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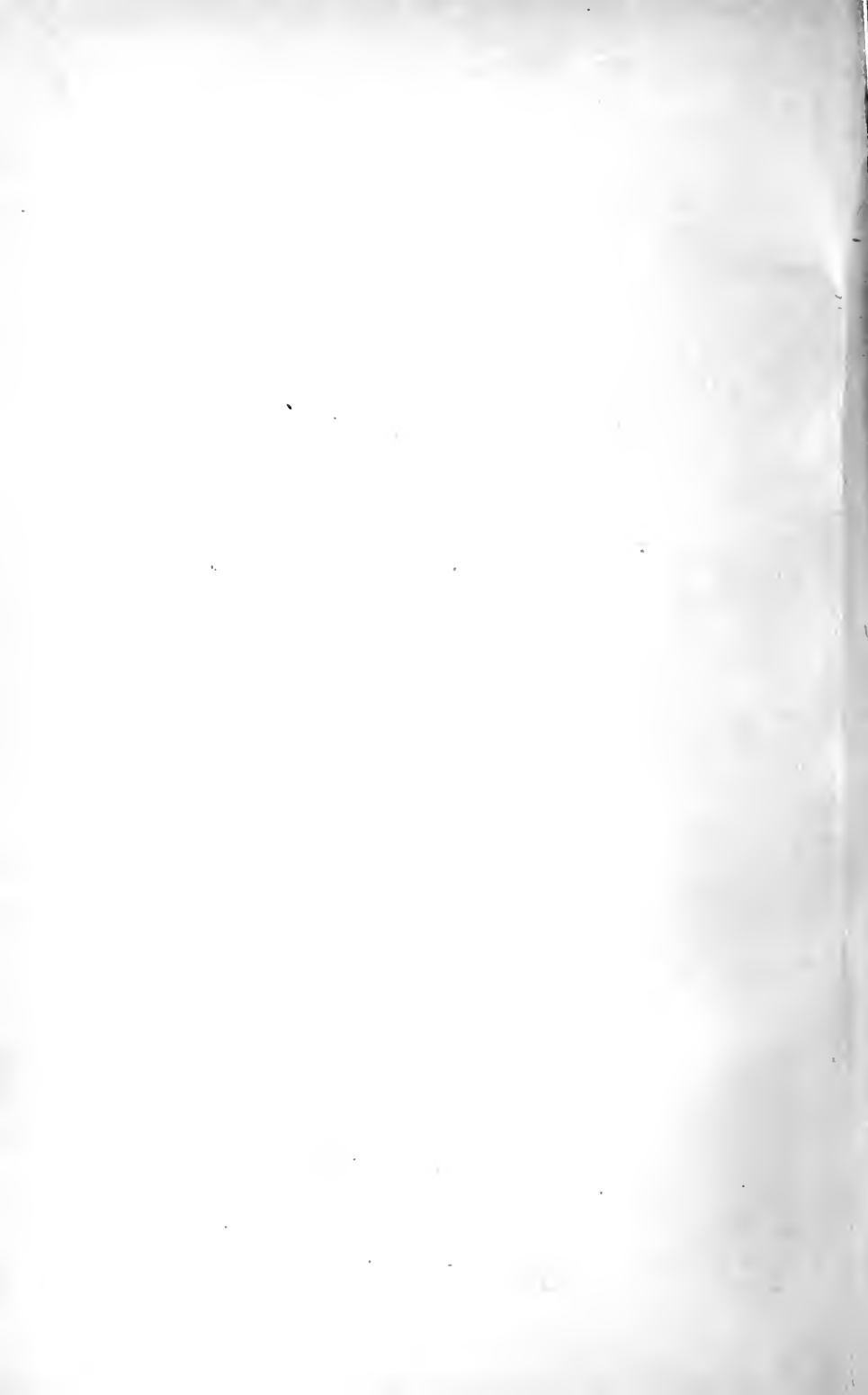


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Missale romanum ordinarium.



Missale Romanum nuper adoptatum cōmodū

quozūcūq; sacerdotū summa diligentia dīstīn-
ctū: atq; ita ex nouo ordine digestū vt appo-
sit; introitib⁹, gradualib⁹, offertorijs et cō-
munionibus oēs missę sint in suis locz
integre. In quo etiā adiunctę sunt
multę missę nouę, et alia plurima
supaddita, q̄ in missalib⁹ hac
ten⁹ ipsius dīsiderabātur.

AN⁹ 1561

Fac-simile of the title page of the first Roman Missal published in America.
Printed in the City of Mexico, by Antonio de Espinosa in 1561.
Reduced size.

neol.
Liturg.
W

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1

Early Prayer Books of America;

BEING A DESCRIPTIVE ACCOUNT OF PRAYER BOOKS
PUBLISHED IN THE UNITED STATES,
MEXICO AND CANADA.

BY

REV. JOHN WRIGHT, D. D.,

Author of "Early Bibles of America."

242334.

20. 3. 30.

St. Paul, Minn.

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PREFACE.

IN the preparation of this book, I have ventured upon a subject that for the most part has not been written upon before. It is true that valuable works have treated of the Prayer Book of the American Episcopal Church, but of liturgies generally, as they have appeared in this country, little has been said, except in a fragmentary way, chiefly in magazine literature. I have had, as a result, to encounter all the difficulties of a pioneer, and in some directions the material to draw from has been at the best but limited. Unfortunately little attention has been given to collecting and preserving prayer books. Private collectors are very few in number, and directors of public libraries have, as a rule, given scarcely any consideration to books of this kind. It is rather remarkable that even theological seminaries—with a few exceptions—have not been sufficiently interested to include prayer books in their libraries. Thousands of these volumes have perished as waste paper,

when their preservation would have been of great value to the history of liturgics.

Many persons have been inclined to associate prayer books solely with the Greek, Latin, English and American Episcopal Churches, but a perusal of this book will show that nearly all the leading bodies of Christians in this country have to a greater or less extent adopted liturgics. It will also be seen that in the United States, during one hundred years, there has been a great enrichment and expansion of liturgical forms. This does not apply to the American Episcopal Church only, but also to the Swedenborgians, Moravians, Evangelical Lutherans and others.

In gathering material for the book, I have obtained information of a helpful nature from a number of sources. In looking up the history of devotional books printed in Mexico, I have received assistance from a resident of that country, the Rev. Frank Borton, of Puebla, who has made Mexican bibliography a study for several years. Kindly offices have also been done me by Mr. José M. Vigil, librarian of the Biblioteca Nacional, and Mr. Jay A. Hendry, both of the city of Mexico. Concerning the various Manuals used by the Roman Catholics of the United States, I have been under obligation to the Rev. J. F. X. Mulvany, S. J., of Georgetown University, Georgetown, D. C., and the Rev. W.

Poland, S. J., of St. Louis University, St. Louis, Mo. Mr. Martin I. J. Griffin, of Philadelphia, has also been interested in calling my attention to many issues of liturgical works that otherwise might have escaped my notice. Mr. Charles A. Murphy, of the well known publishing firm of John Murphy & Co., of Baltimore, has forwarded rare books for my examination, and communicated valuable information. Mr. Richard R. Elliott, of Detroit, Mich., has aided me in clearing up some obscure points connected with Indian books of devotion.

In seeking data relating to the ritual of the American Episcopal Church, I cannot too profoundly thank the authorities of the Maryland Episcopal Library of Baltimore, for their kindness in expressing me from time to time such books as I desired to examine. The librarian, Miss M. H. Whittingham, has extended every courtesy, and offered many suggestions that have been appreciated, because of her familiarity with the fine collection of liturgical works left by her father, the lamented Bishop of Maryland. The Episcopal Divinity School of Philadelphia also extended like privileges, having sent me various liturgical volumes, such as I selected from the catalogue of the institution. The librarian, the Rev. L. M. Robinson, an enthusiastic student of liturgics, has been a ready and reliable helper in

many ways. For the loan of books, and valuable suggestions, I cannot too heartily thank the Rt. Rev. William S. Perry, D.D., LL.D., D.C.L., Bishop of Iowa.

The several editions of prayer books published in Canada have been investigated by the aid of Mr. C. C. James, of Toronto, who has pursued the subject with patient research and continued interest. The Hon. Judge Baby, of Montreal, through his valuable collection of prayer books in the languages of the Indian tribes, has also been of much assistance. Mr. Philéas Gagnon, of Quebec, a bibliophile of wide reputation, has promptly furnished desirable details, that have been used in every case.

Many facts in relation to the Liturgy of the United Brethren, or Moravians, have been recorded through the kindly assistance of the Rt. Rev. J. M. Levering, D. D., of Bethlehem, Pa., Mr. John W. Jordan, of the Pennsylvania Historical Society, Philadelphia, and the Rev. C. A. Haehnle, of Chaska, Minnesota.

In investigating the various service books of the Swedenborgians, I have received much information from the Rev. Frank Sewall, of Washington, D. C., who has compiled a liturgy, and the Rev. Edward C. Mitchell, of St. Paul, Minn.

In the study of the ritual of the Jews, I have been most fortunate in having the co-operation of Mr.

George Alexander Kohut, of New York City, an acknowledged authority in Jewish literature. His private library of over ten thousand volumes, composed mainly of oriental and rabbinical writings, has enabled him to speak clearly and positively on subjects pertaining to the ancient ritual of the Israelites. The learned Rabbi of New York City, the Rev. K. Kohler, D.D., has also been serviceable in pointing out the distinctive features that characterize the modern service books of the Jews.

The Rev. Joseph A. Seiss, D.D., of Philadelphia, aided me in securing information relating to the liturgical forms used by the Evangelical Lutherans, and the Rev. Charles G. Fisher, D.D., of the same city, was also helpful in furnishing the desired details of the books of worship of the German Reformed Church.

The Rev. C. E. Vedder, D. D., of Charleston, S. C., and the Rev. D. J. Brimm, of Columbia, in the same State, have been responsive in supplying historical matter touching upon the interesting liturgy of the Huguenots.

Mr. William L. Brower, of New York City, and the Rev. E. T. Corwin, D.D., of Greendale, N. Y., have rendered acceptable service in sending material pertaining to the prayer books of the Reformed Dutch Church.

In the general work of the book, that indefatigable Bible and Prayer Book collector, Mr. Howard Edwards, of Philadelphia, has always been stimulative and suggestive. Mr. Charles T. Dukelow, of Boston, has also been of service in many obliging ways.

During several visits to the Lenox Library, I have received from the librarian, Mr. Wilberforce Eames, every facility in the examination of liturgical volumes, for which I am grateful.

As it was not possible to go into all the details in the body of this work, of the many editions of prayer books that have been published in this country, a list of such books issued prior to 1861 has been given in Appendix C. While it is not claimed for this list that it is exhaustive, it is hoped that it contains under the several dates the titles of such rare and valuable prayer books as collectors and librarians desire.

If the publication of this book leads to a better preservation of prayer books, it will have accomplished at least one good result.

J. W.

ST. PAUL, MINN., June 18, 1896.

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EARLY PRAYER BOOKS.

EARLY PRAYER BOOKS OF MEXICO.

THE earliest books printed in Mexico deal chiefly with Christian doctrine. These were written in the form of sermons, argumentative essays and dialogues. The author of many of these early books was the first Bishop of Mexico, Fray Juan de Zumarraga. The services of the Church were rendered from illuminated manuscripts, for this art was well known in Mexico. Even after printing became an active industry, the Monks continued to prepare Church books on vellum by the slow process of hand illumination. The writer has a large choir book of this kind purchased in Mexico, that has an inscription bearing the date of 1580, and the name of the Convent where it was used.

About twenty years after the presses of Mexico had been in operation, there appeared the first copy in type of the Roman Missal. Considering the early age that produced it, it is certainly a splendid speci-

men of the printer's art. It is a folio volume in gothic letter, with the notes of plain song in red and black. It has 330 pages and is in Latin. The title page has an ornate design, consisting of a wreath of fruits and flowers, circled about a shield containing the letters I. H. S. The printing of the title page is in red and black. The book begins with the Calendar and Table of Sundays. After introductory sentences, we have Proprium Missarum de Tempore. Then follows, In Nativitate Domini ad Primam Missam. The text here is arranged in one column, which has an engraved border with God the Father at the top, surrounded with angels. On one side of the page are the three prophets, Isaiah, Jeremiah and Micah, and on the other side are Habakkuk, Amos and Haggai. On the lower parts are four doctors of the Church. A picture of the crucifixion marks the place where Canon Missæ begins on page 135. Following is Dominica Resurrectionis. We turn to page 195 for Missæ Propriæ. A selection of Masses, and forms of Benedictions, conclude the book. The colophon states that the volume was issued in the city of Mexico in the month of September, 1561, from the press of Antonio de Espinosa. The date also appears on the title page.

This publication is one of the most beautiful productions printed in North America at an early date,

and because of its rarity and antiquity, has commanded an extraordinary price. At the sale of the Ramírez library at London in 1880, a copy in perfect condition brought \$775.00, and was purchased by Mr. Quaritch. Later he offered it in one of his catalogues for \$1,250.00. It is now in the library of the Duke of Parma. Mr. Quaritch is the owner of another copy, not in as good condition, as the title page is in fac-simile. The book has been rebound in red morocco by Bedford. This is catalogued at \$625.00. The London bibliophile, in his description, speaks of the volume as "the first grand effort of typography in the New World."

Joaquín García Icazbalceta in writing of the Missal of 1561 says, ¹"It appears incredible that a work of so much consequence and cost, was executed in our printing offices a little after the middle of the sixteenth century, and I myself would doubt the deed, had I not the book before me. To-day there is not printed in this country a single Church book, for all come to us from abroad, and after three centuries there is no one with courage enough to undertake a Missal like that from the press of Antonio de Espinosa. It would be difficult to execute it, except at great expense, and by expressly preparing the necessary type."

¹ *Bibliografía Mexicana Del Siglo XVI.* p. 124.

In 1567 Petrus Ocharte published in the city of Mexico a volume entitled "Incipiunt Hore Beate Marie virginis, secundus ordinem Fratru Predicatorum." The book is an octavo of 39 pages. A copy is preserved in the Bodleian Library at Oxford.

Pedro Balli was also an early printer of Mexico. In 1579 he imprinted an octavo volume in Roman letter bearing the title "Ceremonial Y Rubricas Generales, Con La orden de celebrar las missas y auifos para los defectos q acerca dellas pueden acontecer. Sacados del nuevo Missal Tridentino. Y traduzido por el muy R. P. Fray Iuan Ozcariz. Dirijido al Illustrissimo y Reuerendissimo Senor D. Pedro Moya de Cotreras, Arcobispo de Mexico, del Consejo de fu Majestad &c." A copy of this book at the Ramírez sale brought \$92.50.

A book of ritual bearing the imprint of Petrus Ocharte and the date 1583, is called "Forma Brevis Administrandi apud Indos Sanctu Baptismi Sacramentum: iuxta ordine Sanctæ Romanæ Ecclesiæ: ex coessione S. D. Pauli Papæ III. nuper summa cura, & diligentia lima ta, ac prælo mandata, per Fratrem Michaellem a carate Minoritani." The book is an octavo, and is printed in Roman letter rubricated.

While later Mexican printers never attempted any thing so elaborate as the Missal of 1561, they issued

various books of ritual and devotion, arranged for certain parts of the country or for the use of different fraternities. A book that went through several editions in the city of Mexico, bears this title: "Manual breve y forma de administrar los Santos Sacramentos á los indios universalmente; ex concessione Pau. Papæ III." This appeared at different dates with some variations in the wording of the title page. It bore the imprint in 1614 of María de Espinosa, and is in one octavo volume. In 1642 it was printed by Francisco Robledo in quarto, and in 1669 by Francisco Rodríguez Lupercio in octavo. Joseph Bernardo de Hogal issued it in quarto in 1731, and followed it with another impression in 1732.

It is evident that the only Mexican printing exciting interest and enthusiasm, is that which produced the beautiful impressions of the sixteenth century. Bearing in mind the age that gave us these productions so soon after the invention of printing, they cannot be pronounced otherwise than marvelous. They certainly reflect great credit upon the artistic taste of the early printers and publishers of the land of the Aztecs.

EARLY PRAYER BOOKS OF THE ROMAN
CATHOLIC CHURCH AMONG
THE INDIAN TRIBES.

MISSIONARIES of the Roman Catholic faith began their labors among the Indians of North America at an early date, especially among the tribes located in Canada. One of the earliest pioneers was the Rev. Jean Baptiste de La Brosse, a native of France, who was identified with missions among the Abnaki Indians on the St. John river, from the year 1755. In 1766 he was commissioned to take charge of the Indian work at Tadoussac. He was a diligent student of the Montagnais language, and gave most substantial evidences of it. In his journal he says of the year 1767: "During this year, for the benefit of those who can read and those who will learn to read, I had printed three thousand books of alphabets and two thousand books of prayers and catechism. The last touch was given to this work on the last day of October at the ninth moon. In the following year, 1768, I wintered in the Mission

5-1

NEHIRO-IRINIUI
A I A M I H E
MASSINAHIGAN,
SHAT'SHEGUTSH, MITINEKAPITSH,
ISKUAMISKUTSH, NETSHEKATSH,
MISHT', ASSINITSH, SHEKUTIMITSH,
EKUANATSH, ASHUABMUSHUANITSH,
PIAKUAGAMITSH,
Gaie missi missi nehiro-iriniui Aftshutsh
ka tatjits, ka kuciaisku aiamihatjits ka utshi.



UABISTIGUIATSH.
Maffinahitsetuau, BROWN gaie GIRMOR.

1767.

house. I taught many savages to read, write, sing by note and assist at ceremonies and rites, mass and evening office."

It was in 1767 that the Prayer Book translated for the use of the Montagnais Indians by Father La Brosse, appeared from the press of Brown & Gilmore, the early printers of Quebec. The title page is in the Indian characters with some attempt at decoration in the shape of a cross surrounded with an ornamental device. The back of the title page is blank, after which is the approbation of Bishop Briant. The volume is a small quarto of 96 pages, and the text is wholly in the Montagnais.

This book ranks among rare Americana, and a copy in good condition is worth fifty dollars.

A reprint was issued in duodecimo at Quebec in 1817, by C. Le Francois, and another at the same place in 1844, by J. B. Fréchette. They differ in the ornamental designs on the title page from the first edition and printer's errors were corrected, but the text is substantially unaltered. To the collector these latter editions have less financial value than the first and command more moderate prices.

Father Durocher gave many years of his life to the study of the language of the Indians at Missions on the Saguenay and St. Lawrence rivers. He was the translator of numerous hymns, sermons, cate-

chisms and prayers into the Montagnais dialect. His first book containing hymns and a few prayers was published by William Neilson at Quebec in 1847. It is a little volume of 67 pages printed in duodecimo. A later edition was issued by Louis Perrault, of Montreal, in 1852. This is enlarged to 168 pages. Like the first the text is in Montagnais. It contains the approbation of the Bishop of Quebec. Father Durocher was also the translator of a book of chants and prayers imprinted by Augustin Côté & Co., of Quebec, in 1856, which was reprinted in an enlarged form by the same publishers in 1867. He also edited a book containing the Catechism, Creed and prayers that Augustin Côté & Co., in 1848, published. They reprinted the same book, revised and enlarged, in 1856. In each case the body of the work is in the Montagnais language.

One of the most prolific translators, as well as one of the most self-denying and consecrated workers among Indians, was Bishop Baraga, who devoted nearly forty years of his life to this service. He began his missionary life among the Ottawa Indians of Michigan in 1830, and his scholarship, influence and success were so widely recognized that he was made Bishop, in 1856, of the Diocese of Sault St. Mary. In 1865, the see was extended and his jurisdiction was known as that of Marquette and Sault St. Mary.

His death occurred in Michigan in 1868. He was a man of unbounded mental activity and his works on Indian subjects are regarded as authoritative by students of philology.

Through his influence he secured money from friends in Europe and was enabled to have several of his translations published in Paris. His work extended to grammars, dictionaries, primers, catechisms, hymns and prayer books. Many of his Indian productions bear an American imprint. Probably the earliest is that of a book containing prayers, litanies, hymns and a catechism, issued by George L. Whitney, of Detroit, in 1832. It is a square 24mo of 207 pages, with the text in Ottawa. Another edition, bearing the date of 1842 and the imprint of Eugene T. Smith, of Detroit, was published in a 16mo of 293 pages. Others followed from the presses of Bagg & Harmon, of Detroit, in 1846, of Joseph A. Hemann, Cincinnati, in 1855 and 1858. Benziger Bros., of New York, Cincinnati and St. Louis, in 1874, published a 16mo prayer book, the joint work of Bishop Baraga and Rev. John B. Weikamp.

The Rev. Father Dejean, missionary to the Ottawa, translated a book of 105 pages, which consisted of catechism, chants, hymns and prayers. It was printed by George L. Whitney, of Detroit, in 1830.

It has a vocabulary in Ottawa and French. The headings to the pages are in Latin or French. The book is very rare and but few copies have survived.

Several editions of prayer books have been translated into the dialect of the Cree Indians. The Rev. Jean N. Laverlochère, a native of France, was missionary at James' Bay in 1847. His translations extended to the Catechism and a number of prayers. On account of failing health, his work was taken up by his successor, the Rev. André Garin. The book of prayers, bearing the names of both missionaries, was issued by Louis Perrault, of Montreal, in 1854. It is a 12mo volume of 94 pages, with the text in the Cree language and the headings in French. A later edition, somewhat enlarged by Father Lebret, was published by Louis Perrault at Montreal in 1866. Still another edition, edited by Rev. Jean P. Guéguen, was printed at Montreal in 1889 by C. O. Beauchemin & Son.

Father Lebret also, while missionary at Ottawa River and Hudson Bay, compiled a book of prayers and hymns in the Cree language that John Lovell, of Montreal, printed in 1866. It is a 12mo of 277 pages with the headings in Latin and French.

Father Guéguen, a ready and expert linguist, translated for the Cree Indians at Ottawa River a little 16mo book of prayers, which was printed at

Montreal by Beauchemin & Son in 1887, and also a primer with prayers for children in 1889, from the press of Joseph Fournier, of Montreal.

A book of 16mo size, and 192 pages, containing prayers, catechism and canticles in the Cree language translated by the same hand, appeared with the imprint of Beauchemin & Son, of Montreal, in 1889. An abbreviation of this work intended for children came the same year from the same press.

The Rev. Jean Baptiste Thibault was the translator of a book of prayers published at Quebec in 1855. It is wholly in the Cree language and is a 16mo book of 142 pages. A larger volume of prayers, hymns and Way of the Cross was issued at Montreal in 1857 by Louis Perrault. A still larger volume, numbering 324 pages, was imprinted by Louis Perrault & Co. in 1866. The text is in Cree and the headings in French. The translator in each case was Father Thibault.

The editors of all these books of prayers in the Cree language were members of the Order of the Oblates of Mary Immaculate.

The Catechism, prayers and hymns in Pottawotomi in a little book of 67 pages, stereotyped by Monfort & Conohans, appeared at Cincinnati, probably about the year 1844. The name of the translator is not given. The Rev. Christian Hoecken translated a

prayer book into the same language that was printed by W. J. Mullin, of St. Louis in 1844. It is an 18mo of 62 pages, with the text in Pottawotomi and the headings in French.

Another prayer book was published by John Murphy, of Baltimore, in 1846. It contains 160 pages and is in 16mo. The body of the work is in Pottawotomi and the headings in English. An elementary book in Pewani and Pottawotomi containing the Apostles' Creed, and various forms of devotion was imprinted by John Murphy, of Baltimore, in 1846. It is in size a 24mo of 31 pages. The Rev. Christian Hoeckin labored among the Pottawotomi Indians at the Mission station of St. Stanislaus on the Osage river. He died in 1851. He belonged to the order of Jesuits.

The Rev. Maurice Gailland was the translator of prayers and hymns into Pottawotomi, in a 32mo book of 119 pages printed by Francis Saler, of St. Louis, in 1866. Later, in 1868, he prepared a larger volume of prayers, Catechism, hymns and vesper service, issued by Benziger Bros., of Cincinnati. It contains calendar, preface, text and indices to the extent of 550 pages. It is in size a 16mo.

A volume of litanies, prayers and hymns in the Nipissing language was issued at Montreal by Ludger Duvernay in 1830. It is an 18mo of 100

pages. The translation is attributed to the Rev. Jean Claude Mathevet. Another edition in 16mo, enlarged to 156 pages, was published by John Lovell at Montreal in 1854. A still later edition was edited by Father Lebret and published at Montreal in 1866.

The Way of the Cross was translated into Nipissing by the Rev. Pierre Richard and printed by Louis Perrault in 1843 at Montreal in a 12mo of 26 pages.

The Rev. Jean André Cuoq, who was for a number of years a missionary among the Nipissing Indians at the Lake of the Two Mountains, translated a book containing prayers and instructions that John Lovell, of Montreal, published in 1873, in an octavo volume of 64 pages.

The Rev. Eugene Vetromile, D.D., was a most devoted missionary as well as gifted linguist among the tribes of the Abnaki Indians of Maine. His translations were numerous and his historical works in English are valuable for the information communicated concerning the manners and customs of the Indians with whom he lived.

A Prayer Book containing mass, prayers, vespers, hymns and Christian doctrine was translated by him and published by Edward Dunigan & Bro., of New York, in 1856. It is called the "Indian

Good Book," and was issued, as the title page states, "for the benefit of the Penobscot, Passamaquoddy, St. John's, Micmac and other tribes of the Abnaki Indians." It is dedicated to Pius the Ninth, and is printed in a 16mo of 444 pages. Another edition was published by Edward Dunigan & Bro. in 1857. A third edition, enlarged to 586 pages, was issued by the same publishers in 1858. Father Vetromile prepared a smaller book of prayers of 70 pages in octavo, that appeared with a like imprint in 1858. Another volume, chiefly musical, with litanies, the Gloria and the Creed arranged for intoning was issued the same year by the same publishers in an octavo volume of 45 pages.

The Rev. James B. Romagné compiled a prayer book for the Penobscot and Passamaquoddy Indians that was imprinted by H. L. Devereux, of Boston, in 1834. The title page states that the book was "printed by order of the Right Rev. B. Fenwick, Bishop of Boston." It is a small 18mo volume of 70 pages.

A book of prayers and hymns in the Chippewa language was printed on the missionary press at Wikwemikong, Lake Huron, in 1865. It is a 16mo of 18 pages. The Rev. Chrysostom Verwyst translated a book of prayers and meditations into Chippewa, which was published at St. Louis in 1880 in

a square 16mo of 602 pages. Beauchemin & Valois, of Montreal, in 1880, published a Book of Prayers in Sauteux, a translation by Father Lacombe, in a 16mo of 382 pages.

The Rev. Charles A. Engelhardt translated a book of prayers of 14 pages into the language of the Menominee Indians, that was published at St. Louis in 1881. A larger book, known as the "Guide to Heaven," was translated by him and was published by B. Herder, of St. Louis, in 1882. It covers 319 pages and the text is chiefly in Menominee.

The Rev. Joseph Marcoux, with the aid of two other missionaries, as is supposed, prepared a prayer book wholly in Mohawk that bears the imprint of Lane & Bowman, of Montreal. It was printed in 1816 and is an 18mo of 100 pages. It was translated while Father Marcoux was missionary to the Mohawk Indians at St. Regis. It is an extremely rare book, as only two copies are known to bibliophiles. Another translation was printed by John Lovell in 1852. It consists of 204 pages and is in size a 16mo. The same translator compiled a little book containing the catechism and prayers in Mohawk, that Louis Perrault, of Montreal, imprinted in 1854 in a 16mo of 48 pages.

The Rev. Jean A. Cuoq was the translator of a

primer with prayers and canticles in Mohawk issued by John Lovell, of Montreal, in 1857. It is a little 12mo book of 24 pages. Another volume of 460 pages, containing varied services, came from the same publisher in 1865, and also a small book of devotions in octavo of 49 pages in 1873. The translator in each case was Father Cuoq.

The Rev. James Brown, while a missionary at the Lake of the Two Mountains, translated a book of hymns and prayers into Mohawk, that John Lovell, of Montreal, issued in 1860.

An early translation of a prayer book in the dialect of the Siouan tribes is contained in a small volume printed by George L. Whitney, of Detroit, in 1833. It is in 16mo, and consists of but 18 pages. It is in the language of the Winnebago Indians and was translated by the Rev. Samuel Mazzuchelli. Copies are in the Boston Athenæum and in the library of Major James W. Powell, director of the Bureau of Ethnology, Washington, D. C.

Mr. Richard R. Elliott, of Detroit, Mich., in the *American Catholic Review* writes:

“Father Mazzuchelli, who, under the auspices of Very Rev. Father Gabriel Richard, of Detroit, successfully labored in the missionary field on the

¹ *American Catholic Quarterly Review*, October, 1893, pp. 708, 709.

shores of Lake Michigan, is credited by Pilling with being the first to publish a text in any of the Siouan languages."

The Rev. Modeste Demers became a missionary among the Indians on the Columbia river in 1838. He mastered the Chinook Jargon and prepared a book containing a dictionary, catechism, prayers and hymns in that language. The Most Rev. F. N. Blanchet revised it in 1867, and later Rev. L. N. St. Onge made modifications and additions. It was published in 1871 at Montreal, in a 16mo book of 68 pages. In 1847 Father Demers was made Bishop of Vancouver Island.

The Rt. Rev. Paul Durieu, a zealous worker among the Indians, translated a book of Morning Prayers into Skwamish, which was transcribed into shorthand by Rev. J. M. R. Le Jeune. Bishop Durieu has also translated Morning Prayers into Stalo. Both of these books were published in 1891 at Kamloops, British Columbia, in 16mos. Father Le Jeune is the author of a number of books of a devotional character. Finding that the Indians had great difficulty in learning English letters he resorted to short hand and has been pre-eminently successful in educating them in this way. He prepared a book of Night Prayers, and another of Morning Prayers, in Shushwap, that were printed at Kam-

loops, B. C., in '1892. In each case the text is in the Shushwap language, stenographic characters, with English and Latin headings. He also prepared a Book of Prayers in the language of the Indians of Thompson river, issued in 1891 and 1892 at Kamloops. From the same press in 1891 was printed a volume of prayers in Shushwap by Father Gendre, and rendered into short hand by Father Le Jeune. It is in 32mo.

An energetic missionary in British Columbia, the Rev. Adrien G. Morice, has invented certain syllabic characters that have greatly facilitated Indian instruction. He compiled a book containing the Catechism and Prayers that was published at Stuart's Lake in 1891. It is a 16mo of 143 pages in the Déné language, a dialect of the Athapascan. The opposite pages are in French.

Other editions than those noted here have appeared from time to time in various Indian dialects, but they are of late date and are reproductions or variants for the most part of earlier publications, and are of more interest to the philologist than to the bibliophile.

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A
M A N U A L

O F

CATHOLIC PRAYERS.

In the Multitude of thy Mercy, I will come into thy
House;—I will worship towards thy holy Temple in thy
Fear. P s A L M v. 8.

P H I L A D E L P H I A.

PRINTED for the SUBSCRIBERS.

By ROBERT BELL. Bookfeller, in *Third-street*

MDCC LXXIV

Fac-simile of the title page of "A Manual of Catholic Prayers,"
published by Robert Bell, of Philadelphia, in 1774.
Exact size.

EARLY PRAYER BOOKS OF THE ROMAN
CATHOLIC CHURCH, PUBLISHED IN
THE UNITED STATES AND
CANADA.

It is generally conceded by bibliophiles that the first Prayer Book of the Roman Catholic Church published in the United States was the 18mo volume issued by Joseph Cruikshank in Philadelphia either in 1770 or 1774. The date cannot be exactly stated, as the title page does not give the information. The book is entitled "The Garden of the Soul," and is further described as a "Manual of Spiritual Exercises and instructions for Christians, who, living in the world, aspire to devotion." It is a reprint of the Seventh London edition. There is a wood cut of the crucifixion facing the title page. The contents consist of Bible texts, *Benedicite*, six Psalms, *Benedictus*, Vespers in Latin and English, Compline in English, and the seven Penitential Psalms.

A copy of this early publication is preserved in the library of the St. Louis University, St. Louis, Mo.

Joseph Cruikshank, the printer of this book, was in business in Philadelphia from about the year 1770 to 1780. He was a member of the Society of Friends, and most of his publications represented the faith he professed.

Another volume of an early imprint was issued by Robert Bell, of Philadelphia, in 1774. It is called "A Manual of Catholic Prayers," and is a duodecimo of 273 pages. The contents are in the following order: A new and correct table of the Movable Feasts, The Feasts and Fasts of the Church, The Time of Marriage, Morning Prayers, Prayers for Night, Devotions for Sunday, Devotions for Monday, Devotions for Tuesday, Devotions for Wednesday, Devotions for Thursday, Devotions for Friday, Devotions for Saturday, A most Devout Act of Contrition, An Oblation to Almighty God, The Litany of Jesus, The Litany of the Blessed Virgin, An Explanation of the Mass, Prayers before and at Mass, Instructions for Confession, Prayers after Confession, Instructions for receiving the Holy Eucharist, The Seven Penitential Psalms, The Litany of the Saints, Devout Prayers, Acts of Virtue, with the Hymn of St. Ambrose &c., Instructions for the Sick, A Prayer in Persecution, Prayers for Women in Travail, The Jesus Psalter, The Rosary of Jesus, The Rosary of the Blessed Virgin, The Prayers of St. Bridget,

Meditations on Christ's Passion, Instructions for serving at Mass, Vespers, or Evening Song for Sunday, and Hymns on Sunday Festivals. Robert Bell, who published this book, was a Scotchman who came to Philadelphia in 1766. He was at first an auctioneer, and later a bookseller. He published a number of important works, and among others the first American edition of *Paradise Lost*, and *Blackstone's Commentaries*. The Revolution disturbed his book business and he returned to auctioneering. His death took place at Richmond, Va., in 1784.

After the restoration of peace with Great Britain, publishers began to establish their business on a basis that led to the multiplication of presses and books. Among others was Mathew Carey, of Philadelphia, who was a most industrious publisher of the religious literature of the Latin Church. In 1792 he imprinted a 12mo edition of "The Garden of the Soul," on 159 pages. He also issued "The Devout Christian's Vade Mecum," in 1789, and another edition in 1792. Warner & Hanna, of Baltimore, published the same book in 1801 in a 32mo of 235 pages, and also in 1812. Owen Phelan, of New York, issued it in 1840, and in later years it has been put into print by nearly all the publishers in the great cities. Warner & Hanna imprinted in 1809 the first American edition of "True Piety" in an 18mo book of 528

pages. This volume was also issued in 1824, at Lexington, Ky., at the office of the *Kentucky Gazette*.

