be taken into consideration in the higher judicatory.—B. D. 24.

272 GENERAL RULES PERTAINING TO THE TRIAL OF A MINISTER, ELDER OR DEACON.—As the honor and success of the gospel depend in a great measure on the character of its ministers, each Presbytery ought with the greatest care and impartiality to watch over their personal and professional conduct. But as, on the one hand, no minister ought on account of his office to be screened from the hand of justice or his offences to be slightly censured, so neither ought charges to be received against him on slight grounds.—B. D. 36.

273 If a minister be accused of an offence at such a distance from his usual place of residence as that it is not likely to become otherwise known to his Presbytery, it shall be the duty of the Presbytery within whose bounds the offence is alleged to have been committed, if it shall be satisfied that there is probable ground for the accusation, to notify his Presbytery thereof, and of the nature of the offence ; and his Presbytery, on receiving such notice, shall,

if it appears that the honor of religion requires it, proceed to the trial of the case.—B. D. 37.

274 If a minister accused of an offence refuses to appear by himself or counsel after being twice duly cited, he shall for his contumacy be suspended from his office; and if after another citation he refuses to appear by himself or counsel, he shall be suspended from the communion of the church.—B. D. 38.

275 If a judicatory so decides, a member shall not be allowed, while charges are pending against him, to deliberate or vote on any question.—B. D. 39.

276 If the accused be found guilty, he shall be admonished, rebuked, suspended or deposed from office (with or without suspension from church-privileges in either case) or excommunicated.—B. D. 40.

277 A minister suspended from office may at the expiration of one year, unless he gives satisfactory evidence of repentance, be deposed without further trial.—B. D. 40.

278 Heresy and schism may be of such a nature as to call for deposition, but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding and are not likely to do much injury.—B. D. 41.

279 If the Presbytery finds on trial that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so that little or nothing remains to hinder the usefulness of the offender, it shall take all prudent measures to remove the evil.—B. D. 42.

280 A minister deposed for immoral conduct shall not be restored, even on the deepest sorrow for his sin, until after some considerable time of eminent and exemplary, humble and edifying conduct; and he ought in no case to be restored until it shall clearly appear to the judicatory within whose bounds he resides that the restoration can be effected without injury to the cause of religion, and then only by the judicatory inflicting the censure, or with its advice and consent.—B. D. 43.

281 If a minister is deposed without excommunication, his pulpit, if he is a pastor, shall be declared vacant; and the Presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, in which letter shall be stated his exact relation to the Church.—B. D. 44.

282 If a pastor is suspended from office only, the Presbytery may, if no appeal from the sentence of suspension is pending, declare his pulpit vacant.—B. D. 44.

283 A Presbytery may, if the edification of the Church demand it, require an accused minister to refrain from the exercise of his office until final action in the case shall be taken; *provided*, that in all cases a speedy investigation or trial shall be had.—B. D. 45.

284 In process by a Session against a ruling elder or a deacon the rules pertaining to the trial of a minister by a Presbytery, so far as applicable, shall be observed.—B. D. 46.

285 If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may proceed to judgment without process, giving the offender an opportunity to be heard; and in the case first named he may

demand a delay of at least two days before judgment. The record must show the nature of the offence, as well as the judgment and the reasons therefor, and appeal may be taken from the judgment as in other cases.—B. D. 47.

286 If a communicant not chargeable with immoral conduct inform the Session that he is fully persuaded that he has no right to come to the Lord's Table, the Session shall confer with him on the subject, and may, should he continue of the same mind and his attendance upon the other means of grace be regular, excuse him from attendance upon the Lord's Supper, and after fully satisfying themselves that his judgment is not the result of mistaken views shall erase his name from the roll of communicants and make record of their action in the case.—B. D. 48.

287 EVIDENCE AND WITNESSES.—Judicatories ought to be very careful and impartial in receiving testimony. Not every person is competent, and not every competent person is credible, as a witness.—B. D. 54.

288 All persons, whether parties or otherwise, are competent witnesses, except: 1. Such as do not believe in the existence of God; or 2. In a future state of rewards and punishments; or 3. Have not sufficient intelligence to understand the obligation of an oath.—B. D. 55.

289 Any witness may be challenged for incompetency, and the judicatory shall decide the question.—B. D. 55.

290 The credibility of a witness or the degree of credit due to his testimony may be affected: 1. By relationship to any of the parties; 2. By interest in the result of the trial; 3. By want of proper age; 4. By weakness of understanding; 5. By infamy or malignity of character; 6. By being under church censure; 7. By general rashness or indiscre-

tion ; or 8. By any other circumstances that appear to affect his veracity, knowledge or interest in the case.—B. D. 56.

291 A husband or wife shall be a competent witness for or against the other, but shall not be compelled to testify.—B. D. 57.

292 Evidence may be oral, written or printed, direct or circumstantial.—B. D. 58.

293 A charge may be proven by the testimony of one witness only when supported by other evidence ; but when there are several specifications under the same general charge, the proof of two or more of the specifications by different credible witnesses shall be sufficient to establish the charge.—B. D. 58.

294 No witness afterward to be examined, except a member of the judicatory, shall be present during the examination of another witness if either party object.—B. D. 59.

295 The oath or affirmation shall be administered by the moderator in the following, or like, terms ; “ You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to testify, as you shall answer to the great Judge of quick and dead.”—B. D. 61.

296 Witnesses shall be examined first by the party producing them, then cross-examined by the opposite party, after which any member of the judicatory or either party may put additional interrogatories.—B. D. 60.

297 Irrelevant or frivolous questions shall not be admitted, nor leading questions by the parties producing the

witness, except under permission of the judicatory as necessary to elicit the truth.—B. D. 60.

298 Every question put to a witness shall, if required, be reduced to writing.—B. D. 62.

299 And if either party desire it, or if the judicatory shall so decide, both question and answer shall be recorded.—B. D. 62.

300 The testimony thus recorded shall be read to the witnesses in the presence of the judicatory for their approbation and subscription.—B. D. 62.

301 The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the clerk, or, in case of his death, absence, disability or failure from any cause, by the moderator, shall be deemed good and sufficient evidence in every other judicatory.—B. D. 63.

302 In like manner, testimony taken by one judicatory and regularly certified shall be received by every other judicatory as no less valid than if it had been taken by themselves.—B. D. 64.

303 Any judicatory before which a case may be pending shall have power, whenever the necessity of parties or witnesses shall require it, to appoint, on the application of either party, a commission of ministers or elders, or both, to examine witnesses ; which commission, if the case requires it, may be of persons within the jurisdiction of another body.—B. D. 65.

304 The commissioners so appointed shall take such testimony as may be offered by either party. The testimony shall be taken in accordance with the rules governing the judicatory, either orally or on written interrogatories and

cross-interrogatories duly settled by the judicatory, due notice having been given of the time when, and place where, the witnesses are to be examined.—B. D. 65.

305 All questions as to the relevancy or competency of the testimony so taken shall be determined by the judicatory.—B. D. 65.

306 The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted in due time to the clerk of the judicatory before which the case is pending.—B. D. 65.

307 A member of the judicatory may be called upon to testify in a case which comes before it. He shall be qualified as other witnesses are, and after having given his testimony may immediately resume his seat as a member of the judicatory.—B. D. 66.

308 A member of the church summoned as a witness and refusing to appear, or, having appeared, refusing to testify, shall be censured according to the circumstances of the case for his contumacy.—B. D. 67.

309 If after a trial before any judicatory new evidence is discovered supposed to be important to the exculpation of the accused, he may ask, if the case has not been appealed, and the judicatory shall grant, if justice seems to require it, a new trial.—B. D. 68.

310 If in the prosecution of an appeal new evidence is offered which in the judgment of the appellate judicatory has an important bearing on the case, it shall either refer the whole case to the inferior judicatory for a new trial or, with the consent of the parties, take the testimony and hear and determine the case.—B. D. 69.

311 INFLECTION AND REMOVAL OF CHURCH CEN-

SURES.—In the infliction and removal of church censures judicatories shall observe the mode prescribed in chap. xi. sec. i. of the Directory for Worship, which is as follows: "The power which Christ has given the rulers of his Church is for edification, and not destruction. When, therefore, a communicant shall have been found guilty of a fault deserving censure, the judicatory shall proceed with all tenderness, and restore the offending brother in the spirit of meekness, its members considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity, that it may be the means of impressing the mind of the delinquent with a proper sense of his sin, and that, with the divine blessing, it may lead him to repentance."

312 When the judicatory has resolved to pass sentence suspending a communicant from church-privileges, the moderator shall pronounce the sentence in the following form: "Whereas you have been found guilty [*by your own confession, or by sufficient proof, as the case may be*] of the sin of [*here mention the particular offence*], we declare you suspended from the sacrament of the Lord's Supper till you give satisfactory evidence of repentance."

313 To this shall be added such advice, admonition or rebuke as may be judged necessary, and the whole shall be concluded with prayer to Almighty God that he would follow this act of discipline with his blessing. In general, such censures should be inflicted in the presence of the judicatory only; but if the judicatory think it expedient to rebuke the offender publicly, this solemn suspension may be in the presence of the church.

314 After a person has been thus suspended the minister and elders should frequently converse with him, as

well as pray for him in private, that it would please God to give him repentance. And particularly on days preparatory to the dispensing of the Lord's Supper the prayers of the church should be offered up for those who have shut themselves out from this holy communion.

315 When the judicatory shall be satisfied as to the reality of the repentance of any suspended member, he shall be allowed to profess his repentance, and be restored to fellowship in the presence of the Session or of the church.

316 When a suspended person has failed to manifest repentance for his offence, and has continued in obstinate impenitence not less than a year, it may become the duty of the judicatory to excommunicate him without further trial. The design of excommunication is to operate upon the offender as a means of reclaiming him, to deliver the Church from the scandal of his offence, and to inspire all with fear by the example of his punishment.

317 When a judgment of excommunication is to be executed, with or without previous suspension, it is proper that the sentence be publicly pronounced against the offender. The minister shall, therefore, at a regular meeting of the church, make a brief statement of the several steps which have been taken with respect to the offender, announcing that it has been found necessary to excommunicate him.

318 He shall begin by showing (from Matt. xviii. 15-18; 1 Cor. v. 1-5.) the power of the Church to cast out unworthy members, and shall briefly explain the nature, use and consequences of this censure.

319 Then he shall pronounce the sentence in the following or like form—viz.: "Whereas A. B. hath been by

sufficient proof convicted of [*here insert the sin*], and after much admonition and prayer refuseth to hear the Church, and hath manifested no evidence of repentance, therefore, in the name, and by the authority, of the Lord Jesus Christ, I pronounce him to be excluded from the communion of this church;" after which prayer shall be made for the conviction and reformation of the excommunicated person, and for the establishment of all true believers. But the judicatory may omit the publication of the excommunication when it judges that there is sufficient reason for such omission.

320 When an excommunicated person shall be so affected by his state as to be brought to repentance, and desires to be readmitted to the privileges of the church, the Session of the church which excommunicated him, having obtained and placed on record sufficient evidence of his sincere repentance and deep contrition, shall proceed to restore him, recording in explicit terms the grounds on which such conclusion has been reached.

321 The sentence of restoration shall be pronounced by the minister at a regular meeting of the church on the Lord's Day, in the following words: "Whereas A. B. has been excluded from the communion of the Church, but has now given satisfactory evidence of repentance, in the name of the Lord Jesus Christ, and by his authority, I declare him absolved from the sentence of excommunication formerly pronounced against him; and I do restore him to the communion of the Church, that he may be a partaker of all the benefits of the Lord Jesus, to his eternal salvation;" after which, he shall be commended to God in prayer.

322 Censures other than suspension from church-privileges or excommunication shall be inflicted in such mode as the judicatory may direct.

323 THE VARIOUS WAYS IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER TO A HIGHER JUDICATORY.—All proceedings of the Session, the Presbytery and the Synod (except as limited by chap. xi. sec. 4 of the Form of Government) are subject to review by, and may be taken to, a superior judicatory by General Review and Control, Reference, Complaint or Appeal.—B. D. 70.

324 The exception in the above section refers to the provision according to which the decisions of a commission appointed by the Synod in judicial cases are final when they do not involve questions of constitutional law and doctrine.—B. D. 118.

325 I. *General Review and Control*.—All proceedings of the church shall be reported to and reviewed by the Session, and by its order incorporated with its records.—B. D. 71.

326 Such review and record include all proceedings of the church in congregational meetings, as the election of elders and deacons, the election of a pastor or the request to Presbytery to dissolve the pastoral relation, and all other matters in which the "Congregational Assembly" (Form of Government, chap. viii. sec. 1.) acts.—Moore, in *Presbyterian Digest*, p. 654.

327 This construction of the rule in question is to be understood to apply to the proceedings of trustees in all cases in which, under the laws of the places where they exercise their functions, their action is subject to review by the Session.

328 Every judicatory above a Session shall review at least once a year the records of the proceedings of the judicatory next below; and if the lower judicatory shall omit to send up its records for this purpose, the higher may require them to be produced, either immediately or at a specified time, as circumstances may determine.—B. D. 71.

329 A case judicially issued may be reviewed, but no judicial decision shall be reversed unless regularly taken up by appeal or complaint.—M. G. A. 1878, p. 118.

330 After records have been approved corrections can be made only by the judicatory approving them.—M. G. A. N. S. 1862, p. 34.

331 When error is shown, the higher judicatory may give leave to correct the record.—M. G. A. 1880, p. 81.

332 Copies of the original records are to be accepted only in extraordinary cases.—M. G. A. O. S. 1847, p. 381; 1878, p. 52.

333 In such review the judicatory shall examine, first, whether the proceedings have been correctly recorded; second, whether they have been constitutional and regular; and third, whether they have been wise, equitable and for the edification of the Church.—B. D. 72.

334 The General Assembly have defined incorrect or deficient records to be:

1. When they omit to record the opening or closing of the judicatory with prayer.—M. G. A. 1872, p. 68.

2. When they fail to record absentees.—M. G. A. 1882, p. 94.

3. When they fail to describe judicial cases acted upon and the disposition made of them.—M. G. A. 1878, p. 60.

4. When they fail to record the Narrative on the State of Religion.—M. G. A. 1881, p. 593.

335 By unconstitutional and irregular proceedings is meant, *e. g.*,

1. When a Synod institutes and prosecutes a judicial case.—M. G. A. N. S. 1846, p. 31; B. D. 18.

2. When a superior judicatory compels an inferior judicatory to reverse its decision without assigning reason for such reversal.—M. G. A. 1874, p. 86.

3. Or when censure is inflicted by a judicatory without due examination.—M. G. A. 1882, p. 94.

336 The General Assembly have declared it to be unwise and prejudicial to the edification of the Church when a lower judicatory treats with disrespect the decisions of the superior judicatory and pronounces them as of no binding authority.—M. G. A. O. S. 1866, p. 97.

337 Review and Control does not extend to statistical items in sessional records, nor to the omission of Sessions to conform to rules prescribed by the Presbytery when such rules are not prescribed by our Form of Government or Book of Discipline.—M. G. A. 1883, p. 631.

338 Members of a judicatory the records of which are under review shall not be allowed to vote thereon.—B. D. 73.

339 In most cases the superior judicatory may discharge its duty by simply placing on its own records and on those under review the censure which it may pass.—B. D. 74.

340 But irregular proceedings may be found so disreputable and injurious that the inferior judicatory must be required to review and correct or reverse them and report

within a specified time its obedience to the order; *provided*, however, that no judicial decision shall be reversed unless regularly taken up by appeal or complaint.—B. D. 74.

341 If a judicatory is at any time well advised of any unconstitutional proceedings of a lower judicatory, the latter shall be cited to appear at a specified time and place, to produce the records and to show what it has done in the matter in question; after which, if the charge is sustained, the whole matter shall be concluded by the judicatory itself, or be remitted to the lower judicatory with direction as to its disposition.—B. D. 75.

342 Judicatories may sometimes neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground or offenders of a gross character may be suffered to escape, or some part of their proceedings may have been omitted from the record or not properly recorded. If, therefore, at any time, the superior judicatory is well advised of such neglects, omissions, or irregularities on the part of the inferior judicatory, it may require its records to be produced, and shall either proceed to examine and decide the whole matter as completely as if proper record had been made, or it shall cite the lower judicatory and proceed as in the next preceding section.—B. D. 76.

343 The following decisions have been made by the General Assembly in cases of review and control—viz.:

344 Judicatories must send up their records annually.—M. G. A. O. S. 1864, p. 482; P. D., p. 196.

345 A case judicially decided may be reviewed by a superior judicatory.—M. G. A. 1878, p. 118.

346 Judicatories must be opened and closed with prayer.—M. G. A. 1884, p. 113.

347 When, however, the meeting of the judicatory is held immediately after a divine service, the opening prayer may be omitted.—M. G. A. 1884, p. 113.

348 The names of absentees from judicatories must be recorded.—M. G. A. 1882, p. 94.

349 The Narrative of the State of Religion must be recorded.—M. G. A. 1870, p. 91.

350 Judicial cases acted upon and disposed of must be fully described.—M. G. A. 1885, p. 661.

351 Reasons for decisions in judicial cases must be given.—M. G. A. 1874, p. 85.

352 A Synod may not institute and prosecute judicial proceedings, but may require an inferior judicatory to take up a case ; and the rule of limitation of time does not then apply.—M. G. A. N. S. 1846, p. 31 ; M. G. A. O. S. p. 481.

353 Censure of records without examination is unconstitutional.—M. G. A. 1882, p. 94.

354 The approval of the minutes does not affect the right of appeal or complaint against any action taken.—M. G. A. 1879, p. 613.

355 Review and Control does not extend to statistical items in sessional records.—M. G. A. 1883, p. 631.

356 Exceptions made to records must be recorded by the judicatory making them.—M. G. A. 1881, p. 593.

357 Judicial decisions must not be reversed unless they be regularly brought up by appeal or complaint.—M. G. A. N. S. 1861 ; 1874, p. 86.

358 II. *References*.—A reference is a representation in writing, made by an inferior to a superior judicatory, of a

judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment.—B. D. 77.

359 Cases which are new, important, difficult or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the inferior judicatory is greatly divided, or on which for any reason it is desirable that a superior judicatory should first decide, are proper subjects of reference.—B. D. 78.

360 References are either for mere advice preparatory to a decision by the inferior judicatory, or for ultimate trial and decision by the superior, and are to be carried to the next higher judicatory.—B. D. 79,

361 If for advice, the reference only suspends the decision of the inferior judicatory; if for trial, it submits the whole case to the final judgment of the superior.—B. D. 79.

362 In cases of reference members of the inferior judicatory may sit, deliberate and vote.—B. D. 80.

363 A judicatory is not necessarily bound to give a final judgment in a case of reference, but may remit the whole case, either with or without advice, to the inferior judicatory.—B. D. 81.

364 The whole record of proceedings shall be promptly transmitted to the superior judicatory; and if the reference is accepted, the parties shall be heard.—B. D. 82.

365 III. *Complaints*.—A complaint is a written representation, made to the next superior judicatory, by one or more persons subject and submitting to the jurisdiction of the judicatory complained of, respecting any delinquency or any decision by an inferior judicatory.—B. D. 83.

