

LITURGY OF THE
A. M. E. CHURCH

Englewood Norfolk Va.

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PREFACE.

IN presenting the Rites and Ceremonies of our church to our Bishops and Clergy in this separate form, printed in large clear type, we aim to supply a long felt want. For while we have, in our present book of Discipline, the best arrangement and prettiest page the book ever contained; yet, because of the small page, it is impossible to stamp it with that dignity of appearance which is most fitting to the stately ceremonials of a large enlightened communion. The ritual is more constantly in use than any other part of the book; hence the need of larger type and a more pleasing page. We feel assured that all the clergy of our church will be pleased with this little visitor in large type; especially our venerable Bishops and older ministers. If, venerable fathers, it shall relieve in any degree, the tedium of your Heaven appointed work, this shall be our justification and reward.

J. C. EMBRY.

Preface.

NOTE:—On the eve of issuing the fourth edition, it was discovered that the plates had been lost. The necessity of re-casting the plates affords the opportunity of making some alterations. These changes pertain to the head lines indicating the contents of the pages under each chapter, in order to facilitate finding the section or part desired. Other slight alterations will be obvious as they occur in the text of the book.

PREFACE TO REVISED EDITION.

I. It seems fitting, on proceeding to issue a new and improved edition of this valued little manual, to ask of the public the humble privilege of devoting a few pages to remarks.

I was in hearty sympathy with Bishop Turner and others who moved the General Conference of 1880 to authorize the use of an abridgement of the Wesleyan prayer book. The one prepared by the great M. E. Church, South, was too heavy for general use in our American Methodist worship. On the other hand, the little leaflet prepared by our Bishops in 1881, was too fragmentary. A book less elaborate than the former and more comprehensive than the latter was the manifest need. At length the idea came in 1887 to incorporate the desired exercises with the regular ceremonies of the Discipline, and by adding a few well selected hymns and Scripture selections appropriate for funerals, we should have a hand-book so compact and yet so useful that the most

conservative would be drawn into its use. That this was the true idea, the result has abundantly proved. Three editions have been issued from the press. The first, one thousand; the second, twelve hundred, and the third, fifteen hundred nearly. All of them have been sold, even to the last *one* many months since. But few of our ministers now feel that they can get on without it, while many outside of our own pale find it helpful to them.

II. (a) The opposition to a brief and well arranged liturgy seems rapidly declining, not only among Methodists, but among others who have swung further away from primitive customs than we. The rising intelligence of our times calls for a responsive and more distributed exercise.

(b) To tens of thousands of souls the litany and evening prayer have been unspeakably helpful. It is to be hoped that these means of grace may gradually find their way into our family worship and into public social prayer;

Preface.

not indeed to the exclusion of extempore prayer, but to supplement and aid it, just as a key to Algebra or a Greek author helps a student.

(c) In order to profit by using this service, monotony, or sameness must be avoided.

1. Do not always use the Ten Commandments, (some use it twice a day), this becomes wearisome; vary the opening by using the *Te Deum*. Nothing can be more stately or striking than rehearsing this magnificent composition. Or vary by using two or more of the selections from the Psalms responsively; as Psalm 98, *Cantate Domino*, (O, sing unto the Lord), and Psalm 92, *Bonum est Confiteri*, (It is a good thing etc.) We humbly drop these suggestions or hints to our fellow laborers in the hope that new editions under the more appropriate title of "Liturgy" may swell to tens of thousands annually.

J. C. EMBRY,

Philadelphia, Pa., Feb. 20th, 1892.

LITURGY
OF THE
A. M. E. CHURCH.

RECEIVING MEMBERS INTO FULL CONNECTION

ADDRESS TO THE CONGREGATION.

Upon the day appointed, all that are to be received shall be called forward, and the minister, addressing the congregation, shall say:

DEARLY BELOVED BRETHERN: The Scriptures teach us that the Church is the household of God; the body, of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are Christ's. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine and of the ordinances of Christian

worship and the exercise of that power of godly admonition and discipline which Christ has committed to His Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord that shall flourish in the courts of our God." Its more particular duties are,—to promote peace and unity, to bear one another's burdens, to prevent each other's stumbling, to seek the intimacy of friendly society among themselves, to continue steadfast in the faith and worship of the gospel, and to pray and sympathize with each other. Among its privileges are,—peculiar incitements to holiness from the hearing of God's Word and sharing Christ's ordinances, the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those which are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism and have been under the care

of proper leaders for six months on trial, come seeking admission.

We now propose, in the fear of *God*, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

ADDRESS TO THE APPLICANTS.

Then, addressing the applicants for admission, the minister shall say :

DEARLY BELOVED: You are come hith— seeking the great privilege of union with the Church our Saviour has purchased with His own blood. We rejoice in the grace of *God* vouchsafed unto you, in that He has called you to be His followers, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties of membership in *Christ's Church*, and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith and declare your purpose by answering the following questions :

Q. 1. Do you here, in the presence of *God* and of this congregation, renew the solemn promise contained in the *Baptismal Covenant*, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant and all things contained therein?

A. I do.

Q. 2. Have you saving faith in the *Lord Jesus Christ*?

A. I trust I have.

Q. 3. Do you entertain friendly feelings toward all the members of this Church?

A. I do.

Q. 4. Do you believe in the doctrines of Holy Scripture, as set forth in the articles of religion of the African Methodist Episcopal Church?

A. I do.

Q. 5. Will you cheerfully be governed by the Discipline of the African Methodist Episcopal Church, hold sacred the ordinances of

God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

A. I will.

Q. 6. Will you contribute of your earthly substance according to your ability, to the support of the gospel, Church and poor, and the various benevolent enterprises of the Church?

A. I will.

ADDRESS TO THE CHURCH.

Then the minister, addressing the church, shall say:

BRETHREN: You have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be received into full membership in the Church?

THE RECEPTION.

No objection being alleged, the minister shall say to the candidates:

We welcome you to the communion of the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I now extend to you the right

hand of fellowship; and may *God* grant that you may be a faithful and useful member of the Church militant till you are called to the fellowship of the Church triumphant, which is without fault before the presence of *God*.

Then shall the minister offer an extempore prayer.

THE LORD'S SUPPER.

PRELIMINARY.

Those persons who have scruples about kneeling to receive the Lord's Supper may be permitted to receive it whilst either sitting or standing. Let no person who is not a member of our society be admitted to the Supper without examination, and some tokens given by an elder or a deacon. No person shall be admitted to the Supper among us who is guilty of any practice for which we would exclude a member from our church.

SCRIPTURE SELECTIONS.

The elder shall say one or more of these sentences:

X "Let your light so shine before men that they

may see your good works and glorify your Father which is in heaven." Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. vi. 19, 20.

"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

"Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." Luke xix. 8.

"He which soweth sparingly shall reap

also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give ; not grudgingly nor of necessity, for God loveth a cheerful giver." 2 Cor. ix. 6. 7.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. vi. 6, 7.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good ; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 17, 18, 19.

“God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister.” Heb. vi. 10.

“To do good and to communicate, forget not; for with such sacrifices God is well pleased.” Heb. xiii. 16.

“Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1. John iii. 17

“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.” Prov. xix. 17.

[While these sentences are in reading, some fit persons, appointed for that purpose, shall receive the alms for the poor and other donations of the people in a decent basin, to be provided for that purpose, and then bring it to the Elder who shall place it upon the table.]

After which the Elder shall say:

THE SOLICITATION.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your

neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways—draw near with faith and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

THE GENERAL CONFESSION.

[Then shall this general confession be made by the minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying]:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we, from time to time, most grievously have committed by thought, word and deed, against thy divine Majesty, provoking, most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father ; for thy Son, our Lord Jesus Christ's sake ; forgive us all that is past, and grant that we may hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

FIRST COLLECT.

Then shall the Elder say :

O, Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto thee, have mercy upon us ; pardon and deliver us from all our sins ; confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

SECOND COLLECT.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit,

that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. *Amen.*

PRAYER OF ADORATION.

Then shall the Elder say :

It is very meet and right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy holy name—evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

PRAYER OF HUMILIATION.

Then shall the Elder say :

X We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather the crumbs under thy table. But thou art the

same Lord, whose property is always to have mercy ; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death and washed through his blood ; and that we may evermore dwell in him, and he in us.

Amen.

PRAYER OF CONSECRATION.

Then the Elder shall say the prayer of consecration as followeth :

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption ; who made thereby (his oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world ; and did institute, and in his holy gospel command us to continue a perpetual memory of that, his precious death, until his coming again. Hear us, O Merciful Father, we most humbly beseech thee, and grant that we, receiving these thy

creatures of bread and wine, according to thy Son, our Saviour, Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body, and blood, who in the same night that he was betrayed, took bread,

(1) Here the elder is to take the plate of bread in his hand.

(1) and when he had given thanks he brake it

(2) And here to break the bread.

(2) and gave it to his disciples, saying, Take,

(3) And here to lay his hand upon all the bread.

eat, this (3) is my body which is broken for you. This do in remembrance of me.

Likewise after supper he

(4) Here he is to take the cup into his hand.

took (4) the cup and when he had given thanks, he gave it to them saying, Drink ye

(5) And here to lay his hand upon all the vessels containing the wine.

all of it, for this (5) is my blood of the New Testament, which is

shed for you and for many for the remission of sins : do this, as often as ye shall drink it, in remembrance of me. *Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner (if any be present), and after that to the people in order, into their hands. And when he delivereth the bread he shall say :

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say :

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

[If the consecrated bread and wine be all spent before all have commemorated, the elder may consecrate more by repeating the prayer of consecration].

[When all have commemorated, the minister shall re-

turn to the Lord's table and place upon it what remaineth of the consecrated elements, covering the same with a clean linen cloth].

Then shall the elder say the Lord's Prayer.

LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven, give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, forever. *Amen.*

After which shall be said as follows :

PRAYER OF THANKSGIVING.

O Lord, our Heavenly Father, we thy humble servants, desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain

remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.
Amen.

PRAYER OF EXTOLLATION.

Then shall be said :

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we

give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world, have mercy upon us. Thou that takest away the sins of the world have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sitteth at the right hand of God the Father have mercy upon us.

For thou only art holy, thou art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.
Amen.

Then the Elder, if he see it expedient, may put up an extemporary prayer ; and afterward shall let the people depart with this blessing .

BENEDICTION.

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and his Son, Jesus

Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. *Amen.*

N. B. If the Elder be straightened for time, he may omit any part of the service, except the prayer of consecration.

BAPTISM OF INFANTS.