Bernard Dornin was the publisher of many books and pamphlets relating to the Roman Catholic faith. They were sent forth from his publishing houses in Baltimore, New York and Philadelphia. "A Catechism," followed by prayers, came from his house in 1808 and 1810. The second edition of "The Pious Guide," printed in 1808, bears his name. The first edition of this latter book came from the press of James Doyle, of Georgetown, D. C., in 1791. "The Roman Catholic Manual," a collection of prayers, anthems and hymns, was published by Manning & Loring, of Boston, in 1803, in a 24mo of 287 pages. The same book in 18mo of 184 pages was issued by J. T. Buckingham, of Boston, in 1811. "Man's Only Affair: or Reflections on the Four Last Things to be Remembered," a book containing prayers of Mass, Vespers, etc., was printed by J. Seymour, of New York, in 1813, in a 24mo of 288 pages. The title page bears the line, "First American Edition."

Eugene Cumiskey, of Philadelphia, was a prolific publisher through many years. He issued "True Piety" in 1824, and an enlarged edition in 1832. "The Devout Christian's Vade Mecum" and

other devotional works were disseminated by his presses from 1820 to 1840.

Joseph Milligan, of Georgetown, D. C., published "The Pious Guide" in 1815 and 1825. Also, in the latter year, he issued "True Piety." William H. Creagh, of New York, published "The Christian's Monitor" in 18mo in 1819, and also "The Roman Missal" in English in 1822. John Doyle, of the same city, issued "The Layman's Ritual" in 1834. "The Catholic Christian's Guide to Heaven" appeared in 1830, and "The Catholic's Manual" in 1832, with the imprint of James Ryan, of New York City. Joseph Robinson, of Baltimore, published "A Manual for St. Mary's Seminary" in 1838, and the same year Charles T. Young, of Boston, issued "The Catholic Spiritual Prayer Book." In 1829 Fielding Lucas, of Baltimore, imprinted a book bearing the title "The Office of the Holy Week." This was reissued in 1834 by Fielding Lucas, Jr. In the same year this publisher impressed a large number of Prayer Books of various sizes and contents. These are some of the titles: "The Catholic Manual," "The Christian's Guide to Heaven," "The Path to Paradise," "The Pious Guide," "Hohenlohe's Prayer Book," "The Key to Paradise," "Garden of the Soul," "Daily Devotion," "The Poor Man's Manual," "The Pocket

Manual," "The Pocket Missal" and "The Lenten Monitor." Nearly all these editions were repeated in 1844, 1847, and in later years.

John Murphy was one of the earliest publishers in Baltimore of devotional literature. The house, later known as John Murphy & Co., has had a long and honored career. Prayer Books bearing the titles already mentioned, and many others through extended years, have been issued by this firm. Prominently among others should be mentioned "St. Vincent's Manual," published in 1850, in an illustrated and illuminated volume of 787 pages. There are no less than fourteen variations of impressions and binding. The book has gone through many editions and has maintained its popularity.

Other firm names frequently seen on the title pages of Prayer Books, chiefly of recent years, are those of Dunigan & Bro., D. & J. Sadlier & Co., P. O'Shea, and Benziger Bros., of the city of New York, Henry McGrath & Sons, of Philadelphia, and P. Donahoe, of Boston.

In Canada it is claimed that the first book published in Montreal has this title: "Règlement de la Confrérie de l'Adoration Perpétuelle du S. Sacrement et de la Bonne Mort." It bears the imprint of F. Mesplet & C. Berger, and the date 1776. It is a 16mo, and is valued by collectors at \$15.00

REGLEMENT

DE LA CONFRERIE

DE L'ADORATION PERPETUELLE

D U

S. SACREMENT

E T.

DE LA BONNE MORT.

Erigée dans l'Eglise Paroissiale de Ville-Ma-
rie, en l'Isle de Montreal, en Canada.

Nouvelle Edition revue, corrigee & augmentee.



A MONTREAL;

Chez F. MESPLET & C. BERGER, Impri-
meurs & Libraires; pres le Marche. 1776.



In 1777 F. Mesplet imprinted in 12mo a volume entitled: "Officium in honorem Domini nostri J. C. summi sacerdotis et omnium sanctorum sacerdotum ac levitarum."

Another early printer was John Neilson, of Quebec. A book with devotional forms is extant called: "Recueil de cantiques, à l'usage des Missions, des Retraites et des catéchismes," etc. It bears the date of 1796, and is in two duodecimo volumes. It is the second edition. The first edition is supposed to have been printed in 1785 or 1786. Other issues were made by the same publisher in 1797 and 1804, and by Thomas Cary & Co., of Quebec, in 1840. The name of John Neilson also appears on the title page of "Heures romaines, en gros caractères, contenant les offices de la Sainte Vierge et des morts, pour l'usage des congréganistes," etc., printed at Quebec in 1796. The second edition is dated 1812. His imprint is again found on the book entitled: "Le graduel romain à l'usage du Diocèse de Québec," published in octavo in the year 1800. It reappeared in 1801, 1802 and 1812. The edition of 1827 bears the firm name of Neilson & Cowan, of Quebec. "Instructions chrétiennes pour les jeunes gens," etc., was published by John Neilson, at Quebec, in 1807.

In 1797 Louis Germain, of Quebec, published

“La Journée du chrétien, sanctifiée par la prière et la méditation,” in a 24mo book of 276 pages. Lane & Bowman, of Montreal, impressed another edition in 1816.

“La solide devotion a la très sainte famille de Jesus, Marie et Joseph,” was printed in 16mo at Quebec in 1809, and at Montreal in 1841. Another with the more elaborate title: “Officium in festo sanctæ familiæ Jesu, Maria, Joseph, Quod celebratur in Diocesi Quebecensi, Dominica tertia post Pascha,” etc., was published in the same city in 1810. “Offices de la Sainte Vierge et des Morts. Avec les prières de la Messe,” etc., has Montreal as the place of publication, and the date 1844. A devotional book with the title: “Instructions sur les dévotions du saint Rosaire,” etc., came from the press of C. Le Francois, of Quebec, in 1821 in 12mo.

A little book containing prayers, that has gone through numerous editions with the imprint of various publishers, is known as “Le petit Catéchisme du diocèse de Québec.” It appeared in 1815, 1817, 1818, 1838, 1843, 1845, 1848, 1850 and probably in many other years.

N E

Orhoengene neoni Yogaraskhagh
Yondereanayendaghkwa,

N E { Ene Niyoh Raodeweyena,
Onoghsadogeaghtige Yondadderighwanon-
doentha,
Siyagonnoghsode Enyondereanayendagh-
kwagge,

Yotkade Kapitelhogough ne Karighwadaghkwe-
aghi Agayea neoni Ale Testament, neoni Niyadegari-
wagge, ne *Kanninggahaga Siniyerwenoreogh.*

Tehoewenadenyough *Lawrance Claesse*, Rowenagaradatsk
William Andrews, Ronwanha - ugh *Ongwehoenwiglme*
Rodirighhoeni Raddiyadanorough neoni Ahoenwadi-
gomuyosthagge Thoderighwawaakhogk ne Wâhooni
Agarighhowanha Niyoh Raodeweyena Niyadegogh-
whenjage.

Eghtferaggwas Eghtjeeaghi ne ong' choonwe, neoni ne
syodoghwhenjooktannighhoeghi etho ahadyeandough.

PRAYER BOOKS OF THE CHURCH OF
ENGLAND, AND THE AMERICAN
EPISCOPAL CHURCH AMONG
THE INDIAN TRIBES.

It cannot be charged upon Christian peoples that they have neglected the spiritual training of the Indians of North America. The Eliot Bible appeared more than a hundred years before the first Bible in English, with an American imprint, was issued in the United States by Robert Aitken, in Philadelphia. A portion of the Book of Common Prayer of the Church of England, in the Mohawk language, antedates the first Prayer Book in English, printed in this country, by nearly three quarters of a century.

The Society for the Propagation of the Gospel in Foreign Parts, as early as 1704, sent a missionary to labor among the Mohawk Indians. He was the Rev. Mr. Moor, who did not remain long enough to make any translations. The first person who translated to any considerable extent was the Rev.

Mr. Freeman, a minister of the Reformed Dutch Church at Schenectady. The entire Gospel of St. Matthew, chapters in Genesis and Exodus, and several of the Psalms, were translated by him. In the absence of any regularly appointed missionary, he gave the Indians, in their own language, Morning and Evening Prayer from the English Book. These translations remained in manuscript. In 1712, the English Society sent out Rev. William Andrews as missionary, and he was directed to have Mr. Freeman's manuscript printed. He was assisted in the work by Lawrence Claesse, who acted as an interpreter. It is likely the original manuscript was enlarged through the assistance thus obtained. The book was printed in 1715, by William Bradford, of New York City. It is a small quarto of 115 pages. It has two title pages, one in English, and the other in Mohawk. The text is entirely in Mohawk, though the headings to the prayers are both in the English and Indian languages. In addition to the Morning and Evening Prayer, the book contains the Litany, the Church Catechism, Family Prayers and several chapters of the Old and New Testaments. This publication is ranked among the rarest Americana. A copy in the Murphy sale brought \$112.00, and another in a catalogue of Quaritch was marked at \$240.00, in extra binding

of crimson morocco. Copies of the book are preserved in the British Museum, the Lenox Library and the collections of the New York Historical Society.

A partial reprint of this book was made by Richard & Samuel Draper, of Boston, in 1763. It contains Morning and Evening Prayer, the Litany and Catechism, and is a small quarto. It covers but 24 pages. It omits the chapters from Scripture found in the edition of 1715. A copy at the Brinley sale brought \$50.00.

“In 1762,” says the Rev. William M. Beauchamp, D.D., in *The Church Eclectic* of 1881, “with a prospect for continued peace, Sir William Johnson turned his attention more directly to the improvement of the Six Nations. He was earnest in helping all efforts for their conversion and education, and his position and long experience gave him practical insight into measures affecting their welfare. Most of the Mohawks, and some of the Oneidas and Tuscaroras could not read, and he often furnished them suitable books. As knowledge spread among them, the need of a new edition of the Indian Prayer Book attracted his attention, and he undertook its publication at his own expense, securing the Rev. Dr. Barclay to superintend the work. With a copy of the old edition he sent translations of the singing

psalms, the Communion Office, that of Baptism, and some prayers which he desired added. When completed the book was an octavo of 204 pages.”

But the publication met with many vexatious interruptions, and it did not appear from the press until six years had expired. Mr. William Weyman, the New York printer, was sorely tried in getting the type for the long and unfamiliar words of the Iroquoian language. Added to the other detentions was the death of the Rev. Dr. Barclay in 1764. His place was taken by Colonel Daniel Claus, who was an Interpreter in the Indian Department of General Johnson, and well fitted for the work by his knowledge of the Mohawk tongue. Another delay was occasioned by the death, in 1768, of Mr. William Weyman. The work was then taken up by Hugh Gaine. It seems, also, that Rev. John Ogilvie, of Trinity Church, New York, was called upon to assist in the corrections. He had at one time ministered to the Mohawks as a missionary. The title page states that it was the joint work of Andrews, Barclay and Ogilvie. The book that had seen so many delays and set-backs at last was given to the Indians in 1769. It is an octavo, with the imprint of W. Weyman and Hugh Gaine, of New York. Its contents are indicated by the title page reading, “The order For Morning and Evening

Prayer, And Administration of the sacraments, and some other offices of the Church, Together with A Collection of Prayers, and some Sentences of the Holy Scriptures, necessary for Knowledge and Practice.”

This book, though not considered as rare as the first edition, commands a large price. A copy was sold at the Brinley sale for \$75.00.

The next edition takes us to Canada. One of the earliest printers in that country was William Brown, who established his business at Quebec in 1763 or 1764. For a time he had Thomas Gilmore as partner, but on the death of the latter, Brown continued the printing trade alone.

The difficulties that beset the publication of the Mohawk Prayer Book of 1780 are set forth in the

ADVERTISEMENT.

The Edition of Indian Prayer-books published in the Year 1769 consisting of a small number were soon delivered out to the Indians except a few which were with the late Sir William Johnson's Library seized and made away with by the Rebels in 1776. It being besides an Edition replete with mistakes, owing to the disadvantage of no one inspecting the Correction who understood the Mohawk Language in any degree tolerable, and the Indians could make no Sense of several passages in the Book. For which reasons those Mohawks who fled in the course of the American Rebellion to Canada for protection, petitioned His Excellency General Haldimand to have a new Edition printed, for fear of the Books getting irrecoverably lost, in particular as a Gentleman resided then in Montreal, that read and understood

the Mohawk Language so as to undertake the Correction of the Book for the press: which request His Excellency General Haldimand granted the petitioners, ordering 1,000 copies to be printed, and the Indians acknowledged with high satisfaction and gratitude. At the same time it is here to be noticed, that as that Gentleman's employ would not permit him to remain at Quebec during the whole printing of the Book: Almost one half of it was corrected at Montreal and sent weekly by half sheets to Quebec, when time and expence would not allow a Revisal of Proofs, by which means some Errors tho' of no material consequence here and there crept in on account of the Printer's being an entire stranger to the Language, and obliged to go on with the printing of it letter by letter, which made it a very tedious piece of work, until the Gentleman return'd to Quebec and finish'd the remainder of the Book with all the dispatch and care in his power. It is therefore to be hoped the above mentioned imperfections will for the present be excused until another Edition may be published with more convenience and accuracy, this being intended only to prevent the Book's getting out of print.

However such as the Book now is, it has in general been freed from a great number of errors both as to Translation as Orthography, many words were separated that should not have been joined in one, and others vice versa: † The different Accents have been introduced to facilitate the Pronunciation of the long Words which never were made use of before, with many more necessary alterations too tedious to mention, all owing to the many mistakes of the first Edition which were copied by the second.

The mode of Spelling which has been adopted by this Edition, is the most familiar the Indians are now acquainted with, making use of only sixteen Letters* in the Alphabet on account of their not being well capable of pronouncing labials and their

† Paulus Sahonwádi, the Mohawk Clerk and School-master, being present at the correction of every proof-sheet to approve of their being properly placed, &c.

* A c d e g h i k n o r s t u v y .

Language chiefly consisting of Gutturals for which both former Editions have adopted the Letters G H and H H and it was thought best to retain it on account of the Indians used to it since they begun to be acquainted with Letters, and their Dialect, nature of Speech and Sound being such as not well to admit of any other than the Scots or German Accent which seems to be the best adapted for it. So that by these means the Mohawk Language has been brought to a kind of Orthographical Standard, by which the Indians may go in writing their own Tongue, and for which they hitherto had no Rule.

Like the other editions the text is entirely in Mohawk, with the exception of the headings. The book is an octavo of 208 pages. Copies can be seen in the British Museum, and the Library of Congress, Washington, D. C. The one offered at the Brinley sale brought \$40.00

In 1781 Fleury Mesplet printed at Montreal a Primer in Mohawk and English for the use of children. It also contains the Church Catechism and a number of prayers. It concludes with a note in Mohawk signed "Sotsitsyówane." The book is a square 24mo of 97 pages and is exceedingly rare. No other copy has come to light save the one in the British Museum. There was a reprint of the book in London in 1786, by C. Buckton. It is essentially a reproduction, as it differs in but a few minor particulars. This is also very rare, as a copy at the Brinley sale brought \$40.00. In a recent letter to the author, the Rev. W. M. Beauchamp, D.D.,

says: "I imagine that the Primer was compiled by Paulus Sahonwádi, the Mohawk teacher and clerk, who superintended the accentuation of the Prayer Book of 1780, most of the time at Montreal, but partly at Quebec. Indian names are of uncertain orthography, and Sahonwádi is quite probably equivalent to the Sotsitsyówane who signs the note at the end. In fact, in this Mohawk note he speaks of himself as one who taught the Scriptures and catechised the children. I have not now time to translate and get the full sense of his note. I think, however, he was the compiler, from the time, name and general agreement with Johnson's Prayer Book. The likeness of the names is much closer than usual."

In 1842 an edition of the Book of Common Prayer in English and Mohawk was printed at Hamilton, Canada. There are two title pages. The one in English reads as follows: "The Book of COMMON PRAYER, according to the use of the CHURCH OF ENGLAND, translated into the Mohawk language, compiled from various translations, revised, corrected, and prepared for the press, under the direction of the Rev. Abraham Nelles, Chief Missionary in the service of the Company for the Propagation of the Gospel in New England and the parts adjacent in America. The Collects, the

Service of Baptism of such as are of Riper Years, the Order of Confirmation, the Visitation of the Sick, the Communion of the Sick, Thanksgiving of Women after Child Birth, &c., Translated by John Hill, Junr., Appear in Mohawk for the first time, in this Edition of the Prayer Book. Hamilton: Printed at Ruthven's Book and Job Office, &c., King Street, 1842."

The Mohawk title page covers the opposite leaf. On the back of this is the Table or "Contents" in both English and Mohawk. This is followed by the

PREFACE.

As this translation into the Mohawk Language of the Book of Common Prayer of the Church of England, has been revised and reprinted at the expense of the Company, commonly called the New England Company, a brief statement of the origin and objects of that Corporation and of their introduction to the present Canadian Mohawks, may form an appropriate preface.

The Company was originally constituted a corporation under the name of "The President and Society for the propagation of the Gospel in New England," by an ordinance issued in 1649. Under the authority of this ordinance a general collection was made in all the Counties, Cities, Towns, and Parishes in England and Wales, and lands were purchased with the money so collected.

On the Restoration a Royal Charter, dated 7th February, 14 Car: 2d was issued, erecting the Corporation anew by a title which it still bears, "The Company for the propagation of the Gospel in New England and the parts adjacent in America."

Amongst the purposes of this Society the Charter states it to be "for the further propagation of the Gospel of Jesus Christ amongst the heathen natives in or near New England, and the

parts adjacent in America, and for the better civilizing, educating, and instructing of the said heathen natives in learning and in the knowledge of the true and only God, and in the Protestant Religion already owned and publicly professed by divers of them, and for the better encouragement of such others as shall embrace the same, and of their posterities after them, to abide and continue in and hold fast the said profession."

The Honourable Robt. Boyle, a man not more distinguished as a Philosopher than as a Christian, was appointed the first Governor, and held that office for about 30 years. Under his will a handsome annuity was settled on the Company, and their means were subsequently increased by other pious and well disposed persons, especially by a bequest from an eminent distinguished minister, the Rev. Dr. Daniel Williams.

It was this Company, composed as it always has been, partly of members of the Church of England and partly of Protestant dissenters, which supported various missionary undertakings in New England during the seventeenth century. Their endeavours were continued for the same purpose through the greater part of the eighteenth, until interrupted and for some time suspended by the war between Great Britain and most of her American Continental Colonies, which ended in the acknowledgment of the independence of those colonies as the United States.

The operations of the Company have since been carried to the neighbouring Provinces of New Brunswick and Canada, latterly principally directed to that part of Canada formerly called Upper Canada, where, in addition to Schools and other establishments for the instruction of Indians in useful learning, this Company has contributed largely to the repairing of the Church at the Mohawk Village on the Grand River, and has caused another Church to be built lower down on the same River at the Tuscarora Village. In both service is now regularly performed by Ministers of the Anglican Church duly ordained, whose income is supplied from the funds of this Company. Through this connection with the Mohawks, Tuscaroras, and their neighbours, the Company is so far fulfilling the first intention of its foundation, for the six nations, of which they

form a portion, were originally inhabitants of parts of North America, included in what was once called New England, and the present attendants upon the Grand River Churches may be regarded as immediate descendants of the first objects of the Company's labours.

The present revision of the translation of the Prayer Book has been undertaken in compliance with the pressing solicitations of several of the most attentive members of these increasing congregations, enforced by the special recommendation of their ministers, without whose zealous and diligent exertions it could not have been so properly executed.

Several translations of religious books into the Indian languages have been formerly made, about 20 years after the formation of this Company, the Rev. J. Eliot, called the Apostle of the Indians, translated Baxter's Call, the Psalter, Catechism and Practice of Piety, and afterwards the whole Bible. In his correspondence with the Honble. Robert Boyle, then the Governor, he expresses much anxiety about the completion of this work, which however, he lived to complete. (*a.*) But no translation of the Book of Common Prayer appears to have been made before that by the Rev. Mr. Andrews, a Missionary in the service of the Society for the Propagation of the Gospel in Foreign Parts, which was printed at New York in 1715.

There was another dated at New York, 1769, containing the Communion office, with that of Baptism, Matrimony and Burial, which bears the name of the Rev. H. Barclay.

In 1780 an Indian Prayer Book was published by direction of Gen. Haldimand, at Quebec.

Another was printed in 1787, in London, at the expense of the British Government, to which was added for the first time, a translation of the Gospel of St. Mark, concerning which the following particulars may not be uninteresting. "During the

(*a.*) In a letter dated 1683, to Mr. Boyle, he says, "our slow progress needeth an apology, we have last year been much hindered by sickness,—I desire to see it done before I die, and I am so deep in years that I cannot expect to live long—besides we have but one man the Indian printer who is able to compose the sheet and correct the press with understanding."

winter of 1771," says the Rev. Dr. Stuart, then missionary to the six nations, in a letter to a friend, "I first became acquainted with Captain Brant, he lived at the Mohawk Village, Canajoharie, about 30 miles distant from Fort Hunter, where I resided. On my first visit to the Village where he lived, I found him comfortably settled in a good house, with every thing necessary for the use of his family, which consisted of two children, a son and a daughter, with a wife in the last stage of a consumption. His wife died soon after, on which he came to Fort Hunter, and resided with me a considerable time in order to assist me in adding some additional translations to the new Indian Prayer Book," when we had finished the Gospel of St. Mark, part of the Acts of the Apostles, and a short history of the Bible, with a concise explanation of the Church Catechism, I had orders from the Society for the Propagation of the Gospel in Foreign Parts, to attend to the printing of the whole at New York, at their expense.

The American troubles prevented this, but I brought the Manuscripts which I had prepared for the press into Canada in the year 1781, and delivered them into the hands of Col. Daniel Claus, the deputy Superintendant for Indian affairs. This gentleman carried them afterward to England, and they were printed in a new edition of the Mohawk Prayer Book, with a preface by the late Bishop of Nova Scotia,—that is the Gospel of St. Mark but very little besides."

More recently in 1837, a Prayer Book has also been published at New York in the language of the six nations, containing the Litany, Catechism, and some Collects compiled from various translations, and prepared for publication by request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church of the United States of America.

The Company was not aware of this publication when the present work was begun, and apprehend at present, that it would not supersede the use of a Mohawk translation.

The number of Copies of all the older editions was small; many of them were destroyed in the wars and disturbances which ensued, and more have been in different ways lost, so that they are now become scarce.

In this edition the convenient arrangement which was introduced into one of the former editions, of placing the English on one page and the Mohawk on that opposite, will be continued.

The particular superintendance of the work has been undertaken by the Rev. *A. Nelles*, the Company's Chief Missionary at their Mohawk Station, a gentleman extremely well qualified for the duty by his long residence among the Tuscaroras and Mohawks, and his constant and friendly communications with them. Much credit is also due to Mr. *John Hill*, Junr., a Mohawk Catechist, who has devoted much time and attention in assisting to prepare the present work for publication, and has translated the Collects and some of the offices of the Church which were never before printed in Mohawk.

Objections have been made to any attempt to translate a work like the Book of Common Prayer into a language so rude and uncultivated as the Indian, into which it is deemed impracticable to effect any satisfactory version. To remove from the Indians any motive to learn the English language, or to furnish them with any excuse for remaining content with their own, has been held by some inexpedient.

But the Company hopes to find from this partial interchange of languages a tendency to a different result, that a mutual desire and a mutual facility may be promoted for the acquisition of each, and that it may contribute to the accommodation, both of future teachers and learners. In the mean time, without regard to the merits or demerits of the Indian language, it seems an imperative duty to omit no opportunity of assisting those invited to join in acts of devotion, speedily and effectually to understand the language in which these acts are performed, and it is certainly desirable to remove any extraneous difficulty, that might, from the use of a strange idiom, arise in untutored minds to comprehending and satisfactorily adopting some parts of this much valued formulary. The Indian Catechumens in North America ought to be placed in this respect at least on an equal footing with their fellow christians on the eastern side of the Atlantic.

It only remains in consideration of the zeal, exertion and care exhibited on this occasion by Mr. Nelles and his worthy col-

league Mr. Eliot, to express a cordial hope that in addition to the satisfaction arising from having so efficiently co-operated in what must be regarded as a good work, they may be further rewarded by immediately receiving the grateful acknowledgment and by long witnessing the progressive improvement of their flocks.

The preface is followed by the regular text of the Prayer Book, arranged with the English on one page and the Mohawk on the opposite. The book closes with twenty-four Psalms in metre and five hymns, wholly in Mohawk. The volume is an octavo of 456 pages and is bound in red leather. This is the most complete of all editions of the Mohawk Prayer Book. Some of the offices appear for the first time in this language. The additional matter was furnished by the interpreter and assistant, John Hill, Jr. The part which he had in the translation is clearly designated on the title page as "The Collects, the Service of Baptism of such as are of Riper Years, the Order of Confirmation, the Visitation of the Sick, the Communion of the Sick, Thanksgiving of Women after Child Birth, etc."

Archdeacon Nelles was a devoted and self-sacrificing missionary. He was born at Grimsby, Ontario, Dec. 25th, 1805, and died Dec. 20th, 1884, after giving fifty-three years of his life to work among the Indians. The Rt. Rev. Henry B. Whipple, D.D., the Bishop of Minnesota, has a presentation copy of

the Mohawk Prayer Book, which contains the autograph of Mr. Nelles and the date, "July 26, 1864."

In 1816, G. J. Loomis & Co., of Albany, printed a little volume of octavo size, containing sixteen pages, in which prayers for families and particular persons, being selections from the Book of Common Prayer, were rendered in the language of the Six Nations. There is no title except on the cover. The translator was Eleazer Williams, who is designated as, "catechist, lay-reader and schoolmaster."

He also edited a Spelling Book with prayers that was published at Plattsburgh in 1813 and Utica in 1820.

In 1837 D. Fanshaw printed, and Swords, Stanford & Co., of New York, published a 12mo volume in the language of the Oneida Indians. The title page is in English and reads: "A Prayer Book in the language of the six nations of Indians, containing the Morning and Evening service, the Litany, Catechism, some of the Collects, and the prayers and thanksgivings upon several occasions, in the Book of Common Prayer of the Protestant Episcopal Church: together with forms of Family and private devotions. Compiled from various Translations, and prepared for publication by request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of

America. By the Rev. Solomon Davis, Missionary to the Oneidas, at Duck Creek, Territory of Wisconsin. New York: Swords, Stanford & Co., D. Fanshaw, printer, 1837."

The book is without preface, and numbers 168 pages. The text is wholly in Oneida, except in some instances the headings are in English. The contents consist of the Order for Daily Morning Prayer, the Order for Daily Evening Prayer, Prayers and Thanksgivings, Collects, Catechism, Prayers for families and Forms for several occasions. The book closes with four hymns in Oneida.

The Rev. William M. Beauchamp, D.D., writing in the *Church Eclectic* for 1881, says, "In the United States, Eleazer Williams, while a catechist at Oneida Castle, N. Y., undertook to revise the former Indian Prayer Book, under the advice of Bishop Hobart, who called for offerings for this proposed work in 1815. It was not published, however, until 1837, and then appeared as the compilation of Solomon Davis, Mr. Williams' successor." Mr. Beauchamp also adds, "Solomon Davis went to Oneida as a lay reader and catechist in 1821, and was made deacon in 1829. In that year, on a further removal of the Oneidas, the mission was given up, but at the ordination of Rev. Dr. William Stanton, in 1833, the Rev. Mr. Davis read the

morning prayer in the old Church in the Oneida tongue."

The Prayer Book of 1837 was revised and translated anew by Rev. Mr. Williams in 1853. It was published in that year by the Protestant Episcopal Tract Society, of New York, in 16mo size, with 108 pages. Another edition was imprinted by H. B. Durand, of New York, in 1867, and still another issued by T. Whittaker, of the same city, in 1875.

Rev. Eleazer Williams had a remarkable history, which many will recall. His father and mother were carried into captivity by the Indians. His mother eventually married a chief of the Caughnawaga tribe. Mr. Williams by his birth and surroundings was interested in elevating the condition of the Indians, and his activities in their behalf continued to the time of his death, a few years ago.

The Rev. Frederick A. O'Meara translated the English Prayer Book into the language of the Chippewa Indians. The volume was published in octavo at Toronto in 1846. Another edition was issued by Henry Rowsell in the same place in 1853.

The Rt. Rev. John Horden, the first Bishop of Moosonee, translated a portion of the Book of Common Prayer into the Cree dialect in 1852. After receiving a set of type from England, the

book was printed on the Mission press at Moose Factory, Hudson Bay, in 1854.

The Rev. John A. Mackay, Missionary to the Cree Indians, was also instrumental in giving them the Prayer Book in their own tongue. The printing was done at Stanley, in the Diocese of Saskatchewan, about the year 1875.

Archdeacon Kirby, during the many years of his missionary life, was a diligent translator, though most of his works were printed in London. One of his earlier efforts is, however, an exception. This is a little book of hymns and prayers in the language of the Slave Indians of Mackenzie River. It is a duodecimo of only sixteen pages, and was printed at New York by Rennie, Shea & Lindsay, in 1862.

A portion of the Prayer Book of the American Episcopal Church was translated into Ottawa by George Johnston and published in duodecimo in 1844. The text is on 59 pages and the printers were Geiger & Christian, of Detroit, Michigan.

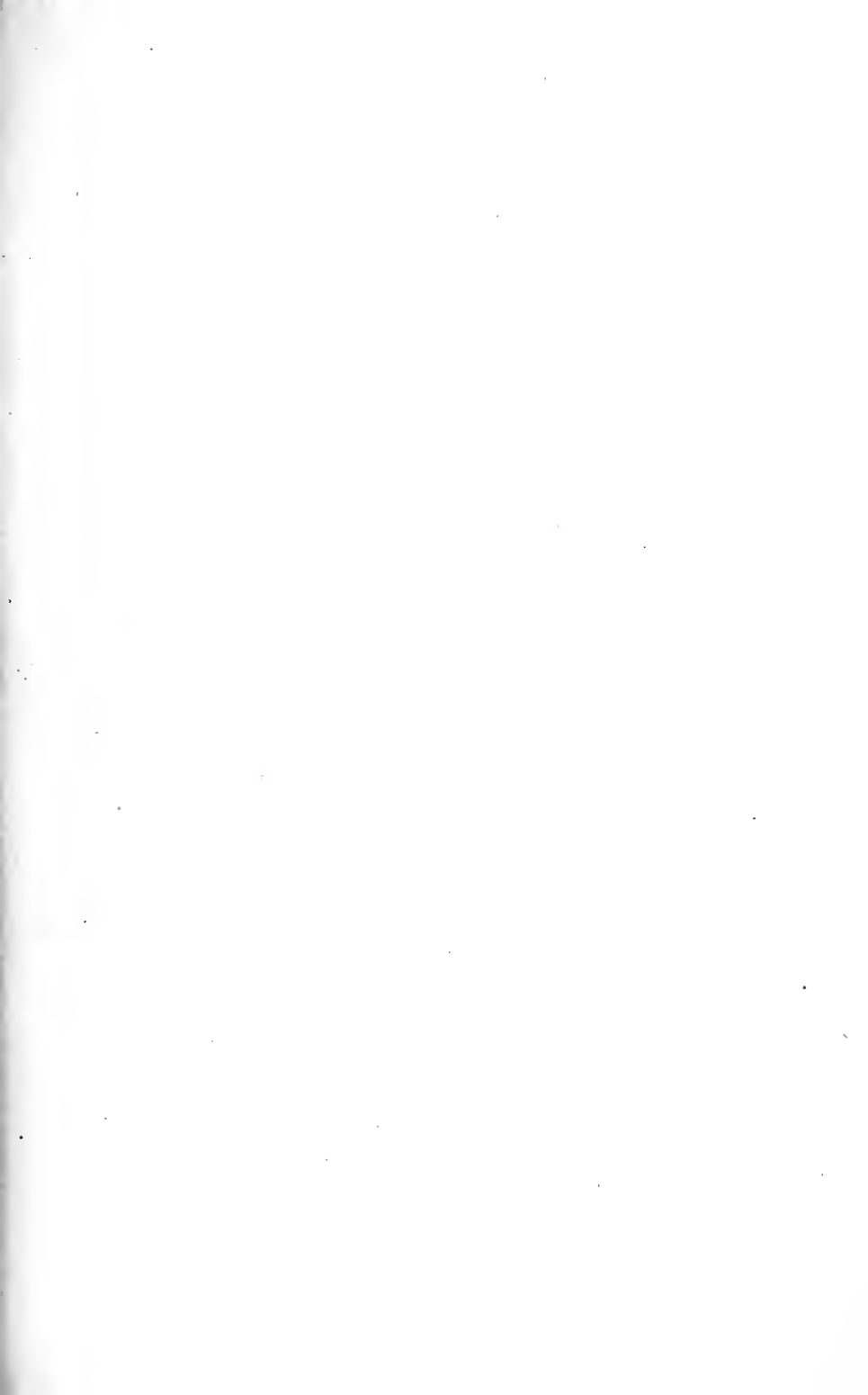
The Rev. Samuel D. Hinman did much missionary work among the Indians of Minnesota and Dakota. He, with the aid of the interpreter, Thomas A. Robertson, prepared a Dakota Church Service book of twenty-six pages, which was printed at Faribault, Minn., at the Central Republican Book and Job Office in 1852.

Mr. Hinman edited a larger work three years later, that was issued by the Pioneer Printing Company, of St. Paul, Minn, 1865. It is an octavo of 321 pages. He was also the translator of a book entitled "The Mission Service," in which the English and Santee were printed on opposite pages, in a 12mo of 143 pages. It was printed at the Santee Agency in the Archdeaconry of the Neobrara in 1871. There was also a separate edition, wholly in Santee, issued in the same year. Associated with the Rev. Joseph W. Cook, an English and Dakota Service Book, containing parts of the Book of Common Prayer, was published by the Indian Commission of the Protestant Episcopal Church in 1875. The volume is a 12mo of 135 pages. The edition was repeated in 1879. The New York Bible and Common Prayer Book Society published for the Indian Commission, in 1878, the most complete of all the editions, as it represented the labors of the Reverends Hinman, Cook and Hemans, and Luke C. Walker, a lay helper.

The Rev. John B. Good has translated portions of the Church of England Prayer Book for the Indians at the Mission at Lytton, British Columbia. A 12mo book containing "The Morning and Evening Prayers," etc., appeared from St. Paul's Mission press at Victoria, B. C., in 1878. It has 48 pages

and was translated by Rev. Mr. Good into the Neklakapamuk tongue, a dialect of the Salishan. In the same year "The Office of the Holy Communion" was issued in 12mo and by the same press. The translator continued his work, and "The Office for Public Baptism and the Order of Confirmation," in an octavo volume, appeared at Victoria in 1879. Another octavo volume, containing "Offices for the solemnization of Matrimony, the Visitation of the Sick and the Burial of the Dead," was also imprinted at Victoria in 1880. The translation was made by Mr. Good into the Neklakapamuk or Thompson Indian tongue.