366 The distinction between a complaint and an appeal should be observed, the former being *against any* decision or delinquency, while the latter is *from* the decision of a judicatory in a *judicial* case.—B. D. 83, 94.

367 Complaint will not lie against a judicatory for obeying the orders of the superior judicatory.—M. G. A. O. S. 1868, p. 641.

368 Nor against advice given on memorial.—M. G. A. N. S. 1852, p. 166.

369 Nor against a judicatory for the exercise of its discretion.—M. G. A. O. S. 1868, p. 612.

370 Nor in a case already decided by the Assembly.—M. G. A. O. S. 1855, p. 271.

371 Nor against a decision of a moderator unappealed from at the time.—M. G. A. O. S. 1865, p. 543.

372 Nor in a case of mere review of records.—M. G. A. 1877, 576.

373 Written notice of complaint, with the reasons therefor, shall be given within ten days after the action was taken to the clerk, or, in case of his death, absence or disability, to the moderator, of the judicatory complained of, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.—B. D. 84.

374 Whenever a complaint in cases non-judicial is entered against a decision of a judicatory, signed by at least one-third of the members recorded as present when the action was taken, the execution of such decision shall be stayed until the final issue of the case by the superior judicatory.—B. D. 85.

375 The complainant shall lodge his complaint and the reasons therefor with the clerk of the superior judicatory before the close of the second day of its meeting next ensuing the date of the notice thereof.—B. D. 86.

376 If the higher judicatory finds that the complaint is in order and that sufficient reasons for proceeding to trial have been assigned, the next step shall be to read the record of the action complained of and so much of the record of the lower judicatory as may be pertinent; then the parties shall be heard, and after that the judicatory shall proceed to consider and determine the case as provided for in cases of original process.—B. D. 87.

377 In cases of complaint involving a judicial decision, proceedings in an appellate judicatory shall be had in the order and as provided in Sec. 397.—B. D. 87, 99.

378 The effect of a complaint, if sustained, may be the reversal, in whole or in part, of the action of the lower judicatory, and may also in cases non-judicial be the infliction of censure upon the judicatory complained of.—B. D. 88.

379 When a complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.—B. D. 88.

380 The parties to a complaint in cases non-judicial shall be known, respectively, as complainant and respondent, the latter being the judicatory complained of, which should always be represented by one or more of its number appointed for that purpose, who may be assisted by counsel.—B. D. 89.

381 Neither the complainant nor the members of the judicatory complained of shall sit, deliberate or vote in the case.—B. D. 90.

382 Either of the parties to a complaint may appeal to the next superior judicatory, except as limited by chap. xi. sec. 4 of the Form of Government.—B. D. 91.

383 The limitation referred to in the preceding section is to cases which involve questions of constitutional law and doctrine.—B. D. 118.

384 The judicatory against which a complaint is made shall send up its records and all the papers relating to the matter of the complaint and filed with the record, and for failure to do this it shall be censured by the superior judicatory, which shall have power to make such orders, pending the production of the records and papers and the determination of the complaint, as may be necessary to preserve the rights of all the parties.—B. D. 92.

385 If a case should be carried to an appellate judicatory by both appeal and complaint, the same shall be consolidated for trial if deemed proper by the appellate judicatory. If the appeal be abandoned, the case shall be heard only on the complaint.—B. D. 93.

386 IV. *Appeals*.—An appeal is the removal of a judicial case by a written representation from an inferior to a superior judicatory, and may be taken by either of the original parties from the final judgment of the lower judicatory. These parties shall be called appellant and appellee.—B. D. 94.

387 From the preceding section it appears that appeals are limited to judicial cases and can be taken only by original parties, original parties being the person prosecuted and the prosecutor. Others than these may complain.—M. G. A. 1823, p. 69.

388 When the prosecution is initiated by a judica-

tory, "The Presbyterian Church in the United States of America" shall be the prosecutor and an original party.—B. D. 10.

389 There is no constitutional provision for a second appeal.—M. G. A. 1876, p. 28.

390 The grounds of appeal may be such as these: 1. Irregularity in the proceedings of an inferior judicatory; 2. Refusal to entertain an appeal or a complaint; 3. Refusal of reasonable indulgence to a party on trial; 4. Receiving improper or declining to receive important testimony; 5. Hastening to a decision before the testimony is fully taken; 6. Manifestation of prejudice in the conduct of the case; and 7. Mistake or injustice in the decision.—B. D. 95.

391 The Assembly will not ordinarily entertain appeals which involve no questions of doctrine or law.—F. G., chap. xii. sec. iv.; M. G. A. 1885, p. 642,

392 Written notice of appeal, with specifications of the errors alleged, shall be given within ten days after the judgment has been rendered to the clerk, or in case of his death, absence or disability to the moderator, of the judicatory appealed from, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.—B. D. 96.

393 The appellant shall appear in person or by counsel before the judicatory appealed to on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of appeal, and shall lodge his appeal and specifications of the errors alleged with the clerk of the superior judicatory within the time above specified.—B. D. 97.

394 If an appellant fails to show to the satisfaction of the judicatory that he was unavoidably prevented from so doing, he shall be considered as having abandoned his appeal, and the judgment shall stand.—B. D. 97.

395 Neither the appellant nor the members of the judicatory appealed from shall sit, deliberate or vote in the case.—B. D. 98.

396 When due notice of an appeal has been given, and the appeal and the specifications of the errors alleged have been filed in due time, the appeal shall be considered in order. The judgment, the notice of appeal, the appeal and the specifications of the errors alleged shall be read, and the judicatory may then determine, after hearing the parties, whether the appeal shall be entertained.—B. D. 99.

397 If the appeal be entertained, the following order shall be observed :

1. The record in the case, from the beginning, shall be read, except what may be omitted by consent.

2. The parties shall be heard, the appellant opening and closing.

3. Opportunity shall be given to the members of the judicatory appealed from to be heard.

4. Opportunity shall be given to the members of the superior judicatory to be heard.

5. The vote shall then be separately taken, without debate, on each specification of error alleged, the question being taken in the form, "Shall the specification of error be sustained?"—B. D. 99.

398 If no one of the specifications be sustained, and no error be found by the judicatory in the record, the judgment of the inferior judicatory shall be affirmed. If one

or more errors be found, the judicatory shall determine whether the judgment of the inferior judicatory shall be reversed or modified or the case remanded for a new trial, and the judgment, accompanied by a recital of the error or errors found, shall be entered on the record. If the judicatory deem it wise, an explanatory minute may be adopted, which shall be a part of the record of the case.—B. D. 99.

399 When the judgment directs admonition or rebuke, notice of appeal shall suspend all further proceedings; but in other cases the judgments shall be in force until the appeal is decided.—B. D. 100.

400 The judicatory whose judgment is appealed from shall send up its records and all the papers relating thereto and filed with the record. If it fails to do this, it shall be censured, and the sentence appealed from shall be suspended until a record is produced on which the issue can be fairly tried.—B. D. 101.

401 Appeals are generally to be taken to the judicatory immediately superior to that appealed from.—B. D. 102.

402 For sufficient reasons an appeal may be taken directly to the Assembly.—M. G. A. 1884, pp. 107, 108.

403 *V. Dissents and Protests.*—A dissent is a declaration of one or more members of a minority in a judicatory, expressing disagreement with a decision of the majority in a particular case.—B. D. 103.

404 A dissent which is offered without reasons and simply as a record of the vote of the dissenters may be admitted to record, and demands no reply. If, however, it be accompanied with reasons, it is virtually a protest.—M. G. A. 1872, p. 85; B. D. 104.

405 In 1846 the General Assembly refused to admit to record a dissent accompanied with reasons.—Baird's *Digest*, p. 117.

406 A protest is a more formal declaration, made by one or more members of a minority, bearing testimony against what is deemed a mischievous or erroneous proceeding, decision or judgment, and includes a statement of the reasons therefor.—B. D. 104.

407 A dissent or a protest must be entered before the rising of the judicatory.—M. G. A. 1822, p. 44.

408 A protest consisting of the argument of a case which the Assembly refused to entertain was not received.—M. G. A. O. S. 1865, p. 592.

409 A protest shall be recorded only by order of the judicatory.—M. G. A. 1828, p. 242.

410 The judicatory may prepare an answer to any protest which imputes to it principles or reasonings which its action does not import, and the answer shall also be entered on the records. Leave may thereupon be given to the protestant or protestants, if they desire it, to modify their protest; and the answer of the judicatory may also, in consequence, be modified. This shall end the matter.—B. D. 106.

411 No answer is deemed necessary when, in the course of discussion, the assumptions of a protest have been refuted and proved untenable.—M. G. A. 1834, p. 450.

412 No one shall be allowed to dissent or protest who has not a right to vote on the question decided, and in judicial cases no one shall be allowed to dissent or protest who did not vote against the decision.—B. D. 107.

413 If a dissent or protest be couched in decorous and

respectful language, and be without offensive reflections or insinuations against the majority, it shall be entered on the records.—B. D. 105.

414 Dissents.—See under DISCIPLINE, Sec. 403.

415 Divorce.—See under MARRIAGE, Sec. 481.

416 Evangelists.—An evangelist is an ordained minister, but one who does not sustain official relations with any particular church. His work is to preach, administer sealing ordinances and organize churches in frontier or destitute settlements.—F. G., chap. xv. sec. xv.

417 An evangelist shall not organize a church within the limits of any Presbytery unless authority has previously been obtained from the Presbytery.—M. G. A. 1883, p. 644.

418 Evangelists may not ordain ministers.—M. G. A. 1882, pp. 96, 97; F. G., chap. x. sec. viii.

419 In answer to certain overtures to the General Assembly requesting it to devise and issue a plan by which laymen possessing the requisite qualifications shall be directed toward appropriate Christian labor as evangelists, the Assembly said that, while recognizing the scriptural office of evangelist, it is by no means clear that this office is identical with that which bears the same name in this year of grace; neither is our Church prepared to set the seal of its approval upon indiscriminate and oftentimes irresponsible Christian efforts, as distinguished from regularly-constituted and authorized ministerial and pastoral labor. There is a more excellent way. "Presbyterial visitation of churches has proved in many instances a most efficient method of intensifying spiritual life. The aid of neighboring and especially-qualified pastors has also frequently subserved a most important end. And it is by no means cer-

tain that in the final issue more satisfactory and saving results are realized, even in the matter of religious revival, from the sporadic efforts of the best evangelists than from the continuous labors of those who minister as pastors in holy things. Seemingly, therefore, there is no need that this General Assembly emphasize the office of evangelist as it at present exists and is exercised. In response, however, to the suggestions contained in the several overtures on this subject referred to your committee, the following recommendations are unanimously submitted :

“ 1. That, while maintaining the high standard of ministerial qualification which has characterized our Church throughout its history, Presbyteries are reminded of their duty to promote the spiritual welfare of the unevangelized masses within their bounds, and are recommended in extraordinary cases to avail themselves of whatever flexibility in the licensing of candidates the rules prescribed by our Form of Government will permit.

“ 2. That the faculties of our theological seminaries are recommended to bring frequently before their students the duty of the ministry to the unevangelized masses, and to emphasize those phases of theological instruction which will especially qualify them to instruct and Christianize these masses.”—M. G. A. 1887, pp. 112, 113.

420 Forms.—1. Of ordination and installation of ruling elders. See Sec. 699.

421 2. Of ordination and installation of deacons. See Sec. 208.

422 3. Of licensure for candidates for the ministry. See Sec. 458.

423 4. Of ordination of ministers. See Sec. 484.

424 5. Of a call to a pastorate. See Sec. 522.

425 6. Of the installation of a pastor. See Sec. 529.

426 7. Of oath in judicial cases. See Sec. 295.

427 8. Of suspension from the church. See Sec. 312.

428 9. Of excommunication from the church. See Sec. 317.

429 10. Of restoration of an excommunicated person. See Sec. 320.

430 11. Of commissioner to the General Assembly, See Sec. 436.

431 12. Of certificate of licensure. See Sec. 468.

432 **General Assembly.**—The General Assembly is the highest judicatory of the Presbyterian Church. It shall represent in one body all the particular churches of this denomination, and shall bear the title of "The General Assembly of the Presbyterian Church in the United States of America."—F. G., chap. xii. sec. i.

433 It was formed out of the following Synods—viz., the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia and the Synod of the Carolinas. Its first meeting was held on the third Thursday of May, 1789, in the Second Presbyterian church, Philadelphia, Pa., and was opened with a sermon by Rev. John Witherspoon, D. D., who presided until the election of Rev. John Rodgers, D. D., the first moderator.—P. D. 200.

434 The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery, in the following proportions—viz., each Presbytery consisting of not more than twenty-four ministers shall send one minister and one elder, and each Presbytery consisting of more than twenty-four ministers shall send one minister and one

elder for each twenty-four ministers, or for each additional fractional number of ministers not less than twelve; and these delegates shall be styled "commissioners to the General Assembly."—F. G., chap. xii. sec. ii.

435 These commissioners shall always be appointed by the Presbytery at its last stated meeting immediately preceding the meeting of the Assembly, provided that there be a sufficient interval between that time and the meeting of the Assembly for the commissioners to attend to their duty in due season; otherwise, they may be appointed at any stated meeting not more than seven months preceding the meeting of the Assembly. To prevent failure in the representation of the Presbyteries, it may be expedient for each Presbytery to appoint also an alternate commissioner.—F. G. xxii. sec. i.

436 Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his Presbytery a commission under the hand of the moderator and clerk, in the following or like form—viz. :

"The Presbytery of —, being met at —, on the — day of —, doth hereby appoint —, bishop of the congregation of [or —, ruling elder in the congregation of —, as the case may be]" (to which the Presbytery may, if they think proper, make a substitution in the following form :) "or, in case of his absence, then —, bishop of the congregation of [or —, ruling elder in the congregation of —, as the case may be]," "to be a commissioner to the next General Assembly of the Presbyterian Church in the United States of America, to meet at — on the — day of —, A. D., — or wherever and whenever the said Assembly may happen to sit: to consult, vote and de-

termine on all things that may come before that body according to the principles and constitution of this Church and the word of God. And of his diligence herein he is to render an account at his return.

“Signed by order of the Presbytery.

“—— —, Moderator.

“—— —, Clerk.”

F. G., chap. xxii. sec. ii.

437 In order as far as possible to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories be defrayed by the bodies which they respectively represent.—F. G., chap. xxii. sec. iii.

438 The General Assembly shall meet at least once a year, on the third Thursday of May, at eleven o'clock A. M.—F. G., chap. xii. sec. vii.; M. G. A. 1885, p. 841.

439 In 1881 the Assembly appointed the stated and permanent clerks as a permanent committee to report from year to year on the place of the meeting of the next ensuing Assembly.

440 Any fourteen or more commissioners, one-half of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.—F. G., chap. xii. sec. iii.

441 If a quorum be assembled at the time appointed and the moderator be absent, the last moderator present, *being a commissioner*, or, if there be none, the senior member present, shall be requested to take his place, without delay, until a new election.—G. A. R. ii.

442 If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn

from time to time, that an opportunity may be given for a quorum to assemble.—G. A. R. iii.

443 The General Assembly may hold an adjourned meeting, although there is no provision for a *pro-re-nata* meeting.—M. G. A. O. S. 1869, p. 949; N. S. 1869, p. 304.

444 The officers of the General Assembly are a stated clerk, who also acts as treasurer of the Assembly, a permanent clerk and temporary clerks, the latter being nominated by the stated and permanent clerks.—M. G. A. 1875, p. 533; 1884, p. 33.

445 Besides the ordinary clerical duties devolving upon the stated clerk, the arrangements for transportation of commissioners are placed permanently in his hands. He shall also receive all overtures, memorials and miscellaneous papers addressed to the judicatory, shall make record of the same and deliver them to the committee of bills and overtures for appropriate disposition or reference.—M. G. A. 1885, p. 687; G. A. R. xi.

446 The General Assembly—

1. Shall receive and issue all appeals, complaints and references that affect the doctrine or Constitution of the Church which may be regularly brought before it from the inferior judicatories; *provided*, that in the trial of judicial cases the General Assembly shall have power to act by commission, in accordance with the provisions on the subject of commissions in the Book of Discipline.

2. It shall review the records of every Synod, and approve or censure them.

3. It shall give its advice and instruction in all cases submitted to it in conformity with the Constitution of the Church.

4. It shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches.

5. It shall decide in all controversies respecting doctrine and discipline.

6. It shall reprove, warn or bear testimony against error in doctrine or immorality in practice in any church, Presbytery or Synod.

7. It shall erect new Synods when it may be judged necessary.

8. It shall superintend the concerns of the whole Church.

9. It shall correspond with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body.

10. It shall suppress schismatical contentions and disputations.

11. And, in general, it shall have the power of recommending and attempting reformation of manners and the promotion of charity, truth and holiness through all the churches under its care.—F. G., chap. xii. secs. iv., v.

447 The Assembly will not, ordinarily, decide questions *in thesi*.—M. G. A. 1872, p. 73.

448 Nor will it reverse the judicial acts of a former Assembly, unless error be shown.—M. G. A. 1824, p. 115.

449 Nor revise the proceedings of a previous Assembly in a judicial case.—M. G. A. O. S. 1864, p. 313.

450 It may, however, reconsider and reverse a manifestly erroneous decision of a former Assembly.—M. G. A. 1842, p. 33; N. S. 1864, p. 475.

451 While it recognizes the right of petition and

memorial, it will receive overtures only through Presbyteries and Synods, and not through individuals and Sessions.—M. G. A. 1883, p. 627.

452 It has the power, and has exercised it, to visit Presbyteries for the purpose of correcting irregularities of administration and discipline.—M. G. A. 1885, pp. 584, 585.

453 Before any overtures or regulations proposed by the Assembly to be established as constitutional rules shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof.—F. G., chap. xii. sec. vi.

454 While our Form of Government makes no provision for corresponding members of the Assembly, the privilege is granted to the secretaries of our Boards in discussions bearing upon the interests of the Boards, and also to the stated and permanent clerks of the Assembly in matters touching their offices.—M. G. A. 1870, p. 85; G. A. R. xliii.

455 Each session of the Assembly shall be opened and closed with prayer. And the whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the moderator shall say from the chair, "By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at — on the — day of —, A. D.;" after which he shall pray and return thanks and pronounce the apostolic benediction.—F. G., chap. xii. sec. viii.

456 In 1886 and in 1887 the Assembly arranged for an

appropriate observance of the one hundredth General Assembly, to take place in 1888. It recommended that efforts be made to collect five million dollars for a Centenary Fund, which shall be appropriated toward the endowment of the Boards of the Church, our theological seminaries and Presbyterian colleges and academies.—M. G. A. 1886, p. 16, 17; 1887, p. 27.

457 Historical Society.—The Presbyterian Historical Society was organized in 1852, formally incorporated in 1857 and its charter amended in 1877. Its objects are to collect and preserve the materials and to promote the knowledge of the history of the Presbyterian Church in the United States of America. The Assembly has repeatedly commended it to the attention and the liberality of the churches.—M. G. A. 1881, p. 577.

458 Licentiates.—Candidates applying to the Presbytery to be licensed shall produce satisfactory testimonials of their good moral character and of their being regular members of some particular church.