SPECIAL DIRECTIONS.

1. Let every adult person, and the parents of every child to be baptized, have their choice either of immersion, sprinkling or pouring. But in no case shall our ministers re-baptize any person. And if any knowingly violate this prohibition, he shall be subject to suspension or location as the Annual Conference may judge.

2. We will on no account whatever, make a charge for administering baptism or for burying the dead.

EXHORTATION.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation, suitable to the sacred office:

X Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ, saith, "None can enter into the kingdom of God except he be regenerated and born anew of water and of the Holy Ghost," I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to this child that thing which by nature it cannot have, that it may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a *lively member* of the same.

PRAYER OF SANCTIFICATION.

Then shall the minister say:

LET US PRAY.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst

safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well beloved Son, Jesus Christ, in the river of Jordan, didst sanctify water for this holy sacrament, we beseech thee of thine infinite mercies, that thou wouldst look upon this child; wash him and sanctify him with the Holy Ghost, that he being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised in him. *Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that he may have the power and

strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation, sanctify this water for this holy sacrament and grant that this child now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful elect children,

through Jesus Christ, our Lord. *Amen.*

ADDRESS TO PARENTS OR GUARDIANS.

DEARLY BELOVED: Forasmuch as this child is now presented by you for Christian baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, you shall call upon *him* to give regular attendance upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ. That as

he died and rose again for us, so should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all corrupt affections and daily proceeding in all virtue and godliness. Do you therefore solemnly engage to fulfill these duties so far as it lieth in your power, the Lord being your helper?

Answer—We do.

THE CEREMONY.

Then shall the people stand up, and the minister shall say :

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse :

“They brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeas'd, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a

little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.''

And the minister shall take the child into his hands, and say to the friends of the child,

NAME THIS CHILD.

And then naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying :

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THE LORD'S PRAYER.

Then shall be said, all kneeling.

Our Father, which art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive those that trespass against us ; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, for ever. *Amen.*

Then shall the minister conclude with an extemporary. prayer.

BAPTISM OF ADULTS.

EXHORTATION.

The minister shall use the following, or some other exhortation, suitable to this holy office :

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same ; I therefore beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto

these persons that which by nature they cannot have, that they may be baptized with water and the Holy Ghost.

FIRST PRAYER.

Then shall the minister say :

Almighty and immortal God, the aider of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead, we call upon thee for these persons, that they coming to thy holy baptism, may receive the remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto those that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

SECOND PRAYER.

After which he shall say :

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and forever.

Amen.

SCRIPTURE LESSON.

Then shall the people stand up, and the minister shall say :

Hear the words of the gospel written by St. John in the third chapter, beginning at the first verse :

“ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from

God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

ADDRESS TO THE CANDIDATE.

Then shall the minister speak to the person to be baptized, on this wise:

Well beloved, who are come hither desiring

to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things we have prayed for, which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, on your part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized:

Q. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, and promise that thou wilt not follow, nor be led by them?

A. I renounce them all.

Q. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only begotten Son, our Lord? And that he was conceived of the Holy Ghost, born of the Virgin Mary? That he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again the third day; that he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church,* the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

A. All this I steadfastly believe.

Q. Wilt thou be baptized in this faith?

A. This is my desire.

Q. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

A. I will endeavor to do so, God being my helper.

* The Church Universal, and not the Papal Church of Rome.

THE COLLECTS.

Then shall the minister say :

O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children through Jesus Christ our Lord. *Amen.*

THE CEREMONY.

Then shall the minister take each person to be baptized by the right hand, and placing them conveniently by the font, according to his discretion, shall ask the name: and then shall sprinkle or pour water upon him (or if they desire, shall immerse them in water), saying:

N, I baptize thee in the name of the Father, and of the Son and of the Holy Ghost. *Amen.*

THE LORD'S PRAYER.

Then shall be said the Lord's Prayer, all kneeling.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our tres-

passes as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil. *Amen.*

Then let the minister conclude with an extemporary prayer.

SOLEMNIZATION OF MATRIMONY.

ADDRESS TO THE ASSEMBLAGE.

At the day and time appointed for the solemnization, the persons to be married standing together, the man on the right side and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses to join together this man and this woman in holy matrimony ; which is an honorable estate, instituted by God in the time of man's innocency, signifying unto us the mystical union which is between Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and the first

miracle that he wrought at Cana of Galilee, and is commended of St. Paul to be honorable among all men, and therefore not by any to be entered upon or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these persons come now to be joined. Therefore, if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

THE SOLEMN CHARGE.

And also speaking to the persons that are to be married, he shall say :

I require and charge you both (as you will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed) that if either of you know any impediment why you may not be lawfully joined together in matrimony you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word shall allow, are not

joined together by God, neither is their matrimony lawful.

Delors
I. ADDRESS TO THE MAN.

If no impediment shall be alleged, then shall the minister say unto the man :

M, Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others keep thee only unto her as long as ye both shall live? *Pantou*

The man shall answer : I will.

Yirt 2. ADDRESS TO THE WOMAN.

Then shall the minister say unto the woman .

N, Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, serve him, love him, honor and keep him, in sickness and in health, and forsaking all others, keep thee only unto him so long as ye both shall live?

The woman shall answer : I will.

THE MAN'S PLEDGE.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows :

I, M, take thee N, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance ; and thereto I plight thee my faith.

THE WOMAN'S PLEDGE.

Then they shall loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, N, take thee M, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death do us part, according to God's holy ordinance ; and thereto I plight thee my faith.

This

THE COVENANT PRAYER.

Then shall the minister say: Let us pray.

O, Eternal God, creator, preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vows and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

SERVICE WITH THE RING.

[If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister :

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THE MINISTER'S DECLARATION

Then shall the minister *join* their right hands together and say:

Those whom God hath joined together, let no man put asunder.

Forasmuch as M and N have consented to live together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith to each other, and have declared the same by joining hands: I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THE BENEDICTION.

And the minister shall add this blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE LORD'S PRAYER.

Then shall the minister say :

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven, give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, forever. *Amen.*

THE CLOSING INVOCATION.

Then shall the minister say :

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seeds of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they

obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou, by matrimony, hast made one; O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and union betwixt Christ and his Church,—look mercifully upon this man and this woman; that both this man may love his wife according to thy word (as Christ did love his spouse, the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that this woman may be loving and obedient to her

husband; and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

THE CLOSING BENEDICTION.

Then shall the minister say:

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

BURIAL SERVICE.

SCRIPTURE QUOTATIONS.

N. B.—The following, or some other solemn service, shall be used.

The minister meeting the corpse, and going before it, shall say:

“ I am the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die.” John xi. 25, 26

“ I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another ” Job xix. 25, 26, 27.

“ We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.” I Tim. vi. 7 ; Job i. 21.

SUPPLICATION AT THE GRAVE.

At the grave, when the corpse is laid in the earth, the minister shall say:

“ Man that is born of woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower ; he

fleeth as it were a shadow, and never continueth in one stay.”

In the midst of life we are in death ; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

COMMITMENT.

Then, while the earth shall be cast upon the coffin by some person standing by, the minister shall say :

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth

to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world ; the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said :

“I heard a voice from heaven, saying unto me, write—From henceforth, blessed are the dead who die in the Lord : even so, saith the Spirit ; for they rest from their labors.”

Then shall the minister say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father who art in heaven, hallowed be

thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil.
Amen.

FINAL PRAYER.

THE COLLECT.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally. We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him; and at the general resurrection at the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, "Come ye blessed of my Father, receive the kingdom prepared for you

from the beginning of the world." Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Meditator and Redeemer. *Amen.*

BENEDICTION.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*

ORDINATION OF DEACONS

SERMON.

[When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons].

PRESENTATION.

After which one of the elders shall present unto the Bishop the persons to be ordained deacons, saying these words :

Reverend Father in God, I present unto you these persons present, to be admitted deacons.

The Bishop.—Take heed that the persons

whom you present to us be apt and meet, by their godly conversation, to exercise their ministry duly to the honor of God and the edifying of his Church.

The elder shall answer:

I have inquired concerning them, and also examined them, and think them so to be.

Their names being read aloud, the Bishop shall say unto the people:

Brethren, if there be any of you who know any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall cease from ordaining that person, until such time as the party accused shall be found clear of that crime].

Then shall be read the following collect and epistle.

THE COLLECT.

Almighty God, who by thy divine Providence hath appointed divers orders of ministers of thy

Church, and didst inspire thy Apostles to choose to the order of deacons, the first martyr, St. Stephen, with others; mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrines, and adorn them with the innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy holy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever.

Amen.

SCRIPTURE INSTRUCTION.

THE EPISTLE. I Tim. iii. 8 13.

Likewise must the deacons be grave, not double-tongued, not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober,

faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ.

EXAMINATION OF CANDIDATES.

Then shall the Bishop examine every one of them that is to be ordained, in the presence of the people, in the following manner :

The Bishop.—Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promotion of his glory, and the edifying of his people?

A. I trust so.

The Bishop.—Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

A. I do believe them.

The Bishop.—Will you diligently read and

expound the same unto the people whom you shall be appointed to serve ?

A. I will.

The Bishop.—It appertaineth to the office of a deacon to assist the elder in Divine service. And especially when he administereth the holy communion, to help him in the distribution thereof, and to read and expound the holy Scriptures ; to instruct the youth, and, in the absence of the elder, to baptize. And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly ?

A. I will do so, by the help of God.

The Bishop.—Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ ?

A. I will do so, the Lord being my helper.

The Bishop.—Will you reverently obey them

to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

A. I will endeavor so to do, the Lord being my helper.

THE ORDINATION.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

SCRIPTURE SELECTION.

Then one of them appointed by the Bishop, shall read the Gospel, Luke xii. 35 38:

“Let your loins be girded about, and your lights burning, and ye yourselves like unto men

that wait for their Lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

[Then shall the Bishop proceed in the communion, and all that are ordain'd shall receive the holy communion].

The communion ended, immediately before the benediction, shall be said the following collect :

Almighty God, giver of all good things, who, of thy great goodness, hast vouchsafed to accept and take these thy servants into the office of deacon in thy Church ; make them, we beseech thee, O Lord, to be modest, humble and constant in there ministration, and to have a ready will to observe all spiritual discipline ; that they,

having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this inferior office that they may be found worthy to be called into the higher ministríes in thy Church, through the same, thy Son and our Saviour Jesus Christ, to whom be glory and honor, world without end. *Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continued help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son and the Holy

Ghost be among you and remain with you always. *Amen.*

ORDINATION OF ELDERS.