Numerous translations have been made of the Lord's Prayer into the various languages of the American tribes of Indians, but the limitations of this book do not admit of these details.



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Originally the property of *Samuel*
Star, for many years a ward
of *St. James' Church, and a Cousin*
of *Rev. Seabury.*

THE
Communion-Office,
OR ORDER
FOR THE ADMINISTRATION
OF THE
HOLY EUCHARIST
OR
SUPPER OF THE LORD.

WITH
PRIVATE DEVOTIONS.

Recommended to the Episcopal Congregations
in *Connecticut.*

By the Right Reverend
BISHOP SEABURY.

NEW LONDON:
Printed by T. GREEN, M,DCC,LXXXVI.

BISHOP SEABURY'S COMMUNION OFFICE
OF 1786.

The Rev. Samuel Seabury, D.D., of Connecticut, received consecration to the Episcopate at Aberdeen, Scotland, on Sunday, November 14th, 1784. On the following day a Concordate between Dr. Seabury and the Scottish Bishops who consecrated him was duly signed and sealed. The copies were written upon vellum and each of the parties supplied with one. The Concordate consists of seven articles. The one bearing upon the Holy Communion reads as follows:

Art. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the body and blood of Christ is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible; and though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all

he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion office, and which it has been the wish of some of the most eminent divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the reign of King Edward VI., between which, and the form used in the Church of Scotland, there is no difference in any point, which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistick Service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

In 1786 T. Green, of New London, Conn., published a small pamphlet, which is now one of the rarest of early New England imprints. The title page reads: "The COMMUNION OFFICE, or order for the administration of the HOLY EUCHARIST or SUPPER OF THE LORD with private devotions. Recommended to the Episcopal Congregations in Connecticut. By the Right Reverend BISHOP SEABURY. New-London: Printed by T. GREEN, M, DCC, LXXXVI."

The Office begins with The Exhortation, "Dearly

beloved in the Lord, ye that mind to come to the Holy Communion," etc.

¶ *Then the Priest or Deacon shall say,*

"Let us present our offerings to the Lord with reverence and Godly fear." The rubric next directs:

¶ *Then the Priest shall begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.*

The selections from Scripture are fifteen in number, beginning with Gen. iv. 3, 4. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord," etc.

At the presentation of the alms the Priest says:

"Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*"

The rubric next instructs the Priest to

"place the bread and wine prepared for the sacrament upon the Lord's table, putting a little pure water into the cup."

Then follow the *Sursum corda*, the proper Prefaces for Christmas, Easter, Ascension, Whitsun-Day, the feast of Trinity, and the *Ter Sanctus*.

This rubric is next given:

¶ *Then the Priest standing at such a part of the holy table as he may with the most ease and decency use both his hands, shall say the prayer of consecration.*

Then follow, The Oblation and The Invocation.
Next in order we have,

¶ *Let us pray for the whole state of Christ's Church.*

Almighty and everliving God, who by thy holy Apostles hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers which we offer unto thy divine majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity and concord; and grant that all they who do confess thy holy name, may agree in the truth of thy holy word and live in unity and Godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all who are in authority, may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests and Deacons, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, that with meet heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the congregation here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants, who, having finished their course in

faith, do now rest from their labours: yielding unto thee most high praise and hearty thanks for the wonderfulness, goodness and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

After the Lord's Prayer follow the invitation, "Ye that do truly and earnestly repent you of your sins," etc., the General Confession and the Absolution. After each sentence of the "comfortable words," there is a "Private Ejaculation." The first reads, "Refresh, O Lord, thy servant wearied with the burden of sin," the second, "Lord I believe in thy Son Jesus Christ, and let this faith purify me from all iniquity," the third, "I embrace with all thankfulness that salvation that Jesus has brought into the world," and the fourth, "Intercede for me, O blessed Jesu! that my sins may be pardoned. through the merits of thy death." After the prayer of "Humble Access," and the reception of the elements by the celebrant, the bread is distributed with the words, "The body of our Lord Jesus

Christ, which was given for thee, preserve thy soul and body unto everlasting life.”

This is succeeded by the instruction

¶ *Here the person receiving shall say, Amen.*

The same line follows the presentation of the cup.

After two rubrics, the first regarding the consecration of bread and wine, if additional quantity be needed, and the second directing that the remaining elements be covered

“with a fair linen cloth,”

the Priest says:

“Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.”

Then follow the prayer of thanksgiving beginning, “Almighty and everliving God, we most heartily thank thee,” etc., the *Gloria in Excelsis*, and the Blessing of Peace. The book, at the foot, of pages 20 and 21, gives the following personal or private prayers:

PRIVATE DEVOTIONS FOR THE ALTAR.

Blessed Jesus! Saviour of the world! who hast called me to the participation of these thy holy mysteries, accept my humble

approach to thy sacred table, increase my faith, settle my devotion, fix my contemplation on thy powerful mercy; and while with my mouth I receive the sacred symbols of thy body and blood, may they be the means of heavenly nourishment to prepare my body and soul for that everlasting life which thou hath purchased by thy merits and promised to bestow on all who believe in and depend on thee. *Amen.*

PRAYER TO GOD.

O, gracious and merciful God, Thou supreme Being, Father, Word, and Holy Ghost, look down from heaven, the throne of thy essential glory, upon me thy unworthy creature, with the eyes of thy covenanted mercy and compassion: O Lord my God, I disclaim all merit, I renounce all righteousness of my own, either inherent in my nature, or acquired by my own industry: And I fly for refuge, for pardon and sanctification, to the righteousness of thy Christ: For his sake, for the sake of the blessed Jesus, the Son of thy covenanted love, whom Thou hast set forth to be a propitiation for fallen man, and in whom alone Thou art well pleased, have mercy upon me, receive my prayers, pardon my infirmities, strengthen my weak resolutions, guide my steps to thy holy altar, and there feed me with the meat which perisheth not, but endureth to everlasting life. *Amen.*

AFTER RECEIVING.

Blessed Jesus! Thou hast now blest me with the food of thy own merciful institution, and, in humble faith of thy gracious promise, I have bowed myself at thy table, to receive the precious pledges of thy dying love; O may thy presence go with me from this happy participation of thy goodness, that when I return to the necessary labours and employments of this miserable world, I may be enabled by thy grace to obey thy commandments, and conducted by thy watchful care through all trials, till, according to thy divine wisdom, I have finished my course here with joy, that so I may depart out of this world in peace, and in a stedfast dependence on thy merits, O blessed Jesus, in

whose prevailing words I shut up all my imperfect wishes, saying, Our Father, etc. *Amen.*

This service is in the main a reproduction of the Scotch Office of 1764. Bishop Seabury, however, introduced certain changes and additions.

In the rubrics the word "Presbyter" was removed and "Priest" substituted. Most of the alterations are of a verbal nature and do not materially affect the sense. The direction to put

"a little pure water into the cup,"

also that the Priest and the people recite the General Confession,

"all humbly kneeling upon their knees,"

and the use of the "Private Ejaculations" and the "Private Devotions for the Altar" are in the way of additions, as they do not occur in the Scotch Office of 1764.

The Rev. Samuel Hart, D.D., of Trinity College, Hartford, in 1883 reprinted in fac-simile the Seabury Communion Office. The book is accompanied with an historical sketch and ample notes. Bishop Williams, in the *American Church Review* of July, 1882, says that in giving the American Episcopal Church the Oblation and Invocation contained in the Seabury Office, "Scotland gave us a greater boon than when she gave us the Episcopate."

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P S A L T E R

OR

P S A L M S

OF

D A V I D.

POINTED AS THEY ARE TO BE SUNG OR SAID IN
CHURCHES.

With the ORDER FOR MORNING and EVENING
PRAYER DAILY throughout the YEAR.

NEW-LONDON:

PRINTED BY THOMAS C. GREEN, ON THE PARADE.

1795.

THE BISHOP SEABURY PRAYER BOOK
OF 1795.

CLASSED among the rarest of Americana is a little book of fifteen unnumbered sheets, printed by Thomas C. Green, at New London, Conn., in 1795. Great interest is attached to it, because it was edited by Bishop Seabury, who amended the Psalter. What were the reasons that prompted this free handed translation cannot be stated with certainty. Dr. Beardsley, in his life of Bishop Seabury, says, "This Liturgy was not in the least degree intended to supersede the Prayer Book, and no evidence has been found that it was ever followed for a single day in the public worship of any parish within the jurisdiction of Seabury. It was probably designed for private or family use, and he may have adopted this method for the purpose of meeting objections sometimes raised to the divine imprecations in this part of Scripture."

¹ Life of Samuel Seabury, pp. 338, 339, English edition.

The edition of the book must have been remarkably small, as only a few copies are now in existence. The account here given was collated from the volume in the possession of Mr. James J. Hoadley, of Hartford, the State Librarian of Connecticut. The book is bound in leather and the pages are $6\frac{1}{8}$ inches long by $3\frac{3}{8}$ inches wide. It is more of a Psalter than a Prayer Book, as indicated by the title page reading:

“The Psalter or Psalms of David, Pointed as they are to be sung or said in Churches. With the Order for Morning and Evening PRAYER Daily throughout the Year.”

The reverse of the title page is blank. On the next page is found the

ADVERTISEMENT.

It is remarked by the learned and pious Dr Horne, the late Bishop of Norwich, in the preface to his commentary on the psalms, p. 53, That “the offence taken at the supposed uncharitable and vindictive spirit of the imprecations, which occur in some of the psalms, ceases immediately, if we change the imperative for the future, and read, not Let them be confounded, &c., *but* They shall be confounded, &c., of which the Hebrew is equally capable. Such passages will then have no more difficulty in them than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciation of it in the gospel, intended to warn, to alarm, and to lead sinners to repentance, that they may flee from the wrath to come.” The same observation was formerly made by Dr. Hammond in his preface to his commentary on the psalms, p. 32. Supported by the authority of

men so eminent for their abilities, learning, and piety, the following edition of the psalter is published with the alterations they have recommended, the imperative mood being changed for the future tense, in all the imprecations which occurred in the psalms. Besides which a few old words are changed for those which are more modern, and two or three expressions hard to be understood are altered, still retaining the spirit and meaning of the psalm. By these means, it is hoped, the psalms will be freed from all objections, and used with more devotion as a part of divine service.

SAMUEL,

Bishop of Connecticut and Rhode-Island.

After the Advertisement, at the top of the next page, is the heading, Morning Prayer.

The pages are divided into columns by a line. The opening sentences are printed without the Scripture references, and the rubrics are omitted. There is no provision for reciting the collect for the day, or for the reading of Scripture lessons. Evening Prayer begins with the Canticles and only so much of the service is printed as had not already appeared in Morning Prayer. Following the Evening Prayer is the Creed of St. Athanasius, which is in turn followed by the Litany, which ends with the prayer, "We humbly beseech thee." Under the heading of Prayers, are special forms of devotion in behalf of Congress, etc. The prayers for those who are to be admitted to Holy Orders have the caption, In Ember Week. In the first of these forms the

word "Bishops" is rendered in the singular number, thus, "the Bishop and pastors." These Prayers are succeeded by Thanksgivings. In the heading of the Catechism, the words "An instruction, to be learned by every person before he be brought to be confirmed by the Bishop," are omitted. There are misprints in the answer to the second question, which begins, "My Sponsors in Baptism," where "e" is in the place of "o" in "Sponsors," and "b" instead of "p" in "Baptism."

The remainder of the book after the Catechism is occupied by the Psalter. The Latin headings are omitted and the musical colon printed as in English Prayer Books of that time. The day of the month appears each side of the page. Aside from the damnatory passages in the Psalms there are changes in the translation, as in these examples:

PSALM xxix. 8. The voice of the Lord maketh the oaks to tremble, and layeth open the thick forests.

xlix. 14. They lie in the grave like sheep; death gnaweth upon them, and the righteous shall have domination over them in the morning.

xlix. 15. From the place of the grave.

lvi. 8. Thou tellest my flittings.

lxxvi. 10. The fierceness of them shalt thou restrain.

lxxvi. 12. He shall restrain the spirit.

There are verses containing errors in type, as in these cases :

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- PSALM xix. 10. "hony," for "honey."
xxii. 13. "roring," for "roaring."
xlii. 1. "Like as the heart," for "hart."
lxxvi. 1. "In Jury, for "In Jewry."
lxxxiii. 8. "joyned" for "joined."
cl. 5. "The well-turned," for "well tuned."

The treatment to which the imprecatory Psalms were subjected consisted in changing the imperative mood to the future tense, as in these selected passages :

PSALM v. 11. Thou wilt destroy them, O God; they shall perish through their own imaginations : thou wilt cast them out in the multitude of their ungodliness; for they have rebelled against thee.

PSALM x. 17. Thou wilt break the power of the ungodly and malicious : thou wilt visit his ungodliness till thou find none.

PSALM lviii. 6. Thou wilt break their teeth O God in their mouths; thou wilt smite the jaw-bones of the lions O Lord : they shall fall away like water that runneth apace; and when they shoot their arrows they shall be broken.

7. They shall consume away like a snail and be like the untimely fruit of a woman; which never seeth the sun.

8. Or ever your pots be made hot with thorns : so shall indignation vex him, even as a thing that is raw.

PSALM lix. 5. Stand up O Lord God of Hosts, thou God of Israel to visit all the heathen : thou wilt not be merciful unto them that offend of malicious wickedness.

11. Thou wilt not slay them, lest my people forget it : but scatter them abroad and wilt put them down, O Lord our defence.

13. Thou wilt consume them in thy wrath, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the earth.

PSALM lxxviii. 2. Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so shall the ungodly perish at the presence of God.

PSALM cxl. 9. The mischief of their own lips shall fall upon the head of them : that compass me about.

10. Hot burning coals shall fall upon them : they shall be cast into the fire, and into the pit, that they never rise up again.

PSALMS cxli. 7. Their judges shall be overthrown in stony places, that they may hear my words ; for they are sweet.

11. The ungodly shall fall into their own nets together : and let me ever escape them.

As the 109th Psalm abounds in imprecations, it is here quoted side by side with the authorized version of the Prayer Book in order to show the difference :

PSALM 109.

Authorized Prayer Book Version.

Amended Version.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

5 Thou wilt set an ungodly man to be ruler over him : and Satan shall stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

6 When sentence is given upon him, he shall be condemned : and his prayer shall be turned into sin.

7 Let his days be few : and let another take his office.

7 His days shall be few : and another shall take his office.

8 Let his children be fatherless : and his wife a widow.

8 His children shall be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

9 His children shall be vagabonds and beg their bread : they shall seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LORD : and let not the sin of his mother be done away.

14 Let them alway be before the LORD : that he may root out the memorial of them from off the earth.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is always girded withal.

19 Let it thus happen from the LORD unto mine enemies : and to those that speak evil against my soul.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloak.

10 The extortioner shall consume all that he hath : and the stranger shall spoil his labour.

11 There shall be no man to pity him : nor to have compassion upon his fatherless children.

12 His posterity shall be destroyed : and in the next generation his name shall be clean put out.

13 The wickedness of his fathers shall be had in remembrance in the sight of the Lord : and the sin of his mother shall not be done away.

14 They shall alway be before the Lord : that he may root out the memorial of them from off the earth.

18 It shall be unto him as the cloak that he hath upon him : and as the girdle that he is always girded withal.

19 Thus it shall happen from the Lord unto mine enemies : and to those that speak evil against my soul.

27 Though they curse, yet bless thou : they shall be confounded that rise up against me ; but thy servant shall rejoice.

28 Mine adversaries shall be clothed with shame : and shall cover themselves with their own confusion as with a cloak.

As the little Prayer Book of 1795 was printed for the sake of the amended Psalter, and as the book is accessible to only a few persons, a liberal quotation has been made from the Psalms, that the drift of the version may be understood. Bishop Seabury was satisfied to let the experiment rest, for he does not refer to the book in any of his writings aside from the Advertisement, and judiciously did not urge the general acceptance of his version of the Psalms.

THE *Reading*
B O O K
O F

COMMON PRAYER,
And ADMINISTRATION of the
SACRAMENTS,
And other
RITES and CEREMONIES,
As revised and proposed to the Use
O F
The Protestant Episcopal CHURCH,

At a Convention of the said CHURCH in the States of
NEW-YORK, | MARYLAND,
NEW-JERSEY, | VIRGINIA,
PENNSYLVANIA, | AND
DELAWARE, | SOUTH-CAROLINA,

held in Philadelphia, from September 27th to October 7th, 1785.

PHILADELPHIA,
Printed by HALL and SELLERS:
And sold for the Benefit of sundry Corporations and Societies,
instituted for the Support of the Widows and Children of
Deceased Clergymen. MDCCLXXXVI.

Fac-simile of the title page of the Proposed Book of Common Prayer of the American Episcopal Church, printed by Hall & Sellers, of Philadelphia, in 1786. Exact size.

THE REVISED AND PROPOSED BOOK OF
COMMON PRAYER OF 1786, OF THE
AMERICAN EPISCOPAL
CHURCH.

AFTER the American Revolution, it was found expedient to make certain alterations in the Book of Common Prayer, that it might be adapted to the conditions of a Republic. In the minds of many conservative persons, the only changes sought for related solely to the State prayers. There were others, however, who believed the time had come to make a general revision of the liturgy. At a Convention of the dioceses of Massachusetts, Rhode Island and New Hampshire, held at Boston in 1785, the changes desired were expressed in a resolution. Conventions held in Virginia and Maryland also put themselves upon record as desiring a revision. There were also many individual expressions of opinion bearing upon the same subject. The Rev. Charles H. Wharton, D. D., Rector of Immanuel Church

at New Castle, Del., in a letter to Rev. Mr. Parker, of Boston, said: "I think the simplifying of the Liturgy should be among the first objects of the Convention. Whatever was left with a view of reconciling parties at the period of the Reformation or retained as suitable to Cathedral Service, may safely be omitted by the American Church. Perhaps the opportunity never occurred since the days of the Apostles of settling a rational, unexceptionable mode of worship. God grant we may improve it with unanimity and wisdom." He also wrote to Rev. Dr. White, saying: "If no alterations in the Liturgy are to be made but such as the Revolution requires, there is little need to think upon the subject, unless, perhaps, omissions be not deemed alterations. My decided opinion is that our prayers are too numerous, as well as the repetitions. I shall draw up a motion on this head, which I mean to make to the Convention, if you should approve of it." The Rev. Edward Bass, of Newburyport, who became the first Bishop of Massachusetts, was very cautious in his letters, and the changes in the liturgy indicated by him were few in number.

For the revision of the Prayer Book and other important transactions, a Convention was called in Philadelphia in 1785. It was held in Christ Church in that city, and continued its sessions from Sep-

tember 27th to October 7th. Seven States were represented, namely, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. The body consisted of sixteen clerical and twenty-six lay deputies, a total of forty-two. The State of New York was represented by two delegates, New Jersey by three, Pennsylvania by eighteen, Delaware by seven, Maryland by seven, Virginia by two, and South Carolina by three. The Rev. William White, D.D., Rector of Christ Church and St. Peter's, Philadelphia, and later the first Bishop of Pennsylvania, was elected President. On the evening of Wednesday, Sept. 28th, it was

“*Resolved*, That a Committee be appointed, consisting of one clerical and one lay deputy from the Church in each state, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American Revolution and the constitutions of the respective states: And such further alterations in the Liturgy, as it may be advisable for this Convention to recommend to the consideration of the Church here represented.”

The same committee was charged with drafting an ecclesiastical constitution for the Church in the United States. On the next day another duty was delegated to the Committee, that of preparing and reporting “a plan for obtaining the consecration of

Bishops, together with an address to the Most Reverend the Archbishops and the right Reverend the Bishops of the Church of England, for that purpose."

The Committee having these three serious obligations to carry out consisted of fourteen members, seven clerical and seven lay. The Rev. Samuel Provoost and Hon. James Duane were appointed for New York; Rev. Abraham Beach and Patrick Dennis for New Jersey; Rev. William White, D.D., and Richard Peters for Pennsylvania; Rev. Charles H. Wharton, D.D., and James Sykes for Delaware; Rev. William Smith, D.D., and Dr. Thomas Cradock for Maryland; Rev. David Griffith and John Page for Virginia; and Rev. Henry Purcell, D.D., and Hon. Jacob Read for South Carolina. The Chairman was the Rev. William Smith, D.D. The Committee presented from time to time reports concerning the revised Prayer Book, the alterations being considered and acted upon in paragraphs by the Convention, until the whole was adopted. The Committee authorized to attend to the printing of the book, consisted of Doctors White, Smith and Wharton. Hall & Sellers, who occupied the place of business that originated with Benjamin Franklin, issued the Proposed Prayer Book at Philadelphia in 1786. It is a duodecimo and for the time in

which it appeared it is well printed. The title page is explicit and reads:

“The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed to the Use of The Protestant Episcopal Church, At a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia and South-Carolina, Held in *Philadelphia*, from *September 27th to October 7th*, 1785. *Philadelphia*, Printed by Hall and Sellers: And sold for the Benefit of sundry Corporations and Societies, instituted for the Support of the Widows and Children of deceased Clergymen. MDCCLXXXVI.”

The authority for the publication of the volume is the first thing that meets the eye:

EXTRACT FROM THE MINUTES OF THE CONVENTION.

Resolved, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices recommended to this Church; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations; and that the committee have the liberty to make verbal and grammatical corrections; but in such manner, as that nothing in form or substance be altered.

Agreeably to the above Resolve, the Book of Common Prayer, as proposed by the Convention, is now published by their Committee.

This extract is followed by the certificate of J. B. Smith:

I, Jonathan Bayard Smith, Prothonotary of the Court of Common Pleas of the county of *Philadelphia*, do certify that Messieurs *Hall* and *Sellers*, printers and assignees, have entered, according to act of Assembly, a book, entitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed for the Use of the Protestant Episcopal Church; at a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia and South-Carolina, held in *Philadelphia*, from *September 27th* to *October 7th*, 1785."

J. B. SMITH.

April 1, 1786.

The Contents of this Book are arranged into twenty-seven titles or headings, beginning with the Preface and ending with the Hymns.

Next in the order of the book is The Preface, which is a long one. In the Journal of the Convention of 1785, there is no account of the alterations that were proposed for the Prayer Book, or of the debates that were held upon the subject. We are completely at a loss concerning details. The only place where we get into the minds of the revisers is in the Preface, where they have gone at length into the necessity and expediency of their action. For the complete understanding of the subject this document is printed in full.

THE PREFACE.

It is a most invaluable part of that blessed "*liberty wherewith CHRIST hath made us free*"—that, in his worship, different forms and usages may without offence be allowed, provided the *substance of the faith* be kept entire; and that, in every Church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline*; and therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The CHURCH of ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath in the preface of her book of common prayer laid it down as a rule, that—"The particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

This is not only the doctrine of the Church of England, and other *Protestant Churches*, but likewise of the *Church of Rome*; which hath declared, by the *Council of Trent—"That the church always had a power of making such constitutions and alterations in the dispensation of the *Sacraments*, provided their substance be preserved entire, as, with regard to the variety of circumstances and places, she should judge to be most expedient

*Declarat (sancta synodus) hanc potestatem perpetuo in ecclesia fuisse; ut in sacramentorum dispensatione, salva illorum substantia, ea statueret vel mutaret quæ suscipientium saluti, seu ipsorum sacramentorum venerationi, pro rerum, temporum et locorum varietate, magis expedire judicaverit. Sess. 21, cap. 2. Concil. Trident. And agreeably to this, their Breviary and Missal have been frequently reviewed; the Breviary heretofore three times in the short space of sixteen years only.

for the salvation of the receivers, or the veneration of the sacraments themselves."

The Church of England has, not only in her *preface*, but likewise in her *articles** and *homilies*,† declared the necessity and expediency of occasional alterations and amendments in her forms of public worship; and we find accordingly, that seeking to "keep the happy *mean* between too much *stiffness* in *refusing* and too much *easiness* in *admitting* variations in things once advisedly established, she hath, in the reign of several ‡ princes, since the first compiling of her *liturgy* in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so as the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."—

"Her general aim in these different *reviews* and *alterations* hath been (as she further declares in her said *preface*) to do that which, according to her best understanding, might most tend to the preservation of *peace* and *unity* in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and (finally) the cutting off occasion, from them that seek occasion, of cavil or quarrel against her *liturgy*."

* "It is not necessary that traditions and ceremonies be in all places one, or utterly alike, for at all times they have been divers, and may be changed according to the diversity of countries, times and manners; so that nothing be ordained against God's word; [and therefore] every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying." Art. 34.

† "God's Church ought not, neither can it be so tied to any orders now made, or hereafter to be made and devised, by the authority of man but that it may, for just causes, alter, change or mitigate—yea recede wholly from, and also break them"—&c. And again—"The Church is not bound to observe any order, law or decree made by man to prescribe a form of religion; but hath full power and authority from God, to change and alter the same, when need shall require." Homily of Fasting. Part 1.

‡ The Liturgy, in sundry particulars, hath been reviewed—altered and amended about eight different times, from its first publication, according to act of parliament in 1594; and its last review was in 1661, as it now stands, according to the Act of Uniformity.

And the necessity and expediency of the several variations made from time to time (whether by alteration, addition, or otherwise) she states chiefly under the following heads: viz.

1st. *For the better direction of them that are to officiate in any part of divine service; which is chiefly done in the CALENDARS and RUBRICKS.*

2d. *For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times; and the clearer explanation of some other words and phrases that were of a doubtful signification, or otherwise liable to misconstruction; or*

3d. *For a more perfect RENDERING (or translation) of such portions of holy scripture as are inserted into the liturgy (and made a part of the daily service;) with the addition of some OFFICES, PRAYERS AND THANKSGIVINGS, fitted to special occasions.*

If, therefore, from the reasons above set forth (namely the change of times and circumstances, and the fluctuation of our language itself) so many different reviews, alterations and amendments, were found necessary in the first *hundred and twelve* years after the *Reformation*; it could not be expected, but (the same causes and reasons still operating) some subsequent *reviews*, alterations and amendments would not only be found necessary, but be earnestly desired by many true members of the Church, in the course of at least *one hundred and twenty* years more. And we accordingly find that in less than *thirty* years after the last review in 1661 (viz. on the 13th of September 1689) a commission for a further review of the liturgy and canons, &c. was issued out to a number of bishops and other divines; than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a Church."

The chief matters proposed for a *review* at that time, and which have been since repeatedly *proposed* and stated under the decent and modest form of *queries*, are included under the following heads:

1st. Whether the *public service* on Sunday mornings be not of

too *great length*, and tends rather to diminish than encrease devotion, especially among the lukewarm and negligent?

2d. Whether it might not be conveniently *contracted*, by omitting all unnecessary *repetitions* of the same prayers or subject matter; and whether a better adjustment of the necessary parts of the three different services, usually read every Sunday morning in the Church, would not render the whole frame of the service more uniform, animated and compleat?

3d. Whether the old and new translations of the psalms ought not to be compared, in order to render both more agreeable to each other and to their divine original; so as to have but one translation, and that as compleat as possible?

4th. Whether *all the PSALMS* of David are applicable to the state and condition of *christian societies*, and ought to be read *promiscuously* as they now are; and whether some other method of reading them might not be appointed; including a *choice* of psalms and hymns, as well for ordinary use, as for the *festivals* and *fasts*, and other special occasions of public worship?

5th. Whether the subject matter of our *psalmody* or *singing* psalms should not be extended beyond those of David, which include but a few heads of *christian worship*, and whether much excellent matter might not be taken from the New Testament, as well as some parts of the Old Testament, especially the prophets; so as to introduce a greater variety of *anthems* and *hymns*, suited to the different festivals and other occasions of daily worship, private as well as public?

6th. Whether, in particular, a psalm or anthem should not be adapted to and sung at the celebration of the *Eucharist*, as was the primitive practice, and that recommended in our first liturgy?

7th. Whether all the lessons which are appointed to be read in the ordinary course are well chosen; and whether many of them may not be subject to one or more of the following objections, viz.—1. Either inexpedient to be read in mixt assemblies; or 2. Containing genealogies and passages either obscure, or of little benefit to be read in our congregations; or 3. Improperly divided; sometimes abrupt and unconnected

in their beginning, as having respect to something that had gone before; and sometimes either too *short* or too *long*, and *apocryphal lessons* included among the number?

8th. Whether our epistles and gospels are all of them well selected; and whether after so many other portions of scripture they are necessary, especially unless the first design of inserting them, viz. as introductory to the communion, should be more regarded, and the communion be again made a daily part of the services of the Church?

9th. Whether our *collects*, which in the main are excellent, are always suited to the epistles and gospels; and whether too many of them are not of one sort, consisting of the same kind of substance? And whether there is any occasion of using the collect for the day twice in the same service?

10th. Whether the Athanasian creed may not, consistently with *piety*, *faith* and *charity*, be either wholly omitted, or left indifferent in itself?

11th. Whether our catechism may not require illustration in some points and enlargement in others; so that it may not only be rendered fit for children, but a help to those who become candidates for confirmation? And whether all the other offices, viz. the litany, the communion office, the offices of confirmation, matrimony, visitation of the sick, churching of women, and more especially those of baptism, burial and communion, do not call for a review and amendment in sundry particulars?

12th. Whether the calendars and rubricks do not demand a review and better adjustment; and whether any *words* and *phrases* in our common prayer, which are now less intelligible or common, or any way changed in their present acceptation from their original sense, should be retained? And whether others should not be substituted which are more modern, intelligible, and less liable to any misapprehension or misconstruction?

13th. Whether the *articles of religion* may not deserve a *review*; and the subscription to them and the common prayer be contrived after some other manner, less exceptionable than at present?

These are the principal matters which have been long held up for public consideration, as still requiring a review in the book of common prayer; and altho' in the judgment of the Church there be nothing in it "contrary to the word of God, or to sound doctrine, or which a godly man may not submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human compositions;" yet, upon the principles already laid down, (namely "the promoting of *peace* and *unity* in the Church; the exciting of *piety* and *devotion*, and the removing, as far as possible, of all occasion of cavil or quarrel against the liturgy,") the pious and excellent divines who were commissioned in 1689, proceeded to the execution of the great work assigned them. They had before them all the exceptions which had, since the act of uniformity, been at any time made against any parts of the church service which are chiefly set forth in the foregoing *queries*. They had likewise many propositions and advices, which had been offered at several times by some of the most eminent bishops and divines upon the different heads in question. Matters were well considered, freely and calmly debated; and all was digested into *one entire *correction* of every thing that seemed liable to any just

* It will, without doubt, be agreeable to the members of our Church, and those who esteem our liturgy and public service, to have at least a general account of the alterations and amendments which were desired and designed by such great and good men as Archbishop Tillotson and others, whose names are in the following account taken from Bishop Burnet, who was also in the commission, and from Dr. Nichols:

"They began with reviewing the liturgy; and first they examined the calendar; in which, in the room of the apocryphal lessons, they ordered certain chapters of canonical scripture to be read, that were more for the peoples edification. The Athanasian creed being disliked by many persons on account of the damnatory clause, it was left at the minister's choice to use or change it for the Apostles creed. New collects were drawn up more agreeable to the epistles and gospels, for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by Dr. Patrick, who was esteemed to have a peculiar talent for composing prayers. Dr. Burnet added to them yet further force and spirit. Dr. Stillingfleet then examined every word in them with the exactest judgement. Dr. Tillotson gave them the last hand, by the free and masterly touches of his flowing eloquence. Dr. Kidder, who was well versed in the oriental languages, made a new translation of the psalms, more conformable to the original. Dr. Tension having collected the

objection. But this great and good work miscarried at that time; and the civil authority in Great Britain hath not since thought it proper to revive it by any new commission.

But when, in the course of divine providence, these American States became *independent* with respect to civil government, their *ecclesiastical independence* was necessarily included; and the different religious denominations of christians in these states were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was, in the first place, drawn to those alterations in the liturgy which became necessary in the *prayers* for our civil rulers, in consequence of the revolution; and the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "*rulers* may have grace, wisdom and understanding to execute justice and to maintain truth; and that the *people* may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in *review* before the late CONVENTION, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the *public service*, and to propose to the *Church* at large such other alterations and amendments therein as might

words and expressions throughout the liturgy, which had been excepted against, proposed others in their room, which were more clear and plain." Other things were likewise proposed, as that the cross in baptism might be either used or omitted at the choice of the parents; and it is further added from other certain accounts, "that if any refused or scrupled to receive the Lord's Supper kneeling, it may be administered to them in their pews; that a rubrick be made, declaring the intention of the Lent fasts to consist only in extraordinary acts of devotion; not in distinction of meats; that the absolution may be read by a deacon; the word priest to be changed into minister; the Gloria Patri not to be repeated at the end of every psalm, but of all appointed for morning and evening—that the words in the Te Deum, Thine honourable, true and only Son, be changed into thine only begotten Son; that the Benedicite be changed into the 128th psalm, and other psalms appointed for the Benedictus and Nunc Dimittis; that if any desire to have godfathers and godmothers omitted, their children may be presented in their own names," &c.

be deemed expedient; whether consisting of those which have been heretofore so long desired by many, or those which the late change of our circumstances might require, in our religious as well as civil capacity.

By comparing the following book, as now *offered* to the Church, with this *preface* and the *notes* annexed, it will appear that most of the amendments or alterations which had the sanction of the *great divines* of 1689, have been adopted, with such others as are thought reasonable and expedient.

The service is arranged so as to stand as nearly as possible in the *order* in which it is to be read. A *selection* is made both of the *reading* and *singing* psalms, commonly so called. Wherever the Bible-translation of the former appeared preferable to the old translation, it hath been adopted; and in consequence of the new selection, a new division and considerable abridgement of the daily portions to be read became necessary; and as the "Glory be to the Father," &c. is once said or sung before the reading of the psalms in Morning and Evening prayer, it was conceived that, in order to avoid repetition, the solemnity would be increased by allowing the minister to conclude the portion of the psalms which is at any time read, with that excellent doxology somewhat shortened, "Glory to God on high," &c. especially when it can be properly sung. With respect to the *psalmody* or *singing psalms*, for the greater ease of chusing such as are suited to particular subjects and occasions, they are disposed under the several *metres* and the *few* general heads to which they can be referred; and a *collection of hymns* are added, upon those *evangelical* subjects and other heads of christian worship, to which the psalms of *David* are less adapted, or do not generally extend.

It seems unnecessary to enumerate particularly all the different alterations and amendments which are proposed. They will readily appear, and it is hoped the reason of them also, upon a comparison of this with the former book. The *Calendar* and *Rubricks* have been altered where it appeared necessary, and the same reasons which occasioned a table of *first lessons* for Sundays and other Holy-days, seemed to require the making of a table of

second lessons also, which is accordingly done. Those for the morning are intended to suit the several seasons, without any material repetition of the epistles and gospels for the same seasons; and those for the evening are selected in the order of the sacred books. Besides this, the table of first lessons has been reviewed; and some new chapters are introduced on the supposition of their being more edifying; and some transpositions of lessons have been made, the better to suit the seasons.