459 It shall also be the duty of the Presbytery to examine them respecting their experimental acquaintance with religion and the motives which influence them to desire the sacred office.—F. G., chap. xiv. sec. iii.

460 This examination shall be close and particular, and in most cases may be best conducted in the presence of the Presbytery only.—F. G., chap. xiv. sec. iii.

461 It is recommended that the candidate be also required to produce a diploma of Bachelor or Master of Arts from some college or university, or, at least, authentic testimonials of his having gone through a regular course of learning.—F. G., chap. xiv. sec. iii.

462 In addition to such preliminary examination, the Presbytery shall examine the candidate: In his knowledge 1. of the Latin language and the original languages in which the Holy Scriptures were written; 2. Of the arts and sciences; 3. Of theology, natural and revealed; 4. Of ecclesiastical history; 5. Of the sacraments and church government.—F. G., chap. xiv. sec. iv.

463 And in order to make trial of his talents to explain and vindicate, and practically to enforce, the doctrines of the gospel, the Presbytery shall require of him: 1. A Latin exegesis on some common head in divinity; 2. A critical exercise in which the candidate shall give a specimen of his taste and judgment in sacred criticism; 3. A lecture or exposition of several verses of Scripture; and 4. A popular sermon.—F. G., chap. xiv. sec. iv.

464 The lecture and popular sermon may, in the discretion of the Presbytery, be delivered in the presence of a congregation.—F. G., chap. xiv. sec. v.

465 Except in extraordinary cases, of which the Presbytery must judge, no candidate shall be licensed unless after having completed the usual course of academical studies he shall have studied divinity at least two years.—F. G., chap. xiv. sec. vi.

466 If the Presbytery be satisfied with his trials, it shall license him in the following manner:

The moderator shall propose to him the following questions—viz.:

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

2. Do you sincerely receive and adopt the Confession of

Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

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

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

467 The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which he hath given to the Church for its edification, we do license you to preach the gospel wherever God in his providence may call you: and for this purpose may the blessing of God rest upon you and the Spirit of Christ fill your heart! Amen."—F. G., chap. xiv. secs. vii., viii.

468 A record shall be made of the licensure in the following or like form—viz.:

"At the —, the — day of —, the Presbytery of —, having received testimonials in favor of —, of his having gone through a regular course of literature, of his good moral character and of his being in the communion of the Church, proceeded to take the usual parts of trial for his licensure; and he having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in divinity and other studies, the Presbytery did, and hereby do, express their approbation of all these parts of trial; and he having adopted the Confession of Faith of this Church and satisfactorily answered the questions appointed to be put to can-

didates to be licensed, the Presbytery did, and hereby do, license him, the said —, to preach the gospel of Christ as a probationer for the holy ministry within the bounds of this Presbytery, or wherever else he shall be orderly called."—F. G., chap. xiv. sec. viii.

469 When any candidate, after licensure, shall by the permission of his Presbytery remove without its limits, an extract of the record of his licensure, accompanied with a presbyterial recommendation signed by the clerk, shall be his testimonials to the Presbytery under whose care he shall come.—F. G., chap. xiv. sec. x.

470 No candidate shall be licensed for a longer term than four years, but the Presbytery may, at the end of such term, if they deem it expedient, renew such license for one year.—M. G. A. 1872, p. 87.

471 When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the Presbytery may, if they think proper, recall his license.—F. G., chap. xiv. sec. xi.

472 A licentiate belongs to the laity, is subject to the jurisdiction of the Session and has no authority to deliberate or vote in the Presbytery, neither has he a seat or a voice in the Session, nor can he administer the sacraments. He may, however, solemnize marriage in those States where the civil laws authorize him to do it.—M. G. A. 1829, p. 263 ; 1844, p. 377 ; B. D. 18.

473 Liturgies.—The General Assembly in 1874 declared "that the practice of responsive service in the public worship of the sanctuary is without warrant in the New Testament, and is unwise and impolitic in view of its inevitable tendency to destroy uniformity in our mode of worship ;

and the Sessions of the churches are urged to preserve in act and spirit the simplicity indicated in the Directory for Worship."—M. G. A. 1874, p. 83.

474 In answer to an overture asking the General Assembly to transmit to the Presbyteries an overture which shall settle clearly that responsive readings are a permissible part of public worship, or the opposite, the Assembly said: "It does not deem it advisable to send down such an overture. Referring to past action of the General Assembly for an opinion as to the usage in question, this Assembly is not prepared to recommend to the Sessions to make it a subject of church discipline."—M. G. A. 1876, p. 79.

475 In 1882 the Presbytery of Puget Sound asked the Assembly to prepare and publish a book of forms for public and social worship and for special occasions, which shall be the authorized service-book of the Church, to be used whenever a prescribed formula may be desired. To this request the following answer was given: "In view of the action of previous General Assemblies on this subject, and the liberty which belongs to each minister to avail himself of the Calvinistic or other ancient devotional forms of the Reformed churches so far as may seem to him for edification, it is inexpedient for the General Assembly to make any special order in the premises."—M. G. A. 1882, p. 95.

476 Lord's Supper.—The Lord's Supper, being one of the sacraments of the New Testament, shall be administered only by a minister of the word lawfully ordained.—C. F., chap. xxvii. sec. iv.

477 Those entitled to partake of it are only communicants in good and regular standing in any evangelical church.—M. G. A. 1872, p. 75.

478 The Assembly of 1881 answered an overture asking, "If the use of fermented wine is necessary to the proper observance of the Lord's Supper?" as follows: "The essential elements in the Lord's Supper are bread and wine. The General Assembly has always recognized the right of each church Session to determine what is bread and what is wine."—M. G. A. 1881, p. 548.

479 In case of protracted sickness or approaching death it may be administered in private by the pastor and an elder, record of the same to be made in the minutes of the Session.—M. G. A. O. S. 1863, p. 37.

480 Marriage.—In 1885 the General Assembly enjoined ministers to use the greatest possible care that they transgress neither the laws of God nor the laws of the community in marrying persons who have been divorced on grounds not warranted in the Scriptures, or any other persons whose lawful right may be called in question.—M. G. A. 1885, p. 639.

481 The Confession of Faith recognizes only two proper grounds of divorce—adultery and such willful desertion as can no way be remedied by the Church or civil magistrate.—Chap. xxiv. sec. vi.

482 In 1883 the General Assembly adopted the following resolution:

"Whereas, The preservation of the marriage relation as an ordinance of God is essential to social order, morality and religion; and

"Whereas, That relation in the popular mind is shorn of its divine sanctions to such an extent that not only are its sacred bonds often sundered for insufficient and trifling reasons, but the action of the civil courts and the divorce laws in

many of the States are in direct contravention of the law of God; therefore be it

“*Resolved*, That the General Assembly hereby bears testimony against this immorality, and earnestly advises the churches and Presbyteries under its care to make use of all proper measures to correct this widespread evil.”—M. G. A., p. 689.

483 Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead.—C. F., chap. xxiv. sec. v.; D. W., chap. xii.

484 Ministers.—When a licentiate shall have proved himself successful in the ministry and satisfactory to the people among whom he has been preaching, the Presbytery shall ordain him to the full office of the gospel ministry.—F. G., chap. xv. sec. xi.

485 In this case the following order shall be observed:

1. The Presbytery, especially if a different Presbytery from that which licensed him, shall carefully examine him as to his acquaintance with experimental religion, his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite, and as to his knowledge of the Constitution, the rules and principles of the government and discipline of the Church, together with such written discourse or discourses as to the Presbytery may seem proper.

2. The Presbytery, being fully satisfied with the qualifi-

cations of the candidate, shall appoint a day and place for his ordination.

3. On the day appointed for ordination, the Presbytery being convened, a member previously appointed to that duty shall preach a sermon adapted to the occasion. The same or another member appointed to preside shall briefly recite in the audience of the people the proceedings of the Presbytery preparatory to the transaction, shall point out the nature and importance of the ordinance and shall endeavor to impress all present with a proper sense of its solemnity.

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

(1) Do you believe the scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

(2) Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

(3) Do you approve the government and discipline of the Presbyterian Church in these United States?

(4) Do you promise subjection to your brethren in the Lord?

(5) Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the gospel of his Son?

(6) Do you promise to be zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

(7) Do you engage to be faithful and diligent in the

exercise of all private and personal duties which become you as a Christian and a minister of the gospel, as well as in all relative duties and the public duties of your office, endeavoring to adorn the profession of the gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you overseer?—F. G., chap. xv. secs. xi., xii.

486 If the licentiate is to be ordained as an evangelist, the following question shall be propounded to him—viz.: “Are you now willing to undertake the work of an evangelist, and do you promise to discharge the duties which may be incumbent upon you in this character as God may give you strength?”—F. G., chap. xv. sec. xv.

487 The licentiate having answered in the affirmative to each of these questions, he shall kneel down in a convenient place, and the presiding minister shall by prayer and with the laying on of the hands of the Presbytery solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, the candidate shall rise from his knees, and the presiding minister shall first, and afterward the members of the Presbytery in their order, take him by the right hand, saying in words to this purpose: “We give you the right hand of fellowship, to take part of this ministry with us.”

Then the presiding minister, or some other appointed for the purpose, shall give to the newly-ordained minister a solemn charge, recommending him to persevere in the faithful discharge of his solemn duties. Prayer shall then be offered, and the assembly dismissed by the newly-ordained minister.—F. G., chap. xv. sec. xiv.

488 The Presbytery shall make due record of the

transaction, and enroll the name of the new member.—
F. G., chap. xv. sec. xiv.

489 The minister thus ordained and set apart to the full work of the ministry becomes a constituent member of the Presbytery, with all the rights and duties pertaining thereto, and is authorized to administer the sacraments, and to do all other acts which properly belong to the sacred office.

490 While the Assembly has declared that the ordination of licentiates on the Sabbath is inexpedient, it is left to the Presbyteries to act as they may judge that their duty requires.—M. G. A. 1821, p. 10.

491 Presbyteries only are competent to ordain ministers.—M. G. A. 1882, p. 96.

492 For the rule governing the reception of ministers from foreign countries, see P. D., p. 155.

In 1872 the Assembly repealed the rule requiring ministers from Presbyterian churches in Great Britain to submit to a year's probation before maintaining ministerial standing, and in 1883 the same rule, so far as it relates to ministers coming from the Presbyterian churches of Canada.—M. G. A. 1872, p. 70; 1883, p. 625.

493 The question of the examination of ministers coming to a Presbytery from another Presbytery is left to the discretion of Presbyteries.—M. G. A. 1880, p. 56.

494 Ministers coming from other denominations shall be carefully examined by the Presbytery in theology.—M. G. A. 1880, p. 85.

495 A minister restored after deposition, or who has demitted the ministry, shall before reception be reordained.—M. G. A. 1884, p. 115.

496 Original jurisdiction in relation to ministers belongs to the Presbytery.—B. D. 18.

497 Ministers unemployed and able for service who refuse to labor under the direction of Presbytery shall, if not excused, be retired, and so reported to the Assembly.—M. G. A. 1881, p. 547.

498 Ministers who absent themselves from meetings of judicatories and give no heed to the communications of the Presbytery shall be disciplined.—M. G. A. 1876, p. 80.

499 Ministers should connect themselves with those Presbyteries within which is located either their field of labor or their residence, unless very special and unusual reasons exist to the contrary.—M. G. A. 1885, p. 604.

500 If a minister otherwise in good standing shall make application to be released from the office of the ministry, he may, at the discretion of the Presbytery, be put on probation for one year at least in such a manner as the Presbytery may direct, in order to ascertain his motives and reasons for such a relinquishment; and if at the end of this period the Presbytery be satisfied that he cannot be useful and happy in the exercise of his ministry, they may allow him to demit the office and return to the condition of a private member in the Church, ordering his name to be stricken from the roll of the Presbytery and giving him a letter to any church with which he may desire to connect himself.—B. D. 51.

501 If a minister not otherwise chargeable with an offence renounces the jurisdiction of this Church by abandoning the ministry or becoming independent or joining another denomination not deemed heretical, without a regular dismissal, the Presbytery shall take no other action

than to record the fact and erase his name from the roll.—
B. D. 53.

502 If charges are pending against him, he may be tried thereon. If it appears that he has joined another denomination, deemed heretical, he may be suspended, deposed or excommunicated.—B. D. 53.

503 For proceedings in the trial of a minister, see under DISCIPLINE, Sec. 272.

504 The designation "H. R." in the minutes of the Assembly refers to ministers who, by sickness, old age or by any other cause, are incapacitated for active service. The designation, however, does not affect in any way the status of such ministers or deprive them of any of the functions of their office.—M. G. A. 1875, p. 507.

505 The certificate of dismissal granted to a minister must designate a particular Presbytery, and no other than the one designated shall receive him.—B. D. 111.

506 Ministers of an extinct Presbytery may be transferred by the Synod to any Presbytery within its bounds.—
B. D. 113.

507 **Mormonism.**—For deliverances of the General Assembly against, see M. G. A. 1879, p. 586; 1881, p. 550.

508 **Music.**—As a part of worship, the music of a particular church is under the direction and control of the Session.—F. G., chap. ix. sec. vi. ; M. G. A. 1884, p. 115.

509 **Overtures.**—Before an overture or regulation proposed by the General Assembly to be established as a constitutional rule shall be obligatory on the churches it shall be necessary to transmit it to the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving it.—F. G., chap. xii. sec. vi.

510 The General Assembly will not entertain overtures from individuals and Sessions; they must come to it through Presbyteries and Synods.—M. G. A. 1883, p. 627.

511 This rule, however, does not deny the right of petition, which is inalienable, but only prescribes an orderly method of action.—M. G. A. 1884, p. 75; 1887, p. 119.

512 In the General Assembly the stated clerk shall receive all memorials, overtures and other papers addressed to the Assembly, make record of the same and deliver them to the committee of bills and overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business or reference of papers; and this right of the committee shall take precedence of the orders of the day.—G. A. R. xi.

513 Pastors.—The title of “pastor” is given to an ordained minister when he has been installed by the Presbytery over one or more churches.—F. G., chap. xv.

514 The meeting of the congregation for the calling of a pastor shall be convened by the Session, and it shall always be a duty of the Session to convene the congregation when a majority of the persons entitled to vote in the case shall by a petition request that a meeting may be called.—F. G., chap. xv. sec. i.

515 Should a Session refuse to call such a meeting, redress may be found in a complaint to the Presbytery.—M. G. A. 1814, p. 559.

516 The meeting thus called must be moderated by a minister of the same Presbytery unless highly inconvenient on account of distance, in which case it may proceed without him.—F. G., chap. xv. sec. ii.

517 Of this meeting notice shall be given from the pulpit on a Lord's day preceding the day appointed.—F. G., chap. xv. sec. iii.

518 On the day appointed the minister invited to preside, if present, shall, if it be deemed expedient, preach a sermon, after which, if the way be clear, as shall be expressed by a majority of voices, he shall proceed to take votes accordingly. In this election no person shall be entitled to vote who refuses to submit to the censures of the church, or who does not contribute his just proportion, according to his own engagements or the rules of the congregation, to all its necessary expenses.—F. G., chap. xv. sec. iv.

519 While each congregation may at its discretion adopt rules prescribing who shall vote for a pastor, no communicant in regular standing can be deprived of his right to vote in such election, subject to the conditions mentioned in F. G., chap. xv. sec. iv.—M. G. A. 1879, p. 630.

520 At a meeting convened for the election of a pastor it is proper for the clerk of the Session to act as clerk.

521 Should it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavor to dissuade the congregation from prosecuting it further; but if the majority shall insist upon their rights to call a pastor, the presiding minister shall proceed to draw a call in due form and to have it subscribed by the electors, certifying at the same time in writing the number and circumstances of those who do not concur in the call; all of which proceedings shall be laid before the Presbytery, together with the call.—F. G., chap. xv. sec. v.

522 The call shall be in the following or like form—namely :

“The congregation of —, being on sufficient grounds well satisfied of the ministerial qualifications of you, —, and having good hopes from our past experience of your labors that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord.

“And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of \$—— in regular —— payments during the time of your being and continuing the regular pastor of this church.

“In testimony whereof, we have respectively subscribed our names, this — day of ——, A. D. ——.

“Attested by —— ——,

“Moderator of the meeting.”

523 At its discretion a congregation may subscribe their call by their elders and deacons or by their trustees or by a select committee. In such a case it shall be certified to the Presbytery by the presiding moderator of the meeting that the persons signing have been duly appointed for this purpose, and that the call has been in all other respects prepared as above directed.—F. G., chap. xv. sec. vii.

524 The call thus prepared shall be presented to the Presbytery under whose care the person called shall be, that if the Presbytery think it expedient to present the call to him it may be accordingly presented; and no minister

or candidate shall receive a call but through the hands of the Presbytery.—F. G., chap. xv. sec. ix.

525 If the call be to a person connected with another Presbytery, the commissioners deputed from the congregation to prosecute the call shall produce to that judicatory a certificate from their own Presbytery, regularly attested by the moderator and clerk, that the call has been laid before them and is in order. If that Presbytery present the call to the person called and he be disposed to accept it, they shall dismiss him from their jurisdiction and require him to repair to that Presbytery within whose bounds he is called.—F. G., chap. xv. sec. x.

526 If the person thus called be a licentiate, he shall submit himself to the usual trials preparatory to ordination by the Presbytery to which he has been dismissed.—F. G., chap. xv. sec. x.

527 It may be more convenient, and at the same time may avoid delay, if the person thus called obtains a letter of dismission to the Presbytery within the bounds of which he expects to labor, and then after his reception proceedings may be taken as in the case of one of its own members.—F. G., chap. xv. sec. ix.

528 For proceedings to be observed in the ordination of a licentiate, see under *MINISTERS*, Sec. 485.

529 When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of a particular church, may be performed by the Presbytery or by a committee appointed for that purpose, as may appear most expedient; and the following order shall be observed therein :

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

2. When the Presbytery or committee shall be convened and constituted on the day appointed, a sermon shall be preached by some one of the members previously appointed thereto, immediately after which the bishop who is to preside shall state to the congregation the design of the meeting and briefly recite the proceedings of the Presbytery relative thereto, and then, addressing himself to the minister to be installed, shall propose to him the following or similar questions :

(1) Are you now willing to take the charge of this congregation as their pastor, agreeably to your declaration at accepting their call ?

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

(3) Do you solemnly promise that by the assistance of the grace of God you will endeavor faithfully to discharge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements ?

530 To all these having received satisfactory answers, he shall propose to the people the following questions :

(1) Do you, the people of this congregation, continue to profess your readiness to receive ——, whom you have called to be your pastor ?

(2) Do you promise to receive the word of truth from

his mouth with meekness and love, and to submit to him in the due exercise of discipline?

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

(4) And do you engage to continue to him while he is your pastor that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?

531 The people having answered these questions in the affirmative by holding up their right hands, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation.

532 A charge shall then be given to both parties, and after prayer and singing a psalm adapted to the transaction the congregation shall be dismissed with the usual benediction.—F. G., chap. xvi. secs. iv., v., vi.

533 It is highly becoming that after the solemnity of the installment the heads of families of that congregation who are present—or, at least, the elders and those appointed to take care of the temporal concerns of that church—should come forward to their pastor and give him their right hand, in token of cordial reception and affectionate regard.—F. G., chap. xvi. sec. vii.