PRESENTATION OF CANDIDATES.

(When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in the office).

After which, one of the elders shall present unto the Bishop all them that are to be ordained, and say:

Reverend Father in God, I present unto you these persons present to be ordained elders.

The Bishop.—Take heed that the persons whom you present unto us be apt and meet, by their godly conversation, to exercise their ministry duly to the honor of God and the edifying of the Church.

The Elder shall answer:

I have inquired concerning them, and also examined them, and think them so to be.

Then their names being read aloud, the Bishop shall say unto the people :

Brethren, these are they whom we propose, God willing, this day to ordain elders. For, after due examination, we find not the contrary, but they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God and show what the crime or impediment is.

(If any crime or impediment be objected, the Bishop shall cease from ordaining that person until such time as the party accused shall be found clear of the crime).

Then shall be said the Collect, Epistle and the Gospel.

THE COLLECT.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders

of ministers in thy Church, mercifully behold these thy servants, now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with the innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. EPH. IV. 7 13.

“Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things). And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting

of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

GOSPEL SELECTION.

After this shall be read, for the Gospel, part of the tenth chapter of St. John (x. 1 16).

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them;

but they understood not what things they were which he spake unto them.

“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep.

“But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me,

even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.''

THE BISHOP'S ADDRESS TO THE CANDIDATES.

And that done the Bishop shall say unto them as hereafter followeth :

You have heard, brethren, as well in your private examination as in the exhortation which was just made to you, and in the holy lessons taken out of the gospel, and in the writings of the apostles, of what dignity and of how great importance this office is whereunto you are now called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office ye are called; that is to say, to be messengers, watchmen and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed

abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve is his spouse and his body. And if it should happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, you know the greatness of the fault and also the horrible punishment that will ensue. Wherefore consider within yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and to that ripeness and perfectness of

age in Christ, that there may be no place left among you either for error in religion or for viciousness in life.

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful to that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereunto of yourselves; for that will and that ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man but with doctrine and exhortation taken out of the Holy Scriptures and with a life agreeable to the same, consider how studious you ought to be in reading and learning the Scriptures and in framing

the manners both of yourselves and of them that specially pertain unto you, according to the rules of the same Scriptures, and this self-same clause, how ye ought to forsake and set aside (as much as ye may) all worldly studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time, and that you have clearly determined, by God's grace, to give yourselves to this office, whereunto it has pleased God to call you ; so that as much as in you lieth, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may

be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and his Church, shall demand of you touching the same.

OBLIGATIONS OF THE CANDIDATES.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

A. I think so.

The Bishop —Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity, for eternal salvation, through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to

teach nothing as required of necessity to salvation, but that which you shall be persuaded, may be concluded and proved by Scripture ?

A. I am so persuaded, and have so determined by God's grace.

The Bishop.—Will you then give your faithful diligence, always so to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded ?

A. I will do so, by the help of the Lord.

The Bishop.—Will you be ready, with all future diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word ; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given ?

A. I will, the Lord being my helper.

The Bishop.—Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and

the flesh ?

A. I will endeavor to so do, the Lord being my helper.

The Bishop.—Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

A. I shall apply myself thereto, the Lord being my helper.

The Bishop.—Will you maintain and set forth, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge ?

A. I will do so, the Lord being my helper.

The Bishop.—Will you reverently obey your chief ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments ?

A. I will do so, the Lord being my helper.

Then shall the Bishop, standing up, say :

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.
Amen.

VENI, CREATOR SPIRITUS.

[After this the congregation shall be desired, secretly in their prayers to make their humble supplications to God for all these things for the which prayers, there shall be silence kept for a space].

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), Veni, Creator, Spiritus, the Bishop beginning, and, the elders and others that are present answering by voice, as followeth:

Come Holy Ghost, our hearts inspire,

And lighten with celestial fire.

Thou the anointing Spirit art,

Who dost thy sevenfold gifts impart.

Thy blessed unction from above,

Is comfort, light and fire of love.

Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home ;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one ;
That through the ages all along,
This may be our endless song ;
Praise to thy eternal merit,
Father, Son and Holy Spirit.

THE INSTALLATION PRAYER.

That done, the Bishop shall pray in this wise and say :

LET US PRAY.

Almighty God, our heavenly Father, who of thine infinite love and goodness towards us, hast given us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life, who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into

the world his apostles, prophets, evangelists, teachers and pastors—by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the praise of thy holy name; For these, so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants, here present, to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may forever be glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus

Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. *Amen.*

THE ORDINATION CEREMONY.

When this prayer is done, the Bishop with the elders present shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority to preach the word of God, and to administer the holy sacrament, in the congregation.

THE COMMUNION.

When this is done, the Bishop shall go on in the ser-

vice of the communion, which all they who receive orders shall take together, and remain in the same place where hands were laid upon them, until such times as they have received the communion.

The communion being done, after the last collect and immediately before the benediction, shall be said this collect:

COLLECTS.

Most merciful Father, we beseech thee to send upon these thy servants, thy heavenly blessings, that they may be clothed with righteousness, and the word spoken by their mouths may never be spoken in vain. Grant, also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ, our Lord.
Amen.

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun,

continued and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

BENEDICTION.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. *Amen.*

If on the same day the order of Deacons be given to some, and that of Elders to others, the Deacons shall first be presented, and then the Elders. The collects shall be both used; first that for Deacons; then that for elders. The Epistle shall be, Eph. iv. 7 to 13, as before in this office. Immediately after which they that are to be ordained Deacons shall be examined and ordained as above prescribed.

Then one of the Elders having read the Gospel, which shall be St. John x. 1, as before in this office, they that are to be ordained Elders shall likewise be

examined and ordained, as in this office before appointed.

ORDINATION OF BISHOPS.

THE INTRODUCTORY PRAYER.

Almighty God, who by thy Son Jesus Christ, didst give to thy Holy Apostles many excellent gifts, and didst charge them to feed thy flock, give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly minister the godly discipline thereof; and grant unto the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ, our Lord.
Amen.

SCRIPTURE SELECTIONS.

Then shall be read by some of the Elders the Epistle, Acts xx. 17--35.

From Miletus, Paul sent to Ephesus, and

called the elders of the Church. And when they were come to him, he said unto them ; Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews ; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And, now, behold, I know that ye all, among whom I have gone preaching the kindgom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give to you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Then another Elder shall read the Gospel. St. John xxi. 15--17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him; yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, Son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?

And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this; St. Matthew xxviii. 18-

Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

PRESENTATION OF THE CANDIDATES.

After the Gospel and the sermon are ended, the elected person shall be presented by the two Elders unto the Bishop, saying:

Reverend Father in God, we present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to prayer, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ, continued the

whole night in prayer, before he chose and sent forth his twelve apostles; it is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us, therefore, following the example of our Saviour Christ and his apostles, first fall to prayer before we admit and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

PRAYER FOR SPECIAL QUALIFICATION.

Then shall be said this prayer, following:

Almighty God, giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy church, mercifully behold this thy servant, now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him so with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy church, through

the merits of our Saviour, Jesus Christ who liveth and reigneth, with thee and the Holy Ghost, world without end. *Amen.*

DIRECT EXAMINATION.

Then the Bishop shall say to him that is to be ordained :

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less price than the affusion of his own blood ; before I admit you to this administration, I will examine you in certain articles, to the end, that the congregation present may have a fair trial, and bear witness how you are minded to behave yourself in the church of God.

The Bishop.—Are you persuaded that you are truly called to this ministration according to the will of our Lord Jesus Christ ?

A. I am so persuaded.

The Bishop.—Are you persuaded that the

Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach and maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be proved and concluded by the same?

A. I am so persuaded and so determined, by God's grace.

The Bishop.—Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so as you may be able by them, to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

A. I will do so, by the help of God.

The Bishop.—Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word,

and both privately and openly to call upon, and encourage others, to do the same ?

A. I am ready, the Lord being my helper.

The Bishop.—Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you ?

A. I will do so, the Lord being my helper.

The Bishop.—Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all ; and such as shall be unquiet disobedient and criminal within your district, correct and punish, according to such authority as you have by God's word, and as shall be committed to you ?

A. I will do so, by the help of God.

The Bishop.—Will you be faithful in ordaining, sending, or laying hands upon others ?

A. I will do so, by the help of God.

The Bishop.—Will you show yourself gentle

and merciful, for Christ's sake, to the poor and needy, and to all strangers destitute of help?

A. I will so show myself, by God's help.

Then the Bishop shall say :

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish in you the good work which he hath begun, that you may be found perfect and irreprehensible at the last day, through our Lord Jesus Christ, who liveth and reigneth forever. *Amen.*

Then shall be said :

VENI, CREATOR, SPIRITUS.

Come, Holy Ghost, our hearts inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, light, and fire of love.

Enable with perpetual light
The dulness of our blinded sight,
 Anoint and cheer our soiled face,
With the abundance of thy grace.
 Keep far our foes, give peace at home;
Where thou art guide no ill can come.

Teach us to know the Father, Son,
And thee of both to be but one,
 That through the ages all along,
This may be our endless song;
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say :

Lord, hear our prayer.

A. And let our cry come unto thee.

THE ORDINATION PRAYER.

The Bishop.—Let us pray.

Almighty God, and most merciful Father
 who of thine infinite goodness hast given thine
 only and dearly beloved Son Jesus Christ to be
 our Redeemer, and the author of everlasting
 life, who after that he had made perfect our re-
 demption by his death, and was ascended into

heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect his church—grant, we beseech thee, to this thy servant, such grace that he may be evermore ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

THE ORDINATION SOLEMNITIES.

Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying:

The Lord pour upon thee the Holy Spirit, for the office and work of a Bishop in the

Church of God, now committed unto thee, by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee, by the imposition of our hands ; for God hath not given us the spirit of fear, but of power, and love and soberness.

Then the Bishop shall deliver him the Bible, saying ;
Give heed unto reading, exhortation and doctrine. Think upon those things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf, feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be not so merciful that you may be too remiss ; so minister discipline that you forget not mercy ; that when

the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ, our Lord. *Amen.*

[Then the Bishop shall administer the Lord's supper, with whom the newly ordained Bishop and all others present, shall communicate].