And whereas it hath been the practice of the Church of England to set apart certain days of thanksgiving to Almighty God for signal mercies vouchsafed to that church and nation, it hath here also been considered as conducive to godliness, that there should be two *annual* solemn days of prayer and thanksgiving to Almighty God set apart; viz. the fourth DAY OF JULY, commemorative of the blessings of *civil* and *religious* liberty in the land wherein we live; and the *first Thursday* of November for the *fruits of the earth*; in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us; the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments.

The case of such unhappy persons as may be imprisoned for debt or crimes claimed the attention of this Church; which hath accordingly adopted into her liturgy the form of the visitation of prisoners in use in the Church of Ireland.

In the creed commonly called the *Apostles' creed*, one clause* is omitted, as being of uncertain meaning; and the *articles of religion* have been reduced in number; yet it is humbly conceived that the doctrines of the Church of England are preserved entire, as being judged perfectly agreeable to the gospel.

It is far from the intention of this Church to depart from the

*The clause meant is, "Christ's descent into hell," which, as Bishop Burnet, Bishop Pearson, and other writers inform us, is found in no creed, nor mentioned by any writer, until about the beginning of the 5th century; and in the first creeds that have this clause or article, that of Christ's burial not being mentioned in them, it follows that they understood the descent into hell only of his burial or descent into the grave, as the word is otherwise translated in the Bible. The Nicene creed hath only the burial, and the Athanasian only the descent into hell.

Church of England, any farther than local circumstances require, or to deviate in any thing essential to the true meaning of the thirty-nine articles; although the number of them be abridged by some variations in the mode of expression, and the omission of such articles as were more evidently adapted to the times when they were first framed and to the political constitution of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church and every sincere Christian with a meek, candid and charitable frame of mind; without prejudice or prepossessions; seriously considering what *Christianity* is, and what the truths of the gospel are; and earnestly beseeching Almighty God, to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

Twenty-four pages are covered with Tables of the moveable and immoveable Feasts, of Scripture Lessons, and for finding Easter.

The changes found in the Proposed Book are indicated by the following particulars. In the order for Morning Prayer, the following sentences of Scripture were added:

. 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.

The sentences are used in Evening Prayer but the printing is not repeated.

The form of Absolution is retained, but the rubric is altered, so that it reads :

“A declaration concerning the Forgiveness of Sins; to be made by the Minister alone, standing; the People still kneeling.”

In the Lord's Prayer “who” takes the place of “which,” and “those who trespass” for “them that trespass.”

After the *Venite* is this direction :

“Instead of saying the Gloria Patri at the end of each Psalm, let it be said only at the end of the whole portion of Psalms; or, in the place thereof, let the following Anthem be said or sung.”

The anthem referred to is the *Gloria in Excelsis*.

In the *Te Deum* the word “adorable” is substituted for “honourable” and the clause “thou didst not abhor the Virgin's womb” is changed to “thou didst humble thyself to be born of a pure Virgin.” “Lighten upon us” was changed to “be upon us,” and the last verse, “O Lord in thee have I trusted,” etc., was omitted.

The *Benedicite* is removed from Morning Prayer and placed at the end of the Psalter, with a note directing that it be used “on the 31st day of any month.”

The Nicene and Athanasian Creeds were stricken

out, and the clause in the Apostles' Creed, "He descended into Hell," was omitted.

The petitions after the creed, "Lord, have mercy upon us," etc., were erased. In the suffrage after the Lord's Prayer, "O Lord, save the King," the language was changed to, "O Lord, bless and preserve these United States." The word "chosen" was eliminated from the sentence, "And make thy chosen people joyful."

The two suffrages that follow were also omitted. The rubric before the Collect for Peace went the same way. In the Collect for Grace the words "be ordered," were rescinded, and "be" put in the place of "to do always that is," so that the sentence reads, "but that all our doings may, by thy governance be righteous in thy sight."

In the Prayer for the Clergy and People, the wording was changed to "Almighty and everlasting God, send down upon all Bishops and other pastors, and the congregations committed to their charge," etc. The prayer for the royal family was omitted from the Morning and Evening Service.

In the Psalter, verses that had an imprecatory indication were removed. The portions appointed for each day were not made up of single Psalms read in continuity, but of selected verses from several Psalms. Of this treatment, Bishop Seabury speaks

in 1789, in writing to Bishop White. He says, "The mutilating the Psalms is supposed to be an unwarrantable liberty, and such as was never before taken with Holy Scriptures by any Church. It destroys that beautiful chain of prophecy that runs through them, and turns their application from Messiah and the Church, to the temporal state and concerns of individuals."

In the Litany the fifteenth, sixteenth, seventeenth and eighteenth petitions were erased, and instead of the twentieth and twenty-first the following was used: "That it may please thee to endue the Congress of these United States, and all others in authority, legislative, executive and judicial, with grace, wisdom and understanding, to execute justice and maintain truth."

The short petitions were changed to read:

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us and deal not with us according to our sins.

Neither reward us according to our iniquities.

Also the words, "Let us pray," in the two places where they occur, and the Gloria Patri, were omitted.

The Lord's Prayer in the Litany, with its rubric, was treated in the same way. When the Litany was not said the prayer for Parliament, changed to a petition for Congress, was used. The prayer for the King's Majesty was converted into a form for the President of the United States.

In the prayer beginning, "O God, merciful Father," "justly" is introduced for "righteously."

Several changes were made in the Holy Communion office. In the first warning, "condemnation" is supplied for "damnation." The words "lest, after the taking of the Holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction of body and soul," and the sentence, "that by the ministry of God's holy Word, he may receive the benefit of absolution," are omitted. Also among the omissions are the words, "learned and discreet," as applied to the minister. In the longer Exhortation the line reading, "then we dwell in Christ and Christ in us; we are one with Christ and Christ with us," and also the thought expressed in the words, "we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death," are among the things that the revisers counted out.

The rubric before the prayer of Absolution was changed to read,

“ Then shall the Minister (the Bishop, if he be present) stand up, and, turning to the people say.”

The first collect for the king in the Communion Service was omitted, and the second altered from the singular to the plural, and the wording changed.

Decided changes were made in The Ministration of Public Baptism of Infants. To the second rubric at the head of the office, was added this line, “and Parents shall be admitted as sponsors, if it be desired.” In the second prayer the petition, “may receive remission of his sins,” is altered to read, “may receive remission of sin,” and in the address to the sponsors, the words “to release him from sin” take the place of “to release him of his sins.”

The questions to the sponsors are changed to this form :

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed ; and wilt thou endeavour to have *this child* instructed accordingly ?

Answer. I do believe them : and by God's help will endeavour so to do.

Minister. Wilt thou endeavour to have *him* brought up in the fear of God, and to obey his holy Will and Commandments ?

Answer. I will, by God's assistance.

Provision is made for the omission of the sign of the cross, if it be desired. An alternate form is supplied in these words, "We receive this Child into the congregation of Christ's flock; and pray that hereafter *he* may never be ashamed," etc. The prayer beginning, "Seeing now, dearly beloved brethren, that *this Child* is regenerate," etc., is entirely omitted. The word "regenerate," in the petition after the Lord's Prayer, is omitted, and the clause, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church," finds a substitute in this language, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* as thine own *Child* by Baptism, and to incorporate *him* into thy holy Church." In the final exhortation the words, "to renounce the devil and all his works," and "vulgar tongue," are erased. The same changes were also extended to the office of private Baptism.

In the Catechism these were the alterations made:

Quest. When did you receive this name?

Answ. I received it in Baptism; whereby I became a member of the Christian Church.

Quest. What was promised for you in Baptism?

Answ. That I should be instructed in all the Articles of the Christian Faith, as contained in the Apostles' Creed; and

brought up in the fear of God, and to obey his holy Will and Commandments.

Quest. Dost thou think that thou art bound to believe all the Articles of the Christian faith, as contained in the Apostles' Creed, and to obey God's holy Will, and keep his Commandments?

Answ. Yes, verily, etc.

Instead of the words, "verily and indeed taken," the expression "spiritually taken" was substituted, in the answer to the question, "What is the inward part, or thing signified?"

In the office of Confirmation the questions are as follows:

Do ye here in the Presence of God, and this Congregation, profess your Belief in all the Articles of the Christian Faith, as contained in the Apostles' Creed, wherein ye were to be instructed by the promise made for you at your Baptism?

Answ. I do.

Quest. Do ye now, in your own Persons, promise to live in this Faith, and in obedience to God's holy Will and Commandments?

Answ. I do.

In the prayer before the laying on of hands, "re-generate" was ruled out.

In the Form of the Solemnization of Matrimony, the Exhortation was reduced to a few lines. The words, "I plight thee my troth," and, "pledged their troth either to other," were omitted. So also the line in the ring pledge, "with my body I thee

worship." The whole service, as found in the English Prayer Book after the Blessing, was cut out.

Instead of a separate and particular service for the Churching of Women, a special prayer was appointed to be read after the General Thanksgiving, worded as follows:

"O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve this woman thy servant through the great pain and peril of Child-birth. Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*"

The Commination Office of the English Prayer Book was discontinued, and the three prayers of that service were ordered to be used after the Collect for Ash Wednesday.

In the Order for the Visitation of the Sick, the Absolution of the Communion service was inserted, and either of the Collects for Ash Wednesday could be used. In the 71st Psalm the third, sixth, eighth, ninth and eleventh verses were omitted. In the Commendatory Prayer for the dying, the word "purged" was stricken out, and for, "miserable and naughty," the reading was changed to, "vain and miserable."

In the Prayer for Persons troubled in Mind, these sentences were erased: "Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble," After the removal of the relative "but," the rest of the prayer moves on unchanged.

In the Forms of Prayer to be used at Sea, the first supplication was changed from, "That we may be a safeguard unto our most gracious sovereign Lord King George and his kingdoms" to "the United States of America," and the word "Island" was replaced by "Country." In the Collect beginning, "O Almighty God, the Sovereign Commander," etc., the sentence, "the honour of our Sovereign" became "the honour of our Country."

In the Order for the Burial of the Dead, the word "unbaptized" was removed from the rubric. Of the 39th Psalm the verses five to ten, and twelve to the end, and the first twelve of the 90th Psalm, were to be used.

The committal service was altered to read:

"Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased *brother* lying now before us, 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."

In the sentence, "I heard a voice," etc., "who" was inserted in the place of "which." The Collect after the Lord's Prayer was omitted. In the next one, the words, "as our hope is this our *brother* doth," were left out and "them that" gave way to "those who."

There were several additions and omissions of an important character that marked the Proposed Book. A Form of Prayer for the Visitation of Prisoners, with a few changes, was inserted from the Irish Prayer Book. Also a Form of Prayer and Thanksgiving to Almighty God for the Fruits of the Earth was added, its use to be yearly, on the first Thursday in November. The thirtieth of January, the twenty-ninth of May, the twenty-fifth of October and the fifth of November, special days in the English Prayer Book, were omitted.

On the 5th of October the Convention of 1785, "Ordered, That a committee be appointed to perpare a form of prayer and thanksgiving for the fourth of July; and a committee was accordingly appointed, viz. the Rev. Dr. Smith, the Rev. Dr.

Magaw, the Rev. Dr. Wharton and the Rev. Mr. Campbell.”

After the adoption of the report it was

“*Resolved*, That the said form of prayer be used in this Church, on the fourth of July for ever.”

The service was as follows :

With the Sentence before Morning and Evening Prayer.

The Lord hath been mindful of us, and he shall bless us ; he shall bless them that fear him, both small and great. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.

Hymn instead of the Venite.

My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be showing his truth from one generation to another. *Psalm lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. *Psalm cxi. 4.*

Who can express the noble acts of the Lord : or show forth all his praise. *Psalm cvi. 2.*

The works of the Lord are great : sought out of all them that have pleasure therein. *Psalm cxi. 2.*

For he will not alway be chiding : neither keepeth he his anger for ever. *Psalm. ciii. 9.*

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. *Verse 10.*

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. *Verse 11.*

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. *Verse 13.*

Thou, O God, hast proved us : thou also hast tried us, like as silver is tried. *Psalm lxvi. 9.*

Thou didst remember us in our low estate, and redeem

us from our enemies : for thy mercy endureth for ever.
Psalm cxxxvi. 23, 24.

Proper Psalm 118, except ver. 10, 11, 12, 13, 22, 23, to conclude with ver. 24.

1st Lesson, Deut. viii. 2d Lesson, Thess. v. 12-24.

Collect for the Day.

Almighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal Truth, and putting their sure trust in thee ; we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day ; wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

Thanksgiving for the Day.

O God, whose Name is excellent in all the earth, and thy glory above the heavens ; who, as on this day, didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety ; we bless and adore thy glorious Majesty, for this thy loving-kindness and providence. And we humbly pray, that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee, its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*

In addition to the sentences from the Psalms the following appeared in the printed book :

The Eternal God is thy refuge, and underneath are the everlasting Arms. *Deut. xxxiii. 27.*

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and of wine; also his heavens shall drop down dew. *Verse 28.*

Happy art thou, O Israel: who is like unto thee, O people favoured by the LORD, the shield of thy help, and who is the sword of thy Excellency! *Verse 29.*

The Epistle, Philip iv. 4 to 9, and the Gospel, St. John viii. 31 to 37, were added by the Committee, as they believed they had the authority to do so. The service was not adopted by a unanimous vote, as differences of opinion existed concerning it. Bishop White, in his Church History, says:

“ This was the most injudicious step taken by the Convention. Might they not have foreseen, that every clergyman, whose political principles interfered with the appointment, would be under a strong temptation to cry down the intended book, if it were only to get rid of the offensive holiday? Besides this point of prudence, was it not the dictate of moderation, to avoid the introducing of extraneous matter of difference of opinion, in a Church that was to be built up? Especially, when there was in contemplation the moderating of religious tests, was it consistent to introduce a political one? It was said, that the revolution being now accomplished, all the clergy ought, as good citizens, to conform to it; and to uphold, as far as their influence extended, the civil system which had been established. Had the

question been concerning the praying for the prosperity of the commonwealths, and for the persons of those who rule in them, the argument would have been conclusive; and, indeed, this had been done by all the remaining clergy, however disaffected they might have been, throughout the war. But the argument did not apply to a retrospective approbation of the origin of the civil constitutions, or rather, to a profession of such approbation, contrary to known fact."

This service for the Fourth of July never got beyond the Proposed Book, and never has been placed in any of the standard Prayer Books.

The Table of Holy Days, as fixed by the Proposed Book, were: "All the Sundays in the year, in the order enumerated in the Table of Proper Lessons, with their respective services; Christmas, Circumcision, Epiphany, Easter Day, Monday and Tuesday, Ascension Day, Whitsun-Day, Monday and Tuesday. The following days are to be observed as Days of Fasting, viz.: Good Friday and Ash Wednesday. The following days are to be observed as Days of Thanksgiving, viz.: the Fourth of July, in commemoration of American Independence, and the First Thursday in November, as a day of General Thanksgiving."

In the revision of the Articles of Religion, the Convention of 1785 omitted wholly some that are in the English Prayer Book, blended others, changed the language of still others, and in a few cases added

new ones. The number was reduced from thirty-nine to twenty. The first five articles in the English Book were condensed and then expressed in one article. This is as follows :

I. Of Faith in the Holy Trinity.

There is but one living, true, and Eternal God, the Father Almighty; without body, parts or passions; of infinite Power, Wisdom and Goodness; the maker and preserver of all things both visible and invisible; And one Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God; who came down from heaven, took man's nature in the womb of the Blessed Virgin of her substance, and was God and man in one person, whereof is one Christ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men; He arose again from death, ascended into heaven, and there sitteth until he shall return to judge the world at the last day; And one Holy Spirit, the Lord and Giver of life, of the same divine nature with the Father and the Son.

II. Of the Sufficiency of the Holy Scriptures for Salvation.

This is the same as Article VI. of the English Prayer Book, without change.

III. Of the Old and New Testament.

There is a perfect harmony and agreement between the Old Testament and the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and Man; and although the law given by Moses, as to ceremonies and the civil precepts of it, doth not bind Christians; yet all such are obliged to observe the moral commandments which he delivered.

This is an abbreviation of Article VII. of the former Book.

IV. *Of the Creed.*

The Creed, commonly called the *Apostles' Creed*, ought to be received and believed : because it may be proved by the holy Scripture.

This is also an abbreviation, as all references are omitted concerning the Nicene and Athanasian Creeds.

V. *Of Original Sin.*

By the fall of Adam, the nature of Man is become greatly corrupted, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so inclined naturally to do evil, that the flesh is continually striving to act contrary to the Spirit of God : which corrupt inclination still remains even in the regenerate. But although there is no man living who sinneth not, yet we must use our sincere endeavours to keep the whole law of God, so far as we possibly can.

This is worded differently from the original Article and is shortened. Bishop White, in his Church History, says :

“On the subject of original sin, an incident occurred, strongly marking the propensity already noticed, unwarily to make private opinion the standard of public faith. The sub-committee had introduced into this article the much controverted passage in the seventh chapter of the Epistle to the Romans, beginning at the ninth verse; and they had applied it as descriptive of the Christian state. The construction is exacted by a theory, than which nothing was further from that of the gentleman (Dr. Smith) who would have bound this sense of the passage

on the Church. The interpretation generally given by divines of the Church of England, makes the words descriptive of man's unregenerate state, in which there is a struggle between nature and grace, to the extent of the terms made use of in Scripture. This seems necessary to a conformity with the Christian character, as drawn in innumerable places. It was on a proposal of the author, that the article was altered in this particular, although the gentleman who had drafted it not only earnestly contended for his construction of the text, but could not be made sensible of the danger which would have resulted from the establishing of that construction, as a test to every candidate for orders."

VI. *Of Free-will.*

The condition of man, after the Fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to Faith, and Calling upon God : Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving a good will, and working with us, when we have that good will.

But one change was introduced by converting, "Christ preventing us, that we may have a good will," into, "Christ giving a good will."

VII. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort.

The same as the original Article with the exception of the omission of the last line reading:

“as more largely expressed in the Homily of Justification.” Bishop White writes :

“On the subject of the articles, a dispute arose in regard to the article on justification; not as it was at last agreed on, but as it was proposed by the sub-committee. The objection was urged principally by the secretary of the convention—the Rev. Dr. Griffith—and by the author. The proposed article was at last withdrawn, and the words of the thirty-nine articles, on that subject, were restored. In this there is certainly no super-addition to what is held generally by divines of the Church of England. As to the substitute proposed, the objection made to it, was its being liable to a construction contrary to the great evangelical truth, that salvation is of grace. It would have been a forced construction, but not to be disregarded.”

VIII. *Of Good Works.*

This is a repetition of the Twelfth English Article unchanged.

IX. *Of Christ alone without Sin.*

Christ, by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered, made atonement and propitiation for the sins of the world; and sin was not in him. But all mankind besides, although baptized and born again in Christ, do offend in many things. For if we say we have no sin, we deceive ourselves, and the truth is not in us.

X. *Of Sin after Baptism.*

They who fall into sin after baptism may be renewed by repentance: for although after we have received God's grace, we may depart from it by falling into sin; yet through the assistance of his Holy Spirit, we may by repentance and the amendment of our lives, be restored again to his favour. God

will not deny forgiveness of sins to those who truly repent, and do that which is lawful and right; but all such through his mercy in Christ Jesus, shall save their souls alive.

Articles IX. and X. are practically the same as in the English Book, except the language is somewhat modified and softened.

XI. Of Predestination.

Predestination to life, with respect to every Man's salvation, is the everlasting purpose of God. secret to us: and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the spirit of Christ, mortifying the works of their flesh and earthly affections, and raising their minds to heavenly things. But we must receive God's promises as they are generally declared in Holy Scripture, and do his will, as therein is expressly directed: for without holiness of life no man shall be saved.

The long Article on Predestination was disposed of, and these few lines served to take its place. In his Church History, Bishop White writes:

"Some wished to get rid of the new article introduced concerning predestination, without stating any thing in its place. This, it is probable, would have been better than the proposed article, which professes to say something on the subject, yet in reality says nothing. But many gentlemen were of opinion, that the subject was not to be passed over in silence altogether; and therefore consented to the article on predestination, as it stands on the Proposed Book. The opinion of the author was, that the article should be accommodated, not to individual condition, and to everlasting reward and punishment, but to national designation, and to a state of covenant with God in the present life.

Although this is a view of the subject still entertained by him, yet he has been since convinced, that the introducing of it as an article would have endangered needless controversy on the meanings of the terms predestination and election, as used in the New Testament. If we cannot do away the ground of controversy heretofore laid, it at least becomes us to avoid the furnishing of new matter for the excitement of it. As to the article in the proposed book, although no one professed scruples against what is there affirmed, yet there seemed a difficulty in discovering for what purpose it was introduced. The author never met with any who were satisfied with it."

XII. *Of Obtaining eternal Salvation only by the Name of Christ.*

No change introduced except in the reading of the first line, "They are to be accounted presumptuous, who say," etc.

XIII. *Of the Church and its Authority.*

The visible Church of Christ is a congregation of faithful men, wherein the true word of God is preached and the Sacraments are duly administered, according to Christ's ordinance in all things requisite and necessary: and every Church hath power to ordain, change, and abolish rites and ceremonies, for the more decent order and good government thereof; so that all things be done to edifying. But it is not lawful for the Church to ordain any thing contrary to God's word, nor so to expound the scripture, as to make one part seem repugnant to another; nor to decree or enforce any thing to be believed as necessary to salvation, that is not contained in the scriptures. General Councils and Churches are liable to err, and have erred, even in matters of Faith and Doctrine, as well as in their ceremonies.

Articles XIX. XX. and XXI. of the English Prayer Book are shortened and consolidated in the above.

The reference to the Churches of Jerusalem, Alexandria, Antioch and Rome is omitted.

XIV. *Of Ministering in the Congregation.*

No alteration was made in this Article.

XV. *Of the Sacraments.*

A reproduction of the original Article, with the exception of the omission of the following paragraphs:

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

XVI. *Of Baptism.*

Changed in reading, "not merely a sign," for, "not only a sign," and "the forgiveness of sin," for "forgiveness of sin."

XVII. *Of the Lord's Supper.*

No change except in the omission of the words: "The Sacrament of the Lord's Supper was not by

Christ's ordinance reserved, carried about, lifted up, or worshipped.'"

XVIII. *Of the one Oblation of Christ upon the Cross.*

This is expressed in the same way as the XXXI.st Article of the English Church, but the last words are omitted, as follows :

"Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

XIX. *Of Consecration and Ordination.*

The book of Consecration of Bishops and Ordering of Priests and Deacons, excepting such parts as require any Oaths inconsistent with the American revolution, is to be adopted, as containing all things necessary to such Consecration and Ordering.

XX. *Of a Christian Man's Oath.*

The Christian Religion doth not prohibit any man from taking an oath, when required by the Magistrate in testimony of truth ; but all vain and rash swearing is forbidden by the Holy Scriptures.

Both of these last Articles are in shortened form and recast. As the total number was reduced from XXXIX. to XX. it follows that some of the Articles were wholly left out. The rejected ones bear the following titles: Of Works before Justification, Of Works of Supererogation, Of Purgatory, Of Speaking in the Congregation in such a tongue as the

people understandeth, Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament, Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper, Of both kinds, Of the Marriage of Priests, Of Excommunicate Persons, how they are to be avoided, Of the Traditions of the Church, Of the Homilies, Of the Civil Magistrates and Of Christian Men's Goods; which are not common.

When the Proposed Book came from the press, it did not receive a cordial reception. It called out a great diversity of opinion and severe criticism. There was no unanimity of feeling concerning it. Maryland disliked it because of the omission of the Nicene Creed, Pennsylvania wanted the Book amended, New York refused to ratify it, Delaware would call no Convention to consider it, and New Jersey rejected it wholly. Its changes were too sweeping and radical to please any body. Many persons thought the matter of revision was premature, and that it should not have been attempted before the American Church had her own bench of Bishops. At a Convocation held at Derby, Conn., in 1786, Bishop Seabury expressed himself very decidedly on this point, for he said:

"It is always a disagreeable task to be obliged to mention any matter with censure, or even disapprobation; and I am very

happy that the measure of which I am now to take notice, can call for an animadversion, only by way of caution. A number of the Clergy and Laity in the southern States, have undertaken to revise and alter the Liturgy, and Offices, and Government of the Church; and have exhibited a Prayer-book to the public. The time will not permit me to say anything of the merit of the alterations in the Liturgy: But, I am persuaded, by an unprejudiced mind, some of them will be thought for the worse, most of them not for the better. But the authority on which they have acted, is unknown in the Episcopal Church. The government of the Church by Bishops, we hold to have been established by the Apostles, acting under the commission of Christ, and the direction of the Holy Ghost; and therefore is not to be altered by any power on earth, nor indeed by an angel from heaven. This government they have degraded, by lodging the chief authority in a Convention of clerical and lay Delegates—making their Church Episcopal in its orders, but Presbyterian in its government.

“Liturgies are left more to the prudence and judgment of the governors of the Church: And the primitive practice seems to have been, that the Bishop did, with the advice, no doubt of his Presbyters, provide a Liturgy for the use of his diocese. This ought to have been the case here. Bishops should first have been obtained to preside over those Churches. And to those Bishops with the Proctors of the Clergy, should have been committed the business of compiling a Liturgy for the use of the Church, through the States. This would have ensured unity in doctrine, worship and discipline through the whole, which upon the present plan will either not be obtained, or, if obtained, will not be durable.”

The Proposed Book was published in an edition of four thousand volumes. This number was quite sufficient for the needs of that day, and the book-dealers complained that there was but little call for

this publication, and it remained on their shelves unsold. They never dreamed of the value it was to have to the bibliophile a hundred years later. Three years ago when a copy was sold for fifty dollars, this was considered an extreme price. Since then it has been known to sell as high as a hundred and fifty dollars. The book was reprinted in London in 1789, and the copies were limited, it is said, to fifty. They are bound in red leather and well printed. They are not without typographical errors, and even one is detected on the title page. Another English edition was issued at Bath, in 1847, by the Rev. Peter Hall, in the fifth volume of his work entitled *Reliquiæ Liturgicæ*. This is not wholly trustworthy, for in such an important matter as printing the Apostles' Creed the clause, "He descended into Hell," is retained in brackets, when it was entirely omitted from the American edition of 1786. The greater part of the Proposed Book was published in the *American Church Review* for 1858. It was also issued in book form by the Reformed Episcopal Church in 1874, and reprinted in *Liturgiæ Americanæ* in 1895. The chief interest, however, will always center in the original American edition of 1786.

In the library of the Episcopal Divinity School of Philadelphia, there is a copy of the Proposed Book

that belonged to Rev. William Smith, D.D., one of the principal promoters of the alterations it contains. It is interesting, as it has the manuscript corrections made by its original owner. The book was for many years in the liturgical collection of the Rt. Rev. W. B. Stevens, D.D., late Bishop of Pennsylvania.

1041

The BOOK of
COMMON PRAYER,
And ADMINISTRATION of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies of the Church,
ACCORDING TO THE USE OF
The Protestant Episcopal Church
IN THE
UNITED STATES
OF
A M E R I C A :
TOGETHER WITH THE
P S A L T E R,
OR
PSALMS OF DAVID.

P H I L A D E L P H I A :

Printed by HALL & SELLERS, in MARKET-STREET.

MDCCKC.

Fac-simile of the title page of the first Standard Prayer Book of the American Episcopal Church, printed by Hall & Sellers, of Philadelphia, in 1790. Exact size.

EARLY STANDARD PRAYER BOOKS OF THE AMERICAN EPISCOPAL CHURCH.

THE Proposed Book of 1786 had produced such a wide spread dissatisfaction that there was no possibility of its ratification. Only a few persons had ever regarded it with favor.

Bishop Perry writes: ¹“Its use had never been general, and in all but a few churches it was now forever laid aside. In New England, its adoption by Trinity Church, Boston, was only temporary. At Trinity, Newport, R. I., the attempt to introduce it, we are told by Bishop Seabury, was productive of consequences threatening the very life of the parish. Connecticut never admitted its use in any of its churches, and in New York the influence of Provoost was insufficient to secure its general introduction. It was used for a time in Christ Church, Philadelphia, as in numerous churches in the Middle and Southern States, but its omissions and alterations

¹ The Genesis of the American Prayer Book, p. 96.

were generally distasteful, and it was, in all cases, after a brief time laid aside. The clergy returned to the use of their old office books, the changes being noted in manuscript, as in the case of the Christ Church Prayer Book of the day, still religiously preserved, and showing the alterations made to render the service conformable to our civil independence and the constitution of the independent States."

Moreover the Proposed Book stood in the way of any immediate extension of the Episcopate through the Church of England. The Convention of 1785 petitioned the Archbishops of Canterbury and York and the Bishops of the Church of England "to confer the Episcopal character on such persons as shall be recommended by this Church in the several States here represented." In their reply the English prelates after expressing their affectionate regard for the American Church, said, "With these sentiments, we are disposed to make every allowance which candour can suggest for the difficulties of your situation, but at the same time we cannot help being afraid, that, in the proceedings of your Convention, some alterations may have been adopted or intended, which those difficulties do not seem to justify. Those alterations are not mentioned in your address; and, as our knowledge of them is no more than what

has reached us through private and less certain channels, we hope you will think it just, both to you and to ourselves, if we wait for an explanation. For while we are anxious to give every proof, not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an Ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline." This communication was presented to the Convention that met in Christ Church, Philadelphia, in June, 1786. A committee, consisting of Rev. Doctors Smith, White and Wharton, and Messrs. Parker and Griffin, was appointed to draw up a reply. This answer was adopted by the Convention and signed by all the delegates, both clerical and lay. In this document is the following language: "We are unanimous and explicit in assuring your Lordships, that we neither have departed from, nor propose to depart from the doctrines of your Church. We have retained the same discipline and forms of worship, as far as was consistent with our civil Constitutions; and we have made no alterations or omissions in the Book of Common Prayer but such as that consideration prescribed, and such

as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate, than to dispute. It is well known, that many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union. We are anxious to complete our Episcopal system, by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favours for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavour to remove your present hesitation, by sending you our proposed Ecclesiastical Constitution and Book of Common Prayer.”

At the General Convention held at Wilmington, Delaware, in October, 1786, the reply of the English Bishops was read. Very decidedly they gave their opinion of the proposed Ecclesiastical

Constitution and Book of Common Prayer. Concerning the latter they declared, "It was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect, however, was paid to our Liturgy, than its own excellence, and your declared attachment to it, had led us to expect; not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief, that two of the Confessions of our Christian faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the Apostles' Creed, an article is omitted which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception." Later in the same letter they say, "Restore to its integrity the Apostles' Creed, in which you have omitted an article, merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of our Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even though the use of them should be left discretionary."

This communication from the English prelates was referred to a special committee. In their report touching the changes in the Prayer Book, they declare :

First—That in the Creed commonly called the Apostles' Creed these words, "He descended into Hell," shall be and continue a part of that Creed.

Secondly—That the Nicene Creed shall also be inserted in the said Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubric (or this).

And whereas,—In consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the States represented in this General Convention have suspended the ratification and use of the said Book of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained Bishops, Priests or Deacons respectively, should subscribe the declaration contained in the Tenth Article of the General Ecclesiastical Constitution, without some modification; Therefore it is hereby determined and declared,

Thirdly—That the second clause so to be subscribed by a Bishop, Priest or Deacon of this Church, in any of the States which have not already ratified or used the last mentioned Book of Common Prayer, shall be in the words following: "And I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church, according to the use of the Church of England, as the same is altered by the General Convention, in a certain instrument of writing passed by their authority entitled, 'Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution, and the Constitutions of the respective States,' until the new Book of Common Prayer, recommended by the General Convention, shall be ratified or used in the State in which I am (Bishop, Priest or

Deacon, as the case may be)—by the authority of the Convention thereof. And I do further solemnly engage, that when the said new Book of Common Prayer shall be ratified or used by the authority of the Convention in the State for which I am consecrated a Bishop—(or ordained a Priest or Deacon)—I will conform to the doctrine and worship of the Protestant Episcopal Church, as settled and determined in the last mentioned Book of Common Prayer and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in the United States."

And it is hereby further determined and declared,

That these words in the Preface to the new Proposed Book of Common Prayer, viz. "In the creed, commonly called the Apostles' Creed, one clause is omitted, as being of uncertain meaning, and"—together with the note referred to in that place, be from henceforth, no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further determined and declared, That the Fourth Article of Religion in the new proposed Book of Common Prayer, be altered to render it conformable to the adoption of the Nicene Creed, as follows: "Of the Creeds. The two Creeds, namely, that commonly called the Apostles' Creed and the Nicene Creed, ought to be received and believed, because they," etc.

When this report was presented to the Convention, a vote was taken as to whether the words, "He descended into Hell," should be restored to the Apostles' Creed. All the deputies from New Jersey and South Carolina voted in the affirmative. Two from New York voted the same way and one in the negative. Three from Pennsylvania assented and three dissented. Two delegates from Delaware

answered in the affirmative and two in the negative, So the clause was restored, thirteen persons having voted in favor of it, and seven against it.

The restoration of the Nicene Creed met with no opposition, as it was unanimously agreed to. The proposition to restore the Athanasian Creed was confronted with negative votes and it was defeated. All the deputies from New York, Pennsylvania and South Carolina voted against it and New Jersey and Delaware were divided. Out of the twenty votes only three were in the affirmative.

A committee was then appointed to draft a letter to the Archbishops of England, answering their late communications. In the course of this letter are these words:

“We have taken into our most serious and deliberate consideration the several matters so affectionately recommended to us in those communications, and whatever could be done towards a compliance with your fatherly wishes and advice, consistently with our local circumstances, and the peace and unity of our Church, hath been agreed to, as, we trust, will appear from the enclosed Act of our Convention, which we have the honour to transmit to you, together with the Journal of our proceedings.”

Few as the alterations were that were made in the

Book of Common Prayer by the Convention at Wilmington, Delaware, in 1786, the action of that body evidently removed the objections of the English Bishops against conferring the Episcopate in America. On the 4th day of February, 1787, the Rev. William White, D.D., and the Rev. Samuel Provoost, D.D., were consecrated Bishops in Lambeth Chapel, London.

The Convention that met in Philadelphia from July 28th to August 8th, 1789, was a marked event, as it was presided over by a Bishop, the Rt. Rev. William White, D.D. This body unanimously voted, "That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid." The representatives present were from the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. After adopting the Canons and Constitution, and the transaction of other business, the Convention adjourned to meet on the 29th of the following September, in order to effect a union with the churches of Connecticut, Massachusetts and New Hampshire, that there might be a uniformity of worship, discipline and Church government. At the date named the Convention met in Philadelphia. It was in every sense a General Convention, for the deputies came from all the

dioceses in the United States, and Bishop Seabury was present. Thus happily the union of the American Episcopal Church was accomplished. It was by the action of this body on October 3d, 1789, that the House of Bishops was given a separate organization. The first meeting of the chief pastors was held October 5th, with Bishops White and Seabury present and Rev. Joseph Clarkson acting as Secretary.