534 Co-pastors are ministers who have been regularly called by the people and installed by the Presbytery over one or more congregations. They possess equal authority both in the Session and in the congregation.—F. G., chap. ix. sec. v.

535 An assistant pastor may be a licentiate or an ordained minister. He may be appointed by the church or

pastor, with the approbation of the Presbytery, to assist the pastor for a time or permanently. He has no seat in the Session nor jurisdiction in the congregation. In his duties he acts in the name and under the direction of the pastor.—*Hodge*.

536 When a pastor has long served a church, but through age or infirmity cannot continue his labors, he may receive the honorable title of "pastor emeritus" when the church is unwilling that the pastoral relation should be formally dissolved. With the approbation of the Presbytery, he is relieved from all the duties of his office, and another minister is called to be the acting pastor.—*Hodge* (*What is Presbyterian Law?*). [The custom thus outlined prevails in some sections of the Church; in other sections, however, it is different. The Constitution makes no provision for such cases, nor has there been any deliverance of the General Assembly on the subject.—F. R. C.]

537 When a minister is pastor over one church and the stated supply of another, each church shall be represented in Presbytery by an elder.—M. G. A. N. S. 1851, p. 15; O. S. 1847, p. 377.

If these churches be in different Presbyteries, and are under the care of the same pastor, they shall, so long as the relation continues, belong to the Presbytery with which the pastor is connected.—M. G. A. 1870, p. 88.

538 As expressive of the judgment of the Assembly concerning the custom prevailing in some Presbyteries of permitting ministers to serve churches through a series of years without installation, and of placing the names of such ministers in the statistical tables as pastors-elect, and whereas such customs are inconsistent with the express requirements

or implications of Form of Government, chap. xv. sec. viii. and xvi. sec. iii., Presbyteries are enjoined—

1. To take order that as soon as possible after a licentiate or an ordained minister has been called by a church, and the call has been approved and accepted, such person shall be installed as pastor of the church calling him.

2. To place names of none in the statistical tables as pastors-elect (" P. E.") whose calls have not been regularly approved by the Presbytery having charge of the church issuing the call, and who have not signified their acceptance thereof and readiness for installation.—M. G. A. 1886, p. 56.

539 When any minister shall labor under such grievances in his congregation as that he shall desire to resign his pastoral charge, the Presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to show cause, if any they have, why the Presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the Presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made, and that church shall be held vacant till supplied again in an orderly manner with another minister; and if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.—F. G., chap. xvii.

540 Where the parties are prepared for the dissolution of a pastoral relation, it may be dissolved at the first meeting according to Form of Government, chap. xvi. sec. ii.—M. G. A. O. S. 1866, p. 47.

541 **Petitions.**—The right to petition and memorialize church judicatories is inalienable, but it must be exercised

in an orderly manner—that is, through Presbyteries and Synods, and not through individuals or Sessions.—M. G. A. 1883, p. 627.

542 This right was emphasized by the Assembly in 1887, as also the distinction between overtures, or papers bearing upon general topics, and memorials, or papers relating to personal interests; so that whenever private interests are involved a memorial sent to the Assembly ought to be received and the determination of the Assembly considered.—M. G. A. 1887, p. 119.

543 Presbytery.—A Presbytery consists of all the ministers, in numbers not less than five, and one ruling elder from each congregation, within a certain district.—F. G., chap. x. sec. ii.

544 Except in very extraordinary cases, Presbyteries ought to be formed with geographical limits.—M. G. A. 1834, p. 441.

545 In 1880 the Assembly dissolved a Presbytery having less than five members, and dismissed its ministers and churches to another Presbytery.—M. G. A. 1880, p. 83.

546 Presbyteries should be organized so as not to cover the same ground.—M. G. A. 1873, p. 525.

547 In 1887 the General Assembly recommended the formation of union Presbyteries in missionary lands, and the transfer to them of members of Presbyteries now in connection with the Assembly.—M. G. A. 1887, p. 23.

548 Ministers, except where their labors are in an adjacent Presbytery, should unite with the Presbytery within whose bounds they reside.—M. G. A. 1872, p. 94.

549 Every congregation which has a settled pastor has a right to be represented by one elder, and every collegiate

church by two or more elders, in proportion to the number of its pastors.—F. G., chap. x. sec. iii.

550 The term “collegiate church” is used in two senses: first, of a church with more than one pastor, when it may be represented by as many elders as it has pastors; second, of two or more churches united under the care of one pastor, when it is entitled to be represented by only one elder.—M. G. A. 1868, p. 651; F. G., chap. x. sec. iv.

551 Where two or more congregations are united under one pastor, all such congregations shall have but one elder to represent them.—F. G., chap. x. sec. iv.

552 Where a minister is pastor of one church and stated supply of another, each church is entitled to be represented.—M. G. A. N. S. 1851, p. 15; O. S. 1847, p. 377.

553 Congregations on different sides of a presbyterial or synodical line, under one pastoral charge, shall, so long as the pastoral relation exists, belong to the Presbytery with which the minister is connected.—M. G. A. 1870, p. 88.

554 Every vacant congregation which is regularly organized shall be entitled to be represented by a ruling elder in Presbytery.—F. G., chap. x. sec. v.

555 Every elder not known to the Presbytery shall produce a certificate of his regular appointment from the church which he represents.—F. G., chap. x. sec. vi.

556 Any three ministers and as many elders as may be present, belonging to the Presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.—F. G., chap. x. sec. vii.

557 A quorum may be constituted wholly of ministers.—M. G. A. O. S. 1843, p. 196.

558 The preceding provision is based upon the fact that

ministers are not only preachers, but also, from the very nature of their office, ruling elders.—M. G. A. 1844, pp. 370, 371.

559 Although less than three ministers cannot constitute a quorum, the Assembly in 1870, and also in 1871, legalized the reception of a third minister when only two ministers were present. The Presbytery had been reduced by the death of one member and the removal of another. These were regarded as exceptional cases.—M. G. A. 1870, p. 49; 1871, p. 538; 1872, p. 87.

560 The Presbytery has power—

1. To receive and issue appeals from church Sessions, and References brought before it in an orderly manner.

2. To examine and license candidates for the holy ministry.

3. To ordain, install, remove and judge ministers.

4. To examine and approve or censure the records of church Sessions.

5. To resolve questions of doctrine or discipline seriously and reasonably propounded.

6. To condemn erroneous opinions which injure the purity or peace of the Church.

7. To visit particular churches for the purpose of inquiring into their state and redressing the evils that may have arisen in them.

8. To unite or divide congregations at the request of the people or to form or receive new congregations.

9. And, in general, to order whatever pertains to the spiritual welfare of the churches under its care.—F. G., chap. x. sec. viii.

561 Only Presbyteries are competent to ordain ministers.—M. G. A. 1882, pp. 96, 97.

562 The Presbytery may refuse to install a minister when in its judgment the salary is insufficient.—M. G. A. O. S. 1855, p. 272.

563 And may at its discretion dissolve a pastoral relation, exercising, however, the power with the greatest caution, and fully recording the reasons therefor.—M. G. A. O. S. 1860, p. 39; 1861, p. 306; 1868, p. 649.

564 Ministers dismissed in good standing should be received on their testimonials, although the Presbytery has the right to satisfy itself.—M. G. A. 1834, p. 440; 1835, p. 485; 1880, p. 56.

565 No Presbytery has the right to grant qualified letters of dismissal.—M. G. A. O. S. 1869, p. 922.

566 Or to dismiss members by a committee.—M. G. A. 1830, p. 302.

567 For the rule of the reception of foreign ministers, see *Presbyterian Digest*, pp. 155, 159, 493.

568 Ministers from other denominations shall be carefully examined in theology.—M. G. A. 1880, p. 85.

569 The Presbytery may at its discretion dissolve a church; and if wrong is done to the church, redress may be sought, by appeal [complaint], in a higher judicatory.—M. G. A. 1878, p. 41; 1879, p. 615. [Under the new Book of Discipline redress must be sought by complaint.—B. D.; compare secs. 83 and 94.]

570 The Presbytery has power over the location of a church-building.—M. G. A. 1884, p. 77.

571 And to divide a church on petition of its members, and especially of a majority of its members, notice having been given of its proposed action.—M. G. A. 1876, pp. 39, 40.

572 And over its unemployed ministers, who may be

required to labor in vacant churches under its care.—M. G. A. 1881, pp. 545-547.

573 It is made the duty of Presbytery to discipline members who absent themselves from year to year or who give no heed to the communications of Presbytery.—M. G. A. 1876, p. 80.

574 The Presbytery has power to determine who shall stately preach in the pulpits of its churches.—M. G. A. 1874, pp. 83, 85.

575 It shall be the duty of the Presbytery to keep a full and fair record of its proceedings, and to report to the Synod every year licensures, ordinations, the receiving or dismissal of members, the removal of members by death, the union or division of congregations or the formation of new ones, and, in general, all the important changes which may have taken place within its bounds in the course of the year.—F. G., chap. x. sec. ix.

576 Each Presbytery shall send annually to the Synod and the General Assembly a Narrative on the State of Religion; it shall also maintain a committee of benevolence, also a committee on temperance.—M. G. A. 1879, p. 622; 1887, p. 256.

577 Certificates of dismissal given by a Presbytery to ministers, licentiates or candidates must specify the particular body to which they are dismissed; and if recommended to a Presbytery, no other than the one designated, if existing, shall receive them.—B. D. 111.

578 The Presbytery has jurisdiction over the members of an extinct church formerly under its care, and shall dismiss them to some other church. It shall also determine

any case of discipline begun by the Session and not concluded.—B. D. 112.

579 The Presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death or inability to act, the stated clerk, shall, with the concurrence or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the Presbytery, and to the Session of every vacant congregation, in due time previous to the meeting, which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened.—F. G., chap. x. sec. x.

580 There is no constitutional or valid objection to a Presbytery meeting without its geographical limits.—M. G. A. O. S. 1848, p. 60.

581 At every meeting of the Presbytery a sermon shall be delivered, if convenient, and every particular session shall be opened and closed with prayer.—F. G., chap. x. sec. xi.

582 The preacher must not necessarily be a member of that Presbytery.—M. G. A. O. S. 1849, p. 250.

583 Ministers in good standing in other Presbyteries or in any sister-churches who may happen to be present may be invited to sit with the Presbytery as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the Presbytery.—F. G., chap. x. sec. xii.

584 The minutes of Presbytery should describe the ecclesiastical bodies to which persons invited to sit as corresponding members belong.—M. G. A. 1815, p. 578.

585 **Process.**—See under DISCIPLINE, Sec. 240.

586 **Protests.**—See under DISCIPLINE, Sec. 406.

587 **Quorums.**—A quorum consists of a certain number of members of a judicatory, as prescribed by the Form of Government, and without the presence of whom no business can be lawfully transacted except to adjourn from time to time until a quorum is found to be present.—G. A. R. iii.

588 A quorum of the Session consists of two elders, if there be so many in the congregation, with the pastor. If by removal, death or resignation there be but one elder, he and the pastor shall constitute a quorum.—F. G., chap. ix. sec. ii.; M. G. A. 1836, p. 263.

589 Or where an elder refuses to act and has left the church.—M. G. A. O. S. 1869, p. 911.

590 A quorum of the Presbytery consists of three ministers and as many elders as may be present, belonging to the Presbytery. A quorum may consist wholly of ministers, on the ground that they are not only preachers, but also ruling elders in the very nature of their office.—F. G., chap. x. sec. vii.; M. G. A. O. S. 1844, p. 370.

591 In 1871, and also in 1877, the Assembly sanctioned the act of a Presbytery which had been reduced to two members in receiving a new member and then proceeding to business. Such proceedings, however, have no validity until legalized by the Assembly.—M. G. A. 1871, p. 538.

592 Less than a quorum cannot transact any judicial

business which belongs exclusively to the Presbytery regularly constituted.—B. D. 18, 36.

593 Nor can less than a quorum regularly constituted elect commissioners to the General Assembly.—M. G. A. N. S. 1861, p. 455.

594 A quorum of the Synod consists of any seven ministers belonging to it, with as many elders as may be present, provided not more than three of the said ministers belong to one Presbytery.—F. G., chap. xi. sec. ii.

595 When less than seven ministers are present, or when more than three of a mere quorum belong to one Presbytery, no business can be lawfully transacted by a Synod. [A quorum must contain representatives of at least three Presbyteries.]—M. G. A. O. S. 1849, p. 248; 1856, p. 539.

596 Any members less than a quorum may, however, adjourn from time to time until a sufficient number appears, and in case a quorum should not attend within a reasonable time the moderator may fix a time and place of meeting; and if he be absent, the members assembled shall represent the matter to him speedily, that he may act accordingly.—M. G. A. 1796, p. 113.

597 A quorum of the General Assembly consists of any fourteen or more commissioners regularly appointed, one half of whom shall be ministers and assembled at the time and place appointed. If a quorum be not assembled, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.—F. G., chap. xii. sec. iii.; G. A. R. iii.

598 A quorum of judicial commissions shall consist of ministers and elders in numbers not less than a quorum

of the judicatory appointing. [This seems to be required by the principle underlying the appointment of commissions.]—B. D. 118.

599 References.—See under DISCIPLINE, Sec. 358.

600 Review and Control.—See under DISCIPLINE, Sec. 325.

601 Rules for Judicatories.—The following rules for maintenance of order and despatch of business are in part those which have been adopted by the General Assembly, and by it recommended to all the lower judicatories of the Church for their adoption. With them are incorporated other rules of accepted authority in parliamentary law and usage. The rules are arranged under appropriate heads and have descriptive titles prefixed.

602 OF MODERATORS.—In every judicatory convened for the transaction of business there should be a presiding officer, or moderator. The authority of a moderator is ministerial, limited by the object and purposes of the judicatory, which delegates to him its powers and calls him to preside over its deliberations.

603 The moderator shall take the chair precisely at the appointed hour, call the meeting to order, and on the appearance of a quorum open the session with prayer.—G. A. R. i.

604 If the moderator be absent, the last moderator present shall preside.

605 In the absence of the moderator of the General Assembly, the last moderator present, being a commissioner, or, if there be none, the senior commissioner present, shall be requested to take his place without delay until a new election.—G. A. R. ii.

606 In the General Assembly the moderator may appoint a vice-moderator, who may occupy the chair at his request and otherwise assist him in the discharge of his duties.—G. A. R. vii.

607 It shall be the duty of the moderator—

1. To propose to the judicatory every subject of deliberation that comes before it ;

2. To propose what appears to him the most regular and speedy way of bringing any business to issue ;

3. To prevent the members from interrupting each other, and require them, in speaking, always to address the chair ;

4. To prevent a speaker from deviating from the subject, and from using personal reflections ;

5. To silence those who refuse to obey order ;

6. To prevent members who attempt to leave the judicatory without permission obtained from him ;

7. To put the question at a proper season when the deliberations are ended, and announce the vote ;

8. To give the casting vote when the judicatory is equally divided. If unwilling to decide, he shall put the question a second time ; and if the judicatory be again equally divided and he decline to vote, the question shall be lost ;

9. To give a concise and clear statement of the object of the vote in all questions, and, when the vote is taken, to declare how the question is decided ;

10. And in any extraordinary emergency to convene the judicatory by his circular letter before the ordinary time of meeting.—F. G., chap. xix. sec. ii.

608 The moderator of the Presbytery shall be chosen from year to year, or, at its discretion, at every stated meeting of the Presbytery.—F. G., chap. xix. sec. ii.

609 The moderator of the Synod and of the General Assembly shall be chosen at each meeting of those judicatories, and the moderator, or, in case of his absence, another member appointed for the purpose, shall open the next meeting with a sermon, and shall preside until a new moderator be chosen—F. G., chap. xix.

610 The moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise.—G. A. R. vii.

611 The moderator may speak to points of order in preference to other members, and shall decide all questions of order, subject to an appeal to the judicatory.—G. A. R. vi.

612 When a vote is taken by ballot, the moderator shall vote with the other members, but in no other case unless the judicatory be equally divided, when, if he do not choose to vote, the question shall be lost.—G. A. R. viii.

613 When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.—G. A. R. xxx.

614 In case of the death, absence or disability of the clerk of a judicatory, written notice of a complaint or appeal may be given to the moderator.—B. D. 84, 96.

615 The moderator of every judicatory above the Session, in finally closing its sessions, in addition to prayer, may cause to be sung a psalm or hymn, and shall pronounce the apostolic benediction.—G. A. R. xlv.

616 OF CLERKS.—Every judicatory shall choose a clerk to record its transactions. Besides recording the transactions, he shall preserve the records, and grant extracts from them when properly required; and such extracts,

under his hand, shall be considered as authentic vouchers in any ecclesiastical judicatory and to every part of the church of the fact which they declare.—F. G., chap. xx.; B. D. 19, 63, 65, 84, 86.

617 It shall be the duty of the clerk to make a roll of all the members present at a judicatory and put the same in the hands of the moderator, and, when additional members take their seats, to add their names to the roll.—G. A. R. x.

618 It shall also be the duty of the clerk to file all papers and to keep them in perfect order.—G. A. R. xi.

619 The stated clerk of the General Assembly shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory, and shall make record of the same and deliver them to the committee of bills and overtures.—G. A. R. xi.

620 OF MEMBERS.—No member in the course of debate shall be allowed to indulge in personal reflections.—G. A. R. xxviii.

621 Members ought not, without weighty reasons, to decline voting. Silent members, unless excused from voting, must be considered as acquiescing with the majority.—G. A. R. xxv.

622 When more than three members shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.—G. A. R. xxx.

623 Every member, when speaking, shall address himself to the moderator, and shall treat his fellow-members, and especially the moderator, with decorum and respect.—G. A. R. xxxi.

624 Without express permission, no member of a

judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.—G. A. R. xxiii.

625 Members should maintain great gravity and dignity, should attend closely in their speeches to the subject under consideration, and should avoid prolix and desultory harangues.—G. A. R. xxxiv.

626 Members should not retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.—G. A. R. xxxvii.

627 When more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.—G. A. R. xxix.

628 In the discussion of all matters where the sentiment of the house is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.—G. A. R. xxix.

629 No member shall be interrupted when speaking unless he be out of order or for the purpose of correcting mistakes or misrepresentations.—G. A. R. xxxii.

630 Any member may call another member to order who in speaking deviates from the subject under discussion.—G. A. R. xxxiv.

631 The same right may be exercised in the case of a member acting in a disorderly manner.—G. A. R. xxxv.

632 If any member considers himself aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory; and the question on the appeal shall be taken without debate.—G. A. R. xxxvi.

633 In the trial of judicial cases the members of the "judicial committee" shall be entitled to sit and vote in the cause as members of the judicatory.—G. A. R. xli.

634 On questions of order, postponement or commitment no member shall speak more than once. On all other questions each member may speak twice, but not oftener without express leave of the judicatory.—G. A. R. xviii.

635 MOTIONS AND QUESTIONS.—A subject proposed for the action of an assembly is usually called a "motion;" when stated from the chair, "the question;" and when adopted, a "vote." As some questions do not arise from motions, the term may be used to include both.

