

## RULE 4.

The Churches are to be received into the Association by petitions, setting forth their faith and order; their desire to be admitted, and willingness to conform to the rules of the associated body. When a petition is presented, and the matter is ready for a vote, the Moderator shall state the question, and the suffrage being given in favour of the application, the Moderator shall declare, that such a Church is received into the Association, in token of which, he is to give the Messengers from the Church, the right hand of fellowship, and desire them to take their seats in Council.

## RULE 5.

The Association is to meet annually on the first Monday after the 20th of June, at 10 o'clock in the forenoon; and to continue in Session until business is finished. It is to be opened with Divine Worship, after which a Moderator and Clerks are to be chosen; the letters from the Churches are then to be received and read; the names of the Messengers to be taken down, and business to be attended to, and Minutes thereof made. A Circular Letter from the Association to the Churches is to be prepared, signed by the Moderator and Clerk, and submitted to the meeting for their approval, in order to be printed in the Minutes. The Minutes of the Association to be printed forthwith, and distributed to the respective Churches. They are to contain the state of the Churches, as reported in their letters; when, and by whom, vacancies are to be supplied; who is to preach the next Association sermon; and whatever else may be useful for the Churches to know.

## RULE 6.

Connections to be formed, and Correspondence to take place, between this Association and other Associations, in England and America, by annual letters or messengers to them, and from them to us.

## RULE 7.

The Faith and Order of this Association to be expressed in a Confession of Faith, the same as set forth by upwards of one hundred Congregations in Great Britain, in the year 1687, and adopted by the Association of Philadelphia in 1742. Some of the leading principles in which are as follows: The imputation of Adam's sin to his posterity; the inability of man to recover himself; effectual calling by Sovereign Grace; justification by imputed Righteousness; immersion for Baptism, on profession of Faith and Repentance; the Congregational mode of worship and discipline; and the independence of Churches, and reception of members upon evidence of sound conversion.