THE CLOSING PRAYER

Immediately before the benediction, shall be said the following prayer :

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity ; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, with God the Father, and the Holy Ghost, world without end. *Amen.*

Direct us O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our work begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and his Son, Jesus Christ our Lord; and the blessing of God Almighty, the father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

ON LAINGY CORNER-STONES.

REMARKS.

This ceremony should be preceded or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the services

are introduced by singing a suitable hymn. If the discourse has not been pronounced there may be used the following

PRAYER.

Supremely great and glorious Jehovah, who art the King eternal, immortal, and invisible, the only wise God, to whom belong honor and glory, for ever and ever! Thou fillest all space with thy presence, pervading universal nature, and manifesting thy perfections in all thy works. We desire to approach thee in deep humility, and in the exercise of living faith. We rejoice that, through Jesus Christ, our Mediator and Redeemer, we have access to thy throne of grace, and are taught to call thee our God, and to worship thee as our reconciled Father. We thank thee for permitting us to assemble on the present occasion, amid circumstances of so much mercy, to lay the corner-stone of an edifice which is to be reared to thy honor, and to be dedicated to the exclusive worship of the true and living God, Father, Son and Holy

Ghost. We earnestly beseech thee to draw nigh to us as a God of love, and bless us with thy special presence. May the object that has called us together be acceptable to thee, and may the solemnities of this joyful and interesting occasion meet with thy sanction and be attended by thy blessing. While we devoutly acknowledge our dependence upon thee, as well in our attempt to erect a house for thy worship, as in the prosecution of the object for which it is intended, we pray thee that no unholy desire may find place in our breast; that all our motives may be pure, and that our great aim may be the promotion of thy glory, the conversion of sinners, and the edification of thy people in the truth as it is in Christ. May we obtain favor in thy sight, and may thy rich mercy be upon us.

Pardon our sins, help our infirmities, and accept our prayer, through the merits of Jesus Christ, our adorable Saviour. And to thee the triune God, be all praise, now and ever-

more. *Amen.*

[Here a suitable portion of Scripture may be read : for instance the 96th Psalm, or 1 Cor. 3rd chap., or 1 Kings, 5th chap., Haggai, 1st chap., from 1 - 10 verse].

If the discourse has been preached, then the preceding prayer may be omitted : also if deemed necessary the Scripture lesson ; and the exercises, after an appropriate hymn, may be continued with the following :

ADDRESS.

BELOVED BRETHREN :

Believing it to be your duty, as well as privilege, to worship God in a public and social capacity, and impressed with the conviction that the interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing, to erect an edifice for the purpose of public worship, and are now assembled to lay the corner-stone.

Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the

dictates of enlightened reason, that it is your duty ; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and your descendants. We trust that you are actuated by motives which God approves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist :

“ How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even faineth, for the courts of the Lord.”

We find frequent allusions in God's word to the *corner-stone*. “ Behold,” says the Lord, in Isaiah, “ I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation ; he that believeth shall not make haste.” And in the Epistle to the Ephesians, the Apostle remarks : “ Being built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.”

Thus appears that the corner-stone was a

part of the *foundation* on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another; and the same was done at each of the four corners of the building. The corner-stones were, therefore many; but all of them taken collectively, were spoken of as one. A single stone, larger, stronger, and more beautiful than the others, was laid in one of the corners, either at the top or the bottom of the foundation wall, as the representative of all the rest and of the whole foundation, and was emphatically termed *the* corner-stone, the *chief corner-stone* or the *head* of the corner. Hence Jesus Christ is called both the *foundation* and the *corner-stone* in the stupendous edifice of Christianity. By which is meant that he is the support and strength of his Church, preserving it firm and unshaken and extending its borders till it shall encompass the earth, that he unites and binds together its members by the cords of that love which forms

the strongest of all incentives to harmony of feeling and action, and that he is also the glory of the Church, both because of the elevating and sanctifying influences of his doctrines on the moral characters of his followers, and on account of his supreme personal excellence. He is, therefore, most appropriately denominated "a chief Corner-stone, Elect, Precious," sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the corner-stone of a house of worship, you perform a decisive act; you publicly announce that a commencement is made to build the house, and that it is your determination, by the help of God, to complete it. This decisive act, so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by solemnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness and our insufficiency without

Him. It is right and proper that we should publicly acknowledge our dependence on him, both in the attempt to erect an edifice and in the discharge of the solemn duties for which it is intended.

Such an acknowledgement gives to God an honor which is due to Him, and at the same time impresses our hearts with reverence and awe towards Him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all-wise, holy and irresistible government of God; to feel that we are his needy creatures, and dependent on his pleasure for each moment of our existence; that the success of all our exertions is the result

of his blessing, and that when we design to honor him or promote the public good, it is for *Him* to say whether we are the instruments, and *our measures* the means which he will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord forbade him, and said: "I have chosen thy son to build me a house."

Let us, therefore, humble ourselves before the Lord, confess his name and seek his blessing in fervent prayer.

PRAYER.

O Thou, whom the heaven of heavens cannot contain! Thou fillest the universe with thy presence, and all the praise of angels and men can add nothing to thy majesty and glory. But though thou needest not our worship, we adore thee that thou art too good to despise it, and that millions have experienced that thou art a prayer-hearing and prayer-answering God. We rejoice that thou hast established the church here on earth, and preserved the same

against all the assaults of its enemies ; that the blessed sound of the gospel has also saluted our ears, and that thou hast in this place gathered a congregation of believers in Jesus Christ.

We render thanks unto thy name that thou hast put it into the hearts of thy people to rear a temple to thine honor at this place, where thy name may be regarded, and thou mayest come to them and bless them. We extol thy grace for enduing them with a spirit of liberality, and inclining them to contribute of their substance to prosecute this laudable undertaking. May they indeed esteem it a high privilege to lend unto the Lord, and may many others co-operate in this holy work, and all labor together in concord and love until the habitation of thy house shall be completed and be held in possession free from debt and all incumbrance, as a standing memorial of their Christian benevolence and an evidence to future generations of their attachment to thy cause. May the work of this house be performed without hurt or ac-

cident to any person! May harmony and enlightened zeal animate every heart, and may discord, jealousy and every selfish aim be far removed! And when thou shalt have prospered this enterprise, and a house of God shall stand here as a monument to thy glory, may it be filled with the fulness of every gospel blessing, that through the preaching of thy truth, many blood-bought souls may here be awakened, enlightened, justified and sanctified, and thus be prepared for an entrance into the mansions of bliss! We beseech thee to seal unto us the pardon of all our offences, to own us as thy ransomed people through Jesus Christ, to sanctify us thoroughly by thy Spirit, to guide us through life by thy counsels, to secure us by thy grace and to exalt us at last to an inheritance that is incorruptible, undefiled and that tadeth not away. These and all other needful blessings we ask for the sake and in the name of our Lord Jesus Christ, to whom, with the Father and Holy Spirit, be endless praise. *Amen.*

The preceding prayer, or any other suitable one, having been offered, the stone shall be laid and adjusted. The officiating minister deposits the documents in the excavation prepared in the stone for their reception. These documents may be the articles of subscription and names of the subscribers, a list of the church officers, the pastor and building committee, and of the ministers officiating on the occasion, the Discipline of the Church, Hymn Book, Bible, the names of the highest officers of government, religious papers of the Church, etc., etc. The minister then concludes with the following :

DECLARATION.

In the name of the Triune God, the Father, and Son, and Holy Spirit, we lay this stone for a foundation of a house of worship to be consecrated to his service. In so doing we acknowledge his all-ruling providence, and proclaim Jesus Christ as the great corner-stone of his church and the foundation of all our hopes of salvation in time and eternity ; and may the God of all grace hear us, sanction our work and at last accept us through the Son of his

love, our only Lord and Saviour. *Amen.*

ON CHURCH DEDICATION.

FOR NEW OR REMODELED CHURCHES.

The bishop, or elder (when the bishop is not present), with the other ministers, shall be met at the door of the church by the trustees, stewards and leaders, who shall receive the bishop or elder, with the ministers, and bid them welcome in God's name, and present to the bishop or elder the keys of the church, in token of the fact that they will ever after submit to the discipline, doctrine and government of the African Methodist Episcopal Church, and "will at all times hereafter permit such ministers and preachers belonging to said church to preach and expound God's holy word therein." After which, the procession shall pass up the aisle reading the following Psalm, the bishop or elder commencing with the first verse, and the ministers reading each alternate verse.

RESPONSIVE READING

PSALM LXXXIV.

Bishop.—How amiable are thy tabernacles,

O Lord of hosts !

Minister.—My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God.

Bp.—Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Min.—Blessed are they that dwell in thy house ; they will be still praising thee.

Bp.—Blessed is the man whose strength is in thee ; in whose heart are the ways of them.

Min.—Who, passing through the valley of Baca, make it a well : the rain also filleth the pools.

Bp.—They go from strength to strength ; every one of them in Zion appeareth before God.

Min.—O Lord God of hosts, hear my prayer ; give ear, O God of Jacob.

Bp.—Behold, O God, our Shield, and look upon the face of thine Anointed.

Min.—For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.

Bp.—For the Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly.

Min.—O Lord of hosts, blessed is the man that trusteth in thee.

CHANTING OF THE CHOIR.

The bishop, *with those who are appointed to lead the exercises, will now take their seats in the pulpit, the rest of the clergy sitting around it, and the choir will chant the following :

PSALM CXXII.

1. I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem.

*Or, elder.

3. Jerusalem is builded as a city that is compact together.

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem : they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes I will now say, Peace be within thee.

9. Because of the house of the Lord our God, I will seek thy good.

SOLOMON'S GREAT PRAYER.

The bishop, * kneeling, then shall say the following prayer :

I KINGS VIII. 23--51.