The Church, now fully organized as it had never been before, was prepared to consider the important duty of shaping a Liturgy, such as the Proposed Book had failed to supply. Various committees, consisting of five members each, were appointed to prepare a Calendar and Table of Lessons, also the Collects, Epistles and Gospels, the order of Morning and Evening Service, the Litany, with occasional prayers and thanksgivings, and the order for the administration of the Holy Communion. Later another committee was delegated "to report in what manner the Psalms should be used." The sessions of the Convention were devoted chiefly to considering the reports of these committees. The work was at last completed, and Rev. Doctors Smith, Magaw and Blackwell, with two laymen, Hopkinson and Coxe, under the general direction of Bishop White, were instructed to attend to the

printing of the first accepted Prayer Book. This volume appeared in 1790, with the imprint of Hall & Sellers, of Philadelphia. The book is a small duodecimo, printed in double columns. The pages before the Psalms in metre are not numbered, but the remainder of the book is, making 221 pages.

There is a singular history about the title, "Protestant Episcopal Church," on the first page of this Prayer Book, inasmuch as the Church was never given this name by the action of any General Convention. The term seems to have been first used at a gathering of the clergy and laity at Chestertown, Maryland, in 1780. It was repeated at another diocesan council in Maryland in 1784. It also appears in the records of a Convention of the State of New York in the same year. At a meeting of the clergy and laity of the diocese of Pennsylvania, in 1785, it was, "Resolved, that a committee, to be composed as aforesaid, prepare and report a draft of an Ecclesiastical Constitution for the Protestant Episcopal Church in the State of Pennsylvania." The name had also been adopted by the dioceses of New Jersey and Virginia. But no action was taken by the Conventions in 1785 and 1789, at Philadelphia, formally and officially declaring this to be the name of the Church. There is no recorded action whereby this title was carried into effect. So it is a historic

fact that it reached the title page of the Prayer Book by an indirect route. It is probable the name was decided upon by the committee who had in charge the printing of the volume.

Following the title page is

THE RATIFICATION
OF THE
BOOK OF COMMON PRAYER.

BY the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in CONVENTION, this Sixteenth Day of October, in the Year of our Lord, One Thousand Seven Hundred and Eighty-nine:

This Convention, having in their present session set forth a Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, do hereby establish the said Book: and they declare it to be the Liturgy of this Church; and require, that it be received as such by all the members of the same: And this Book shall be in use from and after the first Day of October, in the Year of our Lord One Thousand Seven Hundred and Ninety.

The long preface of the Proposed Book, with its numerous foot notes, is shortened in the Prayer Book of 1790, and the thirteen "queries" concerning the expediency of certain abbreviations are omitted.

The Calendar of Lessons is revised. The reading of the Apocrypha except on certain Saints' Days was discontinued. In the table of fasts the line,

“The Forty Days of Lent,” is changed to, “The Season of Lent.” The festivals of the Saints called Black-letter days are omitted, and the familiar words in the English Prayer Book, known as “Matins” and “Evensong,” give way to the substitutes, “Morning” and “Evening.” The Table of Lessons on which Easter will fall, from 1786 to 1823, is continued from the Proposed Book, but in a shortened form, under the hand of Bishop White.

In Morning and Evening Prayer the following sentences were added to the opening words :

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 always acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14, 15.*

In the Exhortation, “most,” before “chiefly,” and the words, “after me,” at the close, were omitted. In the General Confession, the Lord’s Prayer, and in all other places, “them that,” was changed to “those who.” The Declaration of Absolution in the Holy Communion could be used

instead of that after the General Confession, if the officiating Priest desired it.

In the *Venite* the last four verses were dropped and the following added:

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

The *Benedictus* was shortened to four verses. Ten Selections of Psalms were supplied, any one of which could be used in the place of the Psalms for the day, and it was directed that at the end of every Psalm, and likewise at the end of the *Venite* and other Hymns, may be said or sung the *Gloria Patri*. Portions of Psalms to be sung instead of the *Venite* were appointed for Christmas Day, Ash Wednesday, Good Friday, Ascension Day and Whitsun-day.

In the *Te Deum*, "adorable" was substituted for "honourable," and "thou didst humble thyself to be born of a Virgin," for "thou didst not abhor the Virgin's womb," It will be observed that the qualifying word "pure" before "Virgin," as used in the Proposed Book, was omitted in this later version of the *Te Deum*. The only other change was, "let thy mercy be upon us," instead of "let thy mercy lighten upon us."

After the second lesson at Morning Prayer the *Benedictus* is to be sung, or the *Jubilate Deo*.

After the first lesson at Evening Prayer, the hymn to be sung is the *Cantate Domino*, or *Bonum est confiteri*. The *Magnificat* and *Nunc dimittis* were omitted.

After the second lesson the hymn is the *Deus misereatur*, or *Benedic, anima mea*.

The Apostles' or Nicene Creed is appointed for Morning and Evening Prayer. The words, "He descended into Hell," in the Apostles' Creed are printed in italics, and placed between brackets, and the provision made that any churches can substitute the words, "he went into the place of departed spirits." The word "again," after "rose," was dropped. The suffrages and responses are omitted, except the first and the last,

The last paragraph in the Collect for Grace at Morning Prayer is made to read: "but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord."

At Evening Prayer the Collect for Aid against Perils begins thus:

"O Lord, our heavenly Father, by whose Almighty power we have been preserved this day; By thy great mercy defend us," etc.

In the prayer for the President of the United States and all in civil authority, the singular is changed to the plural, and "prosperity," used instead of "wealth."

The prayer for Clergy and People reads :

"Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregation committed to their charge, the healthful Spirit of thy grace," etc.

In the Prayer for all conditions of Men, "the good estate of the Catholic Church," is changed to, "we pray for thy holy Church universal."

In the Litany are several alterations. In the eighth petition the words, "From fornication and all other deadly sin," are erased, and in their stead we have, "From all inordinate and sinful affections," etc. In the thirteenth, "prosperity" takes the place of "wealth." The fifteenth is changed to:

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

The sixteenth, seventeenth, eighteenth, twentieth and twenty-first are omitted. In the twenty-fourth, "dread" is altered into "fear." In the twenty-ninth the expression, "all women labouring with

child," is changed to, "all women in the perils of child-birth."

A rubric is introduced giving the minister the liberty of omitting the minor Litany if he desires to do so.

In the Churching of Women, the doxology was omitted from the Lord's Prayer, but it was added to that prayer where it stands at the head of the Ante-Communion office. A rubric directed also that the prayer might be omitted, if it had been said before at Morning Service. The words "here on earth," at the close of the title of the Prayer for the Church Militant, were omitted. In the same prayer was added the petition, "We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice," etc. Also this sentence, "Give grace, O heavenly Father, to all Bishops and other Ministers, that," etc. Instead of the proper Preface for Trinity Sunday, the following could be used:

"For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels," etc.

"The Oblation" and "The Invocation" were added as contained in the Scottish Prayer Book, and the first Prayer Book of Edward VI. This was

a most important and significant change, due mainly to the influence of Bishop Seabury, through the Concordate signed by him when he received the Episcopate from the Church of Scotland. In "The Oblation" the words, "WHICH WE NOW OFFER TO THEE," were printed in small capitals.

In the Visitation of the Sick, the interrogatory form of the Creed was omitted, but this was restored in the next standard Book. In the Forms of Prayer to be used at Sea, and in the Visitation of Prisoners, the word "Minister" was not changed to "Priest," but this was corrected in later books. In other parts of the book the word "Priest," with some exceptions, took the place of "Minister."

The rubric at the head of the Burial Service was changed to read, "*the Office ensuing is not to be used for any unbaptised adults.*"

The first standard Prayer Book was marked by several additions. These were in the way of Prayers and Thanksgivings—nine in number—to be used before the final prayers of Morning and Evening Service, and in the use of the ten selections of Psalms as already stated. It is to be observed that in all the Psalms of the first standard Prayer Book the musical colon is omitted. Among the other additions that appeared for the first time must be mentioned, Forms of Prayer to be used in Families.

The Office for the Visitation of Prisoners, originally taken from the Irish Prayer Book, and the Form of Prayer and Thanksgiving for the Fruits of the Earth, both of which appeared in the Proposed Book were retained. Bishop Perry says of the American Episcopal Church that it was the "first of all Christian bodies in this land, nationalizing the Thanksgiving observance." The Fourth of July Service was not retained. In the Visitation of the Sick, prayers were introduced from the writings of Jeremy Taylor. In the Marriage Ceremony the opening address was abbreviated, and the entire service after the Benediction, as found in the English Book, was voted out. At the giving of the ring, the words "with my body I thee worship," were omitted. The form "I, M, take thee, N," was substituted for, "I, N, take thee, N." The Articles of Religion are not found in the first standard Prayer Book for the reason that legislation concerning them was postponed to another Convention. The Psalms in metre in the Book of 1790 were according to the Tate and Brady version, and the hymns that were authorized were twenty-seven in number. There was a second impression of the book in 1790.

In this account the principal features in the standard Prayer Book of 1790 have been given. There were many minor changes involving a different

reading of rubrics, the spelling of words, and the punctuation of sentences, but to enlarge upon these is not necessary.

Hall & Sellers, of Philadelphia, printed in 1791 another edition of this book. Like the first, it is a duodecimo printed with slightly smaller type. The book is practically the same, with a few exceptions, and these refer chiefly to typography. A change is made slightly in the Preface, so that the following sentence reads, "In consequence of the aforesaid resolution, the attention of this Church was, in the first place, drawn to those alterations in the liturgy, which became necessary in the progress of our civil rulers."

There is a variety in the several impressions of this book in printing the clause, "He descended into Hell." It is printed in italics in some cases and in others the italics are omitted. In the edition of 1790, the book closed after the hymns with the words, "The End of the Prayer Book." But in the edition of 1791, the concluding words are, "The End." Bishop White held that the Prayer Book ends with the Psalter and not with the Hymns.

The Convention of 1789, authorized portions of the Prayer Book to be published in folio and quarto size, evidently intended for chancel and altar use. The parts thus printed comprised the Holy Com-

munion Office, the Litany, Morning and Evening Prayer, and other sections of the Liturgy that were frequently used. These editions have usually been found inserted between the leaves of folio English Prayer Books. In some of the older parishes of the country these books have been preserved to this day. In St. John's Church, Portsmouth, N. H., Christ Church, Boston, St. John's Church, Upper Falls, Md., and Christ Church, Cambridge, are treasured copies of these partial editions of the American Prayer Book in folio. Two public libraries are also favored with them. One copy that belonged to Isaiah Thomas is in the collection of the Antiquarian Society at Worcester, Mass., and another is in the Maryland Episcopal Library at Baltimore.

Hugh Gaine, of New York, published in 1793 the second Standard Prayer Book. It appeared in two forms, the one an octavo and the other a duodecimo. Both title pages read: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, together with the Psalter or Psalms of David. New York. By Direction of the General Convention. Printed by Hugh Gaine, at the Bible, Hanover-Square, MDCCXCIII."

It is noteworthy that for the first time the words, "By Direction of the General Convention," are printed on the title page of the Prayer Book. In both the octavo and duodecimo editions the book proper is without pagination, but the leaves covered by the Psalms in metre are numbered.

The changes introduced into the second standard Prayer Book were made by the authority of the General Convention of 1792.

In the Oblation of the Holy Communion Office the words, "WHICH WE NOW OFFER UNTO THEE," were changed in the printing from small capital letters to ordinary type. In the Invocation, "thy word" is altered in the printing by the use of a capital letter to, "thy Word." The punctuation of the first petition in the Litany was changed from "O God the Father, of heaven," to "O God, the Father of heaven." In the Visitation of the Sick, the declarative form of the Apostles' Creed is converted into the interrogative, as in the English Prayer Book. In the Office for the Ministration of Private Baptism the heading is changed from "Private Baptism of Infants," to "Private Baptism of Children." In the Order of Confirmation the rubric directing the rite had an "s" added to the word "hand," so as to read:

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally.*

In the expression, "Ever one God," the punctuation mark in the Prayer Book of 1790, had been placed after "Ever," but the book that followed it placed the mark after "God." Also "unto," in the rubric after the Collect for Saint Stephen's Day, was changed to "until." There were other changes in punctuation, and also in the spelling of words. The doxology in the Lord's Prayer in the Public Baptism of Infants was removed. The clause in the Apostles' Creed, "He descended into Hell," was changed in the printing from italics to ordinary type, and the brackets were omitted.

Bishop White, in his Memoirs, tells us that an effort was made by the Convention of 1792, to replace the Athanasian Creed in the American Prayer Book. The House of Bishops agreed to the discretionary use of this Creed, but the proposition was lost in the House of Clerical and Lay Deputies.

Bishop Seabury in 1790 in writing to Rev. Samuel Parker, D.D., Rector of Trinity Church, Boston, said: "With regard to the propriety of reading the Athanasian Creed in Church, I never was fully convinced. With regard to the impropriety of banishing it out of the Prayer Book, I am clear; and I look upon it, that those gentlemen who rigidly

insisted upon its being read as usual, and those who insisted on its being thrown out, both acted from the same uncandid, uncomplying temper. They seem to me to have aimed at forcing their own opinion on their brethren. And I do hope, though possibly I hope in vain, that Christian charity and love of union will sometime bring that Creed into this book, were it only to stand as articles of faith stand; and to show that we do not renounce the Catholic doctrine of the Trinity as held by the Western Church.”

The Committee to whom the work of revision and correction was committed was headed by Bishops Seabury and White. Associated with them were Rev. Drs. Magaw and Moore, and Rev. Mr. Jarvis. The laymen were Messrs. Ogden, De Hart and Hindman. Bishop Provoost, Rev. Drs. Moore and Beach, and Dr. Johnson acted as a joint committee who especially had the printing in charge. Of the good men who undertook these important duties, Bishop Coxe thus speaks: “Even where they were, perhaps, mistaken, I reverence the revisers of 1792. Think what difficulties they encountered, in days which tried their spirits. The whole country was impoverished. Travelling was so expensive and so tedious as to forbid frequent gatherings for conference. Even correspondence was subject to a

¹ The Genesis of the American Prayer Book, pp. 3, 4.

heavy tax and to long delays in transit to and fro—especially the needful correspondence with the Bishops of the Mother Church, and with the learned in Oxford and Cambridge. Libraries were scantily supplied, and liturgical works of merit were very rare, and could only be imported at great cost. All things considered, I must regard the result of their labours with astonishment, and as evidence that the Holy Spirit was with them, and answered their prayers.”

Hugh Gaine also issued, in 1793, a quarto volume which contained only the ordination offices. In 1794 a 12mo Prayer Book was published by him. Also in the same year duodecimo editions by Hall & Sellers, of Philadelphia, and Thomas & Andrews, of Boston, were issued. In 1795 Hugh Gaine printed the Prayer Book in folio. This was not in detached portions as in previous editions, but the complete book. It was doubtless the first folio Prayer Book published in the United States. Also in 1795, W. Young & J. Ormrod, of Philadelphia, gave from their press a 12mo publication. This contained on the title page the announcement, “By Permission of the General Convention.” T. Allen, of New York, in 1797 published two issues of the Prayer Book, the one of 238 and the other of 168 pages. In the year 1800, Thomas & Andrews, of Boston, and Hall

& Sellers, of Philadelphia, added to the growing list of Prayer Books. After this date the printing of various editions multiplied greatly, and the leading publishers in the principal cities vied with each other in presenting the book in an attractive form. When stereotyping came into use the Prayer Book shared in the advantages the art brought with it. The pioneer in stereotyping in the United States was David Bruce, a native of Scotland, and a printer and type founder of New York City. As an account of his life, and of his success in publishing in 1815, under the firm name of D. & G. Bruce, the first stereotyped Bible in the United States, may be found in the author's "Early Bibles of America," it is not necessary to repeat the particulars here. The Bruce firm stereotyped for the Auxiliary New York Bible and Prayer Book Society a Prayer Book in 12mo in 1816. No one claims a stereotyped edition of the American liturgy before this date. The Bruces also stereotyped an octavo Prayer Book in 1818. E. & J. White, of New York, were competitors, for their stereotyped book in 12mo appeared in 1817.

The third Standard Prayer Book contains the changes and additions that were ratified by the General Convention of 1821. The volume is an octavo, published by S. Potter & Co., of Philadelphia, for the Common Prayer Book Society of

Pennsylvania. It is dated 1822, and the pagination extends to the whole book, the first of the kind to be printed in this way. The second page contains this certificate:

September 2nd, 1822.

We certify, that this edition of the Book of Common Prayer and Administration of the Sacraments, &c., is published as the Standard edition of the said Book.

WM. WHITE,

FRED'CK BEASLEY,

BIRD WILSON,

W. MEREDITH,

Committee of the General Convention.

A number of important additions were made and accepted, chiefly in the way of special offices. Now were added the Form and Manner of Making Deacons, the Form and Manner of Ordering Priests, and the Form of Ordaining or Consecrating a Bishop. The Form of Consecration of a Church or Chapel, and an Office of Institution, also appeared for the first time in this Prayer Book. The latter office was originally drawn up by the Rev. William Smith, D.D., and its use by the various parishes was made optional. The Articles of Religion that had been established by the Convention meeting on the 12th of September, 1801, were incorporated in this Standard Prayer Book of 1822. These are the same as in the Church of England, except in the state references and the omission of Article XXI.,

for the reason that, "it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles." The other additions of note were a Prayer of Convention, and thirty more hymns. In the Order of Confirmation, the prayer, "Defend O Lord," etc., was supplied with the Amen. It is also noticeable that we find here and there in the book the Amen printed for the first time in Roman letters. Also in the Confirmation Service there was a change made through an error of the types, as the word "ever living" was inadvertently printed "everlasting." Other errors were made in printing the rubrics without italics, and in beginning the clauses, "This is my body," and "This is my blood," with a small "t." In the Prayer for Christ's Church Militant, the words "all they," were changed to "all those." The marginal note in this prayer, and the one connected with the expression "Holy Father," were removed from their previous position and placed at the foot of the page. The heading, "The Season of Lent," gave way to, "The Forty Days of Lent." The New Cycles for Easter running from 1824 to 1861, that had been arranged by Bishop White, superseded the previous ones. The Golden Numbers for March and April were for some reason omitted. In the Forms of Prayer to be used at Sea the word "Minister,"

in the rubric of the Absolution, was changed to "Priest."

Numerous changes of a minor consideration were introduced into the Psalms. Arabic figures took the place of Roman in designating the Psalms and days of the month. "Madianites," in the 89th Psalm, became "Midianites." In the *Venite* a comma was placed after the word "worship," but this was removed at a later revision. In several of the Psalms unimportant words were interjected, that were stricken out in later years as they were not in agreement with a strict translation of the original Hebrew. Numerous changes were also made in spelling in various parts of the book that in no sense changed the meaning, but modernized the reading.

The General Conventions of 1832 and 1835 decreed certain changes and alterations, that were embodied in the fourth Standard Prayer Book. The edition of 1832 was published by the Protestant Episcopal Press, of New York City, in a royal duodecimo volume. Carey & Hart, of Philadelphia, and Bartlett & Raynor, of New York, published Prayer Books under the same date.

In the preparation of the fourth Standard much was due to the labors of Rev. William R. Whittingham, later the Bishop of Maryland. In the catalogue of the Maryland Episcopal Library at Balti-

more, is listed a Prayer Book that has on the fly leaf these words, "The plates from which this edition is printed were corrected, as the copy from which they were set up had been prepared, by J. V. Van Ingen and W. R. Whittingham.

In this authorized book of 1832, the Amen in Roman type is added after the words used in placing the ring during the Marriage Service, also after the *Ter Sanctus*, the *Gloria in Excelsis*, and the Ordination Prayer for Priests and Deacons. In the order of Private Baptism of Children, it was directed that in case of a child previously baptized being received into the congregation the question, "Wilt thou be baptized in this faith?" and the answer, "That is my desire," be omitted. In the Calendar, the Golden Numbers that had been left out of the previous Standard for the months of March and April, were replaced. The Prayer of Convention was removed to a place among Occasional Prayers. There were also changes in the spelling of words and in the use or absence of capitals in printing. The version of the Psalms by Tate & Brady, that had been in service for so many years, both in England and America, were voted out of this Standard, and a new rendering substituted. The hymns that consisted at first of less than a score in number had

increased to 212 in this edition. The Prayer Book of 1835 contained an important alteration, legalized by the Convention of that year. In the rubric before the Holy Communion, directing where that office should begin, the words reading, "north side of the table," were changed to "right side." This was done, doubtless, because the words "north side" had a dubious meaning, as altars that were not built toward the east were really without a "north side." The words "right side" were not open to this objection and were perfectly lucid in their meaning.

The fifth Standard Prayer Book, issued in 1838, with the imprint in a 12mo volume of the Protestant Episcopal Prayer Book Society of Philadelphia, is noticeable for the number of the changes introduced. The committee reported 1720 corrections, "almost all referring to slight omissions or misprints, to capital, Roman or italic letters, to punctuation or figures, or other defects in the plates." They also state that 1016 out of the 1720 changes were "in the Metrical department."

The book on its second page contains a declaration as follows:

In pursuance of a Resolution of the General Convention of the Protestant Episcopal Church in the United States of America, we, the subscribers, a Committee appointed for the purpose, do

hereby set forth this Corrected Standard Prayer Book; being printed from the stereotyped plates of the Female Protestant Episcopal Prayer Book Society of Philadelphia, and comprising the Common Prayer Book, the Articles, Offices, Psalms in Metre selected from the Psalms of David, and Hymns.

And we hereby DECLARE this Prayer Book, so corrected, to be The Standard.

H. U. ONDERDONK,

Bishop of the Diocese of Pennsylvania.

G. W. DOANE,

Bishop of the Diocese of New Jersey.

BENJAMIN DORR,

Rector of Christ Church, Philadelphia.

S. LITTELL, JR.

Philadelphia, Dec. 15, 1838.

In this Standard of 1838, by special legislation of the General Convention, the Amen in the prayer at the laying on of hands in the Confirmation service was changed in printing from Roman to italic type, thus indicating that it was to be used responsively by the congregation. In the second rubric in the Churching of Women, the word "Priest" was changed to "Minister." In the office for the Visitation of Prisoners, in the Absolution rubric, a reverse change was made and "Priest" took the place of "Minister." An explanatory enlargement was made of the foot note found on the page containing, "A Table of the Movable Feasts, according to the several days that Easter can possibly fall upon." Also in the Calendar, the letters "A and

M," after the Festivals of Sts. Simon and Jude, were omitted. In the minor Litany the bracket was removed to a place after the words, "Let us pray." Some errors made in punctuation were corrected in later Standards.

The year 1845 gave the Church the sixth Standard Prayer Book. It bears the imprint of Harper & Bro., and that of the New York Bible and Common Prayer Book Society, and is an octavo volume. The rubrics are changed from Roman type to italics, as in some of the earlier prayer books. The words "Lord" and "God," where they are used to designate "Jehovah," are printed in capital letters. In the office of Confirmation, in the prayer following the Lord's Prayer, the misprint "everlasting" is corrected into "everliving." A new Easter Cycle from 1862 to 1880 is added, and a side note explains in the Calendar the Golden Numbers as they relate to March and April. The wording of the title-page of the Psalms in Metre is changed to, "Selections from the Psalms of David in Metre." The headings to the pages become also, "Selections of Psalms." In the Nicene Creed the comma after the word "God," in the first clause, is removed. In the pagination of the book the numbers are placed at the foot of the page. Special attention was given to capitalization, and

the Preface, the Collects, the Creed and Lord's Prayer, show a marked improvement in printing.

The seventh Standard Prayer Book was issued in 1871 in a royal octavo volume. It was published by the New York Bible and Common Prayer Book Society, though the printing and stereotyping were done in England.

How it differs from previous Standards may be best understood by the tabulated report of the committee. Three sections of that report, as contained in the Journal for the year 1871, are here reprinted:

TYPOGRAPHICAL INACCURACIES IN THE STANDARD OF 1844, NOW
CORRECTED.

Page viii.—Fourth Sunday in Lent. First Lesson, Evening.
"Habakkuk," not "Habbakuk."

Page ix.—Easter-even. Second Lesson, Evening. Hebrews
"4," not "3." Monday in Easter week. Second Lesson, Evening.
Acts "3," not "4."

Page x.—February 7. First Lesson, Evening. Exodus 4, to
v. 18.

Page xiii.—July 31. Second Lesson, Morning. Matt. 20,
to v. 17.

Page xvii.—Last line on 2d column B., March 27.

Page 19—line 6 from top, "night-season," not "night season."

Page 36—line 3 from bottom, "us," not "them."

Page 41—line 8 from bottom, "ought," not "aught."

Page 42—line 4 from top, "strawed," not "strewed."

Page 81—line 12 from top, "said," not "saith."

Page 81—line 2 from bottom, "more," not "more, saying."

Page 83—line 11 from bottom, "the" saints.

- Page 86—line 14 from bottom, "goodman," not "good man."
 Page 94—line 9 from bottom, "goodman," not "good man."
 Page 117—line 2 from bottom, "Who," not "who."
 Page 118—lines 2 and 5 from top, "Who" and "Whose," not "who" and "whose."
 Page 129—line 2 from top, "openly, not," not "openly, (not."
 Page 129—line 4 from top, "him," not "him.)"
 Page 143—line 17 from top, "ought," not "aught."
 Page 154—line 16 from top, "of," not "by."
 Page 192—line 4 from top, "lord," not "Lord."
 Page 197—line 2 from top, "these," not "those."
 Page 207—line 10 from top, "him; and" not "him. And."
 Page 209—in the rubric, "Commandment."
 Page 221—line 6 from top, "Holy, Holy, Holy" and "Thee."
 Page 231—line 15 from bottom, "Amen," italic.
 Page 237—rubric, "omission," not "Omission."
 Page 242—line 14 from top, "Amen," italic.
 Page 244—rubric, "omission," not "Omission."
 Page 255—rubric, "troth," not "Troth."
 Page 261—third verse, Psalm CXXX., "amiss," not "amiss:"
 Page 269—line 6 from bottom, insert "also" after "they."
 Page 274—In the "Forms of Prayer to be used at Sea," the mark for rubric, ¶ is incorrectly put before the "Titles to Prayers," on pages 274, *et seq.* Capitals have also been given to the words, "Prayer," "Fight," "Storm," "Sea," in some places and not in others. The general rule has been followed of printing such words without capitals.
 Page 276—line 4 from top, "art," not "are."
 Page 278—line 3 from bottom, "wits," not "wit's."
 Page 313—line 12 from top, "LORD," not "Lord."
 Page 325—rubric, "exultemus," not "Exultemus."
 Page 417—Psalm lxxiv., 14th verse, "brakest," not "breakest."
 Page 426—Psalm lxxix., 1st verse, "GOD," not "God."
 Page 455—Psalm civ., 20th verse, "forest," not "forests."
 Page 464—Psalm cvii., 27th verse, "wits," not wit's."
 Page 481—Psalm cxix., part 11, "Deficit."

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- Page 496—Psalms cxxxv., 6th verse, "and" in the sea.
 Page 506—Psalm "cxlv." not "clxv."
 Page 523—Article xxxix., "Prophet's," not "Prophets."
 Page 525—rubric, "Office," not "office."
 Page 530—line 2 from top, "His."
 Page 549—line 4 from top, "who."
 Page 578—line 9 from bottom, "together, we," not "together we."
 Page 579—rubric, "Instituted," to conform with others.

II.

LIST OF ALTERATIONS FROM STANDARD OF 1844.

These have, in every instance, followed the "Sealed Book," and have not been made without very mature deliberation. In the few instances where the result is a manifest departure from the authority of the Rev. T. W. Coit, D.D., it is with the highest respect for his critical accuracy, and for the invaluable service rendered by him in the editing of the Standard edition of 1844, and more especially for the exhaustive report which accompanied it.

In the Table of Contents, "The Litany" has been inserted.

The table of days on which Easter will fall is continued to the year 1899. The "Amen" is inserted after the "Gloria Patri" in the Morning Prayer, page 4; in the Evening Prayer, page 18; and after the Anthem in the Institution Office, page 577.

The punctuation of the Apostles' Creed has been changed by placing a comma after "buried," and a semicolon after "hell;" and a semicolon after the word "Church." In the "General Thanksgiving," "may" has been stricken out, so as to read, "and that we show forth," as in the English Prayer Book. "Kingdom," in the Gospels, has been made uniform. In the Standard of 1844, it was printed sometimes with and sometimes without the capital. The Committee saw no good reason for a departure from the usage followed in the Bible, and have accordingly printed it "kingdom."

The word "Whitsun-day," wherever it occurs, is so printed as to carry out the analogy of "Whitsun-week." "Passover" is always printed with a capital. Pronouns referring to our Blessed Lord in some special cases have been printed with capitals, *e. g.*, in the anthems for Easter-day, in the Proper Prefaces, in the office for the Holy Communion, in the Prayer of Consecration, and in the "*Veni Creator Spiritus*" of the Ordinal. In the Exhortation for "The Visitation of the Sick," also.

In the Epistle for Trinity Sunday, page 132, line 16 from the bottom, "Holy, Holy, Holy," is printed with capitals, as in all other places where it occurs, notably in the Trisagion.

The English book spells "Banns" with two "n's." As we have commonly eschewed all new notions on this subject, the additional letter has been inserted.

Page 282, the English book reads, "At the Burial of their Dead at Sea." There seems no reason for the change which had heretofore been made, and the pronoun has therefore been substituted for the article. Page 303, Selection 2, From Psalm cxxxix., and the Psalm in its place as part of the Psalter for the 29th day of the month, have been punctuated in accordance with the "Sealed Book," and other editions, "O Lord, thou hast searched me out, and known me; thou knowest," etc.

In the First Selection of Psalms, the word "From," is prefixed to Psalm xix., which is not given entire.

In Selection Ninth, the word "lustily" is restored to verse 3 of Psalm xxxiii.

The headings of the Epistle and Gospel in the Consecration of a Church or Chapel are conformed to the usual style of such headings.

In Article xi., a comma has been inserted after "Christ," because it is in the "Sealed Book." The Committee agree with the remark of the author of the report on the Standard of 1844, that it "alters nothing theologically," but consider that it better agrees with whatever of system there is in the punctuation of this book generally.

III.

CORRIGENDA.

The following corrections have been made in the copy of the Prayer Book laid before the Convention, and are to be made in all copies of the first impression of the Standard edition, in order to make them conform to the standard reported by the Committee.

On the Title omit the words, "The Standard Edition."

On pages xvi., 126 (twice), 127, 222, 339, 563, for "Whitsunday," read, "Whitsun-day."

On page xviii., "Table of the days on which Easter will fall," last column, line 5, for "6" read "5;" line 14, before "25," insert "March;" and line 15, before "14," insert "April."

On page 101, line 16, for "others," read "other."

On page 112, line 5, erase the comma after "him."

On page 129, line 4, erase the comma after "him."

On page 184, line 11, for "these," read "those."

On page 211, line 24, for "Bans," read "Banns."

On pages 220 and 562, *note*, for "Trinity Sunday," read "Trinity-Sunday."

On page 300, line 5, insert "From," before "Psalm."

On page 321, line 6 from the bottom, insert "lustily" after "praises."

On page 325, line 21, and on page 511, line 16, erase the colon after "breath."

On page 331, line 25, substitute an exclamation point (!) for the mark of interrogation (?).

On page 571, line 4 from the bottom, after "The Epistle," read "II. Cor. vi. 14."

On page 572, line 7, omit the word "verse."

Section iv. of this report is an extended paper on the Pascal Cycle.

There were some things the committee reported against. They decided not to authorize a prayer

of thanksgiving for the recovery of a child from sickness, not to introduce the musical colon in the pointing of the Psalter, not to place a comma after the word "Lord," in the clause, "the Lord and Giver of Life," in the Nicene Creed, nor after the word "Father," in the first petition of the Litany, and not to insert the word "Holy," in the Nicene Creed before the words, "Catholic and Apostolic Church."

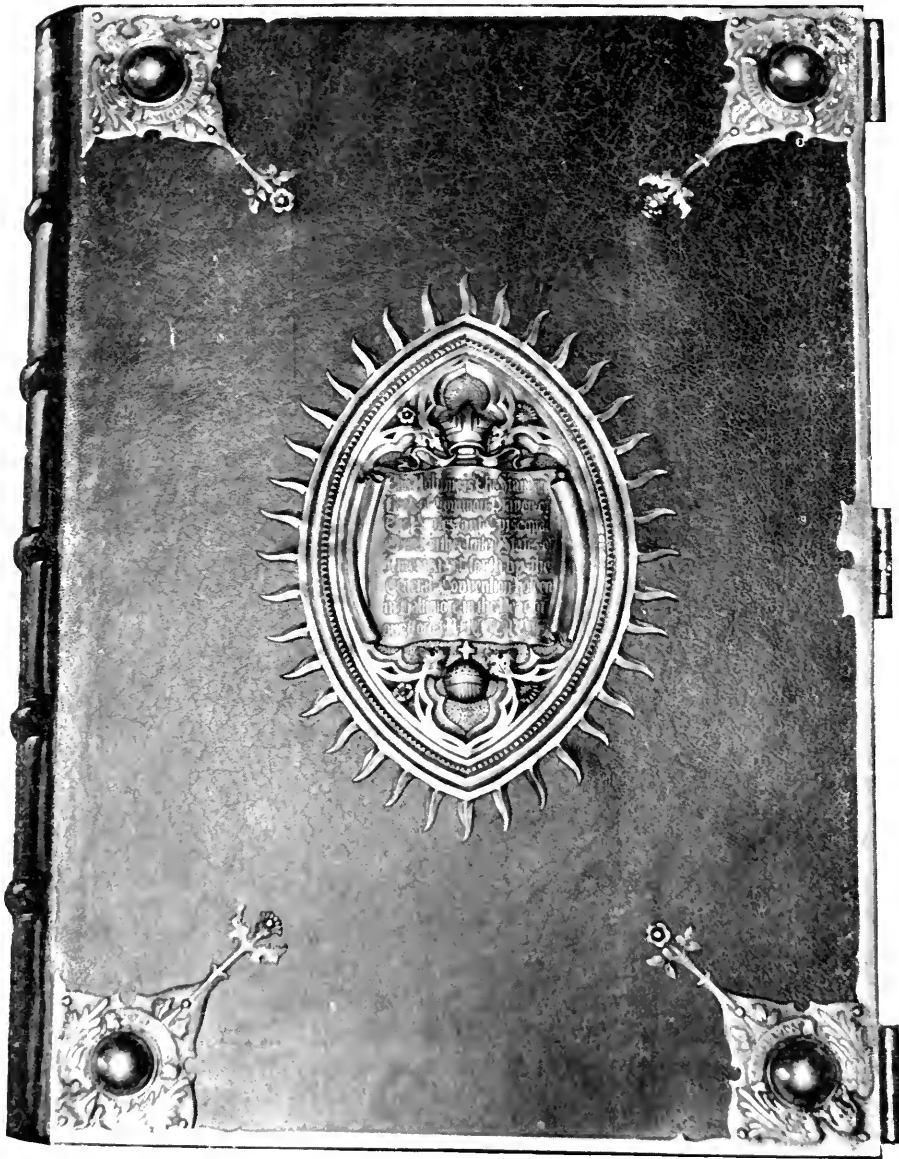
As nearly as can be ascertained the number of distinct issues of the American Prayer Book to the present date foots up two hundred and twenty-five editions.