636 A motion made must be seconded, and afterward repeated by the moderator or read aloud, before it is debated. If required by the moderator or any member, every motion shall be reduced to writing.—G. A. R. xiv.

637 Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon, but not afterward without the leave of the judicatory.—G. A. R. xv.

638 A motion that is first made and seconded shall have the precedence, unless in the case of a privileged question.

639 If a motion under debate contain several parts, any two members may have it divided and a question taken on each part —G. A. R. xvi.

640 When various motions are made with respect to the filling of blanks with particular numbers and times, the question shall always be first taken on the highest number and the longest time.—G. A. R. xvii.

641 A motion upon which debate has arisen shall not give place to any other motion except it be—1. To adjourn; 2. To lay on the table; 3. To postpone indefinitely; 4. To postpone to a day certain; 5. To commit; 6. To amend,—which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.—G. A. R. xix.

642 QUESTIONS NOT DEBATABLE.—Motions 1. To lay on the table; 2. To take up business; 3. To adjourn; 4. To call for the previous question.—G. A. R. xviii.

643 1. *To Lay on the Table.*—A distinction should be observed between a motion to lay on the table *for the present* and a motion to lay on the table *unconditionally*—viz., a motion to lay on the table *for the present* shall be taken without debate; and if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time.

644 But a motion to lay on the table *unconditionally* shall be taken without debate; and if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory without a vote of reconsideration.—G. A. R. xxi.

645 2. *To Adjourn.*—This motion, when not modified by time and when simply “to adjourn,” takes precedence of all other motions, and must be put without debate.

646 When modified by time, however, fixing a certain day and hour, it ceases to be a privileged question.

647 The motion, if lost, cannot be reconsidered, but may be renewed at another stage of business, or after progress in debate, or after the completion of business.

648 3. *The Previous Question.*—The object of moving the previous question is the closing of debate and to bring the judicatory to an immediate vote on the principal question under discussion.

649 The previous question shall be put in this form—namely, “Shall the main question be now put?” It shall only be admitted when demanded by a majority of the members present, and the effect shall be to put an end to all debate and bring the judicatory to a direct vote (1) On a motion to commit the subject under consideration (if such motion shall have been made); (2) If the motion for commitment does not prevail, on pending amendments; and (3) On the main question.—G. A. R. xxii.

650 Besides the motions to lay on the table, to take up business, to adjourn and for the previous question—all which shall be put without debate—there are the following-named privileged questions: 1. To postpone; 2. To commit; 3. To amend; 4. For orders of the day.

651 1. *To Postpone.*—The motion to postpone is either indefinite or to a day certain, and in both these forms is susceptible of amendment.

652 A motion for indefinite postponement may be amended to a day certain.

653 A motion for postponement to a day certain may be amended by the substitution of a different day.

654 Amendment and postponement competing, postponement is first put.

655 A subject that has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory unless

by the consent of three-fourths of the members who were present at the decision.—G. A. R. xxiv.

656 2. *To Commit*.—A motion to commit takes precedence of a motion to amend, and is not superseded by either of the motions for the previous question or to postpone. And, while it cannot be reconsidered, it may at another stage of business be repeated or renewed.

657 The motion, if adopted, may refer the subject—1. To a standing committee whose functions embrace the subject in question; 2. To the special committee that has already considered and reported the subject; 3. To a new special committee, which shall be appointed by the moderator unless the judicatory shall otherwise direct.

658 When the motion to commit is amended by adding "with instructions," it may be (*a*) To report at a subsequent session; (*b*) To report at any time—that is, when the judicatory is not otherwise engaged; or (*c*) To report at a stated time, when the report becomes a special order and comes up without vote, provided no other privileged question is before the meeting.

659 3. *To Amend*.—The following motions cannot be amended: 1. To adjourn; 2. To take up special orders; 3. To lay on the table; 4. To take from the table; 5. To appeal.

660 An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment shall not be in order. Action on amendments shall precede action on the original motion.

661 A substitute shall be treated as an amendment.—G. A. R. xx.

662 If an amendment is proposed by striking out a particular paragraph or certain words, and the amendment is rejected, it cannot be again moved to strike out the same words or a part of them ; but it may be moved to strike out the same words with others, or to strike out a part of the same words with others, provided the coherence to be struck out be so substantial as to make these, in fact, different propositions from the former.—*Cushing*.

663 When it is moved to amend by striking out certain words and inserting others, the manner of stating the question is first to read the whole passage to be amended as it stands at present, then the words proposed to be struck out, next those to be inserted, and lastly the whole passage as it will be when amended. And the question, if desired, is then to be divided and put first on striking out. If carried, it is next on inserting the words proposed. If this be lost, it may be moved to insert others.—*Jefferson*.

664 In filling blanks with particular numbers or times the question shall always be first taken on the highest number and the longest time.—G. A. R. xvii.

665 COMMITTEES.—The difference between a standing and a special committee is that, while the former is permanent—subject, of course, to the pleasure of the judicatory—the latter is temporary, and after making its report ceases any longer to act and is discharged.

666 The moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise.—G. A. R. vii.

667 It is proper and usual that ruling elders be represented in all committees.

668 The person first named on any committee shall

be considered as the chairman thereof, whose duty it shall be to convene the committee; and, in case of his absence or inability to act, the second-named member shall take his place and perform his duties.—G. A. R. ix.

669 Standing committees are expected to make a report at each stated meeting of the judicatory.

670 In all cases for trial before a judicatory, where there is an accuser or prosecutor, it is expedient that there be appointed (if convenient) a "judicial committee," whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause as members of the judicatory.—G. A. R. xli.

671 In case of process on the ground of general rumor, there may be appointed, if convenient, a "committee of prosecution," who shall conduct the whole course on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment on the case.—G. A. R. xlii.

672 The moderator and the stated and permanent clerks of the General Assembly constitute a committee to report from year to year on the place of the meeting of the next ensuing Assembly.—M. G. A. 1881, p. 591.

673 A committee can act only when regularly assembled in its organized capacity, and not by separate consultation.

674 In case a committee be not able to agree on the course of action adopted, the minority may also present their views in what is called a "minority report," which, if

adopted, must be as an amendment to, or substitute for, the report of the majority.

675 The appointment of the mover, and often the seconder, of a proposition is customary, but not obligatory ; and when a measure has been referred for action to a committee, a majority at least of those friendly to it should serve on the committee.

676 A report made by a committee may be treated and disposed of precisely like any other proposition, and may be amended in the reasoning, recommendations or resolutions which it contains.

677 If the report contain merely a statement of facts, reasoning or opinion, the question should be, first, on its acceptance. If it also conclude with resolutions, recommendations or specific propositions of any kind—the introductory part being consequently merged in the conclusion—the question then should be on agreeing to the resolutions, or on adopting the order or other proposition, or on passing, or coming to the vote recommended by the committee ; and the same should be the form of the question when the report consists merely of resolutions without any introductory part.—*Cushing*.

678 ORDERS OF THE DAY.—When several subjects are assigned for consideration the same day, they are called the “orders of the day,” and on the day to which they are assigned supersede all other questions except for adjournment.

679 If the motion to proceed to the consideration of the orders of the day be carried in the affirmative, they must be gone through with in the order in which they stand.

680 If the consideration of a subject be fixed for a particular hour of the day named, it is not a privileged question until the hour has arrived; but if no hour is fixed, the order is for the entire day and every part of it.

681 Orders of the day, unless proceeded with and disposed of on the day to which they are assigned, fall out of course, and must be renewed for some other day.—*Cushing*.

682 RECONSIDERATION.—A question shall not be again called up or reconsidered at the same sessions of the judicatory at which it has been decided unless by the consent of two-thirds of the members who were present at the decision; and unless the motion to reconsider be made and seconded by persons who voted with the majority.—G. A. R. xxiii.

683 No question can be twice reconsidered at the same session, neither is the motion to reconsider susceptible of amendment; it is debatable or not just as the question to be reconsidered was debatable or undebatable.

684 MISCELLANEOUS.—Business left unfinished at the last sitting is ordinarily to be taken up first.—G. A. R. xiii.

685 The yeas and nays on any question shall not be recorded unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote without a count.

686 If on such a rising vote the moderator is unable to decide or a quorum rise to second a call for "tellers," then the vote shall be taken by rising and the count made by tellers, who shall pass through the aisles and report to the moderator the number voting on each side.—G. A. R. xxvii.

687 When the moderator has commenced taking the vote, no further debate or remark shall be admitted unless there has evidently been a mistake, in which case the mistake shall be rectified and the moderator shall recommence taking the vote.—G. A. R. xxvi.

688 If the house shall pass the motion "to vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes.

When the time named shall arrive, no further discussion shall be allowed either as explanation or as argument; but the moderator shall proceed to put to vote in their proper order all pending propositions, and also all those of which notice has been given during the discussion.

689 Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn, in which case the voting shall on the reassembling of the house take precedence of all other business till it is finished.

690 Under this rule the yeas and nays shall not be called except on the final motion to adopt as a whole.

691 The motion to fix a time for voting shall be put without debate.—G. A. R. xxvi.

692 All judicatories have the right to sit on private business which in their judgment ought not to be matter of public speculation.—G. A. R. xxxviii.

693 Besides the right to sit judicially in private whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.—G. A. R. xxxix.

694 In judicial cases the results of interlocutory meetings shall be recorded.—M. G. A. O. S. 1850, p. 481.

695 Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator solemnly to announce from the chair that the judicatory is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect their high character as judges of a judicatory of Jesus Christ, and the solemn duty in which they are about to act.—G. A. R. xl.

696 The following "General Rules for Judicatories," not having been submitted to the Presbyteries, make no part of the Constitution of the Presbytertan Church; yet the General Assembly of 1871, considering uniformity in proceedings in all the subordinate judicatories as greatly conducive to order and despatch in business, having revised and approved these rules, recommended them to all the lower judicatories of the Church for adoption. The rules were amended by the General Assemblies of 1885 and 1887.

I. The moderator shall take the chair precisely at the hour to which the judicatory stands adjourned, and shall immediately call the members to order, and on the appearance of a quorum shall open the session with prayer.

II. If a quorum be assembled at the time appointed and the moderator be absent, the last moderator present, *being a commissioner*, or, if there be none, the senior member present, shall be requested to take his place without delay until a new election.

III. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn

from time to time, that an opportunity may be given for a quorum to assemble.

IV. It shall be the duty of the moderator at all times to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

V. It shall be the duty of the moderator carefully to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.

VI. The moderator may speak to points of order in preference to other members, rising from his seat for that purpose, and shall decide questions of order, subject to an appeal to the judicatory by any two members.

VII. The moderator shall appoint all committees except in those cases in which the judicatory shall decide otherwise. In appointing the standing committees the moderator may appoint a vice-moderator, who may occupy the chair at his request, and otherwise assist him in the discharge of his duties.

VIII. When a vote is taken by ballot in any judicatory, the moderator shall vote with the other members; but he shall not vote in any other case unless the judicatory be equally divided, when, if he does not choose to vote, the question shall be lost.

IX. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee, and in case of his absence or inability to act the second-named member shall take his place and perform his duties.

X. It shall be the duty of the clerk, as soon as possible after the commencement of the sessions of every judicatory,

to form a complete roll of the members present and put the same into the hands of the moderator. And it shall also be the duty of the clerk, whenever any additional members take their seats, to add their names in their proper places to the said roll.

XI. It shall be the duty of the clerk immediately to file all papers in the order in which they have been read, with proper endorsements, and to keep them in perfect order. The stated clerk shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory, shall make record of the same and deliver them to the committee on bills and overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business or reference of papers; and this right of the committee shall take precedence of the orders of the day.

XII. The minutes of the last meeting of the judicatory shall be presented at the commencement of its session, and, if requisite, read and corrected.

XIII. Business left unfinished at the last sitting is ordinarily to be taken up first.

XIV. A motion made must be seconded, and afterward repeated by the moderator or read aloud, before it is debated; and every motion shall be reduced to writing if the moderator or any member require it.

XV. Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon, but not afterward without the leave of the judicatory.

XVI. If a motion under debate contain several parts,

any two members may have it divided and a question taken on each part.

XVII. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

XVIII. Motions to lay on the table, to take up business, to adjourn and the call for the previous question shall be put without debate. On questions of order, postponement or commitment no member shall speak more than once. On all other questions each member may speak twice, but not oftener without express leave of the judicatory.

XIX. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit or to amend, which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

XX. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment.

XXI. A distinction shall be observed between a motion to lay on the table *for the present* and a motion to lay on the table *unconditionally*—namely, a motion to lay on the table *for the present* shall be taken without debate; and if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time. But a motion to lay on

the table *unconditionally* shall be taken without debate; and if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory without a vote of reconsideration.

XXII. The previous question shall be put in this form—namely, “Shall the main question be now put?” It shall only be admitted when demanded by a majority of the members present, and the effect shall be to put an end to all debate and bring the body to a direct vote—first, on a motion to commit the subject under consideration (if such motion shall have been made); secondly, if the motion for commitment does not prevail, on pending amendments; and lastly, on the main question.

XXIII. A question shall not again be called up or reconsidered at the same sessions of the judicatory at which it has been decided unless by the consent of two-thirds of the members who were present at the decision, and unless the motion to reconsider be made and seconded by persons who voted with the majority.

XXIV. A subject which has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory unless by the consent of three-fourths of the members who were present at the decision.

XXV. Members ought not without weighty reasons to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

XXVI. When the moderator has commenced taking the

vote, no further debate or remark shall be admitted unless there has evidently been a mistake, in which case the mistake shall be rectified and the moderator shall recommence taking the vote. If the House shall pass the motion to "vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes. When the time named shall arrive, no further discussion shall be allowed, either as explanation or argument, but the moderator shall proceed to put to vote in their proper order all pending propositions, and also all those of which notice has been given during the discussion. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote unless the majority shall vote to adjourn, in which case the voting shall, on the reassembling of the House, take precedence of all other business till it is finished. Under this rule the "yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix a time for voting shall be put without debate.

XXVII. The yeas and nays on any question shall not be recorded unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote, without a count. If on such a rising vote the moderator is unable to decide, or if a quorum rise to second a call for "tellers," then the vote shall be taken by rising and the count made by tellers, who shall pass through the aisles and report to the moderator the number voting on each side.

XXVIII. No member in the course of debate shall be allowed to indulge in personal reflections.

XXIX. If more than one member rise to speak at the same time, the member who is most distant from the mod-

erator's chair shall speak first. In the discussion of all matters where the sentiment of the House is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

XXX. When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

XXXI. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow-members, and especially the moderator, with decorum and respect.

XXXII. No speaker shall be interrupted unless he be out of order or for the purpose of correcting mistakes or misrepresentations.

XXXIII. Without express permission no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.

XXXIV. It is indispensable that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.

XXXV. If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator, to call him to order.

XXXVI. If any member consider himself aggrieved by a decision of the moderator, it shall be his privilege to appeal

to the judicatory, and the question on the appeal shall be taken without debate.

XXXVII. No member shall retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.

XXXVIII. All judicatories have a right to sit in private on business which in their judgment ought not to be matter of public speculation.

XXXIX. Besides the right to sit judicially in private, whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.

XL. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator solemnly to announce from the chair that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

XLI. In all cases before a judicatory where there is an accuser or prosecutor, it is expedient that there be a committee of the judicatory appointed (provided the number of members be sufficient to admit it without inconvenience), who shall be called the "judicial committee," and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause as members of the judicatory.

XLII. But in cases of process on the ground of general rumor, where there is, of course, no particular accuser, there may be a committee appointed (if convenient) who shall be called the "committee of prosecution," and who shall conduct the whole course on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment in the case.

XLIII. The permanent officers of a judicatory shall have the rights of corresponding members in matters touching their several offices.

XLIV. The moderator of every judicatory above the church Session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

697 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.—F. G., chap. v.

698 Every congregation shall elect persons to the office of ruling elder in the mode most approved and in use in that congregation. But in all cases the persons elected must be male members in full communion in the church in which they are to exercise their office.—F. G. xiii. sec. ii.

699 When any person shall have been elected to the office of ruling elder, he shall be set apart in the following manner:

After sermon the minister shall state in a concise manner the warrant and nature of the office, together with the character proper to be sustained and the duties to be fulfilled by the officer-elect. Having done this, he shall pro-

pose to the candidate, in the presence of the congregation, the following questions—viz. :

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

2. Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures ?

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

4. Do you accept the office of ruling elder in this congregation, and promise faithfully to perform all the duties thereof ?

5. Do you promise to study the peace, unity and purity of the church ?

700 The elder having answered these questions in the affirmative, the minister shall address to the members of the church the following question—viz. :

Do you, the members of this church, acknowledge and receive this brother as a ruling elder, and do you promise to yield him all that honor, encouragement and obedience in the Lord to which his office, according to the word of God and the Constitution of this Church, entitles him ?

701 The members of the church having answered this question in the affirmative by holding up their right hands, the minister shall proceed to set apart the candidate by prayer to the office of ruling elder, and shall give to him and to the congregation an exhortation suited to the occasion.—F. G., chap. xiii. sec. iv.

[The imposition of hands in ordination is in accordance with apostolic example, and is lawful and proper ; its use,

however, is left to the discretion of the Session of each church.—M. G. A. 1833, p. 405.]

702 Where there is an existing Session it is proper that the members of that body, at the close of the service and in the face of the congregation, take the newly-ordained elder by the hand, saying in words to this purpose: "We give you the right hand of fellowship, to take part of this office with us."—F. G., chap. xiii. sec. v.

703 The office of ruling elder is perpetual and cannot be laid aside at pleasure. No person can be divested of the office but by deposition. Yet an elder may become by age or infirmity incapable of performing the duties of his office, or he may, though chargeable with neither heresy nor immorality, become unacceptable in his official capacity to a majority of the congregation to which he belongs. In either of these cases he may, as often happens with respect to a minister, cease to be an acting elder.—F. G., chap. xiii. sec. vi.

704 Whenever a ruling elder, from either of these causes or from any other not inferring crime, shall be incapable of serving the church to edification, the Session shall take order on the subject and state the fact, together with the reasons of it, on their records; *provided always*, that nothing of this kind shall be done without the concurrence of the individual in question unless by the advice of Presbytery.—F. G., chap. xiii. sec. vii.

705 If any particular church by a vote of members in full communion shall prefer to elect ruling elders for a limited time in the exercise of their functions, this may be done; *provided*, the full time be not less than three years and the Session be made to consist of three classes, one of which

only shall be elected every year; and *provided*, that elders, once ordained, shall not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the higher judicatories when appointed by the Session or the Presbytery.—F. G., chap. xiii. sec. viii.

706 While, according to our Form of Government, chap. ii. sec. iv., congregations for religious worship may be formed where there may not be suitable persons to serve as ruling elders, the eldership is essential to the existence of a Presbyterian church.—M. G. A. 1833, p. 404.

707 An ordained minister cannot sustain the relation of ruling elder, although in exceptional cases, on foreign-missionary ground, it may be expedient for him to perform temporarily the functions of the office without having been specially set apart to it.—M. G. A. 1871, p. 546.