Lord God of Israel, there is no God like thee

*Or, elder.

in heaven above or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: but will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain thee; how much less this house that we have builded! Yet have thou respect unto the prayer of thy servants and to their supplication, O Lord our God, to hearken unto the cry and the prayer which thy servants pray before thee this day: that thine eyes may be open toward this house, night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servants shall make in this place. And hearken thou unto the supplication of thy servants and of thy people Israel, when they shall pray in this place; and hear thou in heaven, thy dwelling-place; and when thou hearest, forgive. If any man trespass against his neighbor, and an *accusation* be laid against him, and the *accusation* come before thee in this house—then hear

thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house,—then hear thou in heaven, and forgive the sin of thy people Israel and restore them again to *thy tender mercy and loving-kindness*. When heaven is shut up, and there is no rain, because they have sinned against thee, if they pray in this place, and confess thy name, and turn from their sin, when thou afflictest them, then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon the land which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting,

mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be, what prayer and supplication soever be made by any man or by all thy people Israel, (which shall know every man the plague of his own heart), and spread forth his hands in this house,—then hear thou in heaven, thy dwelling-place, and forgive and do, and give to every man according to his ways, whose heart thou knowest, that they may fear thee all the days *of their lives*. Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; when he shall come and pray within thy house, hear thou in heaven, thy dwelling-place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, to fear thee, as do thy people Israel, and that they may know that this house, which we have builded, is called by thy name. If thy *people* sin against thee—for there is no man

that sinneth not—and thou be angry with them yet if they shall bethink themselves and repent, and make supplication unto thee, saying, We have sinned and done perversely, we have committed wickedness; and so return unto thee with all their heart and with all their soul; then hear thou their prayer and supplication in heaven, thy dwelling-place, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, for they shall be thy people, and thy inheritance, *which thou hast bought with the precious blood of thy Son, Jesus Christ our Lord; to whom, with thee and the Holy Spirit, be glory, praise and power by all on earth and all in heaven. Amen.*

THE DEDICATORY ADDRESS.

This prayer being over, the bishop or elder shall stand up and say :

And now, O Lord God, most high, whom the heaven, and heaven of heavens cannot contain, we dedicate this house to thy service ;

receive it, we humbly beseech thee; receive it unto thyself and number it among thine earthly sanctuaries,—that thine own presence, the presence of thy Son, Jesus Christ, and the presence of thy Holy Spirit, may ever fill this house, which we have builded and called by thy name, so that whensoever the Gospel is preached in this house, it may descend with all its purity, power and demonstration, upon the hearts of the impenitent, turning them from darkness to light, and from the power of sin and Satan unto God; that its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes and their affections from earth to heaven, and leading back the wandering sheep of the house of Israel into the fold of eternal life. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall be dedicated to thee in this house by the holy ordinance of baptism, they may also receive the fulness of thy grace; being made useful members of the church militant, and finally obtain an abundant entrance

into the church triumphant, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken body and shed blood, may also realize by faith that he is indeed the Lamb of God that taketh away the sin of the world; and thus being regenerated and sanctified, stand spotless and life-crowned at thy right hand, world without end. *Amen.*

Hear us, O thou who art the spouse of the Church, and grant that whosoever shall in this house be joined together in holy matrimony may also live, as Isaac and Rebecca, in the purest enjoyment of connubial love, mutually assisting each other in the way to heaven, and training up their children for usefulness in this life and for glory in that which is to come, through Jesus Christ our Lord. *Amen.*

O thou high and Holy One of Israel, regard, we beseech thee, the prayers of thy servants, and grant that all who shall in this house make

confession of their sins, or lift their voices in praise and thanksgiving for mercies past or benefits received, may also rejoice in the light of thy countenance, with the peace which passeth all understanding, with the joy that is unspeakable and full of glory. *Amen.*

Great Head of the Church, we beseech thee to hear us, and grant that whosoever shall, in this house, be set apart or ordained to the holy office of the ministry may also receive the anointing of thy Spirit, and go forth in the fulness of the blessing of the gospel, to preach its unsearchable riches to a ruined world; then having finished their course, fought the fight and kept the faith, receive the crown of life and reign with thee, world without end. *Amen.*

Thou God of missions, hear us and grant that the sacred cause of missions, with every other institution of Christianity, may ever find in this house an able advocacy and an ample support, so as to be rendered instrumental in hastening on the day when the kingdoms of

this world shall become the kingdom of our Lord and his Christ. *Amen.*

Thus have we dedicated this house unto thee, O thou that dwellest in heaven. Receive it, O receive it among thine earthly sanctuaries, and grant that all who may worship thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God and the gate of heaven! *Amen.*

Then may be sung the consecration hymn which ought not to exceed six stanzas; then the sermon. Immediately after let the collection be taken up. Conclude with an appropriate hymn and extemporaneous prayer and the benediction.

After such dedication, no minister having the charge of our churches, shall allow them to be used for any other purpose than the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct, and may be suspended, according to the decision of the Annual Conference.

SECTION II.

ORDER OF CHURCH SERVICE.

The following order and arrangement of Divine Service will be observed by the Pastors of the A. M. E. Church whenever and wherever practicable. This is an abridgment of the old Wesley Prayer Book, which was adopted by the General Conference in May, 1880.

I.

Just before announcing the opening hymn, the Minister shall reverently rise and read one or more of the following sentences of Scripture :

I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates, O Jerusalem. *As*

For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of

wickedness.

Because of the house of the Lord our God I will seek thy good.

Those that be planted in the house of the Lord, shall flourish in the courts of our God.

Blessed are they that dwell in thy house.

Lord, I have loved thy habitation, the place where thy honor dwelleth.

O, sing unto the Lord a new song, for he has done marvellous things,—make a joyful noise unto the Lord, all the earth. and sing praises.

For the Lord is in his holy temple, let all the earth keep silence before him

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

1. *Singing and prayer.*

2. *Immediately after prayer, organ play short prelude.*

II.

1. *Reading a chapter responsively, minister and people standing.*

2. *Minister reading a chapter, or a part of a chapter, alone, people sitting.*

3. *Singing, one stanza only, by choir and congregation.*

Minister and people standing shall then say :

Minister.—And God spake these words saying: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

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

P. Lord have mercy upon us, and incline our hearts to keep this law.

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

P. Lord have mercy upon us, and incline our hearts to keep this law.

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

P. Lord have mercy upon us, and incline our hearts to keep this law.

Nearer, my God, to Thee

Nearer to Thee! etc.,

or this:—

My God, my life, my love,
To thee, to the I call:
I cannot live if thou remove,
For thou art all in all.

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

P. Lord have mercy upon us, and incline our hearts to keep this law.

M. Thou shalt not kill.

P. Lord have mercy upon us, and incline our hearts to keep this law.

M. Thou shalt not commit adultery.

P. Lord have mercy upon us, and incline our hearts to keep this law.

M. Thou shalt not steal.

P. Lord have mercy upon us, and incline our hearts to keep this law.

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

P. Lord have mercy upon us, and incline our hearts to keep this law.

M. Thou shalt not covet thy neighbor's house ; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

P. Lord have mercy upon us, and write these laws upon our hearts.

Sing a stanza of any appropriate hymn, as the following :

My soul, be on thy guard,
Ten thousand foes arise, etc.,

Or :—

I need thee every hour,
Most gracious Lord ;
No tender voice, like thine,
Can peace afford.

I need thee, O I need thee ;
Every hour I need thee.
O bless me now my Saviour,
I come to thee.

M. Hear what Christ our Saviour saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

M. Glory be to the Father, and to the Son, and to the Holy Ghost.

P. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

1. *Choir chant or sing suitable hymn, people sitting.*

2. ~~Read and announce notices.~~

3. *Preach the sermon or exhort as occasion may require.*

IV.

CLOSING SERVICES.

1. *The Lord's Prayer or an extempore prayer.*
2. *Lift the collection.*

Re. announcements

Then shall be said the Apostle's Creed, the people standing.

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell, the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, in the Holy Catholic Church,* the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

Doxology and benediction.

The following may be used at pleasure in lieu of the Decalogue, or even with it.

Where there are choirs the *Te Deum* should

*By Holy Catholic Church is meant the Church of God in general.

be chanted altogether, but if the people do not know how to chant it, let the minister and people use it alternately.

TE DEUM.

Minister. We praise Thee, O God ; we acknowledge Thee to be the Lord.

People. All the earth doth worship Thee, the Father everlasting.

M. To Thee all angels cry aloud, the heavens, and all the powers therein.

P. To Thee Cherubim and Seraphim continually do cry.

M. Holy, holy, holy, Lord God of Sabaoth.

P. Heaven and earth are full of the majesty of Thy glory.

M. The glorious company of the Apostles praise Thee.

P. The goodly fellowship of the prophets praise Thee.

M. The noble army of martyrs praise Thee.

P. The holy church, throughout all the

world, doth acknowledge Thee.

M. The Father of an infinite majesty.

P. Thine adorable, true and only Son.

M. Also, the Holy Ghost, the Comforter.

P. Thou art the King of Glory, O Christ.

M. Thou art the everlasting Son of the Father.

P. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin.

M. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

P. Thou sittest at the right hand of God, in the glory of the Father.

M. We believe that Thou shalt come to be our judge.

P. We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

M. Make them to be numbered with Thy saints in glory everlasting.

P. O Lord, save Thy people and bless Thine heritage.

M. Govern them and lift them up forever.

P. Day by day we magnify Thee.

M. And we worship Thy name ever, world without end.

P. Vouchsafe, O Lord, to keep us this day without sin.

M. O Lord, have mercy upon us, have mercy upon us.

P. O Lord, let Thy mercy be upon us, as our trust is in Thee.

M. O Lord, in Thee have I trusted; let me never be confounded.

M. Glory be to the Father, and to the Son, and to the Holy Ghost.

P. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

End

LITANY.

The Litany may be used on prayer-meeting occasions and such other occasions as may be deemed necessary by the minister and the people in devotional services.

Minister. O God, the Father of Heaven ; have mercy upon us miserable sinners.

People. O God, the Father of Heaven ; have mercy upon us miserable sinners.

M. O God, the Son, Redeemer of the world ; have mercy upon us miserable sinners.

P. O God, the Son, Redeemer of the world ; have mercy upon us miserable sinners.

M. O God, the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

P. O God, the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

M. O Holy, Blessed and Glorious Trinity, three persons and one God ; have mercy upon us miserable sinners.

P. O Holy, Blessed and Glorious Trinity, three persons and one God ; have mercy upon us miserable sinners.

M. Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

P. Spare us, good Lord.

M. From all evil and mischief ; from sin ; from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation.

P. Good Lord, deliver us.

M. From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred and malice, and all uncharitableness.

P. Good Lord, deliver us.

M. From all inordinate and sinful affection ; and from all the deceits of the world, the flesh, and the devil ;

P. Good Lord, deliver us.

M. From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death,

P. Good Lord, deliver us.

M. From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism: from hardness of heart, and contempt of thy word and commandment;

P. Good Lord, deliver us.

M. By the mystery of thy holy Incarnation: by thy holy Nativity and Circumcision: by thy Baptism, Fasting and Temptation;

P. Good Lord, deliver us,

M. By thine agony and bloody sweat; by thy cross and passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and be the coming of the Holy Ghost.