THE STANDARD PRAYER BOOK OF 1892 OF THE AMERICAN EPISCOPAL CHURCH.

THE last Standard Prayer Book of the American Episcopal Church bears the date of 1892, and is so recent and so familiar that it is not necessary to enlarge upon the changes and additions it contains. Nevertheless, if there are persons who desire to refresh their minds upon this subject, they are referred to Appendix A.

The eighth Standard of 1892 excites special interest, as it is a splendid example of typography and binding. As contrasted with the first Standard of 1790, it shows how wonderfully the art of book making has progressed in the United States in one hundred years. The General Convention of 1892 authorized the printing of one thousand and ten special copies of the new book, and the Convention of 1895 consented to the publication of one hundred and ten more. Of the type thus prepared, the Committee directed five hundred copies to be printed on

1244



Fac-simile of the Standard Prayer Book of 1892, of the American Episcopal Church.
Size reduced.

fine paper and bound in cloth in royal octavo. Of this edition a copy was sent to each Bishop of the Church and to each deputy attending the Convention of 1892. Certain other copies of the number authorized were printed in large folio on hand-made paper and bound in vellum. The borders of the pages are artistically engraved. Most of these ornate volumes were presented to leading libraries in this country, Canada and England, while a few of them came into the possession of individuals. These copies were each valued at twenty dollars when issued, but the price of those of them that have changed hands has reached as high as one hundred and twenty-five dollars. Aside from these beautiful volumes, there were eleven more even more superb. These are in folio, printed on vellum and bound in white leather. The fortunate owners of these rare volumes are the Rt. Rev. John Williams, D.D., LL.D., Bishop of Connecticut and presiding prelate of the American Church, the Rt. Rev. William C. Doane, D.D., LL.D., Bishop of Albany, the Rt. Rev. William S. Perry, D.D., LL.D., D.C.L., Bishop of Iowa, the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York, the Rev. William R. Huntington, D.D., D.C.L., Rector of Grace Church, New York, City, the Rev. Samuel Hart, D.D., of Trinity

College, Hartford, Conn., the Rev. J. Steinfort Kedney, D.D., of Faribault, Minn., the Rev. Morgan Dix, D.D., D.C.L., Rector of Trinity Church, New York City, Mr. J. Pierpont Morgan, of the same city, Mr. Joseph Packard, of Baltimore, Md., and Mr. Samuel Eliot, of Boston. An owner of one of these copies informed the writer that these books are at present valued at five thousand dollars each.

The Standard Book in the possession of its custodian, the Rev. Dr. Hart, is a marvelous specimen of high art. The book is a folio, printed on vellum with the pages ruled in red. It is bound in a skin of violet colored crushed levant. It was put together under the direction of Mr. Daniel B. Updike, from designs made by Mr. Bertram G. Goodhue. The material used in adorning the leather is silver. In the center is an elliptical shaped glory, which encloses a vesica containing a mitre between two cusps, ending in roses and thistles. Beneath is a scroll with this inscription: "This volume is the Standard Book of Common Prayer of the Protestant Episcopal Church in the United States of America, set forth by the General Convention holden in Baltimore in the year of our Lord MDCCCXLII." Below this is a globe surmounted by a cross. The upper part of the orb consists of a field of stars,

while the lower section is covered with stripes. The bosses at the corners of the covers are ornamented by symbols in silver of the four evangelists. These bosses run toward the center of the cover and in the symbols of St. Matthew and St. John terminate in roses, and in those of St. Luke and St. Mark terminate in thistles. The volume is lettered on the back: "The Standard Book of Common Prayer, A. D., 1892," and is held together by three silver clasps richly engraved.

The expression thrown into the folio volumes containing the ornamented borders is described in a paper by Mr. Daniel B. Updike, from which the following extracts are taken:

The method of treatment adopted is in conformity with the typographical requirements of the volume; and includes simply treated, flat, decorative borders in black and white of about thirty trees, flowers and plants, chosen generally with reference to their symbolism, and arranged with due regard to liturgical requirements. For the basis of this scheme of decoration the *Benedicite omnia opera Domini Domino* was selected. An analysis of the canticle shows that its verses fall naturally into certain divisions; and that these divisions lend themselves by an obvious application to portions of the Book of Common Prayer. The whole scheme of decoration, therefore, is based on the *Benedicite* and follows out the train of thought suggested by this hymn, by using in the borders, when possible, plants connected by some association of ideas with the seasons and offices of the Church, and by introducing verses of the *Benedicite* at certain parts of the book which need accentuation.

It will be noticed that the verses in the borders are in Latin, adopted because of its more decorative character when printed, and that they may not be considered in any sense a part of the book itself. The greater part of the mottoes are from the *Benedicite*, but for Holy Baptism and Holy Communion, for the five chief festivals, and in one or two other places, they have been taken from the Prayer Book and the Bible. However beautiful and fitting lines from many of the old Latin hymns may seem, these have been purposely avoided, as not likely to be so generally familiar, acceptable, or suitable to the spirit of our own Church as passages from the authorized formularies, or from the Word of God.

Religious symbolism has been very sparingly employed, because in a sense all the work is symbolic; and because religious symbolism is very carelessly and irreverently used among us at the present day. No one was ever more religious in feeling and work than were the craftsmen of the middle ages; but they were religious in spirit and in manner rather than in design. They used natural forms, but in a reverent and careful way. They usually restricted themselves to foliage, and did not carve the capitals of pillars with holy symbols and sacred monograms. A cross being primarily a symbol, and not an ornament, cannot be used carelessly if it means anything; and if it means nothing, there is no end gained by using it at all.

The amount of decoration has also been governed by liturgical considerations. That for the services of divine institution is finest, the Gospels for the chief festivals are next in richness, these are followed by Morning and Evening Prayer, while the remaining offices are less ornamented, and all on about the same plane. The Communion and Baptismal Offices begin with wide borders with black backgrounds, and continue with borders in outline for the remainder of the service, the words of institution being marked, in both cases, by the introduction of symbolic decorations and verses printed in a decorative form. The borders of the pages of the Lord's Supper are from designs of grapes and grapevine; those for Holy Baptism are of water-lilies,

in allusion to the elements used in these Sacraments: the Baptism of Children in Houses, and the Baptism of Adults are also decorated with narrow borders of water-lilies. The first page of the Gospels is ornamented with a wide border of great richness, with a black background, and our Lord's saying, "Heaven and earth shall pass away, but my words shall not pass away," is introduced as appropriate to the opening of the Gospels, and to Advent Sunday, on which they begin.

The five festivals, for which Proper Prefaces are provided in the Communion Office, —Christmas, Easter, Ascension, Whitsunday and Trinity, —are marked by wide borders in outline, with quotations and floriated crosses of mediæval design. For Christmas I have chosen the box-tree for the decorations, in allusion to a verse from the Prophet Isaiah, which forms part of the first lesson for Christmas Eve, and which has a curious application to the custom of dressing churches with garlands at Christmastide. For Easter, lilies are the flowers chosen; for Ascension, trumpet-vine; for Whitsunday, columbine, in allusion to the Holy Spirit; and at Trinity, the clover, or trefoil.

From Advent Sunday to Christmas Day, narrow borders of the trumpet-vine are used, symbolic of the warning voice of the Church at Advent, and of the Gospels, continually. From Christmas to Epiphany, the box is used; at Epiphany and the Sundays after it, a garland of myrrh, roses and daffodils, —typical of the Epiphany offerings of gold, frankincense and myrrh; at Septuagesima, the old English Lent herb, tansy; on Ash Wednesday, hyssop, continued through Lent until Passion Sunday, when passion flowers are used; on Palm Sunday, palms form the borders; and in Holy Week, passion flowers are used until Maundy Thursday, when a narrow border of grapes is substituted. The Gospel for Good Friday is alone, of all the pages of the book, without any adornment, plain ruled lines with verses from the Old and New Testaments marking the day. On Easter Even, Easter lilies are used, and on Easter Day, a wide border of the same flower, which continues to Ascension. For Ascension and Whitsunday, the decorations have already been

mentioned; and the Sundays after Trinity are treated as Trinity itself, except that the borders are narrow and in outline. The Saints' Days are ornamented with palm branches and lilies. The Gospel for All Saints' Day is ornamented with a border of divers flowers of obvious significance.

Morning and Evening Prayer open with rich wide borders with black backgrounds. For Morning Prayer, the morning-glory is used; for Evening Prayer, Canterbury-bells form the border.

For other offices which are named at random the appropriate decorations are as follows:—for Prayers and Thanksgivings, the olive, typical of the peace and plenty asked or granted; for the Litany, tansy; for Matrimony, a garland of roses and other flowers; for the Psalter, vines in leaf, flower and fruit. The borders of the Calendars are made to typify times and seasons, and also to express the cold of winter, the showers of spring, the heat of summer, and the winds of autumn. The lines from the *Benedicite* in the first of the borders surrounding the tables to find Easter Day, etc., allude to the falling of Easter being governed by the moon, while "light and darkness" and "nights and days" are used respectively for the daily morning and evening offices. The design on the cover carries out the general scheme of the book. The lining paper—in which in a literal sense I have made "the waste places" sing—is composed of English roses and Scotch thistles with scrolls bearing the words Hosanna, Alleluia—these plants being chosen in allusion to the Scotch and English origin of the American Episcopate. Without attempting a wearisome explanation of every part of the symbolism, it will be, I think, evident that almost all the borders have some special significance. It has been my endeavour in arranging the scheme of decoration to be guided by the Prayer Book in decorating the Prayer Book—to enrich where it enriched, to abstain where it abstained, and to make its decoration an expression of itself.

It is almost impossible that the execution of any work should wholly fulfil the ideals and desires of him who plans it or those who carry it out; and if no one can be so fully aware of its

difficulties, no one can be more sensible of its imperfections than myself. It is hoped, however, that the general spirit of its decorations, as suggested by the motto, *Benedicite omnia opera*, will appeal to Churchmen, and be found in harmony with that offering of devotion and praise which the Church, in her liturgy, puts before us as most justly due from the creature to the Creator, not for our own edification, but as our divine service to Almighty God.

Prior to 1892 no Prayer Book was considered to be an authorized edition unless it contained the approbation of the Bishop of the Diocese wherein it was printed. The General Convention introduced a change in 1892, by the passage of a Canon containing these words: "No copy nor edition of the Book of Common Prayer shall be made, printed, published, or used as of authority in this Church, unless it contain the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he or some person appointed by him has compared the said copy or edition with the said Standard or a certified copy thereof, and that it conforms thereto."

The Rev. Dr. Hart reports that "The whole number of copies of the Prayer Book thus far printed from the new Standard has been about one million one hundred thousand."

PRAYER BOOK OF THE EVANGELICAL
EPISCOPAL CHURCH.

A RARE book, and one with which but few people are familiar, is that which was issued as the form of worship of the Evangelical Episcopal Church, in 1821, at Baltimore. The volume is an 18mo of 454 pages. More than half of the book is occupied with Psalms and Hymns. The liturgical part is confined to 144 pages, and the remaining 310 pages to the psalms, hymns and index. The title page reads: "The Book of Common Prayer and administration of the Sacraments; and other Rites and Ceremonies of the Church, according to the use of the Evangelical Episcopal Church; together with a selection of Psalms and Hymns. Baltimore: Printed by Richard J. Matchett, corner of Water and Gay streets, 1821."

The reverse of the title page is blank. On the middle of the next page are these words:

The ratification of the Book of Common Prayer by the Council of the Evangelical Episcopal Church, this 28th day of April, in the year of our Lord 1821:

1521

THE

BOOK OF COMMON PRAYER,

AND

ADMINISTRATION OF THE SACRAMENTS;

AND OTHER

Rites and Ceremonies of the Church,

according to the use of

THE EVANGELICAL EPISCOPAL CHURCH;

together with a selection of

PSALMS AND HYMNS.

BALTIMORE :

PRINTED BY RICHARD J. MATCHETT,
Corner of Water & Gay streets.

1821.

Fac-simile of the title page of the Prayer Book of the Evangelical Episcopal Church. Printed by Richard J. Matchett, at Baltimore, in 1821. Exact size.

This Council, having in their present session, set forth a Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, do hereby establish the said book; and recommend that it be received by all the members of the Church.

The next two pages contain Tables of Lessons of Holy Scripture. Then follows The Order of Daily Prayer. The rubrics in many cases are omitted and in others altered and abbreviated. The declaration of Absolution is retained and occurs twice in the Holy Communion office. The Psalter is wholly omitted, and twenty-one selections of Psalms substituted. The *Te Deum* remains, but the *Benedicite* is omitted. In the Apostles' Creed the sentence, "He descended into hell," is stricken out, and the book does not contain the Nicene Creed. In the prayer for the President of the United States and all in Civil Authority, the word "influence" takes the place of "replenish," and the line, "grant them in health and prosperity long to live," has been cancelled. The Order for Daily Prayer is designed for either morning or evening service, as there is no separate form.

The next office is The Litany or General Supplication, "to be used at the discretion of the Minister." The fourth petition is changed so as to read: "O holy, blessed, and glorious Trinity,

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The next office is The Litany or General Supplication, "to be used at the discretion of the Minister." The fourth petition is changed so as to read: "O holy, blessed, and glorious Trinity,

Father, Son, and Holy Spirit, one God; have mercy upon us, miserable sinners." In the place of the prayer for the illumination of all Bishops, Priests and Deacons, the following is used: "That it may please thee to illuminate all the ministers of thy gospel 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." The two special prayers are, one for Congress and the other for a Sick Person. The Collects follow each other in succession, but those for Saints' Days are wanting, and the Epistles and Gospels are not given.

The order for the administration of the Lord's Supper begins with the opening sentences as in Morning Prayer, "The Lord is in his holy temple," etc. The Exhortation, "Dearly beloved in the Lord," follows, with the Confession, "Almighty and most merciful Father," etc. Next in order are the Absolution, Lord's Prayer, Versicles and *Venite*. The first lesson is then read, succeeded by the Collect for Purity and the Ten Commandments. After this the second lesson is read and a hymn sung. The prayer for the Church Militant then is offered, in which the words, "alms and oblations" are omitted and the expression, "Bishops and other ministers," changed into, "all ministers

of thy gospel." After the sermon the Minister begins with the words, "Ye, who do truly," etc. After this is said, the Confession, Absolution and "comfortable words" follow. The longer Preface for the feast of Trinity has not been retained. The remainder of the text of the service is unchanged, except there is no provision made for the use of the *Gloria in Excelsis*. The rubric in relation to the consumption of the consecrated elements that remain is wanting, and the word "Priest" in every rubric gives place to the word "Minister."

The Ministration of Baptism of Infants is very brief, and is made to answer a two-fold purpose, for it is accompanied with this direction:

"The Minister may accommodate this service to persons of riper years."

The use of the sign of the cross and the word "regenerate" do not appear. After the Lord's Prayer occur these words:

"Then shall the Minister pray and deliver such exhortation as he may judge expedient."

The Catechism, the order of Confirmation, the order for the Visitation of the Sick, the Communion of the Sick, the Churching of Women, Prayers to be

used at Sea, the Visitation of Prisoners, and the Service for Thanksgiving Day, are omitted. The form of solemnization of matrimony, the order for the Burial of the Dead, and the Forms of Prayer to be used in Families, are substantially the same as in the Prayer Book of the American Episcopal Church.

In the setting apart of ministers there is only one service, entitled The Form and Manner of Ordaining and Consecrating Bishops and Ministers, according to the order of the Evangelical Episcopal Church. The words, "Receive the Holy Ghost," etc., are omitted and the term "Minister" substituted for "Priest." The abbreviations are numerous. The book closes with the Articles of Religion, which are reduced from thirty-nine to sixteen.

The book resembles the Proposed Prayer Book of 1786. The man at the head of the movement who brought this book into existence was the Rev. George Dashiell. He was a native of Maryland, and was ordained to the ministry by Bishop White, in 1794. He was settled for a time at New Castle, Delaware, Shrewsbury and Chester, Maryland, and finally, in 1804, became the Rector of St. Peter's Church, Baltimore. He opposed the election of the Rev. James Kemp to the Episcopate, and when he was consecrated, he made this a pretext for his

secession, to form what he called the "Evangelical Episcopal Church." Many of his congregation followed him, and he was joined by two clergymen, who were Deacons. Expected accession, however, did not follow, and ere long the project vanished. Mr. Dashiell removed to Kentucky, and died there in 1852.

PRAYER BOOK OF THE REFORMED
EPISCOPAL CHURCH.

THE Reformed Episcopal Church dates from a movement organized in the city of New York, on the second day of December, 1873, by members of the American Episcopal Church, who desired certain changes in the Book of Common Prayer. There were present eight clergymen and nineteen laymen. The leading promoter of the cause was the Rt. Rev. George D. Cummins, D. D., then the Assistant Bishop of Kentucky. The following is the

DECLARATION OF PRINCIPLES OF THE REFORMED
EPISCOPAL CHURCH.

Adopted December 2d, 1873.

I.

The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper;

1581

THE
BOOK
OF
COMMON PRAYER
OF THE
Reformed Episcopal Church.

ADOPTED, AND SET FORTH FOR USE, BY THE SECOND
GENERAL COUNCIL OF THE SAID CHURCH, HELD
IN THE CITY OF NEW YORK, IN THE
MONTH OF MAY, 1874.

PHILADELPHIA:
JAMES A. MOORE, 1220 & 1222 SANSON STREET.
1874.

Fac-simile of the title page of the first Prayer Book of the Reformed Episcopal Church. Issued at Philadelphia in 1874. Exact size.

and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II.

This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III.

This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D., 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word :

First, That the Church of Christ exists only in one order or form of ecclesiastical polity :

Second, That Christian Ministers are "priests" in another sense than that in which all believers are "a royal priesthood :"

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father :

Fourth, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine :

Fifth, That Regeneration is inseparably connected with Baptism.

At the Second General Council of the Reformed Episcopal Church, held in New York, May, 1874, a revised Book of Common Prayer was adopted. The

volume was issued the same year, bearing the imprint of James A. Moore, of Philadelphia. While the basis is that of the Proposed Book of 1786, certain alterations in the way of omissions and additions were made.

On the page facing The Order for Morning Prayer, is the insertion of a Canon as follows:

TITLE I.

CANON 12—OF THE USE OF THE PRAYER BOOK.

I. On occasions of public worship, invariably on the morning of the Lord's day, commonly called Sunday, and at other times at the discretion of the Minister, the Prayer Book set forth at any time by the General Council is to be used in the congregations of this Church; *Provided*, that nothing in this Canon is to be understood as precluding extempore prayer before or after sermons, or on emergent occasions.

II. Congregations in the Dominion of Canada, and in other countries, shall have liberty to insert such Prayers and Versicles in the Service as are most accordant with their respective forms of civil government; and such prayers for those in authority may take the place of those in use in the United States; *Provided*, that no printed matter shall be inserted in the printed *Morning Service*, until it has been approved by the Standing Committee on Doctrine and Worship of the General Council.

In the heading, The Order for Daily Morning Prayer, the word "Daily" is omitted.

To the Sentences at the beginning of Morning Prayer have been added eleven other passages of Scripture. These are not added to the Sentences for Evening Prayer.

A Declaration concerning the Forgiveness of Sins, is removed, and a Prayer substituted. These Versicles are omitted:

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Four verses are omitted from the *Venite*. In the *Te Deum*, the clause reading, "thou didst humble thyself to be born of a pure Virgin," is printed without the word "pure." At the end these words are added: "O Lord, in thee have I trusted; let me never be confounded."

Eight verses are omitted from the *Benedictus*. The Apostles' Creed is prefaced by the following rubric:

¶ *Then shall be said the Apostles' Creed, by the Minister and the people, standing: And any churches may insert after the words, "Was crucified, dead, and buried," the words, "He descended into Hell," or the words, "He went into the place of departed spirits."*

The Nicene Creed is restored, and is followed by this

NOTE. By "One Catholic and Apostolic Church," is signified "The blessed company of all faithful people;" and by "One Baptism for the remission of sins," the Baptism of the Holy Ghost.

These Versicles are omitted:

Minister. O Lord, bless and preserve these United States;

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness;

Answer. And make thy people joyful.

A few changes are introduced in the wording of A Prayer for our Civil Rulers, and A Prayer for Congress.

In The Litany, the words, "From fornication, and all other deadly sins," are changed to, "From all inordinate and sinful affections." "In all time of our wealth," becomes "in all time of our prosperity." The words, "That it may please thee to bless and preserve all Christian Rulers and Magistrates," are substituted for, "That it may please thee to endue the Congress of these United States, and all others in authority, legislative, judicial and executive," etc. The petition, "That it may please thee to illuminate all Bishops, and other Pastors," is changed to, "That it may please thee to illuminate all Ministers of the Gospel," etc. The words "dread thee" become "fear thee." The line, "all women in child-birth," is changed to, "all women in the perils of child-birth." After the petition, "O Lamb of God," etc, is this rubric:

¶ *The Minister may, at his discretion, begin the Litany here, or omit all that follows, to the Prayer, "We humbly beseech thee, O Father," etc.*

The Lord's Prayer is inserted after the words, "Lord, have mercy upon us," and the *Gloria Patri*

after the line, "O Lord, arise, help us," etc. In the General Thanksgiving the bracketed words in fine print reading, "*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them,*" are omitted. After the Thanksgiving is this rubric:

¶ *Here may be used any of the occasional prayers, or extemporaneous prayer.*

The heading of the next prayer is changed from, A Prayer of St. Chrysostom, to A General Supplication.

In the Order for Evening Prayer, the *Magnificat* and *Nunc dimittis* are omitted, and the *Bonum est confiteri* and the *Benedic, anima mea* are added. There is an alternate or substitute Order of Evening Prayer, "which may be used instead of the preceding." Several new prayers are supplied. Under the headings, Prayers and Thanksgivings upon several Occasions, and Thanksgivings, numerous prayers have been added.

In The Order for the Administration of the Lord's Supper, or Holy Communion, the first exhortation is reduced to twelve lines, and the second omitted wholly. After the Creed is this rubric:

¶ *Then, after a Hymn, shall follow the Sermon. After which the Minister shall return to the Lord's Table, and shall give the following, or a similar invitation:*

“Our fellow Christians of other branches of Christ’s Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord’s Table.”

The words, “Let us pray for the whole state of Christ’s Church Militant here on earth,” are changed by the omission of “here on earth.” The word “oblations” is omitted from this prayer. The expression, “all Christian rulers and especially the Rulers and Governors of these states,” is changed to, “We beseech thee also, so to direct and dispose the hearts of all who are in authority,” etc. The words, “all Bishops and other Pastors,” become, “all Ministers of thy Gospel.” The exhortation that follows is shortened. After the Confession, the Absolution is changed into a prayer, “us” being substituted for “you.”

The passages quoted as the “comfortable words” are changed in their rendering, the King James’ translation of Scripture being used. The manual acts are omitted from the Prayer of Consecration.

In the Post Communion the Lord’s Prayer is wanting, and the *Gloria in Excelsis* is placed before the final prayers. The office concludes with four rubrics and a Note. The last rubric and the note read:

¶ *In conducting this Service, except when kneeling, the Minister shall face the people.*

NOTE. *The act and prayer of consecration do not change the nature of the elements, but merely set them apart for a holy use : and the reception of them in a kneeling posture is not an act of adoration of the elements.*

The festivals from St. Andrew's Day to All Saints' Day, arranged in the Proposed Book under the heading of Holy Days, are entirely omitted from the Prayer Book of the Reformed Episcopal Church. The Psalter, instead of being placed at the end of the book, follows the Collects, Epistles and Gospels for use throughout the year. It is the same as in the Proposed Book, but it has been "repointed to correspond with the sources from which it is compiled." The ten selections of Psalms are additional.

The heading: The Ministration of Public Baptism of Infants, to be used in the Church, is changed to, The Order for the Administration of Baptism to Infants. The rubrics at the beginning of the service are omitted and the following substituted:

¶ *When Baptism is administered at a stated Service, it shall be immediately after the second Lesson.*

¶ *Infants to be baptized must be presented by their parents when practicable, and one, at least, of the persons presenting must be a communicant of this or of some other Evangelical Church.*

¶ *At the time appointed, the Minister, standing near the font shall say,*

“Hear the words of the Gospel,” etc. The first exhortation beginning, “Dearly beloved, forasmuch as all men are conceived and born in sin,” etc., and the last one reading, “Ye are to take care that *this child* be brought to the Bishop to be confirmed by him,” etc., are omitted. So also the prayers beginning, “Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water,” etc., and “Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee,” etc., and the Lord’s Prayer. The Exhortation and Prayers that are retained from the Proposed Book are abbreviated and the wording changed. The Ministration of Private Baptism of Children in Houses, provided by the same Book, is wholly omitted. This is explained at the end of the office of the Baptism of Infants by this rubric:

¶ *In the private ministration of Baptism this service may be used, or any portion of it, as the Minister may think best, provided that the prayer beginning with “Almighty, everliving God,” etc., to the end of the formula, be used.*

The Order for the Administration of Baptism to Adults is revised much in the same way as that for Infants.

In the Order of Confirmation the following Preface is substituted :

Beloved, it is written that, when the Apostles at Jerusalem had heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they were come, and had prayed for them, laid their hands on those who were baptized, in the name of the Lord Jesus: Also, in the same Scripture we read that St. Paul laid his hands upon certain disciples at Ephesus, after their baptism. In accordance, therefore, with apostolic custom, and the practice of the early Church, we have retained this rite of laying on of hands upon those who are baptized, in order that they may thus give further testimony to their faith in Christ, and to their unchanged purpose to lead a new life, following the commandments of God, and walking in his holy ways.

Then follows this question by the Bishop :

Do ye here, in the presence of God, and of this congregation, solemnly profess repentance towards God, and faith towards our Lord Jesus Christ?

After the Blessing come this rubric and note :

¶ *Members of other Churches, uniting with this Church, need not be confirmed, except at their own request.*

NOTE. *The administration of the order of Confirmation is confined to the Bishops, not as of Divine right, but as a very ancient and desirable form of Church usage.*

In the Form of Solemnization of Matrimony, the opening charge is expanded. In the ring pledge, the words, "and with all my worldly goods I thee endow," are omitted. Before the Blessing, the

parties are pronounced "Husband and Wife," instead of "Man and Wife."

In the Order for the Burial of the Dead, the first rubric is stricken out. Four passages of Scripture are added to the opening Sentences. In addition to the Lesson from the Epistle to the Corinthians, there is an alternate Lesson from the eleventh chapter of St. John's Gospel. Then follows this rubric:

¶ *Here may be sung a Hymn, and the Minister may use the following Prayer, or any other, extemporaneous or otherwise.*

The Prayer begins: "O God, whose days are without end," etc. The word "Catholic" is left out. At the grave the words recorded in St. Mark x. 14, may be used in case of a child, instead of Rev. xiv. 13,

The versicles:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

are omitted, and the longer form of the Lord's Prayer is used.

The Form of Ordaining Deacons, The Form of Ordaining Presbyters, The Form of Consecrating a Bishop, The Form for the Public Reception of Presbyters, The Form for the Installation of Pastors,

and The Form for the Consecration or Dedication of a Church or Chapel, are additions, as they are not found in the Proposed Book of 1786. On the other hand there are omissions. A Catechism, The Order for the Visitation of the Sick, The Communion of the Sick, A Form of Prayer for the Visitation of Prisoners, Forms of Prayer to be used at Sea, A Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of Religious and Civil Liberty, A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth and all the other Blessings of his merciful Providence, and the Articles of Religion, are not found in the Prayer Book of 1874. A second edition was issued in 1882, to which were added Forms of Prayer which may be used in Families, and the Articles of Religion. The latter, thirty-five in number, were adopted at the Third General Council of the Reformed Episcopalians, held at Chicago, May 18th, 1875.

MORAVIAN PRAYER BOOKS.

THE first American edition of the Liturgy and Hymns of the United Brethren, or Moravians, appeared in Philadelphia in 1813, from the press of Conrad Zentler. The book is an octavo, in which the Liturgy occupies 32 pages. The remainder of the volume is given to the Hymns, filling 304 numbered pages. The Index and other matter consume 52 additional pages, unnumbered. The title page is followed by the Contents on two leaves. The Preface on one and a half pages relates wholly to the Hymns, and for this reason it is not necessary to quote it. The Rt. Rev. J. M. Levering, D.D., of Bethlehem, Pa., writes: "In reference to this edition there is an inaccurate statement in the Preface to the 1876 edition of our Liturgy and Hymns. It is not, as there stated, a reprint of the English Moravian Hymn Book of 1801, but of the 1809 book. The 1801 book was reprinted in 1809, at Manchester, with a slight change in the wording of the rubrics, with an appendix of 200 hymns, which

A
COLLECTION
OF
HYMNS,
FOR THE USE OF THE
PROTESTANT CHURCH
OF THE
UNITED BRETHREN.
NEW AND REVISED EDITION.

Come before his Presence with Singing. PSALM c. 2.
I will sing of thy Power; yea, I will sing aloud of thy Mercy. Ps. lix. 16.
Let the word of Christ dwell in you richly, in all Wisdom, teaching and
admonishing one another in Psalms, and Hymns, and spiritual Songs,
singing with grace in your hearts to the Lord. Col. iii. 16.
I will sing with the Spirit, and I will sing with the Understanding also.
1 Cor. xiv. 15.

PHILADELPHIA:

Printed by CONRAD ZENTLER, No. 104, North Second Street.

1813.

had been issued in 1808, added with its own title page and Preface as you find it in the copy I send you, and an addition to the Liturgy in the shape of Doxologies for use at ordinations which did not appear in the 1801 book. The list of Moravian Hymn Books given in Julian's Dictionary of Hymnology mentions the 1808 appendix of 200 hymns, but does not bring out clearly the fact of an issue of 1809, and ignores entirely American editions of the Moravian Liturgy and Hymns. It seems odd that a Church whose hymnology dates from the year 1501 should not figure with an American edition earlier than 1813, but if it had not been for the war of 1812, which prevented the importation of books from England to supply the pressing need, it would probably have been at a yet more recent date that the first edition would have appeared here." The Liturgy of the United Brethren consists chiefly of litanies and doxologies. In the edition of 1813, the liturgical portion begins with The Church Litany. This is of considerable length, as it is printed upon six pages. The supplications include a great variety of subjects, and breathe a missionary spirit. One petition reads: "Bless our congregations gathered from the Negroes, Greenlanders, Indians, Hottentots and Esquimaux." A Doxology is appointed "to be used after the Church Litany on solemn occa-

sions." This is principally in the language of Scripture and covers a page. After this we have the Easter Morning Litany, which is to be said in the Church or the cemetery. As it illustrates how the Creed may be amplified, it is quoted in full:

I believe in the One only God, Father, Son, and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto himself.

I believe in God, the Father of our Lord Jesus Christ, who hath chosen us in him before the foundation of the world;

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;

Who hath blessed us with all spiritual blessings in heavenly places in Christ;

Who hath made us meet to be partakers of the inheritance of the saints in light: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

Cong. This I verily believe.

Min. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Father, glorify thy name.

Cong. Our Father which art in heaven, etc.

Min. I believe in the name of the only begotten Son of God, by whom are all things, and we through him;

I believe, that he was made flesh, and dwelt amongst us; and took on him the form of a servant;

By the overshadowing of the Holy Ghost, was conceived of the Virgin Mary; as the children are partakers of flesh and blood, he also himself likewise took part of the same; was born of a woman;

And being found in fashion as a man, was tempted in all points like as we are, yet without sin ;

For he was the Lord, the Messenger of the covenant, whom we delight in. The Lord and his Spirit hath sent him to proclaim the acceptable year of the Lord ;

He spoke that which he did know, and testified that which he had seen : as many as received him, to them gave he power to become the sons of God.

Behold the Lamb of God ! which hath taken away the sin of the world, Suffered under Pontius Pilate, was crucified, dead and buried ; Went by the Spirit and preached unto the spirits in prison ; The third day rose again from the dead, and with him many bodies of the saints which slept ; Ascended into heaven, and sitteth on the throne of the Father ; whence he will come, in like manner as he was seen going into heaven.

Cong. The Spirit and the bride of Christ, say, come !

Let ev'ry one that heareth, answer, come !

Amen ! come, Lord Jesus ! come, we implore thee ;

With longing hearts we now are waiting for thee ;

Come soon, O come !

Min. The Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to judge both the quick and the dead. This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from all sin, from death, and from the power of the devil, Not with gold and silver, but with his holy precious blood, and with his innocent suffering and dying ; To the end that I should be his own, and in his kingdom live under him, and serve him, in eternal righteousness, innocence and happiness ; So as he, being risen from the dead, liveth and reigneth, world without end.

Cong. *This I most certainly believe*

Min. I believe in the Holy Ghost, who proceedeth from the Father, and whom our Lord Jesus Christ sent, after he went away, that he should abide with us forever ;

That he should comfort us, as a mother comforteth her children ;

That he should help our infirmities and make intercession for us with groanings which cannot be uttered ;

That he should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father.

That he should shed abroad in our hearts the love of God, and make our bodies his holy temples ;

And that he should work all in all, dividing to every man severally as he will.

To him be glory in the Church, which is in Christ Jesus, the holy, universal Christian Church, in the communion of saints at all times, and from eternity to eternity ;

Cong. Amen.

Min. I believe, that by my own reason and strength I can not believe in Jesus Christ my Lord, or come to him ;

But that the Holy Ghost calleth me by the gospel, enlighteneth me with his gifts, sanctifieth and preserveth me in the true faith ;

Even as he calleth, gathereth, enlighteneth, and sanctifieth all Christendom on earth, which he keepeth by Jesus Christ in the only true faith ;

In which Christian Church he forgiveth me and every believer all sin daily and abundantly.

Cong. This I assuredly believe.

Min. I desire to depart, and to be with Christ, which is far better ; I shall never taste death ; yea, I shall attain unto the resurrection of the dead : for my body which I shall put off, this grain of corruptibility, shall put on incorruption : my flesh shall rest in hope ;

And God who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, will also once quicken the bodies here interred because the Spirit of God hath dwelt in them.

Cong. Amen.

We poor sinners pray. Hear us, gracious Lord and God ;

Min. And keep us in everlasting fellowship with our brethren,

N N., and with our sisters N.N.,* who are entered into the joy of their Lord; (and whose bodies are buried here).