708 A meeting for the election of ruling elders can be called regularly only by the Session or by authority of some higher judicatory.—M. G. A. O. S. 1867, p. 320.

709 Should a Session refuse to call such a meeting, redress is to be sought by those feeling aggrieved in complaint to the Presbytery.—M. G. A. 1822, p. 49.

710 In a meeting called for the election of ruling elders the pastor is moderator *ex officio*. Where there is no settled pastor the moderator of the Session appointed by the Presbytery shall preside.—M. G. A. 1886, p. 26.

711 Only communicants, without regard to age, shall be allowed to vote for ruling elders.—M. G. A. O. S. 1855, p. 299; N. S. 1859, p. 18.

712 An elder-elect is not a member of the Session, nor can he sit in a judicial case unless he be ordained.—M. G. A. N. S. 1868, p. 58.

713 When an elder is re-elected under the limited-term service, he should be reinstalled.—M. G. A. 1882, p. 98.

714 Elders elected under the limited-term service shall not be elected for a longer or shorter term than three years.—M. G. A. 1884, p. 114.

715 In home-missionary churches, when, from necessity, there can be but one elder for the time being, he may be elected for three years, and re-elected at the end of that term; and the division into classes, as provided in chap. xiii. sec. viii. of the Form of Government, shall take place as the Session can be increased in number.—M. G. A. 1883, p. 626.

716 If a member of Session be unacceptable and the matter cannot be arranged by consent, the proper step is to memorialize Presbytery.—M. G. A. O. S. 1867, p. 369.

717 When the exigency of the case may require, the Presbytery may, according to chap. x. sec. viii., declare that an elder shall cease to act.—M. G. A. O. S. 1869, p. 924.

718 A faithful acceptance of the Confession of Faith is required of those who accept office in our churches, and elders who cannot acquiesce in the decisions of the superior judicatories should resign.—M. G. A. 1882, pp. 98, 99; P. D. p. 349.

719 Where there is only one elder, and when, for any reason, it is impracticable to have more, one elder and a minister may constitute a quorum for the transaction of business, including judicial business.—M. G. A. 1836, p. 263.

720 An elder cannot be invited to sit as a corresponding member of Presbytery.—M. G. A. 1886, p. 48.

721 Jurisdiction in relation to ruling elders pertains to the Session.—B. D. 18, 46.

722 An elder receiving a certificate of dismissal is subject to the jurisdiction of the Session (but shall not deliberate or vote in a church-meeting nor exercise the functions of his office) until he has become a member of the church to which he is recommended or of some other evangelical church.—B. D. 109.

723 Should he return the certificate within a year from its date, the Session shall make record of the fact, but he shall not thereby be restored to the exercise of the functions of his office previously held by him in the church.—B. D. 109.

724 The resignation of an elder should be made to the Session, and it will take effect when accepted.—M. G. A. 1883, p. 626.

725 Sabbath-Day.—For deliverances of the General Assembly on the Sabbath, see, in full, P. D. pp. 759-767.

726 Among the deliverances of the General Assembly may be found—

1. Recommending petitions to Congress against carrying and distributing the mails on the Sabbath.—M. G. A. 1815, p. 597.

2. Enjoining discipline for its desecration.—M. G. A. 1828, p. 242.

3. Against traveling on the Sabbath.—M. G. A. 1874, pp. 79, 80.

4. Against the opening of art-galleries, libraries and places of amusement.—M. G. A. 1872, p. 71.

5. Against the buying and reading of secular newspapers.—M. G. A. 1880, p. 76.

6. Recommending the use of the scriptural designations "Sabbath," "Lord's day."—M. G. A. 1876, pp. 70, 71.

727 Sabbath-Schools.—The following deliverances relating to Sabbath-schools have been made by the General Assembly:

1. All Sabbath-schools shall be under the direction, and subject to the control, of pastors and Sessions.—M. G. A. 1879, p. 558; 1881, p. 555.

2. Recommending to Sessions the appointment of superintendents and a careful oversight of all matters pertaining to the work of Sabbath-schools.—M. G. A. 1882, pp. 48, 49.

3. Admonishing against making instruction in the Sabbath-school a substitute for home-instruction.—M. G. A. O. S. 1840, p. 310.

4. Enjoining the use of the Shorter Catechism as a textbook.—M. G. A. O. S. 1854, p. 30; N. S. 1866, p. 278.

5. Recommending that each church defray the expenses of its own Sabbath-school as a part of its own current expenses, and that the children be educated to make their offerings directly and intelligently to the benevolent work of the Church.—M. G. A. 1887, p. 122,

728 Session.—The church Session consists of the pastor or pastors and the ruling elders of a particular congregation.—F. G., chap. ix. sec. 1.

729 A special Session of ruling elders of neighboring churches to obviate delays for want of quorums is unconstitutional.—M. G. A. O. S. 1860, p. 28.

730 Of the Session, two elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.—F. G., chap. ix. sec. ii.

731 A Session in which there is but one elder, or in

which an elder refuses to act and has left the church, is competent to transact all sessional acts.—M. G. A. O. S. 1852, p. 210; 1869, p. 911.

732 Official acts of Session can be performed only when it is regularly convened; and when thus convened, the Session should be opened and closed with prayer, except that the opening prayer may properly be omitted after a divine service.—M. G. A. 1884, p. 113.

733 The pastor of the congregation shall always be the moderator of the Session, except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside, in which case the pastor may, with the concurrence of the Session, invite such minister as they may see meet, belonging to the same Presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.—F. G., chap. ix. sec. iii.

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

735 There is no provision for inviting any minister not belonging to the same Presbytery to preside at a meeting of the Session; and as to the impracticability, in the absence of a settled pastor, to procure the attendance of a

minister to preside, the Session, under its responsibility to the Presbytery, must be the judge.—M. G. A. N. S. 1869, p. 271.

736 Nor is there any constitutional provision for a minister not belonging to our Church to moderate a meeting of the Session.—M. G. A. N. S. 1869, p. 271.

737 Nor is a pastor-elect, by virtue of the call in progress, the moderator of the Session, but he may act as such, if a member of the same Presbytery, by invitation of the Session or by appointment of the Presbytery.—M. G. A. 1880, p. 45.

738 In congregations where there are two or more pastors they shall, when present, alternately preside in the Session.—F. G., chap. ix. sec. v.

739 The church Session is charged with maintaining the spiritual government of the congregation. For this purpose they have power—1. To inquire into the knowledge and Christian conduct of the members of the church; 2. To call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary, to bring the process to issue, and when they can be procured to attend; 3. To receive members into the church; 4. To admonish, to rebuke, to suspend or to exclude from the sacraments those who are found to deserve censure; 5. To concert the best measures for promoting the spiritual interests of the congregations; and 6. To appoint delegates to the higher judicatories of the Church.—F. G., chap. ix. sec. vi.

740 To the Session belongs original jurisdiction of the members and officers of a particular church.—B. D. 18, 109.

741 The censures to be inflicted by the Session are,

admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D. 34.

742 The vote of the Session, with or without an accompanying public confession and covenant, is the act upon which membership depends.—M. G. A. N. S. 1865, pp. 22, 23.

743 The Session has control of the music of the church.—M. G. A. 1884, p. 115.

744 The examination of candidates for membership should always be in the presence of the Session, except in special cases of sickness or other hindrances, when the duty may be performed by a committee under direction of the Session.—M. G. A. 1885, p. 638.

745 As regards the church-building, Sabbath-school and lecture-room, the use of either can be granted only with the consent of the Session.—M. G. A. 1874, p. 84.

746 For the powers of the Session when the church is vacant and in the settlement of a pastor, see Form of Government, chap. xv. secs. i., ii.; chap. xxi.

747 The pastor has power to convene the Session when he may judge it requisite, and he shall always convene them when requested to do so by any two of the elders. The Session shall also convene when directed to do so by the Presbytery.—F. G., chap. ix. sec. vii.

748 Every Session shall keep a fair record of its proceedings, which record shall be at least once in every year submitted to the inspection of the Presbytery.—F. G., chap. ix. sec. viii.

749 All proceedings of the church shall be reported

to, and reviewed by, the Session, and by its order incorporated with its records.—B. D. 71.

750 It is important that every church Session keep a fair register of marriages, of baptisms, with the times of the birth of the individuals baptized, of baptized persons admitted to the Lord's Table, and of the deaths and other removals of church-members.—F. G., chap. ix. sec. ix.

751 Each Session shall keep a roll of members who have removed out of the bounds of the congregation without obtaining a certificate of dismissal, and have, after being advised, refused to apply for such certificate. This roll shall state the relation of each to the church, and such members shall be subject to the jurisdiction of the Session.—B. D. 49.

752 The names of ordained ministers ought not to be enrolled as members of the church they serve.—M. G. A. O. S. 1843, p. 176.

753 Standards, The.—What they embrace.—See under CONSTITUTION, Sec. 200.

754 How amended.—See under AMENDMENTS, Sec. 36.

755 Synod.—As a Presbytery is a convention of the bishops and elders within a certain district, so a Synod is a convention of the bishops and elders within a larger district, including at least three Presbyteries—F. G., chap. xi. sec. i.

756 The Synod may be composed, at its option, with the consent of a majority of its Presbyteries, either of all the bishops and an elder from each congregation in its district, with the same modifications as in the Presbytery, or of equal delegations of bishops and elders, elected by the Presbyteries on a basis and in a ratio determined in like

manner by the Synod itself and its Presbyteries.—F. G., chap. xi. sec. i. ; M. G. A. 1882, p. 97.

757 Any seven ministers belonging to the Synod who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business ; *provided* not more than three of the said ministers belong to one Presbytery.—F. G., chap. xi. sec. ii.

758 According to the decision of the Assembly that “ministers are not only preachers and administrators of sealing ordinances, but also ruling elders in the very nature of their office,” a quorum may consist wholly of ministers.—M. G. A. O. S. 1844, p. 370.

759 A moderator cannot change the time of meeting of a Synod ; this must be done by the Assembly.—M. G. A. O. S. 1848, p. 36 ; N. S. 1854, p. 500.

760 Whenever, from any cause, it shall be necessary to change the place of the regularly-appointed meeting of a Synod, the stated clerk shall, at the request of the stated clerks of at least three-fourths of its Presbyteries, be authorized to secure another place of meeting, and to issue his official call for the meeting of the Synod accordingly.—M. G. A. 1884, p. 78.

761 According to chap. xix. sec. ii. of the Form of Government, a Synod may hold a *pro-re-nata* meeting.—M. G. A. 1878, p. 118.

762 Synods shall not hold sessions on the Sabbath.—M. G. A. 1834, p. 445.

763 The same rule as to corresponding members which was laid down with respect to the Presbytery shall apply to the Synod.—F. G., chap. xi. sec. iii.

764 The Synod has power: 1. To receive and issue all appeals regularly brought up from the Presbyteries, *provided* that in the trial of judicial cases the Synod shall have power to act by commission, in accordance with the provisions on the subject of judicial commissions in the Book of Discipline; 2. To decide on all references made to them, its decision on appeals, complaints and references which do not affect the doctrine or Constitution of the Church being final; 3. To review the records of Presbyteries and approve or censure them; 4. To redress whatever has been done by Presbyteries contrary to order; 5. To take effectual care that Presbyteries observe the Constitution of the Church; 6. To erect new Presbyteries and unite or divide those which were before erected; 7. Generally to take such order with respect to the Presbyteries, Sessions and people under their care as may be in conformity with the word of God and the established rules, and which tend to promote the edification of the Church; 8. And, finally, to propose to the General Assembly for their adoption such measures as may be of common advantage to the Church.—F. G., chap. xi. sec. iv.

765 The Synod has appellate, but not original, jurisdiction.—B. D. 18.

766 It has jurisdiction over the members of an extinct Presbytery, may transfer them to any Presbytery within its bounds, and also may determine any case of discipline begun by the Presbytery and not concluded.—B. D. 113.

767 The Synod shall convene at least once in each year; at the opening of which a sermon shall be delivered by the moderator, or, in case of his absence, by some other

member; and every particular session shall be opened and closed with prayer.—F. G., chap. xi. sec. v.

768 Exceptions have been taken to the records of Synod which did not record the fact that a sermon was preached at the opening session.—1827, p. 205; O. S. 1856, p. 520.

769 Also to the omission of opening and closing with prayer.—M. G. A. 1872, p. 68.

770 It shall be the duty of the Synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to the Assembly the number of its Presbyteries, and of the members and alterations of the Presbyteries.—F. G., chap. xi. sec. vi.

771 The General Assembly has decided that absentees from meetings of Synod must be recorded.—M. G. A. 1882, p. 94.

772 And be called to answer.—M. G. A. 1873, p. 506.

773 That judicial cases must be described.—M. G. A. 1883, p. 688.

774 And reasons for decision on them be recorded.—M. G. A. O. S. 1861, p. 315.

775 That papers adopted must be recorded.—M. G. A. 1884, p. 116.

776 That resolutions adopted must be recorded.—M. G. A. O. S. 1861, p. 315.

777 That the Narrative on the State of Religion must be recorded.—M. G. A. 1870, p. 91.

778 That records must be presented annually.—M. G. A. 1872, p. 68.

779 And that they shall be kept without abbreviations.—M. G. A. 1883, p. 688.

780 And that they shall be read, and approved before adjournment.—M. G. A. 1884, p. 116.

781 And be attested by the stated clerk.—M. G. A. N. S. 1862, p. 28.

782 Synodical records may be kept in printed form, *provided*, 1. That such printed minutes be complete and accurate in all details; 2. That they be uniform as to size of page with the minutes of the Assembly; 3. That the copy submitted by each Synod to the Assembly for review be attested by the certificate of the stated clerk in writing, and that blank pages be left at the end for recording any exceptions that may be taken; 4. That at least two additional copies of each and every issue be transmitted to the stated clerk of the Assembly, and two deposited in the library of the Presbyterian Historical Society.—M. G. A. 1884, p. 75.

783 The Synod shall make a special record of all judicial decisions and send it up to the Assembly.—M. G. A. 1885, p. 662.

784 The Synod shall also send up to the Assembly a report on systematic beneficence.—M. G. A. 1879, pp. 622, 623.

785 Also a report on temperance.—M. G. A. 1887, p. 256.

786 Temperance.—The uniform testimony of the General Assembly on this subject has been condemnatory of the use, manufacture and traffic in ardent spirits, and in favor of total abstinence from them as a beverage.

787 In 1818, 1865, O. S., 1866 N. S., 1877 (p. 558), deliverances were made to the effect "that total abstinence from all intoxicating drinks as a beverage is demanded

from every Christian by the condition of society, the purity of the Church and the word of God."

788 In 1830 the Assembly, while disclaiming to encroach upon the rights of private judgment, expressed its very deep regret that any members of the Church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend or use ardent spirits.—M. G. A. 1830, p. 298.

789 In 1877, Sessions were called upon "to guard carefully the purity of the Church by refusing to admit to membership or to retain those within her pale who are engaged in the manufacture or sale of intoxicating liquors as a beverage, or who derive their livelihood from this sinful traffic."—M. G. A. 1877, p. 558.

790 In 1880 the Assembly reiterated the judgments of former Assemblies on the subject, and against the renting of one's property knowingly for such manufacture and sale.—M. G. A. 1880, p. 75.

791 Similar testimony was borne in 1883, in which the Assembly declared "that, in view of the evils wrought by this scourge of our race, the Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage by the power of Christian conscience, public opinion and the strong arm of the civil law."—M. G. A. 1883, p. 665; 1884, p. 73; 1885, p. 666.

792 In 1881 the General Assembly appointed the "Permanent Committee on Temperance," having for its object the quickening and union of our Synods and churches in suitable measures for promoting the temperance reform.—M. G. A. 1881, p. 537.

793 By order of the Assembly, all our church courts are recommended to appoint a standing committee on temperance; presbyterial standing committees are directed to prepare and send to the Permanent Committee a distinct Temperance Narrative on or before the first of April, the same to be incorporated in the report to be made by the Permanent Committee to the Assembly.—M. G. A. 1885, p. 667.

794 In 1887 this committee was reorganized, with its headquarters in Pittsburgh, Pennsylvania, when the following resolution was adopted: "*Resolved*, That this Assembly reiterates and emphasizes the deliverances of former Assemblies in reference to the sin of intemperance, the unspeakable evil and wrong of the liquor traffic, the use of intoxicating drinks as a beverage and the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way, and especially by the power of personal influence and example, and by the strong arm of the civil law."—M. G. A. 1887, p. 127.

795 **Trustees.**—Our Form of Government, chap. vi., in defining the duties of deacons, declares that "to them may be properly committed the management of the temporal affairs of the church;" yet in many of our churches these affairs are committed to trustees elected by the congregation.

796 When, however, a particular church commits the management of its temporal affairs to a board of trustees, the greatest care should be taken that the charter under which they are incorporated contains no provisions which shall in any respect contravene the principles and order of the Presbyterian Church.—M. G. A. O. S. 1838, p. 26.

797 Trustees have no control of money collected for the poor, which control belongs to the deacons; nor of contributions made for benevolent objects, the control of which belongs to the Session.—F. G., chap. vi.; D. W., chap. vi.

798 It is not competent for trustees to make any change in the salary of the pastor, which, being of the nature of a contract, can be changed only with the mutual consent of the contracting parties—that is, the pastor and the congregation—subject, of course, to review by the Presbytery.

799 When a church-edifice is held by trustees, the legal title is vested in them; and, having the title, the custody and care of the property pertain to them for the uses and purposes for which they hold the trust. These uses and purposes are the worship of God, and the employment of such other means of spiritual improvement as may be consistent with the Scriptures and according to the order of the Church; to which may be added congregational meetings for business relating to the church or the corporation.—M. G. A. O. S. 1863, p. 43.

800 By the Constitution of the Church, the Session is charged with the supervision of the spiritual interests of the congregation, and this includes the right to direct and control the use of the building for the purposes of worship.—M. G. A. O. S. 1863, p. 43.

801 This being the principal purpose of the trust, the trustees are bound to respect the wishes and action of the Session as to the use and occupation of the house of worship, and have no legal right to grant the use of it for purposes which the Session disapprove.—M. G. A. O. S. 1863, p. 44.

802 In 1872 the Supreme Court of the United States decided that in the use of the property for all religious services or ecclesiastical purposes the trustees are under the control of the church Session.—M. G. A. O. S. 1863, p. 43; 1872, p. 181, Appendix.

803 In 1874 the General Assembly declared "that the Constitution of our Church charges the Session with the supervision of the spiritual interests of the congregation and all the services and matters pertaining thereto, and that any action by the board of trustees, unauthorized by the congregation, tending to annul or contravene in any way such supervision and control is illegal and void." At the same time, it decided "that, as regards the church-building, the Sabbath-school and lecture-room, the trustees have no right to grant or to withhold the use of either against the wishes or consent of the Session."—M. G. A. 1874, p. 84.

804 In any case of conflict between the trustees and the Session the proper appeal is, first, to the persons composing the congregation, to whom the trustees are responsible; secondly, to the Presbytery for their advice; and finally, if necessary, to the legal tribunals.—M. G. A. O. S. 1863, pp. 43, 44; see also P. D., pp. 108–111.