P. Good Lord, deliver us.

M. In all time of our tribulation, in all time of our prosperity; in the hour of death, and in the day of Judgment;

P. Good Lord, deliver us.

M. We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy church universal in the right way.

P. We beseech thee to hear us, good Lord,

M. That it may please thee to bless and preserve all Christian rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to illuminate all our Bishops, Elders and Deacons, with true knowledge and understanding of thy word; and that both by their preaching and living they may set it forth, and show it accordingly;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to bless and keep all thy people;

P. We beseech thee to hear us, good Lord.

M. That it may please thee, good Lord to send forth laborers into thine harvest.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give to all nations unity, peace and concord ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give us an heart to love and fear thee, and diligently to love thy commandments.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give to all thy people increase of grace ; to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit :

P. We beseech thee to hear us, good Lord.

M. That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted and to raise up those who fall, and finally to beat down Satan under our feet ;

P. We beseech thee to hear us, good Lord,

M. That it may please thee to succor, help, and comfort all who are in danger, necessity and tribulation ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons and young children, and to show thy pity upon all prisoners and captives ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to have mercy upon all men .

P. We beseech thee to hear us, good Lord.

M. That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them ;

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give us true repentance, to forgive us all our sins, negligence and ignorance, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word ;

P. We beseech thee to hear us, good Lord.

M. Son of God, we beseech thee to hear us ;

P. Son of God, we beseech thee to hear us.

M. O Lamb of God, who taketh away the sins of the world ;

P. Grant us thy peace.

M. O Lamb of God, who taketh away the sins of the world ;

P. Have mercy upon us.

M. Glory be to the Father, and to the Son, and to the Holy Ghost ;

P. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

SECTION III.

[NOTE.—After consulting some of the Bishops, and a number of the brethren, clergy, we annex to the Liturgy and church service the “Evening Prayer.” We thus present to the church, in a form almost complete, the abridged work given by Mr. Wesley to the societies in America.

On many occasions, at evening, this service, in connection with the Scripture lessons and a short exhortation, may be used with great profit to the congregation].

EVENING PRAYER.

The Minister shall begin the EVENING PRAYER by reading one or more of the following sentences of Scripture :

The Lord is in his holy temple ; let all the

earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles ; and in every place incense shall be offered unto my Name, and a pure offering : for my Name shall be great among the heathen, saith the Lord of hosts.

Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer.

Psalms xix. 14.

I acknowledge my transgressions ; and my sin is ever before me. *Psalms li. 3*

Hide thy face from my sins ; and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him ; neither have we obeyed the voice of the

Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger. lest thou bring me to nothing. *Jer.* x. 24. *Psalms* vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalms* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

Then the minister shall say:

Dearly beloved brethren, the Scripture

moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God ; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A GENERAL CONFESSION.

To be said by the whole Congregation, after the Min-

ister, all kneeling.

Almighty and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent ; According to thy promises declared unto mankind in Christ Jesus our Lord And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

Then the Minister shall say :

Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all those who, with hearty repentance

and true faith, turn unto him ; Have mercy upon us ; pardon and deliver us from all our sins ; confirm and strengthen us in all goodness ; and bring us to everlasting life ; through Jesus Christ our Lord. *Amen.*

Then the Minister shall kneel, and say the Lord's Prayer ; the People kneeling, and repeating it with him.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then likewise he shall say :

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

Here, all standing, the Minister shall say :

Glory be to the Father, and to the Son and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Then shall be read the first Lesson, Old Testament.

After which may be said or sung the following Psalm :

Cantate Domino. Ps. xcviiii.

O sing unto the Lord a new song ; for he hath done marvelous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation ; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel ; and all the ends of the world have seen the salvation of our God,

Show yourselves joyful unto the Lord, all ye lands ; sing, rejoice, and give thanks.

Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also, and cornets, O show yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is; the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

Or this:

Bonum est confiteri. Ps. xcii.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most High;

To tell of thy loving kindness early in the morning, and of thy truth in the night-season;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works ; and I will rejoice in giving praise for the operation of thy hands.

Then a lesson of the New Testament, hymn or anthem.

And after that, shall be sung or said this Psalm:

Deus misereatur. Ps. lxxvii.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; yea let all the people praise thee.

O let the nations rejoice and be glad ; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God ; yea let all the people praise thee.

Then shall the earth bring forth her increase ; and God, even our own God, shall give us his blessing.

God shall bless us ; and all the ends of the world shall fear him.

Or this;

Benedic, anima mea. Ps. ciii.

Praise the Lord, O my soul ; and all that is within me, praise his holy Name

Praise the Lord, O my soul, and forget not all his benefits ;

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O praise the Lord, ye Angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his word ;

O praise the Lord, all ye his hosts ; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion ; praise thou the Lord, O my soul.

And after that, these Prayers following, all devoutly kneeling; the Minister first announcing:

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

A PRAYER FOR PEACE.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness through the merits of Jesus Christ our Saviour. *Amen.*

O Lord, our heavenly Father, by whose Al-

mighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

PRAYER FOR THE PRESIDENT OF THE UNITED STATES, AND ALL IN CIVIL AUTHORITY.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant,* THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE

Almighty and everlasting God, from whom

* Or this: Our most excellent Sovereign Lady, Victoria, His Royal Highness, Albert Edward, Prince of Wales, and all the Royal Family.

cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER FOR ALL CONDITIONS OF MEN.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted,

or distressed, in mind, body, or estate ; that it may please thee to comfort and relieve them, according to their several necessities ; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg, for Jesus Christ's sake. *Amen.*

A 'GENERAL THANKSGIVING.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteous-

ness all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE CREED.

I believe in God the Father Almighty, maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ; the third day he rose from the dead ; He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church : the communion of Saints, the forgiveness of sins ; the resurrection of the body ; and the life everlasting. *Amen.*

2 Cor. xiii, 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

SECTION IV.

HYMNS.

1.

S. M.

For ye are members of one another.

- 1 Blest be the tie that binds
Our hearts in Jesus' love :
The fellowship of Christian minds
Is like to that above.
- 2 Before our Father's throne
We pour united prayers.
Our fears, our hopes, our aims are one ;
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.

- 4 When we at death must part,
 Not like the world's, our pain :
 But one in Christ, and one in heart,
 We part to meet again.
- 5 From sorrow, toil, and pain,
 And sin we shall be free ;
 And perfect love and friendship reign
 Throughout eternity.
-

2.

L. M.

The Sovereign Jehovah.

- 1 Before Jehovah's awful throne,
 Ye nations bow with sacred joy ;
 Know that the Lord is God alone,
 He can create, and he destroy.
- 2 His sovereign power without our aid,
 Made us of clay, and formed us men ;
 And when, like wandering sheep, we strayed,
 He brought us to his fold again.
- 3 We are his people ; we his care ;
 Our souls and all our mortal frame ;
 What lasting honors shall we rear,
 Almighty Father, to thy name ?

4 We'll crowd thy gates with thankful songs,
 High as the heaven our voices raise ;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise

5 Wide as the world is thy command,
 Vas as Eternity thy love :
 Firm as a rock thy truth shall stand,
 When rolling years shall cease to move.

—Hymnal 1.

3.

L. M.

Opening Worship.

1 O thou, whom all thy saints adore,
 We now with all thy saints agree,
 And bow our inmost souls before
 Thy glorious, awful majesty.

2 The King of nations we proclaim :
 Who would not our great Sovereign fear ?
 We long t' experience all thy name,
 And now we come to meet thee here.

3 We come, great God, to seek thy face,
 And for thy loving-kindness wait ;
 And O, how dreadful is this place !
 'Tis God's own house, 'tis heaven's gate !

- 4 Tremble our hearts to find thee nigh,
 To thee our trembling hearts aspire :
 And lo ! we see descend from high
 The pillar and the flame of fire.
- 5 Still let it on th' assembly stay,
 And all the house with glory fill,
 To Canaan's bounds point out the way,
 And lead us to thy holy hill.
- 6 There let us all with Jesus stand,
 And join the general Church above ;
 And take our seats at thy right hand,
 And sing thine everlasting love.

—Hymnal 17.

4.

C. M.

“ Wonderful in Counsel.”

- 1 God moves in a mysterious way
 His wonders to perform :
 He plants his footsteps in the sea,
 And rides upon the storm.
- 2 Deep in unfathomable mines
 Of never-failing skill,
 He treasures up his bright designs,
 And works his sovereign will.

- 3 Ye fearful saints, fresh courage take :
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace :
Behind a frowning providence
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding every hour :
The bud may have a bitter taste,
But sweet will be the flower.
- 6 Blind unbelief is sure to err,
And scan his work in vain :
God is his own interpreter,
And he will make it plain.

—Hymnal 21

5.

S. M.

Isaiah lii. 7-10.

- 1 How beautiful are their feet,
Who stand on Sion's hill ;
Who bring salvation on their tongues,
And words of peace reveal

- 2 How charming is their voice !
How sweet the tidings are!
“ Zion behold thy Saviour King ;
He reigns and triumphs here !”
- 3 How happy are our ears
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found !
- 4 How blessed are our eyes
That see this heavenly light !
Prophets and kings desired it long,
But died without the sight.
- 5 The watchmen join their voice,
And tuneful notes employ ;
Jerusalem breaks forth in songs,
And deserts learn the joy.
- 6 The Lord make bare his arm
Through all the earth abroad :
Let every nation now behold
Their Saviour and their God.

6.

C. M.

Coronation of Christ.

- 1 All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all.

- 2 Ye chosen seed of Israel's race—
A remnant weak and small,—
Hail him, who saves you by his grace,
And crown him Lord of all.

- 3 Ye Gentile sinners, ne'er forget
The wormwood and the gall:
Go, spread your trophies at his feet,
And crown him Lord of all.

- 4 Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

- 5 O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

7.

C. M.

Heb. iv. 14-16.

- 1 With joy we meditate the grace
Of our High Priest above ;
His heart is made of tenderness,
His bowels melt with love.
- 2 Touched with a sympathy within,
He knows our feeble frame:
He knows what sore temptations mean,
For hath felt the same.
- 3 He in the days of feeble flesh
Poured out strong cries and tears
And in his measure feels afresh
What every member bears.
- 4 He'll never quench the smoking flax,
But raise it to a flame:
The bruised reed he never breaks,
Nor scorns the the meanest name.
- 6 Then let our humble faith address
His mercy and his power :
We shall obtain deliv'ring grace
In the distressing hour.

8,

7s.