Also with the servants and handmaids of our Church, whom thou hast called home within this year, and with the whole Church triumphant; and let us once rest with them in thy presence.

Cong. Amen.

*They are at rest in lasting bliss,—Beholding Christ our Saviour;
Our humble expectation is—To live with him forever.*

Min. Glory be to Him who is the Resurrection and the Life; He was dead, and behold, He is alive for evermore;

And he that believeth in Him, though he were dead, yet shall he live.

Glory be to Him in the Church which waiteth for Him, and in that which is around Him; for ever and ever.

Cong. Amen.

*Grant us to lean unshaken—Upon thy faithfulness,
Until we hence are taken—To see thee face to face.*

Min. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all;

Cong. Amen.

In later editions some changes have been made in this Easter Morning Litany. An expression of belief concerning the Sacraments has been added in this language:

I believe, that by holy baptism I am embodied as a member of the Church of Christ, which he hath loved, and for which he gave himself, that he might sanctify and cleanse it with the washing of water by the word. *Amen.*

In this communion of saints my faith is placed upon my Lord and Saviour Jesus Christ, who died for us, and shed his blood on

* Here are mentioned in each congregation the names of those who departed into eternal rest since the preceding Easter.

the cross for the remission of sins, and who hath granted unto me his body and blood in the Lord's Supper, as a pledge of grace; as the Scripture saith, our Lord Jesus Christ, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and gave it to his disciples, and said, Take, eat : this is my body which is given for you ; this do in remembrance of me. After the same manner also, our Lord Jesus Christ, when he had supped, took the cup, gave thanks, and gave it to them, saying, Drink ye all of it ; this is my blood, the blood of the New Testament, which is shed for you, and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me. *Amen.*

The foot note directing that the names of the dead who have passed away during the year are to be mentioned, is omitted. Several verbal changes have also been introduced.

This Litany is associated with certain rites peculiar to the United Brethren, that they have observed for centuries. A modern writer, in speaking of the celebration of Easter, at Nazareth, Pa., by the Moravians, says, ¹“The early morning service is still retained, after which a procession to the graveyard takes place, always in time to meet the rising sun. Here the trombones perform their part with marked effect, and contribute not a little to the beauty of the ceremony. When the Easter ceremonies are favored by an early spring, and the morning air is serene, the procession to the grave-

¹ Sketches of Moravian Life and Character, by James Henry, pp. 166, 167.

yard is replete with the finest emotions. We are now not merely reading the event, but are acting it over, under the inspiring influence of the open air, at break of day. The locality of the Nazareth Cemetery is peculiarly interesting, and for the opening of Easter morning, there can be no place more worthy of selection. At this early hour the scene around breathes the deepest tranquillity. Picturesque in all its parts, a perfect, and even faultless landscape sleeps before you at six o'clock of our Easter morning, with the eastern light swelling into the bright glow of sunrise. Then the impressive words of the Litany, and the outpouring of those harmonious themes, to which the trombones are so well adapted, summon up thoughts that are precious and enduring to the soul."

Under the heading of Litanies at Baptism, we have two forms for the Baptism of Children, another formula for the Baptism of Adults, and still another for Baptism of Adults from the Heathen. The service for the Holy Communion is prefaced by this note:

In the Church of the United Brethren there is no prescribed form of words used at the administration of the Holy Communion. The service is opened by singing verses expressive of a penitent, contrite heart, after which a prayer for absolution is offered up. The Congregation rising, a verse is sung and the bread is consecrated by pronouncing the words of Institution.

After the distribution of the bread, the wine is consecrated and administered. A final note says:

The service is closed with such hymns as that of brotherly love, communion with Christ, and thankfulness for his incarnation and death.

Doxologies to be used at Ordinations are three in number, to be said at the ordination of Deacons and Presbyters, and at the consecration of Bishops. Litany at Burials, given in two forms and covering nearly five pages, concludes the Liturgy contained in the edition of 1813. Since this date numerous changes and additions have been made in the Moravian ritual. A paragraph in the Preface of the edition of 1876, reads: "In accordance with synodical enactments, the Liturgy has been carefully revised, and the Liturgical Services for the Festivals of the Christian Church and other special occasions, ordered by the Synod of 1864, have been appended. These Services are all based upon such as have been in use, for many years, in the German Moravian Church." The Liturgy of the United Brethren now in use shows that nearly all the original forms have been expanded, and a number of new ones annexed. The *Te Deum* is appointed "to be used on the great festivals of the Church, and on other special occasions." A Canticle of Praise is directed "to

be used on days of national thanksgiving, and on other occasions of praise." This Canticle is worded mainly in the language of the *Benedicite*. Among the offices added are: The Rite of Confirmation, The Laying of a Corner Stone, The Consecration of a Church or Chapel, and The Solemnization of Matrimony. Liturgical Services for the Church Seasons provide for Advent, Christmas Day, Epiphany, The Season of Lent, Easter, Whitsunday, Trinity Sunday, In Memory of the Martyrs, "to be used on the Sunday nearest July 6th, The Memorial Day of the Martyrdom of John Huss; or, on the Sunday nearest November 1st," Thanksgiving, A Day of Humiliation and Prayer, and Ascension Day.

Under the heading of Communion Liturgies, are arranged ten services for various occasions throughout the year. These ten forms were added by vote of the Provincial Synod of 1888.

The second edition of the Hymns and Liturgy of the United Brethren was issued by Conrad Zentler, of Philadelphia, in 1819. In 1832, T. Ashmead & Co., of the same city, published another edition. Later publications of the book have, for the most part, been imprinted at Bethlehem, Pa.

The early Moravian missionaries translated the offices of their Church for the use of the Indians with whom they labored. The Rev. David Zeis-

berger prepared a Spelling Book for the use of the Christian Indians on the Muskingum River, that contained the Creed and Litany in the Delaware language. It was printed by Henry Miller, of Philadelphia, in 1776, in a 16mo book of 113 pages. The Delaware and the English were arranged on alternate leaves. A second edition came from the press of Mary Cist, of Philadelphia, in 1806, but for some reason the liturgical part was omitted.

A collection of Hymns with Liturgy in the Delaware tongue, with the headings in English and German, was printed by Henry Sweitzer, of Philadelphia, in 1803, in a 12mo book of 358 pages. A second edition, revised and abridged by the Rev. Abraham Luckenbach, was printed at Bethlehem, Pa., in 18mo by J. & W. Held, in 1847. It contains 305 pages.

The Church Litany of the United Brethren in the language of the Cherokee Indians was printed by John F. Wheeler, at New Echota, in 1830. It is a little book of 12 pages in 16mo, and is exceedingly rare. The only copy known in this country is in the Moravian Library at Bethlehem, Pa.

Various editions of the Liturgy and Hymns of the United Brethren have appeared from time to time in the German language, though the dates are recent.

1801

T H E
P S A L M S
O F
D A V I D,
W I T H
T H E T E N C O M M A N D M E N T S,
C R E E D, L O R D ' S P R A Y E R, & c.
I N M E T R E.
A L S O,
T H E C A T E C H I S M, C O N F E S S I O N O F F A I T H,
L I T U R G Y, & c.
- T r a n s l a t e d f r o m t h e *D U T C H*.

For the Use of the Reformed Protestant Dutch
Church of the City of NEW - Y O R K.



N E W - Y O R K :
Printed by JAMES PARKER, at the New Printing-Office in
Beaver-Street. MDCCLXVII.

THE PRAYER BOOK OF THE REFORMED DUTCH CHURCH.

THE early Dutch settlers of New York retained for a number of years the manners, customs and language of their native land. But the English speaking population that environed them grew more rapidly than they, and the Dutch language began to decline. To adapt themselves to irresistible circumstances these natives of Holland built, in 1769, what was known as the North Dutch Church on the corner of Fulton and Williams street, in New York City, for the express purpose of conducting services in the English language. At a meeting of the Consistory in July, 1763, it was suggested that the old Holland liturgy be translated, and steps were taken to this end. In 1764, type for the musical notes was ordered from Daniel Crommelin, of Amsterdam. In the same year, Francis Hopkinson, Judge of Admiralty, a signer of the Declaration of Inde-

pendence and the author of several poems, versified the Psalms into English. The translation of the book from the Dutch was made by the Rev. John Livingston, D.D. The title page runs, "THE PSALMS OF DAVID with the Ten Commandments, Creed, Lord's Prayer, &c., in Metre. Also the Catechism, Confession of Faith, Liturgy, &c. TRANSLATED FROM THE DUTCH For the use of the Reformed Protestant Dutch Church of the City of New York. New York: Printed by James Parker, at the New Printing office in Beaver Street, MDCCLXVII." The book is an octavo, issued in an edition of two thousand. It sold for ten shillings in New York currency, but later was reduced to eight shillings. The preface is as follows:

TO THE READER.

The Consistory of the Reformed Protestant Dutch Church of the City of New York, having by Reason of the Declension of the Dutch Language, found it necessary to have Divine Service performed in their Church in English; Have adopted the following Version of the Psalms of David, which is greatly indebted to that of Dr. Brady and Mr. Tate; Some of the Psalms being transcribed verbatim from their Version, and others altered, so as to fit them to the Music used in the Dutch churches.

The Catechism, or Method of Instruction in the Christian Religion, as it is taught in Schools and Churches of Holland, together with the Articles of Faith, Liturgy, &c., are translated from the Dutch; and having been carefully examined, are with

the Psalms, approved of by the Consistory, and by them recommended for the Use of their Church and Schools.

By Order of the
Consistory.

City of New York.
November 9th, 1767.

JOANNES RITZEMA.
V.D.M. P.T.Præb.

On the middle of the page, before the Psalter begins, are two musical scales with this note :

As a great Part of Divine Worship consists in the harmonious Singing of the Psalms, it has been thought necessary for the benefit of those who are desirous to learn to Sing, to add the two following Scales, which being perfectly understood will enable any Person to sing all the Psalms in the Book with Ease.

There are one hundred and fifty psalms in metre, accompanied on every page with the printed music. The Ten Commandments are also versified and supplied with music. These are followed by the songs of Zacharias, the Virgin Mary and Simeon. The same musical treatment is given to the Creed and the Lord's Prayer. This portion of the book closes with an Alphabetical table of the Psalms, a table of such parts as are sung to the same tune, and a table of references, showing the use of the Psalms according to the different circumstances wherein the Church of God, or believers in particular may find themselves.

The next page reads: The Heidelbergh Catechism, or Method of Instruction in the Christian Religion,

as the same is taught in the Reformed Churches and Schools in Holland. Together with the Articles of Faith, and Liturgy of said Church. Translated for the Use of the Reformed Protestant Dutch Church, of the City of New York. On the back of this title page we find, This Translation of the Heidelbergh Catechism, together with the Confession of Faith, and Liturgy of the Reformed Church of Holland, having first been examined, compared and approved of, by the Consistory of the Reformed Protestant Dutch Church, of the City of New York, is by them recommended for the use of their Church and Schools, and printed by their Order.

Thirty-eight pages are filled with fifty-two sections of instruction intended for the Sundays of the year.

Next in order is, A Compendium of the Christian Religion for those who intend to approach the Holy Supper of the Lord. This extends over eleven pages. Confession of Faith of the Reformed Churches in the Netherlands; Revised in the National Synod, last held at Dort, in the Years 1618 and 19, marks the next portion of the book. Twenty-one pages are given to this Confession.

The introduction to the liturgical section reads, The Liturgy of the Reformed Church in Netherland,

or the Forms used therein, in Publick Worship.

This is subdivided into

- 1st. Of Publick Prayer.
- 2nd. Of the Administration of the Holy Sacraments.
- 3rd. Of the Exercise of Church Discipline.
- 4th. Of the Ordination of Church Officers.
- 5th. Of the Celebration of Marriage.
- 6th. Of Comforting the Sick.

The prayers are then given in detail under the heading, Christian Prayers to be used in the Assembly of the Faithful and on other Occasions.

These consist of Prayers before and after Sermon on Sundays, before and after the explanation of the Catechism, before and after Sermon on week days, Prayers for morning and evening, also at the opening and closing of Consistory, at the meeting of Deacons, grace before and after meals, and supplications for sick and tempted persons. Fourteen pages are given to these special Prayers.

Various rites and forms are given the next place. The Form for the Administration of Baptism to Infants of Believers, is contained on three pages. The Form of the Administration of Holy Baptism to adult Persons, is expressed in two pages. The Form for the Administration of the Lord's Supper, is quite elaborate and extends to twelve pages. The Form

of Excommunication, is brief. The Form of Re-admitting Excommunicated Persons into the Church of Christ, is on two and a half pages. The Form of Ordaining the Ministers of God's Word, is amplified to five and a half pages. The Form of Ordaining Elders and Deacons, when ordained at the same Time, covers about the same space. The Form for the Confirmation of Marriage before the Church, is expressed in great minuteness, for it occupies no less than seven pages. The last office is, The Consolation of the Sick, which is an Instruction in Faith, and the Way of Salvation to prepare Believers to die. It expands to twelve and a half pages.

Before the last page of the book, which is a table of contents, are the Nicene Creed and the Creed of Athanasius.

It will be observed that this Liturgy, especially in the use of the three Creeds, resembles the Book of Common Prayer of the Church of England. Since the edition of 1767 additions and changes have been made. The Litany has been added, and the Psalms in metre discontinued and the responsive reading of the Psalter substituted. Various offices have also been supplied. The revision was made by a committee appointed by the General Synod in 1868. To some extent the order of the Christian year is followed. The Synod of Dort, in 1618, decreed:

Besides the Sabbath day, the Churches shall likewise observe Christmas, Easter and Whitsun-tide, with the day succeeding each; and whereas, in most of the cities and provinces of the Netherlands, it is, moreover customary to observe the day of the Circumcision and Ascension of our Lord, the Ministers where such practice has not been adopted, shall endeavor to prevail with the civil authority to establish a conformity with the other Churches.

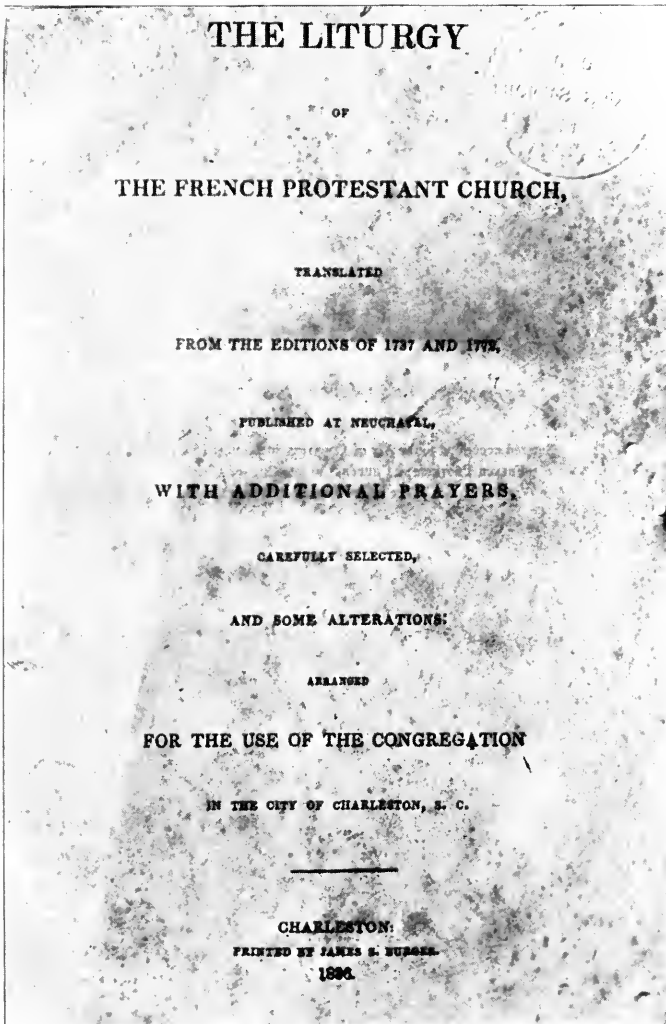
While there are no appointed Collects for the different Sundays of the year, the events in the life of Christ are observed by an order of Scripture lessons. The lessons for Advent begin with the fourth Sunday before Christmas, those for the Easter season begin with the ninth Sunday before Easter, and those for Whitsun-tide with the Sunday before Pentecost. The Sundays after Whitsun-day are denominated Sundays after Pentecost.

Other editions of the Liturgy appeared in 1789, 1813, 1814, 1831 and 1843. In 1793 and 1815, "The Constitution of the Reformed Dutch Church in the United States of America," was published. This book also contained the Liturgy. In 1846, for the first time, the Hymns and the Prayer Book were issued in separate volumes.

THE PRAYER BOOK OF THE FRENCH
PROTESTANTS OF CHARLESTON,
SOUTH CAROLINA.

THE Huguenots were among the earliest settlers of America, their colonies finding homes in the states of New York, Massachusetts, Virginia and South Carolina. The genial climate drew considerable numbers at different times to the last named state. They came as early as 1670, and ten years later when the city of Charleston was located, they formed part of the population. To the present day, after a lapse of more than two hundred years, they still maintain a Church organization, after the Presbyterian form. Through all their history they have used a liturgical mode of worship. The first Prayer Book was in the French language and was brought by them to this country. In time, as English began to be more generally used, it was deemed advisable to discontinue the Liturgy wholly in the French. At an early date a committee was

1851



Fac-simile of the title page of the first Huguenot Prayer Book printed in the United States. Charleston, S. C., 1836. Size reduced.



appointed to make a translation. After much deliberation this was done, and certain additions were also supplied. The report as made by the Committee on Sunday, October 23d, 1836, reads as follows:

TO THE FRENCH PROTESTANT CHURCH OF THE CITY OF
CHARLESTON.

The Committee on the Translation of the Liturgy, beg leave to Report the accompanying Book as the result of their efforts to accomplish the duty assigned to them.

The volumes from which it has been chiefly compiled are two editions of "*The Liturgy or Manner of Celebrating Divine Service in the Churches of the Principality of Neuchatel and Valengin*:" One of them, the 2d edition, in quarto, printed in 1737, at Neuchatel, and formerly used in the pulpit of our church; the other an octavo edition, printed in 1772, at Neuchatel, and owned by the Apprentices' Library Society of this city. The original translations of the parts common to both editions, were made from the former, but carefully compared and in many instances altered to correspond with the latter; from which were obtained some additional prayers, seventeen additional Canticles, and the preface printed with the first edition, in 1713.

These books contain no prayers of the class termed in this work, "*Occasional Prayers and Thanksgivings*," and are without a service for the burial of the dead; both of which, as important parts of a formulary for public worship, the Committee were expected to introduce into the work. They were also expected to adapt the Liturgy to present use in our own country. These objects, except in a few instances of obvious necessity, involved a responsibility of a delicate character which the Committee felt a reluctance to assume. They therefore expressed to the Corporation their desire to leave unperformed this part of the duty assigned them, with a suggestion that it

might be appropriately deferred until the aid of a Minister could be obtained. These matters were, however, referred back to the Committee with instructions to complete the work assigned to them.

Under the direction thus given, they have endeavored to meet the views of the Corporation, by supplying the above stated omissions of the French Liturgy, from other Devotional books, and by adapting the whole to the purposes of worship in this country.

The Service for the Burial of the dead has been taken from the Book of Common Prayer of the Protestant Episcopal Church; the rubrics being omitted, and the Minister directed to use the whole or a part at his discretion. Some of the *Concluding Prayers* have been derived from the same book;—the *Occasional Prayers and Thanksgivings, the Family Prayers, &c.*, from several sources, chiefly from the Book of Common Prayer, and from a work in French discovered by one of the Committee at a late period in the Apprentices' Library of this city, entitled, "*A Liturgy for the Protestants of France, or Prayers for the families of the Faithful deprived of the Public exercise of their religion; with a preliminary discourse, &c.*" Third edition; printed at Amsterdam, in 1765.

In adopting these prayers, the Committee felt at liberty to make verbal alterations, with a view to simplicity and improvement of style.

The *Prayer for Thanksgiving Days*, is the only entire prayer composed for the book. This was taken from a rough draft of one no doubt prepared for the purpose by our deceased colleague, Thos. S. Grimke, and found among his papers after his death.

The *Confession of Faith*, which was the first part of the work translated, it will be remembered was printed in quarto, the French in one column—the translation in another. It was deemed unnecessary to reprint it to form part of this Book.

The arrangement of the book has been somewhat altered; the services and prayers being distributed into classes and sections to promote facility of reference.

In place of Rubrics interspersed through the book a *Table of General Directions* has been prepared and placed at the commencement of the services.

For the alterations and transpositions made in the Liturgy, the Committee refer to the manuscript copy, in which it is believed they are all noted.

While the hope is cherished that the work now submitted, will be satisfactory to the Corporation, the Committee are fully sensible of their obligation to the members, for the patient confidence with which they have awaited its accomplishment. A variety of circumstances contributed to extend the time it occupied. Most of the Committee were engaged in business claiming necessarily a large portion of their time, and limiting their meetings to the summer months. The course of proceeding adopted by them was, in its nature slow, but such as the undertaking seemed to require. The translations were made by three of the members, Elias Horry, George W. Cross and Thos. S. Grimke. They were then submitted to the whole Committee at their meetings, compared with the original, and corrected line by line—with all the freedom of criticism, which the dignity and importance of the object justified—and which a friendly confidence, and a common interest in the object, rather invited than repressed. But the undertaking embraced much more than mere translation. Besides the adaptation of the services to another age and country, to our own times, state of society and institutions, the Liturgy was found to be rich in the doctrines, thoughts and language of Scripture; and it became an obvious duty whenever this correspondence was discovered, to make the translation with very few exceptions in the language of our English Bible. Perpetual reference was consequently necessary to the English Bible, frequently to versions of the Scriptures in other languages, and occasionally to other works.

With these remarks, the Committee submit the result to the liberal judgment of the members of the Corporation, with an assurance that they have, at least, earnestly endeavoured to meet the expectations of those by whom the duty was entrusted to them.

The pleasure of presenting this work in print is greatly qualified by the reflection that two of our Committee, Messrs. Elias Horry and Thomas S. Grimke, who were deeply interested in its completion, are now numbered with the dead. We all remember their active zeal in the general concerns of the Church. Their colleagues saw it more fully exemplified in the business particularly committed to them; and state with satisfaction that the work had in fact, been accomplished, and a considerable part of it printed before their removal. The surviving members perform a grateful duty in recording here a testimonial of the cheerful labors of their departed friends; and especially of their valuable services in the criticism and the references to other works, and works in other languages which the undertaking involved.

It is difficult on this occasion to repress the feeling of regret that they are not with us to participate in the ulterior measures for re-opening our Church for regular public worship.

That we are now ready to enter upon arrangements for this desirable object is a matter of congratulation, not only to us, but to the descendants generally of the Protestant French emigrants to this State. This church is the only remaining monument in our whole country, of the principles which brought our fathers to the new world. In every other place in our sister States, as well as in this, the Refugees long since yielded to the necessity of circumstances; and unable from their dispersed condition, or the want of means to maintain their peculiar worship, united with other sects. Of the four churches established in our State by the Protestant exiles from France, three became merged in the Protestant Episcopal Churches in their vicinity, then supported out of the public funds. As soon as the language of the country was acquired, the transition from the one church to the other was natural and easy — for the French Reformed and the Protestant Episcopal Churches, although differing in their government and discipline, are closely allied in their principles and forms of worship. The French Church in Charleston has alone sustained its original and distinctive character. Here only may

we worship and praise God according to the forms sanctioned by the wisdom and the piety of our ancestors. The Divine Head of the Church has kindly placed in our hands the means of perpetuating this peculiar form of worship. Let these means be considered a Sacred Trust. Let this holy object be effected Let the French Refugees, who for liberty of conscience, braved the terrors of persecution at home, and all the difficulties of emigration to a wilderness abroad, have *here* an abiding name. Let their Christian piety and its noble fruit, their characteristic probity, find in the perpetuation of this, our Church, upon its own principles and with its own forms, AN ENDURING MONUMENT.

JOSEPH MANIGAULT,
WILLIAM MAZYCK,
GEORGE W. CROSS.
DANIEL RAVENEL.

October, 1836.

The newly translated Liturgy appeared in 1836, in an octavo volume. It was printed by James S. Burgess, of Charleston. While the date on the title page is 1836, the date when it was "Entered, according to act of Congress," is 1838. This book undoubtedly was the first American edition, as the one issued in 1853 has on the title page these words: "Second edition: Revised and Enlarged." After the Table of Contents, we have the Preface, which is here quoted in full:

PREFACE
TO THE FIRST EDITION.

PUBLISHED IN 1713.

The Churches in the Principality of Neuchatel and Valengin, began some years since to establish the Liturgy, which is now

presented to the public. In order that it might appear in a better state, it was deemed advisable that some time should elapse before its publication. The resolution has at length been taken to print it, in conformity with the wish of many, who have desired that it should be made public.

It is not necessary here to enlarge on the utility and antiquity of Liturgies, or to explain how important it is, that the mode of celebrating divine service should be well regulated. None can doubt that St. Paul's maxim, "Let all things be done decently and in order," (*a*) is applicable to the worship of God in the religious assemblies of Christians. This worship is of the greatest consequence in religion, because it consists chiefly in serving God, in adoring him, in giving him thanks, and in calling upon him. Hence it is indispensable, that divine service should be so performed, as to be most worthy of that infinite Being, and best adapted to raise men to him, and to fill them with reverence and love for his Supreme Majesty.

The attainment, however, of this end is difficult, unless there be an established form of public worship. When the order of divine service is settled, it is celebrated as well by the Minister as by the People, in a manner more edifying, grave and decorous, than when it is entrusted to the discretion of the Clergy. The preservation of uniformity in worship, is another valuable consequence of Liturgies. And if they conform to the spirit of the Gospel, they exert also a salutary influence in excluding from the Church practices and opinions inconsistent with the purity of Religion.

These and some other considerations have satisfied the Pastors of the Churches of Neuchatel and of Valengin, that they should contribute to the edification of *their flocks*, by settling the forms and order of their Liturgy, and by imitating, in this particular, the example of most Protestant Churches, and especially of the Churches of Switzerland, whose Liturgies are all printed.

That which is here given to the public, contains *first*, the form of divine service for Sundays, and for week days, when a

(a). 1 Epis. Cor. Ch. xvi., v.: 40.

sermon is preached ; afterwards the prayers for divers occasions, whether before or after the sermon ; in the third place, the manner of celebrating divine service, morning and afternoon, when there is no preaching ; in the last place, the formularies for the celebration of the sacraments, for the solemnization of matrimony, for the admission of catechumens, and for the reconciliation of penitents. (*a*).

To set forth here all the reflections which might be made on the different parts of this Liturgy, is unnecessary. It has been judged advisable, however, to say something on the objects proposed, and on the method which has been followed in its composition.

This Liturgy has been formed, as far as practicable, from the Scriptures, and from ancient and modern Liturgies. The Scriptures, especially, have been consulted ; for as they are the sole rule of our faith, so are they the only perfect guide to the true mode of serving God. This course has been chiefly pursued in the Canticles for the ordinary Morning and Afternoon Service. They have been drawn, almost word for word, from the Sacred Volume, and especial care hath been taken, that they should embrace those excellent passages of the New Testament, which relate to Jesus Christ, and our redemption. This has been thought the more necessary ; because hitherto, our Churches have not had, like other Protestant Churches, any Christian Canticles, and we have, therefore, sung only those of the Book of Psalms. (*b*). It is, moreover, undeniable, that if the Jews praised God for the favor, which he had granted to their nation, and if they shewed forth his benefits in their songs, Christians are under still higher obligations to bless God,

(*a*). When this Liturgy was first published, certain scandalous Sinners, who had been excluded from the Church, were received again into its peace ; but this practice hath been abolished for reasons, which it is useless to mention : and the formulary only serves for individuals, at the meeting of the consistory, where it has been preserved.

(*b*) Since the first edition of this work, several canticles, written by different authors, have become a part of public worship, and are sung on the principal solemnities, instead of the Psalms of David, which are reserved for ordinary occasions.

through Jesus Christ, to celebrate the holy name of their Redeemer, to sing his praises, and to speak in their Hymns of all that he hath done for them, of his coming into the world, of his sufferings, of his resurrection, of his ascension, of his last and glorious advent, and of the salvation which he hath purchased for them. (a). The Apostles do expressly command Christians to praise God our Father, through Jesus Christ his Son : and their writings abound with praises and thanksgivings, which ought to be without ceasing in the mouths and hearts of the faithful. Authors who wrote in the second century, and on whom we may rely (b) inform us that the first Christians in their assemblies sang hymns to Jesus Christ as to a God, and that in the celebration of the Eucharist, God, the Father of all things was praised and glorified, through the Son and Holy Spirit. Much more might be said upon this subject, but the reader is referred to the preface, which is at the head of the Christian Canticles, lately introduced by the Church of Geneva into their worship. In the Canticles of this Liturgy are collected the principal passages of the New Testament, which can be embodied in the worship of Christians; and they have been interspersed among those of the old. These passages being very numerous, several Canticles have been composed, as well for the ordinary service as for particular occasions.

After the Scriptures, the best Liturgies, both ancient and modern, have been consulted. Several formularies, previously adopted in the Churches of this country, have been retained, and in many respects a conformity has been observed to the order already established therein; and from other Liturgies, especially the ancient, whatever appeared the most edifying has been selected. In matters of worship, the practice of the past ages of the Church is entitled to great consideration; and it must be confessed that in the prayers of the Primitive Christians, their spirituality and simplicity are very remark-

(a). Ep. Eph. i., 3; and v., 19. Coloss. iii., 16. 1 Pet. i., 3. Apoc. i., 6, &c.

(b). Pliny, the younger, in his Letter to the Emperor Trajan, (Epistle 97), Justin Martyr in his first Apology.

able. Besides, who can doubt that whatever was done in those days, and had been established by the successors of the Apostles, did conform to the spirit of the Gospel, and ought to command the respect of all Christians. The customs of the Churches did indeed afterwards vary exceedingly. Primitive simplicity was departed from, and Liturgies were burdened with many things, not merely useless, but even contrary to the purity of evangelical worship. This remark is applicable to such as have descended to us. It is, however, certain that the foundation and the essence of the ancient worship has been preserved in almost all Liturgies. If, therefore, whatever is peculiar to each Liturgy, and whatever was added from time to time, as ignorance, error and superstition prevailed in the Church, be laid aside, and only so much be retained, as ancient general usage sanctioned and all Liturgies agree in, we shall undoubtedly have the genuine form of primitive Christian worship. Such a proceeding would be also one of the best methods for the attainment of that uniformity which is so desirable for the peace and edification of the Church.

We have aimed, in this Liturgy, at the utmost simplicity and perspicuity. So far from seeking, we have avoided the ornaments of language, affected emphasis in terms, preambles, periods over long, reasonings too extended, and figurative expressions, such excepted as being taken from the Scriptures, are clear to the readers of the sacred writings. We have endeavored to express, in the most simple and natural manner, the sentiments and emotions with which we ought to be filled in the presence of God. The language of devotion, is the language of the heart; it is artless and affecting. The reverence due to the Divine Majesty, and the edification of the people, require this simplicity; and the Holy Scriptures teach us thus to pray. The prayers and the praises found in the Sacred Books, especially in the Psalms, are only the emotions of the heart, which for the most part, have little connection. In the Lord's Prayer, that great model of Christian supplication, we also find extreme simplicity with singular brevity.

This brevity also has been the subject of very particular

attention. When Liturgies are too long, and the service is unreasonably extended, public worship is less frequented, and its very length may diminish attention and devotion. We have anxiously endeavored to avoid this, especially in the service for the week days. It is certain that religious exercises ought not to last long on such days; because they are days of business. Hence the ordinary service for these days has been so regulated as not to extend beyond twenty minutes, at the utmost, though rarely, not beyond half an hour.

We have also judged it right to vary the formularies of prayer and praise: and to compose some for particular occasions. This diversity serves to awaken attention, which is more easily relaxed, when the same things are continually heard. It is, moreover, peculiarly proper to direct and animate the devotion of the people, on the most solemn occasions: nothing being more reasonable, than that our prayers should be adapted to the seasons and circumstances, in which we are actually placed.

In the last place, this Liturgy is not so fixed, nor are we so restricted in it, that some changes may not be made either by retrenching or adding, as circumstances may require: as when we are called to return thanks to God for some particular benefit, or to avert his wrath in seasons of calamity.

After these general reflections, it is deemed expedient to add some respecting the third part of this Liturgy, which comprises the ordinary service for the morning and afternoon.

It has been our object to embrace in this service all the acts of divine worship. These are to confess our sins, to adore God, to praise him, to render him thanks, to consecrate ourselves to him, to call upon him, and to read his word. All these acts, to wit: confession, adoration, praise, self-dedication, and invocation, have not been comprehended in a single prayer; but are set forth separately and distinctly, that all, even the most simple, may understand what they are doing, whilst engaged in public worship: that they may comprehend in what this worship consists and that they may be able to distinguish its several parts. For the same reason there is an interval

between each prayer and the word Amen closes each. These intervals serve to direct and fix the devotion of the people. Each person may during those moments, recollect himself, and lift up his heart to God either to thank him for some favor, or to ask some particular grace. They serve also to recall the absent, and to awaken attention, which would easily wander during a long prayer, in which all the acts of religious worship should be expressed in uninterrupted succession. But they would be more profitable if the people would answer Amen, at the end of each part of the service, a practice observed in the days of the Apostles; and of which we have incontestable proofs in the fourteenth chapter of First Epistle to the Corinthians, wherein St. Paul speaking of praying in an unknown tongue, says, "when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks?" This custom of replying Amen is very ancient. God had commanded the people of Israel to answer Amen to the maledictions which were to be pronounced at the top of Mount Ebal.^(a) It appears from the 16th Ch. of Chron. B. 1st,^(b) and from the end of the 106th Psalm, that the people replied Amen, in the intervals of prayer and praise; for we there read these words, "Blessed be the Lord God of Israel, from everlasting to everlasting, and let all the people say Amen." The same thing is seen in the eighth chapter of Nehemiah, 6. "And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, lifting up their hands." This was wisely ordered: this Amen signified that all the congregation assented to what was said in the Prayers and Canticles. In truth the people ought not to attend on divine service, merely as auditors and spectators, nor ought they merely to follow in thought, that which is uttered by the ministers of the Church; but they also ought to speak on their part and at least to answer Amen, to all that is spoken in the name of the assembly. It is admitted that the ancient mode of celebrating service was by parts or

(a). Deut. Ch. xxvii, ; 11. (b). Chron. Ch. xvi.; 36.—Ps. Ch. cvi.; 48.

intervals: and by antiphones, that is to say, responses. We find this by the words of the 147th Psalm: "Sing to the Lord, answering one to the other." In this manner were recited several Psalms of praise, as the 118, 134 and the 136th. The primitive Christians retained this practice in their worship, and especially in that excellent and admirable Liturgy, which they employed for the communion service. The Ministers (*a*) and the Deacons said to the People, "Lift up your hearts on high," the People answered, "Our hearts are lifted up unto the Lord." The Ministers added, "Let us return thanks to the Lord our God," the People replied, "It is just and reasonable that we should return him thanks." And all the communicants answered Amen (*b*) to the prayers and thanksgivings of the Ministers. Moreover, the above expressions which are in the ancient Liturgies of the Holy Supper, and of which they form a chief part, are so beautiful and edifying and correspond so well to that sacred ceremony, that we have believed it right to adopt them into the Liturgy prepared for the Churches of this country. The other parts of this Liturgy have been taken from those which are used in different Protestant Churches.