805 Unitarianism.—For testimony against, see P. D., pp. 219, 220.

806 Unitarian baptism is invalid.—M. G. A. 1814, p. 549.

807 A Unitarian minister shall not be invited to the privileges of a corresponding member in our judicatories.—M. G. A. 1886, p. 110.

808 Universalism.—For testimony against, see P. D., pp. 219, 220.

809 Women, Ministrations of.—The General Assembly, in its Pastoral Letter in 1832, approved of meetings of pious women by themselves for conversation and prayer, but at the same time declared that to teach and exhort or to lead in prayer in public promiscuous assemblies are clearly forbidden to women in the holy oracles.—M. G. A. 1832, p. 378.

810 In 1872, in answer to an overture “for such rules as shall forbid the licensing and ordaining of women to the gospel ministry, and the teaching and preaching of women in our pulpits,” the following deliverance was adopted: “That there is no necessity for a change in the Constitution of the Church touching this question, and the memorialists are referred to the deliverance of the Assembly of 1832, which expresses its judgment.”—M. G. A. 1872, p. 89.

811 As further expressive of its views on the ministrations of women, the General Assembly in 1878 sustained the decision of the Synod of New Jersey as against the appeal of Rev. I. M. See, declaring, with the Synod, that the Scriptures “do prohibit the fulfilling by women of the offices of public preachers in the regular assemblies of the Church.”

812 At the same time, the Assembly find great pleasure in calling attention to the enlarging efforts and the growing influence of the women of the Presbyterian Church in the work committed to the denomination, and point with peculiar satisfaction and emphatic approbation to the noble record to which these women are daily adding by their efficiency and devotion.—M. G. A. 1878, p. 103.

ANALYTICAL INDEX.

[The figures refer to the number of the sections.]

- ABSENCE** of an accused person,
3-6.
appellant, 24, 26.
after citation, 4, 5, 12, 13.
communicant three years, 20.
from judicatories, 1, 2.
leave of, 1.
from ordinances, 15, 16, 18, 19.
of records, 7, 8.
- Absentees**, censure of, 9.
certificate of dismissal, 22.
from judicatories, 27, 29, 30.
ordinances, jurisdiction of, 15.
reasons required of, 10.
record to be made of, 348.
from residence, 15, 17, 18.
roll of, 21.
tardiness of, 10.
for three years from ordinances, 15.
from trial, 27.
during trial to be noted, 28.
- Abstinence**, total, commended, 787.
- Accusations**, caution in receiving, 225.
- Accused**, censure of, 12, 259.
if a minister, 259.
citation, with notice, 259.
second, 259.
counsel for, 231.
in absence of, 260, 263.
entitled to private conference, 227.
copy of charges and specifications, 256.
delay of process, 285.
speedy investigation, 283.
- Accused**, entitled to names of witnesses, 256.
failing to appear, 4.
after second citation, 4, 259.
after third, if a minister, 259.
judgment in absence of, 5.
debarred from the Lord's Table, 233.
objections of, 264.
determination, 265.
pleading of, 266.
record, 266.
deprived of privileges, 233, 275.
rights of, 231, 256.
self, 285.
suspended from the communion of the church, 259.
exercise of office, 259.
time for appearance of, 261.
trial and judgment in absence, 260.
order of proceedings in trial, 256.
may not disclose names of his witnesses, 257.
- Adjourned meetings**, 32.
of the Assembly, 33, 443.
business of, 32.
- Adjournment**, motions for, 645, 646, 647.
- Admonition**, judicial, 741.
- Aid** for colleges and academies, 96.
- Alternates** to judicatories, 34.
- Amendments** to Constitution, 36, 39-47.
standing orders and general rules, 37.

- Amendments to standing orders and general rules, motions of order, 659-664.
- Amusements, worldly, 49.
- Apostles' Creed to be taught to children, 50.
- Appeal from decision of moderator, 234, 611.
- Appeals and complaints, consolidation of, 385.
 distinction between, 366.
 in general, 386-402.
 abandonment of, 394.
 counsel for, 393.
 definition, 386.
 dismissal, 26.
 entertainment, 397.
 new evidence in, 310.
 when directly to the General Assembly, 402.
 grounds of, 390.
 confined to judicial cases, 387.
 to the General Assembly, 391.
 judgment in, 398.
 effect of, 399.
 explanatory minute, 398.
 record of judgment in, 398.
 lodgment of, 392.
 names of parties in, 386.
 to be taken to the next higher judicatory, 401.
 new trial in, 310.
 when and to whom notice is to be given of, 392.
 record of notice of judgment in, 270.
 when in order, 396.
 confined to original parties, 387.
 original parties in, 387.
 order of proceedings, 397.
 parties shall not vote, 395.
 in cases without process, 285.
 records and papers to be sent up and filed, 271.
 renewal of, 26.
 suspension of sentence, 8.
- Appeals and complaints, specification of errors alleged, 392, 396.
 time of filing notice of, 24.
 right after approval of minutes, 354.
 no second, 389.
 voters in, 395.
- Appellant abandoning appeal, 394.
 time of appearance of, 393.
 counsel for, 393.
 hearing of, 396.
 may not vote, 395.
 name given, 386.
 non-appearance of, 394.
- Appellee, 386.
- Ardent spirits, manufacture and sale of, condemned, 786.
 as a beverage condemned, 787.
- Assessments, rule governing, 53.
- BAPTISM**, administration of, 54, 56, 57.
 in private, 57.
 by Campbellites, 65.
 age of children in, 55.
 of children, 58.
 neglect of, 61.
 definition of, 54.
 delay, 55.
 mode, 63.
 qualifications for, 62.
 roll of, 59.
 Romish, 66.
 Unitarian, 64.
 by water essential to membership, 63.
- Baptized children, certificates of dismission of, 60.
 roll of, 59.
- Benevolence, systematic, 67.
 permanent committee of, 67, 68.
 rules, 67.
- Bequests, 69.
- Bible, English, 70.
 study of, in theological seminaries, 71.

- Blanks, order in filling, 664.
- Boards of the Church, 72.
 applications for aid by Presbyteries
 must be by ballot, 75.
 bequests to, 69.
 have no judicial powers, 74.
 members of the, 72.
 aid for colleges and academies, 96.
- Education, condition of aid to candidates from, 80-88.
- Erection, church, 90.
- Foreign Missions, 78.
- Freedmen, 95.
 conditions of aid by, 95.
 organization of schools by, 95.
 relation to Presbyteries of, 95.
- Home Missions, 73.
- Ministerial Relief, 91, 92.
 conditions of aid by, 94.
 endowment of, 93.
- Publication and Sabbath-School Work, 89.
- Book of Forms, decision of the Assembly on, 475.
- Business, unfinished, 684.
- CANDIDATES** for the gospel ministry, 99.
 abandonment of the ministry by, 87.
 aid to, 86, 87, 88, 102.
 colored, 83-85.
 examination of, 99, 458.
 jurisdiction of, 103.
 licensure, 458.
 to be under care of what Presbytery, 80, 100, 101.
 qualifications of, 81.
 reception, 99.
 removal to another Presbytery, 101, 106.
 place of prosecution of studies, 82.
 study of Shorter Catechism by, 104, 105, 111.
- Card-playing condemned, 49.
- Catechisms, Larger and Shorter, included in the basis of the Reunion in 1869, 109.
- Catechisms, Heidelberg, 110.
 study of the Shorter, 111, 112.
 examination in, of candidates for licensure, 113.
 students in theological seminaries, 112.
 to be taught to children, 113.
 to be made a text-book in Sabbath-schools, 113.
 integral part of our Standards, 107.
- Censures of absentees, 9.
 infliction of, 115, 311, 322.
 inflicted on ministers, 276.
 design of, 311.
 removal of, 315.
 publication of sentence of, 116, 319.
 which may be inflicted by the Session, 114, 246.
 of a witness, 23.
- Centenary of the Assembly, 456.
 Fund, 456.
- Certificates of dismissal of absentees two years, 22.
 more than two years, 129.
 acknowledgement of, 126, 137.
 of baptized children, 120.
 a candidate, 134.
 by a committee, 141.
 must designate a particular church, 126.
 to another denomination, 132.
 of members of an extinct church, 130.
 a licentiate, 134.
 a minister who has demitted the ministry, 138.
 who has been deposed, 139.
 must designate a particular Presbytery, 134.
 of ministers of an extinct Presbytery, 140.
 neglect to ask for, 118.

- Certificates of dismissal, omitting
 "in good and regular standing," 121.
 to a Presbytery to be erected, 142.
 qualified, 143.
 refusal by a Session to give, 124.
 return of, 128, 136.
 duty of Sessions to furnish, 118.
 of a suspended member, 122, 131.
 from Swedenborgian churches, 144.
 time of validity of, 119
- Charges and specifications, 248.
 amendments to, 265.
 consolidation of, 250.
 objections to, 264.
 must set forth the alleged offence, 248.
 must allege only one offence, 250.
 must be particular, 249.
 involving personal injury, 251.
 must be recorded, 266, 270.
 refusal to answer, 260.
 several against the same person, 250.
 may be tried together, 250.
 witnesses to, 256.
 when proven by one witness, 293.
 must be in writing, 256.
- Charges at installation, 532.
 ordination of a deacon, 208.
 minister, 487.
 ruling elder, 701.
- Charter of a church, 796.
- Children are members of the Church, 224.
 to be baptized, 224.
 dismissal of baptized, 120.
 subject to the government of the Church, 224.
 obligations of, 224.
 roll of baptized, 59.
 to be taught the Shorter Catechism, 113.
- Children's Day commended, 151.
- Choirs under the control of the Session, 152, 508.
- Church and congregation, 171.
 the catholic or universal, 153.
 charter of a particular, 796.
 joining another denomination, 168.
 dissolution of a, 167, 169.
 jurisdiction over the members of an extinct, 170.
 government of the, 155.
 becoming independent, 167, 168.
 organization of a, 159, 160.
 a particular, 158.
 refusal to support the ordinances of, 18.
 and State, 157.
 services in vacant, 165.
 moderator of the Session of, 165.
 representation, 163.
 rules governing, 165.
 universal, 153.
 visible, 154.
 withdrawal of a, 166, 168.
- Church Erection, 90.
- Church Synods and Councils, 155.
 authority of, 157.
 relation to civil affairs, 157.
 fallibility of, 156.
 province, 155.
 spirituality, 156, 157.
- Churches, collegiate, 550.
 definition of, 550.
 moderator of Sessions, 161.
 under one pastor in different Presbyteries, 164.
 representation in Presbytery, 163, 549.
- Citation of parties in trial, 256.
 second, of an accused, 259.
 ministers, 13.
 third, if a minister, 13.
 service of, 258.
 refusal to obey, 259.
 how signed, 257.
 time between first and subsequent 261.
 of witnesses, 257, 262.

- Civil courts, decisions of, 178.
- Clerks, 616-619.
 absence or disability of, 614.
 duties of, 257, 301, 373, 375, 616-618.
 special, of stated clerk of the Assembly, 444, 445.
- Commissions, authority of, 180.
 of Presbytery may ordain, 192.
 definition, 179.
 decisions and determinations, 181.
 duties, 180.
 object, 179.
 ordination by, 192.
 quorum, 183.
 rights of the members, 182.
- Commissions, judicial, appointment of, 184.
 decisions, when final, 185.
 reviewal of decisions of, 185.
 findings to be recorded, 186.
 province of, 185.
 quorum, 183.
 records of decisions of Synod to be sent to the Assembly, 187.
 time and place of sessions of, 186.
 to take testimony, 189.
 examine witnesses, 188.
 rule governing, 189, 190.
 transmission of testimony of, 191.
- Committee, judicial, 670.
 duties of, 670.
 rights of, 670.
- Committee of prosecution, rights and duties of, 671.
 may not sit in judgment, 671.
- Committees, acts, when lawful, 673.
 appointment of, 666.
 chairman, 668.
 elders, on, 667.
 constitution of, 675.
 report, 676.
 amendment of, 674.
 treatment, 676.
 minority report of, 674.
 how adopted, 674.
- Committees, special, 665.
 standing, 665.
 Systematic Beneficence, 67.
- Communicants, jurisdiction over absent, 740.
 when absent one year, 14.
 three, 15.
 two, 15.
 when not to be received on confession by another church, 16.
 whose residence is unknown, 15, 19.
 admission to the church, 193, 194.
 admonition for neglect of ordinances, 14.
 joining another denomination, 195.
 dismissal of, 118.
 on removal, should obtain certificate of dismissal, 195.
 status of, *in transitu*, 127.
 neglect of ordinances by, 14, 15, 19.
 suspension of, 12.
 refusing to appear as a witness, 23.
 removal, 118.
 residence unknown for three years, 20.
 return of certificate, 128.
 roll, 21, 751.
 visitation by Session, 14.
 withdrawal, 286.
 procedure in cases of, 286.
- Complainant, when to appear, 24.
 failure of appearance of, 25.
 hearing, 376.
 when and where to lodge his complaint, 375.
 name of parties, 380.
 may not vote, 381.
- Complaints, 365-385.
 abandonment of, 24, 25.
 consolidation of, with appeals 385.
 counsel in, 380.
 definition of, 365.
 distinction between appeals and, 366.

- Complaints, when to give notice, 373.
 effect on non-judicial, 374.
 judicial, 378.
 do not lie against advice given on a
 memorial, 368.
 decisions of the Assembly, 370.
 exercise of constitutional discre-
 tion, 369.
 review of records, 372.
 for obeying orders of the superior
 judicatory, 367.
 lodgment of, 373.
 order of proceedings in, 376, 377.
 parties to, 380.
 may appeal, 382.
 limitation of appeal in, 382.
 records and papers to be sent up,
 384.
 if sustained, the duty of the higher
 judicatory, 378, 379.
 voters in, 381.
- Concerts of prayer, 198.
 for colleges and schools, 198.
 for missions, 198.
 "week of prayer," 198.
 Young Men's Christian Associ-
 ations, 198.
- Concurrent declarations, adoption of,
 at the Reunion, 199.
- Confession of Faith amended, 38.
- Congregation as used in chapter xiii.
 of the Form of Government
 defined, 171, 172.
- Congregational meetings, 173.
 how convened, 173.
 moderator of, 174, 175.
 for election of pastor, 173, 175.
 ruling elders and deacons, 174.
 trustees, 176.
 voters in, 177.
- Congregations under one pastor, rep-
 resentation of, 551-553.
 representation of vacant, 554.
- Constitution, amendments to, 39-48,
 201.
- Constitution, definition of, 200.
- Contumacy, 259.
 in cases before Sessions, 259.
 of ministers, 274.
 witnesses, 23.
- Corresponding members of the As-
 sembly, 454.
 Presbyteries and Synods, 202.
 privileges of, 203.
- Counsel for accused, 231.
 appointed in absence of accused,
 260.
 for complainant, 380.
 must belong to same judicatory, 231.
 no professional, 231.
 may not vote, 232.
- DANCING** (promiscuous) condemn-
 ed, 49.
- Deacons, appointment of, enjoined,
 213.
 business of, 205, 206.
 ceasing to act, 210.
 serving as elders, 215.
 election of, 207.
 incapacitated by age or infirmity,
 210.
 installation of, 208, 209.
 may not sit in judicatories, 217.
 jurisdiction pertaining to, 252.
 office of, 212, 215.
 ordination of, 208, 209.
 qualifications, 207.
 term service, 212.
 have control of poor funds, 214.
 resignation of, 218.
 serving on sacramental occasions,
 216.
 trial of, 284.
- Deaconesses, no authority for, 220.
- Debate, private conversation during,
 624.
 courtesy in, 623.
 avoidance of disorder, 631.

- Debate, division of sentiment, 628.
 interruptions, 629.
 the moderator to be addressed, 623.
 personal reflections, 620.
 precedence of motions after, 641.
 priority of speakers in, 627.
 prolixity, 625.
 speaking once, 634.
 twice, 634.
 only by consent more than twice, 634.
 standing of more than three mem-
 bers during, 622.
 must close at the commencement of
 taking the vote, 687.
- Discipline, 221-413.
 definition of, 221.
 ends, 222.
 exercise, 223.
 object, 242.
 revised book, 44.
 subjects, 221.
 weakening of the force of, 243.
- Dissents, definition of, 403.
 when to be entered, 407.
 entertainment, 404.
 parties to, 412.
 when a protest, 404.
 with reasons, 405.
 when to be recorded, 404.
- Divorce, proper grounds of, 481.
 laxity of laws in regard to, 482.
- ELDERS.** See *Ruling Elders.*
- Evangelists, deliverance of the As-
 sembly on, 419.
 may not ordain ministers, 418.
 nor organize a church without con-
 sent of Presbytery, 417.
 ordination of, 486.
 work of, 416.
- Evidence, care in receiving, 287.
 by a commission, 189.
 competency of, 305.
 decision of questions in, 234.
 record of, 235.
- Evidence, of husband or wife, 291.
 introduction of, 267.
 of one judicatory valid in all others,
 302.
 different kinds of, 292.
 of a member of the judicatory dur-
 ing trial, 307.
 new, 309.
 during trial, 268.
 after trial, 309.
 in appeals, 310.
 record of questions in, 235.
 in rebuttal, 267.
 records as, 301.
 refusal to bear, 308.
- Exceptions may be taken by either
 party in a trial, 247.
 to records must be recorded, 356.
- Excommunication, design of, 316.
 form of infliction, 317-319.
 restoration from, 320, 321.
 sentence, 319.
 publication of, 319.
- FOREIGN MISSIONS, 78.**
- Forms, of a call to a pastor, 522.
 commissioner to the Assembly, 436.
 excommunication, 319.
 installation of deacons, 208.
 pastor, 529.
 ruling elder, 699.
 of license, 467.
 oath in judicial cases, 295.
 ordination of deacons, 208.
 ruling elders, 699.
 public services, 475.
 suspension from communion of the
 church, 312.
- Freedmen, Board of, 95.
- GENERAL ASSEMBLY, what**
 appeals entertained by the,
 391.
 appointment of commissioners to,
 435.

- General Assembly, judicial commission of, 184.
 of what it consists, 434.
 may not reverse decisions of former, 450.
 no *in-thesi* decisions of, 447.
 formation, 433.
 centennial of, 456.
 commission of commissioners, 436.
 adoption of constitutional rules by the, 453.
 corresponding members, 454.
 dissolution of, 455.
 time of meeting, 438.
 adjourned meeting, 443.
 first, 433.
 no *pro re nata*, 443.
 members, 434.
 moderator, 441.
 vice, 606.
 officers, 444.
 who may send overtures to, 451.
 powers of, 446.
 quorum, 440, 441.
 absence of, 442.
 rules of order of, 696.
 will not reverse judicial decisions of a former, 448.
 corporate title of, 432.
 special duties of the stated clerk, 445.
- HERESY** may call for deposition, 278.
 discriminate treatment of, 278.
- Historical Society, objects of the, 457.
- Horseracing and betting condemned, 49.
- INTERLOCUTORY MEETINGS**, 693.
 object of, 693.
 record, 694.
- Investigation of charge of slander, proceedings in, 229.
 Investigations should be speedy, 283.
- JUDGMENT**, in absence of accused, 5.
 appeal from, 271.
 delay of, 285.
 entering, 269.
 entry on minutes, 270.
 without process, 285, 286.
 reasons for, 285.
 transmission of, to higher judicatory 271.
- Judicatories, absence from, 1, 27, 29, 30.
 to be careful in receiving evidence, 287.
 censure of, 8.
 in trial, charge of moderator to, 253.
 corresponding members of, 202.
 respect due to decisions, 336.
 evidence of members, 307.
 interlocutory meetings, 693, 694.
 duties of members, 620-634.
 appeal from decisions of moderators, 611.
 neglect to send up records by, 342.
 offences committed in presence of, 285.
 failure to send up papers, 8.
 must be opened and closed with prayer, 346, 347.
 private sessions of, 239, 269, 693.
 irregular proceedings, 340.
 unconstitutional proceedings, 335.
 initiation of process by, 240.
 validity of records as evidence of, 302.
 retiring from, 2.
 to appoint standing committees on beneficence and temperance, 67, 68, 793.
 titles of, 432, 543, 728, 755.