Refuge in Christ.

- 1 Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high :
Hide me, O my Saviour hide,
Till the storm of life be past ;
Safe into the haven guide,
O receive my soul at last!
- 2 Other refuge have I none,
Hangs my helpless soul on thee ;
Leave, ah ! leave me not alone,
Still support and comfort me.
All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenceless head
With the shadow of thy wing.
- 3 Thou, O Christ, art all I want ;
More than all in thee I find :
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name ;
I am all unrighteousness :
False, and full of sin, I am,
Thou art full of truth and grace.

- 4 Plenteous grace with thee is found,
 Grace to cover all my sin :
 Let the healing streams abound,
 Make and keep me pure within.
 Thou of life the fountain art ;
 Freely let me take of thee :
 Spring thou up within my heart,
 Rise to all eternity !

Hymnal 461.

9.

S. M.

Christ a Fountain.—Acts. 22. 16.

- 1 My Saviour's pierced side,
 Pour'd out a double flood ;
 By water we are purified,
 And pardon'd by the blood.
- 2 Call'd from above, I rise,
 And wash away my sin ;
 The stream to which my spirit flies,
 Can make the foulest clean.
- 3 It runs divinely clear,
 A fountain deep and wide ;
 'Twas open'd by the soldier's spear,
 In my Redeemer's side !

—Hymnal 333.

10.

7, 6, 7, 6.

"Come over and help us."

- 1 From Greenland's icy mountains,
 From India's coral strand ;
 Where Afric's sunny fountains
 Roll down their golden sand ;
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain.
- 2 What though the spicy breezes
 Blow soft o'er Ceylon's isle :
 Though every prospect pleases
 And only man is vile :
 In vain with lavish kindness
 The gifts of God are strown ;
 The heathen in his blindness
 Bows down to wood and stone.
- 3 Shall we, whose souls are lighted
 With wisdom from on high
 Shall we to men benighted
 The lamp of life deny ?
 Salvation ! O salvation !
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.

4 Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till like a sea of glory,
 It spreads from pole to pole :
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign.

—Hymnal 844—

11.

P. M.

Psalm xlviii.

1 Great is the Lord our God,
 And let his praise be great :
 He makes his churches his abode,
 His most delightful seat.

2 These temples of his grace,
 How beautiful they stand !
 The honors of our native place,
 And bulwarks of our land.

3 In Sion God is known
 A refuge in distress ;
 How bright has his salvation shone
 Through all her palaces !

- 4 In every new distress :
 We'll to his house repair ;
 We'll think upon his wondrous grace,
 And seek deliv'rance there.

—Hymnal 885.

12.

S. M.

The Spirit inviting.

- 1 The spirit, in our hearts,
 Is whispering, "Sinner come ;"
 The bride, the church of Christ, proclaims
 To all his children, "Come !"
- 2 Let him that heareth say
 To all about him, "Come ;"
 Let him that thirsts for righteousness
 To Christ, the fountain, come.
- 3 Yes, whosoever will,
 O, let him freely come,
 And freely drink the stream of life ;
 'Tis Jesus bids him come.
- 4 Lo ! Jesus, who invites,
 Declares, " I quickly come ;"
 Lord, even so ; we wait thy hour ;
 O blest Redeemer, come.

—Hymnal 418.

13.

C. M.

The rest of faith.

- 1 Lord, I believe a rest remains,
 To all thy people known ;
 A rest where pure enjoyment reigns,
 And thou art loved alone :
- 2 A rest where all our soul's desire
 Is fixed on things above ;
 Where fear, and sin, and grief expire,
 Cast out by perfect love.
- 3 O that I now the rest might know,
 Believe, and enter in !
 Now, Saviour, now the power bestow,
 And let me cease from sin !
- 4 Remove this hardness from my heart,
 This unbelief remove :
 To me the rest of faith impart,
 The Sabbath of thy love.

—Hymnal 663.

14.

C. M.

Concluded.

- 1 I would be thine, thou know'st I would,
 And have thee all my own ;
 Thee, O my all-sufficient Good !
 I want, and thee alone

2 Thy name to me, thy nature grant !
This, only this, be given :
Nothing besides my God I want ;
Nothing in earth or heaven.

3 Come, O my Saviour, come away !
Into my soul descend !
No longer from thy creature stay,
My Author and my End !

4 Come, Father, Son, and Holy Ghost,
And seal me thine abode !
Let all I am in thee be lost ;
Let all be lost in God !

—Hymnal 614.

15

C. M.

Perfect purification.

1 Forever here my rest shall be,
Close to thy bleeding side ;
This all my hope, and all my plea,
For me the Saviour died.

2 My dying Saviour, and my God,
Fountain for guilt and and sin,
Sprinkle me ever with thy blood,
And cleanse and keep me clean.

- 3 Wash me, and make me thus thine own;
 Wash me, and mine thou art;
 Wash me, but not my feet alone,
 My hands, my head, my heart.
- 4 Th' atonement of thy blood apply,
 Till faith to sight improve,
 Till hope in full fruition die,
 And all my soul, be love.

—Hymnal 600.

16.

C. M.

Longing to be established in love.

- 1 My God! I know, I feel thee mine,
 And will not quit my claim,
 Till all I have is lost in thine,
 And all renewed I am.
- 2 I hold thee with a trembling hand,
 But will not let thee go,
 Till steadfastly by faith I stand,
 And all thy goodness know.
- 3 When shall I see the welcome hour
 That plants my God in me!
 Spirit of health, and life, and power,
 And perfect liberty?

- 4 Jesus, thine all-victorious love
Shed in my heart abroad ;
Then shall my feet no longer rove,
Rooted and fixed in God.

—Hymnal 596.

17.

L. M.

Psalm cxvii.

- 1 From all that dwell below the skies,
Let the Creator's praise arise,—
Let the Redeemer's name be sung
Through every land, by every tongue.
- 2 Eternal are thy mercies Lord,
Eternal truth attends thy word ;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

—Hymnal 862.

18.

C. M.

My meditation of him shall be sweet.

Ps. 104 : 34.

- 1 While thee I seek, protecting Power !
Be my vain wishes still'd ;
And may this consecrated hour
With better hopes be fill'd.

2 Thy love the power of thought bestow'd,
 To thee my thoughts would soar ;
Thy mercy o'er my life has flow'd,
 That merey I adore.

3 In each event of life, how clear
 Thy ruling hand I see ;
Each blessing to my soul most dear,
 Because conferr'd by thee.

4 In every joy that crowns my days,
 In every pain I bear,
My heart shall find delight in praise,
 Or seek relief in pray'r.

5 When gladness wings the favor'd hour,
 Thy love my thoughts shall fill :
Resign'd, when storms of sorrow lower,
 My soul shall meet thy will.

6 My lifted eye, without a tear,
 The gath'ring storm shall see ;
My steadfast heart shall know no fear—
 That heart will rest on thee.

19.

6 and 4

Nearer my God to thee.

- 1 Nearer my God to thee, .
Nearer to thee ;
E'en though it be a cross
That raiseth me,
Still, all my song shall be,
Nearer my God to thee,
Nearer to thee.
- 2 Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone ;
Yet in my dreams I'd be—
Nearer, my God, to thee !
Nearer to thee !
- 3 There let the way appear
Steps unto heaven ;
All that thou sendest me
In mercy given ;
Angels to beckon me—
Nearer, my God, to thee !
Nearer to thee !

4 Then with my waking thoughts,
 Bright with thy praise,
 Out of my stony griefs,
 Bethel I'll raise ;
 So by my woes to be—
 Nearer, my God, to thee !
 Nearer to thee !

5 Or if on joyful wing,
 Cleaving the sky,
 Sun, moon and stars forgot
 Upward I fly.
 Still all my song shall be,
 Nearer, my God, to thee !
 Nearer to thee.

—Hymnal 1086.

20.

C. M.

— — —
Brevity of Life.

1 Thee we adore, eternal name !
 And humbly own to thee
 How feeble is our mortal frame.
 What dying worms we be !

2 The years roll round, and steals away,
 The breath that first it gave :
 Whate'er we do, where'er we be,
 We're trav'ling to the grave.

3 Danger stands thick through all the ground,
 To push us to the tomb ;
And fierce diseases wait around
 To hurry mortals home.

4 Waken, O Lord, our drowsy sense
 To walk this dang'rous road ;
And if our souls be hurried hence
 May they be found with God !

—Hymnal 699.

21.

C. M.

The Lord our help.

1 O God, our help in ages past,
 Our hope for years to come,
Our shelter from the stormy blast,
 And our eternal home :

2 Under the shadow of thy throne,
 Still may we dwell secure ;
Sufficient is thine arm alone,
 And our defence is sure.

3 Before the hills in order stood,
 Or earth received her frame,
From everlasting thou art God,
 To endless years the same.

4 A thousand ages, in thy sight,
 Are like an evening gone :
 Short is the watch that ends the night
 Before the rising sun.

5 The busy tribes of flesh and blood,
 With all their cares and fears,
 Are carried downward by the flood,
 And lost in foll'wing years.

6 Time, like an ever-rolling stream,
 Bears all its sons away ;
 They fly, forgotten, as a dream
 Dies at the op'ning day.

7 O God, our help in ages past,
 Our hope for years to come,
 Be thou our guard while life shall last,
 And our eternal home !

—Hymnal 701.

22.

C. M.

A voice from the Tomb.

1 Hark from the tombs a doleful sound,
 My ears attend the cry :
 "Ye living men, come view the ground
 Where you must shortly lie.

2 Princes, this clay must be your bed,

1 In spite of all your towers :

The tall, the wise, the rev'rend head,

Must lie as low as ours."

3 Great God ! is this our certain doom !

And are we still secure !

Still walking downward to the tomb,

And yet prepar'd no more !

4 Grant us the power of quick'ning grace,

\ To fit our souls to fly ;

Then, when we drop this dying flesh,

We'll rise above the sky.

—Hymnal 702.

23.

L. M

Death Welcome to the Christian.

1 Shrinking from the cold hand of death,

I soon shall gather up my feet ;

Shall soon resign this fleeting breath,

And die,—my father's God to meet.

2 Number'd among thy people, I

Expect with joy thy face to see :

Because thou didst for sinners die,

\ Jesus, in death remember me !

- 3 O that without a ling'ring groan
 I may thy welcome word receive!
 My body with my charge lay down,
 And cease at once to work and live!
- 4 Walk with me through the dreadful shade,
 And, certifi'd that thou art mine,
 My spirit, calm and undismay'd,
 I shall into thy hands resign.
- 5 No anxious doubt, no guilty doom,
 Shall damp whom Jesus' presence cheers:
 My light, my life, my God is come,
 And Glory in his face appears!

