The Council which sat here in June 1750, having heard that I had made certain daughters of the Covenant or Forms of a publick Profession of Religion which I stood ready to accept of from the candidates for Church Communion. They for their further Information sent for them, according to what I sent them four distinct daughters or Forms which I had drawn up about a trinote-month before. what I deemed ready to accept of (any one of them) rather than contend and break with my People.

The four Shortest of those Forms are here inserted for the Satisfaction of the Reader. They are as follows:

"I hope I do truly find a heart to give up my self and liberty to God according to the tenour of that Covenant of Grace which was sealed in my Baptism and to walk in a way of that obedience to all the Commandments of God which the Covenant of Grace requires as long as I live."

Another

I hope truly find in my heart a willingness to comply with all the Commandments of God which requires me to give up my self wholly to him & frame him with my Body & my Spirit, and do accordingly more or less in a way of obedience to all the Commandments of God as long as I live.

Such Kind of Professions as these I stood ready to accept rather than contend and break with my people not but that I think it much more convenient that ordinarily the publick Profession that is made by Christians should be much fuller & more particular and that (as I hinted in my Letter to Mr. Clark) I should not decline to be tied up to any certain form of words but to have liberty to say the Expression of a publick Profession the more exactly to suit the Sentiments & Experience.
p. [2]

...ince of the Professor that it might be a more just & free expression of what each one finds in his Heart and more, it must be noted that it was insisted on by him that it belonged to me as a Pastor before a Profession was accepted to have full liberty to instruct the Candidate in the meaning of the Terms of it and in the nature of the things proposed to be professed and to enquire into his doctrinal understanding of these things according to my best judgment and to caution the Person, as I should think needed against rashness in making such a Profession or doing it mainly for the credit of himself or his family or from any secular view of success and to put them on serious self-examination and searching their own heart and prayer to God to search and enlighten them that He might be hypocritically deceived in this Profession. He makes without pointing for faith to Him the many ways in which Professors are liable to be deceived.

Nor do I think it improper for a Professor in such a case to enquire and know of the Candidate what can be remembered of the circumstances of his Christian experience so that may tend much to illustrate his Profession and give a Minister great advantage for proper instruction. The particular knowledge and remembrance of the time & method of his first Conversion to God is not to be made the Test of a Person's sincerity nor deducted on as necessary in order to his being received into full Church nor that I think it at all improper or unprofitable that in some special cases a Declaration of the particular Circumstances of a Person's first Awakening and the Manner of his Conversions, Illumination & Comfort, should be put...
Widely exhibited before the whole Congregation on
occasion of his admission into the Church the Said
he not demanded or necessary to admission.
I own declared against inferring on a Relation
of Experience in this Sense or a Relation of the
particular Time and steps of the Operation of the
Spirit in first Conversion or the Sense of Conversion
yet if by a Relation of Experience he
mean a Declaration of Experience of the great-
things wrought wherein true Grace and the
essential acts & Habits of holiness consist in this
Sense I think an Account of Person's Experience ne-
cessary in order to his Admission into full Commu-
nion in the Church But that in whatever Engin-
we are made and whatever Account is given
neither minister nor Church are to set up themselves
as Teachers of Hearts but are to accept the pri-
mary profession of the well instructed Professor
of a good life as able to determine what the
finds in his own Heart.