- Judicial cases must be described, 350,
773.
records must record reasons for
judgment in, 774.
of reversal of decisions in, 357.
- Judicial committee, appointment of,
670.
duties of members, 670.
rights, 670.
- Jurisdiction over a dismissed com-
municant, 127.
members of an extinct church, 578.
over ministers dismissed to another
Presbytery, 135.
over offenders in general, 244.
original, 252.
- LICENSE**, form of, 467.
record, 468.
term, 470, 471.
withdrawal, 471.
- Licentiates, authority of, 472.
examination for licensure, 458-464.
are laymen, 472.
licensure of, 466, 467.
ordination, 485.
removal of, 469.
status, 472.
time of study, 465.
subject to the Session, 472.
- Limitation of time in prosecution of
alleged offences, 245.
- Liturgies, decision of Assembly on,
473-475.
- Lord's Supper, by whom to be admin-
istered, 476.
partakers of, 477.
when to be administered in private,
479.
the wine to be used in, 478.
- Lotteries condemned by the Assem-
bly, 49.
- MARRIAGE**, deliverance of the As-
sembly on, 482.
- Marriage, care in celebrating, 480.
hasty dissolution of, 482.
of divorced persons, 483.
licentiates may perform, 472.
- Ministerial Relief Fund, 91.
- Ministers, refusing to appear when
cited for trial, 13.
after second citation, 274.
third, 13.
Presbyterial connection of, 499, 548.
charges against, should be well
weighed, 272.
contumacy of, 13, 259, 274.
counsel, 13.
demission of the office, 500.
dismissal of demitted, 138, 500.
deposed, 139, 281.
if pastors, deposition of, 281.
their pulpits to be declared va-
cant, 281.
restoration of deposed, 280.
to be disciplined for persistent ab-
sence from judicatories, 498.
of extinct Presbyteries, 140, 506.
jurisdiction over dismissed, 135.
examination of, before reception
from other denominations,
494.
in other cases, 492, 493.
from foreign countries, 492.
may be deposed for heresy, 278.
joining another denomination, 501.
given the title of honorably retired,
504.
ineligible to the office of ruling elder,
707.
installation of, 529-533.
original jurisdiction, 135, 244.
abandoning the ministry, 501.
offences outside home Presbytery,
273.
procedure in, 273.
accused, to refrain the exercise of
their office, 283.
ordination of, 485, 486, 491.

- Ministers, cannot be ordained by a committee, 491.
 original jurisdiction of, 496.
 the title of pastor given to, 513.
 Presbyterial connection of, 499.
 restored after demitting the ministry, must be reordained, 495.
 restored after deposition, must be reordained, 495.
 retention on the roll until received, of, 145.
 suspension of, 274.
 trial, 272.
 unemployed, 497.
- Missions, foreign, 78.
 home, 73.
- Moderators, 602-615.
 absence of, 604.
 of the Assembly, 605.
 appeal from decision, 234.
 authority of, 602.
 duties, 603, 607, 608.
 vice, 606.
 vote of, 607.
- Mormonism, deliverance of the Assembly on, 507.
- Motions, of order, 635.
 to adjourn, precedence of, 645.
 modified by time, 646.
 if lost, cannot be reconsidered, 647.
 may be renewed, 647.
 to amend, 659.
 which cannot be amended, 659.
 number of amendments permissible, 660.
 for amendments, order of, 662, 663.
 precedence of, 663.
 action in, 663.
 with instructions, 658.
 and substitutes, 661.
 for filling blanks, 664.
 to commit, 656-658.
 with amendment, with instructions, 658.
- Motions, to commit with amendment, if adopted, effect of, 657.
 precedence of, 656.
 cannot be reconsidered, 656.
 may be repealed or renewed, 656.
 which are not debatable, 650.
 division of, 639.
 to lay on table, for the present, 643.
 unconditionally, 644.
 effect of, 643.
 for postponement, 651.
 amended, 652.
 competing with amendment, 654.
 two forms, 651.
 reconsideration, 655.
 for the previous question, 648.
 not debatable, 642.
 effect of, 649.
 form of putting, 649.
 object of, 648.
 for reconsideration, 644, 682.
 cannot be amended, 683.
 may be debatable, 683.
 cannot be renewed at the same session, 683.
 how withdrawn, 637.
 shall be in writing, if required, 636.
- Music, control of, in a particular church, 508.
- NARRATIVES** must be recorded, 349.
- OATHS** in judicial cases, form of, 295.
- Offences, the charge must set forth the, 248.
 definition of, 241.
 investigation of, 240.
 committed in presence of a judiciary, 285.
 jurisdiction of, 244.
 charged against ministers, 259, 273.
 lightly censured, 272.

- Offences, difficulty in presecution of, 243.
 limitation of time for prosecution, 245.
 of self-accused persons, 285.
- Orders of the day, 678-681.
 order of, 678.
 precedence, 679.
 when privileged, 680.
- Ordinances, neglect of, 14, 17, 18.
- Ordination by a commission, 192.
 of deacons, 208.
 evangelists, 486.
 ministers, 485.
 ruling elders, 699.
 trials for, 459-465.
- Overtures will be received by the Assembly only from Presbyteries and Synods, 451, 510.
 mode of adoption of, 509.
 when obligatory on churches, 509.
- PARTIES** in appeals, 386.
 original, 387.
 appearance of, 393.
 non-appearance of, 394.
 hearing, 397.
 may not vote, 395.
 names of, 386.
- Parties in complaints, 365.
 may appeal, 382.
 hearing of, 376.
 may not vote, 381.
 may ask for a commission to take testimony, 188, 304.
 examine witnesses, 188, 303.
 exceptions of, 247.
 have counsel, 231, 260, 380.
 objections of, 264.
 original, 228, 387.
 exclusion from private session, of, 269.
 to a protest, 412.
 may have decisions of moderator rec. rded, 235.
- Parties in complaints, questions in regard to evidence, 234.
 may have copies of record in cases of trial, 238.
 mode of examination of witnesses by, 296.
- Pastors, assistant, 535.
 how chosen, 535.
 deposition of, 281.
 duties of, 535.
 authority, 535.
 co-, 534.
 of collegiate churches, 550, 551.
 form of a call to, 522.
 may receive a call only through the Presbytery, 524.
 called from another Presbytery, 525.
 dissolution of the relation of, 540.
 who may sign the call to, 523.
 installation of, 529-533.
 meeting for election of, 514.
 clerk, 520.
 minority in, 521.
 moderator of, 516.
 notice, 517.
 proceedings, 518.
 refraining from exercise of office, 283.
 refusal by Session to call, 515.
 resignation of, 539.
 suspension of, 282.
 title of, 513.
 who may vote for, 519.
- Pastor-elect, should be installed without delay, 538.
 status of, 538.
- Pastor-emeritus, relation of, 536.
 title, when given, 536.
- Petitions and memorials, 451, 541.
 right of, 542.
- Plea of accused persons, 266.
 entry on minutes of, 266.
- Poor funds, control of, 205.
- Powers of the General Assembly, 446.
 Presbytery, 560.

- Powers of the Synod, 764.
 Presbytery, may dissolve a church,
 569.
 divide, 571.
 collegiate churches of, 550.
 of what it consists, 543.
 ordination by commission of, 192.
 control over location of churches,
 570.
 corresponding members of, 583, 584.
 may not dismiss members by a com-
 mittee, 566.
 nor give qualified letters of dis-
 mission, 565.
 may discipline members for absence,
 573.
 formation of, 543.
 should not cover same ground, 546.
 geographical limits of, 544.
 may refuse to install, 562.
 jurisdiction over extinct churches,
 578.
 meetings of, 579.
 adjourned, 32, 579.
 special, 579.
 how called, 579.
 opening and closing of, 581.
 outside of bounds, 580.
 ministers can be ordained only by,
 561.
 connection of ministers with what,
 548.
 reception of ministers from other
 denominations by, 568.
 foreign ministers, 567.
 moderator of, 579, 602.
 narrative to the General Assembly
 on systematic beneficence, 68.
 temperance, 793.
 Synod, 576.
 may dissolve a pastoral relation,
 563.
 powers of, 560.
 quorum of, 556, 559.
 in absence, 559.
- Presbytery, quorum of, may be wholly
 of ministers, 557.
 shall maintain a committee of sys-
 tematic beneficence, 576.
 of temperance, 576.
 shall keep a fair and full record,
 575.
 representation of churches under
 one pastor in, 551, 552.
 on both sides of the line of, 553.
 pastor and stated supply, 552.
 vacant churches, 554.
 reduced to two members, 591.
 unemployed ministers of, 497, 572.
 union, 547.
- Previous question, 648.
 when admitted, 649.
 effect of, 649.
 form of putting, 649.
 object of, 648.
 precedence, 641.
- Privileged questions, 641, 650.
 order of, 641.
- Process, effort to avoid, 227.
 commencement of, 240.
 against a deacon, 284.
 delay in instituting, 243.
 against an elder, 284.
 initiation by a judicatory of, 228,
 229, 244.
 instituted by a higher judicatory,
 342.
 judgment in, 269.
 without, 285, 286, 500.
 limitation of time in, 245.
 neglect to institute, 342.
 object of, 242.
 objections to order, 264.
 record of proceedings in, 270.
- Professional counsel not allowed in
 cases of process, 231.
- Prosecution, committee of, 255, 671.
 by the injured party, 227.
 initiated by a judicatory, 228.
 limitation of time in, 245.

- Prosecution, original parties in, 228.
 in cases of personal injury, 227, 251.
 unavailing, 243.
- Prosecutor, assistant, in complaints,
 380.
 censure of, 230.
 the Presbyterian Church as, 228.
 warning to, 230.
- Protest, answer to, 410.
 record of, 410.
 modification of answer to, 410.
 definition of, 406.
 modification, 410.
 non-reception of, 407, 408, 413.
 parties to, 412.
 when admitted to record, 409, 413.
- Publication and Sabbath-school work,
 89.
 reorganization of, 89.
- QUESTIONS** and motions, 635-664.
 not debatable, 642, 650.
 of order, how decided, 611.
 the previous, 648.
 privileged, 650.
- Quorums, definition of, 587.
 of the General Assembly, 597.
 absence of, 442, 592.
 judicial commissions, 598.
 no judicial business can be trans-
 acted with less than, 592.
 necessary to elect commissioners to
 the General Assembly, 593.
 may consist wholly of ministers,
 590.
 of the Presbytery, 590.
 Session, 588, 589.
 Synod, 594-596.
- RECONSIDERATION**, vote of,
 682.
- Records, absence of, in review, 7, 328.
 must record absentees, 334.
 cannot be censured without exami-
 nation, 353.
- Records, mode of correction of, 339.
 correction after approval, 330-333.
 when to receive copies, 332.
 deficient, 334.
 as evidence, 301.
 who records exceptions to, 356.
 frequency of review of, 328, 344.
 incorrect, 334.
 irregular proceedings of, 335.
 must describe judicial cases, 334.
 record absentees, 334.
 neglect to send up, 8.
 mode of keeping, 575, 782.
 shall record opening and closing
 judicatories with prayer, 334.
 when required to be produced, 342.
 to be transmitted to higher judica-
 tory in appeals, 271.
 in appeals, nothing to be considered
 that is not contained in the
 records, 271.
 who may vote in review of, 338.
- References, 358-364.
 for advice, 360.
 definition of, 358.
 effect of, if for advice, 361.
 trial, 361.
 final judgment may be withheld in,
 363.
 object of, 360.
 hearing parties in, 364.
 may be remitted to the lower judi-
 catory, 363.
 subjects of, 359.
 original testimony in, 364.
 who may vote, 362.
- Respondent in complaints, 380.
- Responsive services, condemned, 473.
 discipline not recommended for use
 of, 474.
- Review and control, 325-357.
 absence of records for, 7.
 when copies of original records are
 accepted for, 332.
 corrections, how made after, 330.

- Review and control, frequency of, 328.
 what proceedings are included in,
 326, 327.
 of judicial cases, 329, 345.
 order of proceedings in, 333.
 by the Session, 325.
 does not extend to statistics, 337.
 who may vote in, 338.
- Revised Version of the Bible, 70.
- Roll of absentee communicants, 21.
 baptized children, 59.
 erasure of absent communicants
 from, 20.
 ministers, 501.
 suspended members, 19, 21.
- Rules for judicatories, 601-696.
- Ruling elders, 697-724.
 ceasing to act, 704, 717.
 return of certificate of dismissal
 of, 723.
 cannot sit as corresponding mem-
 bers, 720.
 status of, *in transitu*, 722.
 meeting for election of, 708, 710, 711.
 mode, 698.
 installation, 699, 700.
 jurisdiction over, 721-723.
 ministers ineligible to the office of,
 707.
 perpetuity of office of, 703.
 how divested of the office, 704, 705.
 ordination, 699.
 qualification, 698.
 reinstallation, 713.
 are representatives of the people,
 697.
 resignation, 724.
 must be ordained before exercising
 their office, 712.
 essential to the existence of a Pres-
 byterian church, 706.
 must accept the standards, 718.
 term-service of, 705.
 regulations, 705.
 trial, 284.
- Ruling elders, unacceptableness of,
 704, 716.
 welcome by Session of newly-or-
 dained, 702.
 who may vote for, 711.
- SABBATH-DAY**, deliverances of
 the Assembly on the, 725.
 discipline for desecration of, 726.
- Sabbath-schools, direction and con-
 trol of, 727.
 expenses, 727.
 Shorter Catechism in, 727.
 not substitute for home-instruction,
 727.
 superintendents of, 727.
- Session, 728-752.
 censures inflicted by the, 741.
 has control of benevolent funds, 797.
 church-building, 745.
 of what it consists, 728.
 duties of the, 739.
 of only one elder, 731.
 original jurisdiction of members and
 officers by the, 740.
 members must be received in pres-
 ence of the, 744.
 when by a committee, 744.
 meetings of, 734, 747.
 names of ministers not to be placed
 on roll, 752.
 moderator, 534, 733, 734, 735, 737,
 738.
 has control of the music of the
 church, 743.
 official acts of, 732.
 quorum, 730, 731.
 shall keep a record of proceedings,
 748.
 register of births, reception of
 members, removals and
 deaths, 750.
 shall review all proceedings of the
 Church, 749.
 roll of the, 751.

- Session, special, 729.
- Slander, investigation of, 229.
record, 229.
- Specifications, 248, 249.
amendments to, 265.
copy of, for accused, 256.
must declare time, place and circumstances, 249.
entry on minutes, 270.
objections to, 264.
reading of, 256.
proof of two may establish charge, 293.
must give names of witnesses, 249.
- Standards of the Church, 200.
amendments to, 36.
- Sustentation, scheme of, 76.
- Swedenborgian Church, reception of members from, 144.
- Synod, 755-785.
must call absentees to answer, 772.
how composed, 756.
corresponding members of, 763.
how made a delegated body, 756.
definition of, 755.
has no original jurisdiction, 765.
jurisdiction in extinct Presbyteries, 766.
must describe judicial cases, 773.
must send special report of judicial cases to the Assembly, 783.
meeting of, 767.
change of time of, 759.
pro re nata, 761.
on the Sabbath, 762.
must open with a sermon, 768.
must record the narrative, 777.
powers of, 764.
may not institute process, 352.
must open and close sessions with prayer, 769.
quorum of, 757.
may be wholly of ministers, 758.
records of, must record names of absentees, 771.
- Synod, records of, must be without abbreviations, 779.
must be attested by the stated clerk, 781.
may be in printed form, 782.
must record adopted papers, 775.
resolutions, 776.
must be reviewed every year, 778.
must send to the Assembly a report on systematic beneficence, 784.
temperance, 785.
- Systematic beneficence, 67.
- TEMPERANCE**, deliverances of the Assembly on, 786-794.
permanent committee on, 792.
judicatories to maintain a standing committee on, 793.
judicatories to send to the Assembly a narrative on, 793.
- Theatrical exhibitions condemned, 49.
- Total abstinence recommended, 787.
- Trial in absence of accused, 260.
absentees during, 27, 28, 236.
charge to the judicatory in, 253.
charges and specifications, 248-251.
counsel in, 231, 260, 380.
exceptions taken, 247.
judicial committee, 254.
jurisdiction in all cases of, 244.
limitation of time, 245.
of a minister, 272-283.
new, 309.
in appeals, 310.
evidence, 287-310.
witnesses, 287-310.
order of procedure, 256-258.
parties, 228.
allowed copies of record in, 238.
private session during, 239, 269.
roll-call during, 237.
should be speedy, 233.
transmission of record of, 271.
- Trials for licensure, 458-465.

Trials for ordination, 485.
 Trustees, authority of, defined, 795-804.
 have no control of benevolent funds, 797.
 deacons as, 795.
 care in incorporation, 796.
 can make no change in the pastor's salary, 798.
 have no control of poor funds, 797.
 are custodians of church property, 799.
 conflict between Session and, 804.

UNITARIAN baptism is invalid, 806.
 minister cannot sit as a corresponding member, 807.
 Unitarianism, testimony against, 805.
 Universalism, testimony against, 808.

VOTE, when by ballot the moderator may, 612.
 casting, 607.
 effect of commencing to take the, 687.
 division of, 685.
 members should not decline to, 621.
 mistake in, 687.
 rising, 685.
 postponement of, 689.
 by "tellers," 686.
 motion to fix a time for, 691.
 at a time named, 688.
 by yeas and nays, 685.
 Voters in election of pastor, 519.
 ruling elders and deacons, 711.

WAYS of carrying a cause from a lower to a higher judicatory, 323.
 Week of prayer recommended, 193.
 Witnesses, refusing to appear, 23308.
 time for appearance, 262.
 censure, 23.
 when charge is proved by one, 293
 competent, 288.
 contumacy of, 23.
 credibility, 287, 290.
 examination, 267.
 order of, 296.
 by a commission, 303.
 no frivolous or irrelevant questions to, 297.
 husband and wife as, 291.
 incompetent, 288.
 accused to be given the names of, 256.
 may not disclose names of his, 257.
 new, 267.
 oath of, 295.
 during testimony, presence of, 294.
 no leading questions to, 297.
 record of questions and answers of, 299.
 in rebuttal, 267.
 what affects the testimony of, 290.
 Women, license to preach of, 810.
 ministrations of, 812.
 ordination, 810.
 preaching, 810.

YEAS and nays, when to be recorded 685.