Hymnal 709.

25.

L. M.

The Peaceful Death.

- 1 Why should we start and fear to die?
 What tim'rous worms we mortals are!
 Death is the gate to endless joy,
 And yet we dread to enter there.
- 2 The pains, the groans, the dying strife,
 Fright our approaching souls away;
 And we shrink back again to life,
 Fond of our prison and our clay.

8 O if my Lord would come and meet,
 My soul would stretch her wings in haste,
 Fly fearless through death's iron gate,
 Nor feel the terrors as she pass'd !

4 Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there.

Hymnal 710.

25.

C. M.

The Heavenly Canaan.

- 1 There is a land of pure delight,
 Where saints immortal reign;
 Infinite day excludes the night,
 And pleasures banish pain-
- 2 There everlasting spring abides
 And never-with'ring flowers ;
 Death, like a narrow sea, divides
 This heavenly land from ours.
- 3 Sweet fields beyond the swelling flood
 Stand dress'd in living green ;
 So to the Jews old Canaan stood,
 While Jordan stood between,

- 5 But tim'rous mortals start and shrink,
 To cross this narrow sea ;
 And linger, trembling on the brink,
 And fear to launch away.
- 5 Could we but climb where Moses stood,
 And view the landscape o'er,
 Not Jordan's stream, nor death's cold flood,
 Should fright us from the shore.

—Hymnal 725.

26.

8's 7's double.

Praise to Christ for His Divine Grace.

- 1 Come, thou fount of ev'ry blessing,
 Tune my heart to sing thy grace ;
 Streams of mercy never ceasing,
 Call for songs of loudest praise :
 Teach me some melodious sonnet,
 Song by flaming tongues above ;
 Praise the mount—I'm fixed upon it,
 Mount of thy redeeming love !
- 2 Here I'll raise my Ebenezer ;
 Hither by thy help I'm come,
 And I hope, by thy good pleasure,
 Safely to arrive at home.
 Jesus sought me when a stranger,
 Wandering from the fold of God :
 He, to rescue me from danger,
 Interpos'd his precious blood !

3 O! to grace how great a debtor
 Daily I'm constrained to be!
 Let thy goodness, like a fetter,
 Bind my wand'ring heart to thee!
 Prone to wander Lord, I feel it;
 Prone to leave the God I love—
 Here's my heart, O take and seal it,
 Seal it for thy courts above.

—Hymnal 685.

27.

II, IO, II, IO'

Come Ye Disconsolate.

- 1 Come, ye disconsolate, where'er ye languish.
 Come, and at God's altar fervently kneel;
 Here bring your wounded hearts, here tell your
 anguish;
 Earth hath no sorrow that heaven cannot heal.
- 2 Joy of the desolate, Light of the straying,
 Hope of the penitent, fadeless and pure,
 Here speaks the Comforter, in God's name saying,
 Earth has no sorrow that Heaven cannot cure.
- 3 Go, ask the infidel what boon he bring us—
 What charm for aching hearts *he* can reveal,
 Sweet as the heavenly promise hope sings us,
 Earth hath no sorrow that God cannot heal.

Hymnal 395.

28.

The Shining Shore.

- 1 My day are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger.

CHORUS—For O, we stand on Jordan's strand,
Our friends are passing over,
And just before, the shining shore,
We may almost discover.

- 2 We'll gird our lions, my brethren dear,
Our heavenly home discerning ;
Our absent Lord has left us word,
Let every lamp be burning.
- 3 Should coming days be cold and dark,
We need not cease our singing ;
That perfect rest naught can molest,
Where golden harps are ringing.
- 4 Let sorrow's rudest tempest blow,
Each chord on earth to sever ;
Our King says come, and there's our home,
Forever, O forever.

29.

Venite Ad Meum.

- 1 Come unto me, all ye that labor and are | heav-y |
 laden, || and | I ·· will | give ·· you | rest.
- 2 Take my yoke upon you, and, learn of me ; for I am
 meek and | lowly ·· in | heart || and ye shall
 find | rest— | unto ·· your | souls.
- 3 For my | yoke ·· is | easy || and | my— | burden ··
 is | light.
-

30.

Gloria Patri.

Glory be to the Father, and | to ·· the | Son, || and |
 to ·· the | Ho-ly | Ghost ;
 As it was in the beginnig, is now, and | ever | shall
 be, || world without end.— | A—men.

DOXOLOGIES.

31.

L. M.

- 1 Praise God. from whom all blessings flow,
 Praise him, all creatures here below ;
 Praise him above, ye heavenly host ;
 Praise Father Son and Holy Ghost.

32.

C. M.

- Together let us sweetly live,
 Together let us die ;
 And each a starry crown receive
 And reign above the sky.

33.

C. M.

To Father, Son and Holy Ghost,
 One God, whom we adore,
 Be glory as it was, is now,
 And shall be evermore.

34.

S. M.

Ye angels round the throne,
 And saints that dwell below,
 Adore the Father, love the Son,
 And bless the Spirit, too.

35.

7, 7, 8, 7.

To Father, Son and Spirit,
 Ascribe we equal glory !
 One Deity in Persons Three,
 Let all thy works adore thee.

36.

Temptations.

1 Yield not to temptation,
 For yielding is sin ;
 Each victory will help you
 Some other to win ;
 Fight manfully onward,
 Dark passions subdue,
 Look ever to Jesus,
 He'll carry you through.

CHO.—Ask the Saviour to help you,
Comfort strengthen and keep you!
He is willing to aid you,
He will carry you through.

2 Shun evil companions,
Bad language disdain,
God's name hold in rev'rence,
Nor take it in vain ;
Be thoughtful and earnest,
Kind-hearted and true,
Look ever to Jesus,
He'll carry you through.

3 To him that o'erecometh
God giveth a crown,
Thro' faith we shall conquer,
Though often cast down ;
He who is our Saviour,
Our strength will renew,
Look ever to Jesus,
He'll carry you through.

SECTION V.

SCRIPTURE SELECTIONS.

(Appropriate for funerals and other memorial occasions.)

FIRST SELECTION.

IS there not an appointed time to man upon earth?
Are not his days also like the days of a hireling?
As a servant earnestly desireth the shadow, and as a
hireling looketh for the reward of his work, so am I
made to possess months of vanity, and wearisome
nights are appointed to me.

My days are swifter than a weaver's shuttle. The
eye of him that hath seen me, shall see me no more;
Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away, so he
that goeth down to the grave shall come up no more.
Job, chap. vii.

For there is hope of a tree, if it be cut down, that it
will sprout again, and that the tender branch thereof

will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man dies, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thy hands. Job xiv.

SECOND SELECTION.

From the Psalter (Church of England.)

Domine, Refugium.

ORD, thou has been our refuge, from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

3 Thou turnest man to destruction; again thou sayest, come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday ; seeing that is past as a watch in the night.

5 As soon as thou scattereth them they are even as a sleep ; and fade away suddenly like the grass.

6 In the morning it is green, and groweth up ; but in the evening it is cut down, dried up and withered.

7 For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee ; and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone ; we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath ? for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last, and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast

plagued us ; and for the years wherein we have suffered adversity.

16 Show thy servants thy work, and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us ; O prosper thou our handiwork.

WHOSO dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold ; my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers ; his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, nor for the arrow that flyeth by day ;

6 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. *Phrase of the XC. and XCI. Psalms.*

THIRD SELECTION.

RESURRECTION.

BUT some *man* will say, How are the dead raised up?
and with what body do they come?

Thou fool, that which thou sowest is not quickened,
except it die :

And that which thou sowest, thou sowest not that
body that shall be, but bare grain, it may chance of
wheat. or some other *grain* :

But God giveth it a body as it hath pleased him, and
to every seed his own body

All flesh *is* not the same flesh : but *there is* one kind
of flesh of men, another flesh of beasts, another of
fishes, *and* another of birds.

There are also celestial bodies, and bodies terrestrial :
but the glory of the celestial *is* one, and the *glory* of
the terrestrial *is* another.

There is one glory of the sun, and another glory of
the moon, and another glory of the stars ; for *one* star
differeth from *another* star in glory.

So also *is* the resurrection of the dead. It is sown in
corruption, it is raised in incorruption :

It is sown in dishonor, it is raised in glory : it is
sown in weakness, it is raised in power :

It is sown a natural body, it is raised a spiritual body.

There is a natural body, and there is a spiritual body.

And so it is written, the first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Howbeit that *was* not the first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.

So when this corruptible shall have put on incorp-

tion, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where *is* thy sting? O grave, where *is* thy victory?

The sting of death *is* sin; and the strength of sin *is* the law.

But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. I Cor. xv. 35--58.

FOURTH SELECTION.

DEATH OF A CHILD.

"WE ALL DO FADE AS A LEAF."—Isa. liv. 6

I.

AND when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the

man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be well.*

24 Then she saddled an ass, and said to her servant, Drive and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said, to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with thy child? And she answered, *It is* well.

27 And when she come to the man of God to the hill she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy lions, and take my staff in thine hand, and go thy way: if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And he arose and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house behold, the child was dead, *and* laid upon his bed. 2 Kings iv. 18--32.

Or this:

II.

DAVID therefore besought God for the child: and David fasted, and went in, and lay all night upon the earth.

16 And the elders of his house arose *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold,

while the child was yet alive, we spake unto him, and he would not hearken unto our voice : how will he then vex himself, if we tell him that the child is dead ?

19 But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed and annointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done ? thou didst fast and weep for the child, *while it was* alive ; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell *whether* God will be gracious to me, that the child may live ?

23 But now he is dead, wherefore shall I fast? can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. xii. 16--23.

Or this :

III.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow

not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.
4 Thess. iv. 13-18.

BIBLE MOTTOES.

Prayer to be made for all men.

EXHORT therefore, that first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men:

2 For kings, and *for* all that are in authority: that we may lead a quiet and

peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus.

6 Who gave himself a ransom for all, to be testified in due time.

7 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. 1 Tim. ii.

REBUKE not an elder, but entreat him as a father. 1 Tim. v.

BODILY exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. iv.

AND why call ye me Lord, Lord, *and do not the things which I say?* Luke vi. 46.

That God may bless the use of these prayers and services to the sanctifying of thousands of souls is **the** prayer of the compiler and editor.

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