But one of the principal objects contemplated in the form of worship, for the ordinary Morning and Evening Service, was to re-establish the reading of the Scriptures, as a part of public worship. To set forth all the forcible and urgent reasons, which show that we are under an absolute necessity to have the Bible read in the assemblies of the Church, would be superfluous. This has always formed an essential part of divine service, (*c*) both among Jews and Christians. The Jews read the sacred books, at their solemn feasts, and in their synagogues. They had even divided the books of Moses into as many sections as there are Saturdays in the year, in order that these books might be read entirely through, once in every year, on the Sabbath days. (*d*). When the reading was finished, a doctor, or some other person designated, delivered a dis-

(*a*). St. Cyril, of Jerusalem, in his fifth Mystological Catechism. (*b*). Justin Martyr in his first Apology. (*c*). Deut. Ch. xxxi.; 9, 10, 11.—Nehem. Ch. viii.; 9.

(*d*). See the Acts of the Apostles: Chap. xv.; 27.

course on what had been read. We see in the eighth chapter of Nehemiah, that this was practised after the return from the captivity. The Levites, says the sacred author, read in the Book of the Law of God, distinctly, and gave the sense and caused them to understand the reading. St. Luke relates, (a) that our Lord having entered the Synagogue of Nazareth, on the Sabbath day, read the 61st chapter of Isaiah, and then spoke to the persons present, showing that the words which he had just read were fulfilled in his own person.

We again read in the 13th Chapter of the Book of Acts, (b) that St. Paul and St. Barnabas went into the Synagogue of Antioch on the Sabbath day, and after the reading of the Law and the Prophets, the Rulers of the Synagogue sent to them, saying: "Men and Brethren, if ye have any word of exhortation for the people say on." The Christian Church conformed to this practice, and regulated its discipline and worship in this as in various other particulars, by the usages in the assemblies of the Jews. The first Christians read the Scriptures in their assemblies; and so regularly was this done, that in those times one would have thought divine service had not been performed, if the Scriptures had not been read. When the chapter was finished, the head of the assembly gave a brief explanation of it, and exhorted those present, according to the circumstances and wants of the Church. A very ancient author and one worthy of credit, (c) who wrote in the second century, thus relates the usage in his time in Christian Assemblies. On the Lord's day, we assembled together, the writings of the Apostles and Prophets were read as long as the time would permit. When the reading was finished, he who presided delivered a discourse to instruct the people, and exhort them to the observance of the excellent things which they had heard. This being done, we all rose up and presented our prayers to God. Tertullian, who lived a little after the Martyr (d) Justin, says that the first Christians

(a). St. Luke : Chap. iv.

(b). Acts : Chap. xiii. : 14, 15. (c). The martyr, Justin, in his First Defence.

(d). In his Apology ; 24, 39.

assembled to read the sacred books and to exhort the people. However, these exhortations were not always made, and even at that time all the ministers of the Church did not preach; but they never failed to read some portion of the Scriptures, and when the reading and the exhortation were over, they resumed the worship, and concluded the service with prayer.

Such was formerly the mode of worship, and such the origin of sermons. The sermons were at first only an interruption of worship, and an addition to the reading, and were not regarded as by many at the present day, the most important part of public service, and the principal object for which the people assembled. The preaching is, without doubt, very useful, provided it be done with clearness and simplicity; but it is quite necessary that the Scriptures should be read in the Church, and in such a manner, that the people may understand that this reading is an essential part of worship.

Nor does it suffice that they be read in the Churches before the assembly is formed, or the worship commences. Such reading does not constitute a part of divine service. It is distinguished from it by the time, by the persons who read, and by other circumstances, so that the people pay little attention and respect to it, and the greater part of them are not present, which circumstance proves that they regard the reading of the Holy Scriptures as less important than the preaching. It is for these reasons that the leaders of the Churches thought themselves indispensably obliged to re-establish the reading of the word of God in their worship. And as circumstances for a long time had not permitted them to introduce this reading in all the services, and particularly in that of Sunday, they have done it at least in the ordinary morning and evening services. This reading is performed in the following manner:

The Old and New Testaments are read alternately; and the lessons have been so arranged, that the historical books of the Old Testament from Genesis to Esther are read in the same time with all the books of the New Testament. After which the New Testament is recommenced with the Book of Job, and finished with Malachi.

Thus we read the New Testament twice whilst we read the Old but once. Some chapters and passages are omitted, as the first book of Chronicles, the first chapter of Numbers, and some others. We do not read consecutively, the books of Kings and those of Chronicles, because they contain the same histories, but those chapters are selected in which the history is related with the greatest clearness; and for this purpose a kind of harmony has been prepared. When the chapters are very long or when they contain a great deal of matter, they are divided so as not to overcharge the memories of the hearers, nor extend the service to an inconvenient length. During the festivals, and also at seasons for celebrating the Holy Supper, and in some other circumstances, the portions of Scripture most appropriate to the occasion are read, forming two lessons, formerly called the Epistle and Gospel; and in this they conformed as nearly as possible to the ancient usage of the Church, which long since made a wise and judicious selection of the passages of Scripture, proper to be read at the principal solemnities of Christians. At the end of this preface, will be found the tables of lessons for special occasions. In order that the lessons might have more effect, the chapter is preceded by an argument or summary of its contents, of its parts and its object, with the mode of clearing up the general difficulties, if there be any. After the chapter some reflections are added in the form of exhortations, in order that the people may depart the more deeply impressed with the things which they have heard. These reflections extend ordinarily to five or six sentences only. These arguments and reflections have been prepared, and are read. It has been found expedient to pursue this course, because if left to the discretion of the ministers, many might lose sight of the brevity, simplicity and precision which are requisite in reflections of this kind. Finally, there being in this Liturgy some passages of which persons unacquainted with the customs of our Church will not understand the reason, it is proper to say something in explanation of them, especially as many persons abroad have requested information on the subject. The following, then, are the observances in our Churches, particularly in the town of

Neuchatel, where the public exercises of religion are more frequent than in the country :

There is a sermon every Sunday morning, and at mid-day the catechism ; at Neuchatel there is a sermon again in the evening. In the week they preach on Wednesday and Friday morning. On the other days they perform in the forenoon the ordinary morning service, and every day at three o'clock the afternoon service. These services are performed by the ministers of the Church. The people are seated during the reading of the Holy Scriptures, and during the rest of the service they stand up. On Saturday morning, after the close of the service, the pastors, each in his turn, catechise the children of the age of ten years and upwards until they have communed. They celebrate the Holy Supper of the Lord at four periods in the year, and at each of these three times, in order that they who may not have been able to partake of the Holy Sacrament at the first celebration, may partake on the following day ; and that persons desiring to commune more than once, should have the opportunity to do so. The Holy Supper is celebrated first at Easter, to wit : On Palm Sunday, Good Friday and Easter day. Secondly : At Pentecost, on Pentecost Sunday, the following Friday, and Trinity Sunday. Thirdly : About the beginning of the month of September, to wit, on the last Sunday of August, the Friday following, and the first Sunday of September. Fourthly : At Christmas, to wit, on the two last Sundays of the year, and on Christmas day, and if Christmas fall on Sunday, on the preceding Friday. The reason is thus seen why our Liturgy contains prayers for two communion Sundays at each of these four festivals : why there are prayers to be introduced into the service during two weeks at these seasons, and why in the table of proper lessons, lessons are appointed for the first and second week. The first week is that which precedes the first Sunday for the Communion at the Holy Supper, and the second is that which follows it. During these two weeks, general catechetical instruction is given on every Tuesday, Wednesday and Friday after twelve o'clock, and on these catechisms the catechumens who present themselves to be received for the confirmation of the baptismal vow, and for

the participation of the Eucharist are publicly examined. On the Saturday evening before the celebration of the Lord's Supper, there is a sermon of preparation with prayers. The same course is observed on the eve of public fast days.

Such are the principal matters which it seemed proper to notice in explanation of this Liturgy. God grant that it may contribute to the advancement of his glory, and of true piety; and that all who use it, may apply it to its true purpose, the worship of God, in spirit and in truth. AMEN.

Thirteen pages are occupied by this preface. It is followed by a "Table of lessons for different occasions," covering four and a half pages. The next leaf contains a rubric concerning the use of the book, under the heading "General Directions." We quote in full.

Any of the services of this Book may begin with a Canticle, Psalm or Hymn; during which the Minister and people stand.

In any other part of the services, they stand during a Canticle, and sit during a Psalm or Hymn.

The Canticles may be read or chanted.

Part of a Canticle, Psalm or Hymn, may be used instead of the whole.

At the end of the several Prayers the people answer, *Amen*.

In the Morning Service, the *first* lesson shall consist of the Ten Commandments, from Exodus, Chap. xx.; 1-17, — with the Summary of the Law from Matthew, Chap. xxii.; 37-40. (*See them at the end of the Morning Service for the Lord's Day.*) The *second* lesson shall be taken from any part of the Old Testament from Genesis to Esther inclusive, being the Historical Books; or from the Prophets of the Old Testament; and the *third* lesson from the Gospels or Acts of the Apostles—being the Historical Books of the New Testament.

In the Afternoon Service, the *first* lesson shall be taken out of

the Perceptive Books of the Old Testament from Job to Ecclesiastes, and the *second* out of the Epistles or the Apocalypse in the New Testament.

On Holy Days, the lessons may be those in the Table.

During the reading of the Ten Commandments, and the Summary of the Law, the Minister and people stand. During the reading of other Lessons of Scripture, the Minister stands and the people sit.

On Holy Days, and other special occasions of Public Worship, occurring on week days, the services for the Lord's Day may be used instead of any of the other services, in the discretion of the Minister.

The contents of this Liturgy are arranged in Parts and Sections as follows: PART 1. Morning Service for the Lord's Day. Afternoon Service for the Lord's Day. PART 2. Morning Service for Week Days, with a Sermon. Services for Week Days, without a Sermon. A Service for the Afternoon. Service for Days of Public Humiliation. PART 3. SECTION 1. Prayers for Stated Occasions. SECTION 2. Collects for Stated Occasions. SECTION 3. Occasional Prayers and Thanksgivings. SECTION 4. Concluding Prayers. SECTION 5. Family Prayers. PART 4. SECTION 1. The Liturgy of Baptism and Confirmation. SECTION 2. The Liturgy of the Holy Supper. SECTION 3. Service for Occasions of Catechetical Instructions. SECTION 4. The Liturgy of Marriage. SECTION 5. Service for the Burial of the Dead. PART 5. Canticles for the

Ordinary Service. Canticles for Holy Days and for Particular Occasions.

Nearly twenty years later it was considered expedient to revise the Liturgy, and a Committee was appointed for this purpose. The report as presented and accepted on the ninth day of May, 1850, is worded as follows:

TO THE
FRENCH PROTESTANT CHURCH
OF CHARLESTON., S. C.

The Committee to whom was referred the revision of our Liturgies, and the printing of a new edition, have the pleasure of reporting—

That they have performed, as well as they are able, the work assigned them; that the Second Edition of our Book of Liturgies has been printed, and is now ready to be bound for use. A copy, accompanying this report, is now submitted. The edition consists of seven hundred and fifty copies, the copy-right of which has been secured in the name of the Corporation.

The Committee beg leave to state the principal changes which have been made in this edition.

1st. All the prayers having been revised and compared with the original, the translation has, in various instances been improved, as they hope.

2nd. The arrangement of the book has been somewhat altered; the parts of the services being placed in the order in which they will ordinarily be used, and the Rubrics having been extended.

3rd. To the Morning Service has been added an Exhortation, consisting altogether of appropriate texts of Scripture, to follow the reading of the Ten Commandments, and the Summary of the Law. The idea is borrowed from the Liturgy of "The French Protestant Church of London," and the Exhortation taken from

that Liturgy, with little variation. A similar Exhortation has been added, in the same connection, to the service for Days of Humiliation.

4th. For the general Prayer in the Afternoon Service for the Lord's Day, we have substituted the prayer from the Week Day Service, at page 16 of the edition of 1836. It was deemed more full in matter, and preferable in style. But the old prayer is not lost to the book; parts of it are very valuable, and of them two concluding prayers have been formed, and are added to Part Third of this edition.

5th. A Service for Days of Thanksgiving has been arranged to correspond in its general plan with the Service for Days of Humiliation. It is composed entirely of prayers in our first edition, a portion being taken from the other services.

6th. The Committee have, in different parts of the book, but chiefly in the Service for Days of Humiliation, abbreviated the services, by leaving out words and short passages, where the fulness, or amplification of the original admitted of this course. But in no case has any subject, or idea, we think been omitted.

7th. A Prayer has been added to the Service for Infant Baptism, at the conclusion of the service. There is none in the original, and it has been customary for the Minister to conclude with an extempore prayer.

8th. A Service for the Baptism of Adults, has been added, there being none in our French editions of 1737 and 1772, nor in the English edition of 1836. This has been taken in part from Liturgies now used in France, and in part from our Form for Infant Baptism. It is altogether selected.

9th. Four new Canticles have been added, these being the 67th, 100th, 103rd and 150th Psalms of David.

10th. We have copied into this edition, as had been done into the former, from the Book of Common Prayer of the Protestant Episcopal Church, the Service for the Burial of the Dead. In the old French Liturgies there are no services provided for Interment, in consequence of the legal enactments of that day, against public Protestant Burial. We are in possession of

several Services for the Burial of the Dead, now used in the Protestant Churches of France; but they are all modern, and would require changes to adapt them to the usages of our country. Under these circumstances, a majority of the Committee deemed it inexpedient to depart from the selection made for the edition of 1836.

11th. With this edition is printed, in French and English, the Confession of Faith of the Reformed Churches of France, adopted by the First National Synod held in Paris, in the year 1559. The translation is that made by the Committee of our Church, and printed in 1828. There is another translation in Quick's Synodicon. This Confession was published, with a Preface, in 1566. It was also signed and ratified in the National Synod at Rochelle, in 1571, (the year before the massacre of St. Bartholomew,) by Jane, Queen of Navarre; Henry, Prince of Berne; Henry de Bourbon, Prince of Condé; Louis, Count of Nassau; and Sir Gaspard de Colligni, Lord High Admiral of France. Of this Confession, according to Quick, there were three originals on parchment; one kept at Geneva, one at Pau in Berne, and the third in the Archives of the City of Rochelle.

In the work thus reported, we have had the aid first, of the Rev. C. W. Howard, and afterwards of the Rev. Geo. H. W. Petrie, our Pastors; in addition to the counsel and co-operation of both in the revision.

We are indebted to the former for the labour of writing out the corrections of the first edition in an interleaved copy; and to the latter, for collating and preparing afterwards the whole work, in its proper order, for the printer, and superintending the printing, at considerable cost of time and labour. To both of these gentlemen, therefore, our thanks are justly due.

DANIEL RAVENEL,
Chairman.

Charleston, 9th May, 1853.

The Liturgy referred to in the above report, appeared in 1853, from the Steam Power Press of

Walker and James, of Charleston, in a duodecimo volume of 226 pages. The book is in English except the last sixteen pages that contain in forty Articles, the Confession of Faith, made by common consent of the Reformed Churches of the Kingdom of France. There are two columns to the page, the one on the right being printed in English, and the one on the left in French.

An octavo form of this Prayer Book was issued in 1869, by Charles M. Cornwell, of 247 Pearl Street, New York City. On the reverse of the title page we read, "Reprint of the edition of 1836." The book is substantially the same as the first edition. The spacing of the words is better in 1869 than in 1836. The typographical execution, arrangement of headings, and the general printing of the 1869 book are more modern. This accounts for the fact that in the body of the work of 1836 there are 128 pages, while in that of 1869 there are 144 pages. A thorough collation reveals no changes in the text, except an occasional variation in punctuation and spelling.

2121

THE

Church-Book

OF

St. Peter's Church, Rochester.

CONTAINING

THE ORDER OF PUBLIC WORSHIP;	THE FUNERAL SERVICE;
THE ORDER OF ADMINISTERING BAPTISM;	MORNING AND EVENING PRAYERS FOR FAMILIES;
THE ORDER OF PUBLICLY RECEIVING BAPTIZED PERSONS TO THE FELLOWSHIP OF THE CHURCH;	A PSALTER, FOR RESPONSIVE READING;
THE ORDER OF ADMINISTERING THE LORD'S SUPPER;	THE NICENE AND ATHANASIAN CREEDS;
THE MARRIAGE SERVICE;	PSALMS AND HYMNS, WITH TUNES, FOR CONGREGATIONAL SINGING.

ROCHESTER:

PRINTED FOR ST. PETER'S CHURCH,

BY LEE, MANN, & CO.

1855.

Fac-simile of the title page of the first edition of the Church Book of St. Peter's Church, Rochester, New York. Issued by Lee, Mann & Co. in 1855. Exact size.

PRESBYTERIAN PRAYER BOOKS.

THE Presbyterians, though usually strenuous for the freedom of extemporaneous prayer, have left themselves upon record concerning the value of precomposed forms of devotion. Forty years ago Rev. Mr. Baird wrote "Eutaxia," a plea for a liturgy, based on the argument that historically Presbyterianism has not ignored the use of prayer books, as Calvin, Knox and other early representatives of that faith prepared liturgies.

When the Presbyterians of Rochester, New York, organized a congregation in 1853, under the name of St. Peter's Church, they adopted an order, or form of worship, that was chiefly the work of Rev. Leonard W. Bacon, D.D. The book is a square 12mo. It is divided into two parts. The first part of thirty-six pages contains, An Order of Public Worship, and occasional Services. Morning Service begins with this note:

¶ *The congregation stand during the Doxologies, at the close of the first, and of the last singing; during the Salutation and Benediction; during the saying of the Creed (when it is used); and during the Prayers.*

The order of service is introduced by a Chant ending with the *Gloria Patri.* * Then follow, Salutation in Scripture sentences, Invocation, Lord's Prayer, Psalter, Hymn, Ten Commandments, Confession and Prayer, Chant, Reading from the Scriptures, Apostles' Creed, Special Prayer, Hymn, and Benediction. The Afternoon or Evening Service is a shortened form of that given for the Morning. The next place is assigned to Order of Baptism of Children. This is the arrangement: Chant, Address to Parents, Prayer, Baptism, Chant, Special Prayer, Hymn and Sermon. The Order of the Baptism of Adults, is, Address to the Candidates, Apostles' Creed and Baptism. Order of Receiving Baptized Persons to the fellowship of the Church, consists of an Address, Benediction and Hymn. The Order of Administering the Lord's Supper is conducted as follows: Chant, Salutation, Invocation, Lesson from the Psalter, Hymn, Ten Commandments, Confession and Prayer, Chant, Reading from the Scriptures, Apostles' Creed, Special Prayer, Hymn, The Blessing, The Breaking and Distribution of the Bread, The Giving of Thanks, The Distribution of the Wine, Hymn and Benediction. At the end are given the words of Institution, as recorded by St. Matthew, St. Mark, St. Luke and St. Paul. The Marriage Service is outlined thus:

Chant, Reading of Scripture, Address at the discretion of the Minister, Charge to Congregation, Questions to the Contracting Parties, Prayer, Pledges of the Man and Woman, Prayer and Benediction. These are the words used at the reception of the ring:

"It is the visible token of the most endearing of all earthly relations. It speaks of vows never to be recalled. It remains through life the silent witness of the fidelity with which those vows are fulfilled. Let it be the pledge and token of your faith, and the symbol of your mutual love."

The Funeral Service is in this form: Chant, Salutation, Lord's Prayer, Lesson from the Psalter, Chant, Prayer, Reading of Scripture, Address, Prayer, Hymn, Benediction. At the grave there is a shortened form of the Committal Service. Two and a half pages are supplied with Morning and Evening Prayers for families. A note reads:

"The following prayers are in chief part those composed by that eminent servant of God, John Calvin, and approved by the use of Christian families in the Reformed Churches of Europe, both at the present time and for many generations past. They are given here, not as being preferable to the free utterance of the petitions of the household by some suitable person but in order that when for any reason this is impracticable, the duty of family worship may by no means be neglected.

The use of these prayers ought not to prevent the offering of such particular petitions as the special circumstances of the household may require. It is proper that the prayers should be preceded by the reading of a portion of Holy Scripture,

and the singing of a hymn; and that all present should audibly unite at the close in repeating the Lord's Prayer."

Part II. contains the Psalter for responsive reading. This is not divided into portions for the days of the month but into eighty-eight lessons. These are drawn chiefly from the Psalms, but there are also selections from other parts of the Bible. In the last two lessons are the *Gloria in Excelsis* and the *Te Deum*. After the Index, or Order of Arrangement, as it is called, we have on three and a half pages, the Nicene and Athanasian Creeds. A note is appended which states the Creeds are inserted "for the interest they possess as historical documents." The Athanasian Creed is spoken of "as a standard of orthodoxy."

After this we have Church Music, which consists of a large selection of Psalms and Hymns. Directions for the use of this Book, embody certain suggestions concerning congregational singing, made by Dr. Bacon.

The use of this liturgy was received with favor. The present pastor, the Rev. Alfred J. Hutton, D.D., writes:

"It is perhaps ten years since the evening service was modified. Nothing could induce the people, however, to give up or change their morning order. Forty years ago this Church was singular in this respect, and widely deemed semi-Episcopal. But Presbyterians are coming to know much better

than that. We are now only singular in the excellency of our order as compared with the mongrel affairs that have been extemporized for so many of our Churches."

This Book of Church Forms has seen several issues. The edition of 1864, published at Rochester by E. Darrow & Brother, is an octavo volume of 204 pages, and is printed without the metrical Psalms and Hymns. The title is changed to, The Book of Worship. In nearly every part of the service changes have been made. The Psalter has been enlarged to 104 Lessons, made up exclusively of the Psalms. Sentences and Anthems for the Morning Service are grouped together. The Sentences are: I. Gloria. II. Sanctus. III. Angelic Hymn. IV. Revelation. V. Luke xi. 28. VI. From Psalm cxix. VII. From Psalm xix. VIII. From Psalm lxxii. The Anthems are: I. *Te Deum*. II. *Venite*. III. *Bonum est confiteri*. IV. Malachi i. 11. The Anthems for the first part of the Evening Service are: I. *Gloria in Excelsis*. II. *Benedictus*. III. *De profundis*. IV. *Quemadmodum*. Those for the second part are: I. *Benedic, anima mea*. II. *Cantate Domino*. III. *Jubilate Deo*. IV. *Deus misereatur*.

In the Lord's Supper the *Gloria in Excelsis* is introduced, and the *Te Deum* is sung just before the Benediction.

In the Marriage Service the words of the original edition used at the reception of the ring are omitted, and the line, "With this ring I thee wed," etc., is restored.

In the Order for the Burial of the Dead the ninetieth Psalm is appointed as the Anthem. The Office for the Ordination and Installment of Elders and Deacons is an addition, and is not found in the book of 1855. The Family Prayers are not reprinted.

The greater part of the volume is occupied with the Psalter, which covers 167 out of the entire 204 pages. The translation is after the King James' version. The direction given is that

"The lesson is selected by the minister at his discretion. But the lessons are so arranged that, if the minister prefer, the whole Psalter may be read through in one year at the morning and evening service of the Lord's Day."

In 1857 Charles Scribner, of New York, published a volume in duodecimo of 360 pages with this title: "A BOOK OF PUBLIC PRAYER, compiled from the AUTHORIZED FORMULARIES OF WORSHIP of the PRESBYTERIAN CHURCH, as prepared by the reformers Calvin, Knox, Bucer and others. With Supplementary Forms." There is an Advertisement

on two pages, and an Introduction on fifteen leaves. The concluding words of the Introduction read :

"The present work is a compilation from the Liturgies which were prepared by Calvin, Knox, Bucer, and other Divines of the Reformed Church, and which have been adopted in the various branches of the Church on the continent of Europe, and in Great Britain. The Liturgy of Calvin, being the original formulary from which all the others were draughted, is taken as the basis for the ordinary services of Divine Worship and the Administration of the Sacraments. Selections from other forms are appended to each of these Offices, for alternate use or occasional substitution. The Directory of Worship of the Presbyterian Church is quoted wherever appropriate, for the exhibition of the manner of performing these services ; and the more essential parts are given in full, designated by marks of quotation. A collection of Scriptural prayers, and of prayers from other sources, adapted to special occasions, concludes the work. The attempt has thus been made to place within the reach of the ministers and laity of the Presbyterian Church a complete arrangement of the various forms of worship instituted by her authority, for the proper discharge of the solemn duties of the sanctuary."

The name of the writer of the Introduction or of the compiler of the book does not appear. The Order of Divine Service on the Morning of the Lord's Day consists of Invocation, The Law, Response, Invitation, Confession of Sin, Scripture sentences, Selection from the Psalms, Hymn, Reading of Holy Scripture, Prayer of Supplication and Thanksgiving, The Lord's Prayer, Hymn, Sermon,

Prayer of Intercession, Apostles' Creed, Hymn and Benediction. Other Forms for the Morning Service on the Lord's Day may be used instead of that previously given. The Order of Divine Service on the Evening of the Lord's Day is arranged on the same general plan as that for the Morning. The Litany is appointed for the Evening. There are also Other Forms for the Evening Service. The Manner of Celebrating the Sacrament of the Lord's Supper is a long service on sixteen pages. This is followed by Other Forms for the Celebration of the Lord's Supper. These forms do not make use of the *Sursum corda*, Prefaces, *Ter Sanctus* and *Gloria in Excelsis*. The other offices of the book are, The Form of administering the Sacrament of Baptism, Other Forms for administering the Sacrament of Baptism, The Form of administering the Sacrament of Baptism to adult persons, The Form for admission of Baptized Persons to the Table of the Lord, The Order of Service for a Day of Humiliation, Fasting and Prayer, The Order of Service for a Day of Thanksgiving, The Office for the Confirmation of Marriage, The Burial of the Dead, The Form of Public Excommunication, The Form of Public Repentance, The Form for ordaining Elders and Deacons, The Form for ordaining Ministers of the Word of God, The Form for the Installation of a

1815

THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS,
AND OTHER RITES AND CEREMONIES OF THE CHURCH,
AS AMENDED BY THE WESTMINSTER DIVINES
IN THE ROYAL COMMISSION OF 1661,
AND IN AGREEMENT WITH
THE DIRECTORY FOR PUBLIC WORSHIP
OF
The Presbyterian Church
IN THE UNITED STATES.

PHILADELPHIA:
WILLIAM S. & ALFRED MARTIEN,
No. 606 CHESTNUT STREET.
1864.

Fac-simile of the title page of the Presbyterian Prayer Book published at Philadelphia in 1864. Exact size.

Pastor, and The Office for the Dedication of a Church. Thirty-three pages are assigned to Scriptural Prayers, and a Comprehensive Prayer chiefly in the words of Scripture. Next are twenty-three petitions under the head of Sundry Occasional Prayers. The Collects are ninety-five in number. A note in the Appendix says: "The Collects here given are taken from the Book of Common Prayer of the Church of England, as revised in 1689 by the Royal Commissioners appointed in the reign of William and Mary." The Appendix; on twelve pages, closes the book.

The Rev. Charles W. Shields, D.D., of Princeton, has written much in favor of liturgies, and has prepared Presbyterians a book of service. It was published in 1864 by William S. & Alfred Martien, of Philadelphia. It is a thick 12mo volume of 825 pages. Of these, 637 pages are given to the Prayer Book, and 188 pages to "Liturgia Expurgata." It bears the title of, "The BOOK of COMMON PRAYER and administration of THE SACRAMENTS, and other rites and ceremonies of the Church, as amended by the Westminster Divines in the Royal Commission of 1661, and in agreement with the Directory for Public Worship of THE PRESBYTERIAN CHURCH in the United States." On the reverse of the title page is

THE EMENDATION OF
THE BOOK OF COMMON PRAYER.

By the Presbyterian Clergy, commissioned by King Charles the Second for the Revision and Alteration of the Book of Common Prayer at the Savoy Conference, in the year of our Lord, sixteen hundred and sixty-one.

Thus have we * * * * drawn up our thoughts and desires in this weighty affair; wherein we have not the least thought of depraving or reproaching the Book of Common Prayer, but a sincere desire to contribute our endeavors towards the healing the distempers, and, as soon as may be, reconciling the minds of the brethren. * * * * And if the Lord shall graciously please to give a blessing to these our endeavors, we doubt not but the peace of the Church will thereby be settled, the hearts of ministers and people comforted and composed, and the great mercy of unity and stability bestowed upon us and our posterity after us.

This is signed by ten ministers, headed by Anthony Tuckney, D.D. The Table of Contents fills a page, and after this is the

PREFACE.

It has been the wisdom of Presbyterian Churches from the most primitive times, and in all countries, to keep the mean between the extremes of too much strictness and too much license as to the particular form of divine worship, and the rites and ceremonies to be used therein; insisting only upon those general rules which are plainly laid down in the word of God, and neither enjoining nor forbidding many laudable things which are in their nature indifferent and alterable, lest while striving for mere outward uniformity and decorum they should hinder their own inward growth and spirituality, and sacrifice that liberty wherewith Christ hath made his people free.

Accordingly we find that while the general practice of our Church, both in England and Scotland, has leaned toward a Directory rather than a Liturgy, yet the latter, as a further help to devotion, was often used, and only resisted and foregone, when in connection therewith such vain superstitions or questionable ceremonies, or burdensome statutes, were laid upon men's consciences as were too grievous to be borne.

By what undue means and to what sorrowful ends the ancient liturgy contained in this Book of Common Prayer—notwithstanding the same had been lawfully revised by a Royal Commission of Presbyterian and other Clergy, with a view to its just reformation—came at length, without the pledged alterations, to be so rigorously imposed, has been long known to the world, and we care not here to remember. But inasmuch as the exceptions and emendations of those learned and godly divines, though not at that time fairly acted upon, are still upon record, and can be easily applied, and since, moreover, the difficulties and dangers which then beset them, no longer hinder us in this land and age of greater light and freedom, it would seem but reasonable and just, that the book as they would have made it, or as nearly as may be, should be given to the inheritors of their faith and doctrine, as well for a memorial of their own steadfast orthodoxy and godliness, as for a model of such Public Worship, as shall be not only decent and orderly, but freed from much that was vain, erroneous and superstitious.

"And albeit," as they said, "we have a high and honorable esteem of those godly and learned bishops and others, who were the first compilers of the public liturgy, and do look upon it as an excellent and worthy work, for that time, when the Church of England made her first step out of such a mist of popish ignorance and superstition, wherein it formerly was involved; yet—considering that all human works do gradually arrive at their maturity and perfection, and this in particular, being a work of that nature, hath already admitted several emendations since the first compiling thereof—it cannot be thought any disparagement or derogation either to the work

itself, or to the compilers of it, or to those who have hitherto used it, if after more than a hundred years since its first composition, (and more than two hundred years since its last revision) such further emendations be now made therein as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all, or very hardly, comply with the use of it, as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the Gospel, and so happy a reformation."

And so little, on the other hand, ought it to be imagined, that our Directory for Public Worship—that production of an Assembly of Divines who, for learning, wisdom and godliness, are still the wonder of Christendom, and that the only safe general guide to the whole Church throughout its now diversified condition—is to be either undervalued or hindered if it be occasionally combined with a Liturgy thus resumed, purified and amended by the very men who first framed our standards, and at length, in defence of the truth in them, suffered the loss of all things for Christ's sake.

Nor could the use of the book, or portions of it, in common with any sister Churches of like tradition and faith, be other than pleasing to those, in every communion, who are ready to rejoice at the many and great things in which Christians can agree as compared with the few and small things in which they differ.

And, therefore, it is earnestly "hoped that the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

The Tables and Calendar are arranged on sixteen pages. The order for Daily Morning Prayer, and that for the Evening, are in the main the same as in the Prayer Book of the American Episcopal Church, with the exception of the omission of the shorter Declaration of Absolution, the *Benedicite*, and the words, "Priest" and "Bishop." A third form is provided which is called, The Order for Divine Service on the Lord's Day.

This is as follows: Psalm cxxii., Collect for Purity, Lord's Prayer, Ten Commandments and responses, Summary of the Law and the Prophets, Collect, Epistle and Gospel for the Day, Responsive reading of the Beatitudes, *Gloria in Excelsis*, Apostles' Creed or the Nicene, Litany, General and Special Prayers, Hymn, Sermon, Silent Prayer, Hymn, Prayer and Benediction.

The Collects, Epistles and Gospels for the year are unchanged, except the Epistles and Gospels for the Saints' Days are not included. But the Collects for the Saints' Days are printed together, under this head: Collects in reference to various sacred events and persons mentioned in Scripture. Lent and the special services of Holy Week are observed.

In the Administration of the Lord's Supper the words of institution are said before the exhortation,

“Dearly beloved in the Lord,” etc., the shorter Declaration of Absolution is used, and all the Proper Prefaces and the *Gloria in Excelsis* are omitted. The form for administering the elements may be judged from this:

Our blessed Lord, the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples, as I, ministering in his name, give this bread unto you; saying, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Several pages of Scripture selections are given “to be repeated at intervals, in time of the Communion, as helps to the devotion of the Communicants.”

In the Ministration of Public Baptism of Infants a rubric states that,

“Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are within the covenant of promise, and are to be baptized.”

In this office the Apostles' Creed is in the interrogatory form as in the English Prayer Book. The sign of the cross and the word “regenerate” are not used.

The Catechism is that of the Westminster Assembly. Following this is the Order of Admission to the Lord's Supper of Children baptized and

come to years of discretion. This is a shortened and altered form of Confirmation, in which the Pastor is to lay "his hand upon the head of every one severally in order kneeling before him, if such be his discretion."

In The Form of Solemnization of Matrimony, the service retains the Collect and long exhortation of the English Prayer Book. Unlike the latter the Declaration of Absolution is left out of the Visitation of the Sick. There are only a few verbal changes in The Order for the Burial of the Dead. It is preceded, however, by this rubric:

¶ Here it is to be noted, that the Office ensuing is not to be superstitiously used, as if for the benefit of the dead, but only for the instruction and comfort of the living.

There is also A Form of Visitation of Mourners, to be used at funerals in private houses. A number of proper lessons, several exhortations and a selection of seven prayers, constitute the service. A Form of Public Prayer and Humiliation, contains introductory sentences, a General Confession, proper psalms and lessons, and fourteen prayers, the latter "to be used as the occasion requires." This is followed by A Form of Public Prayer and Thanksgiving, which also consists of proper psalms and lessons with twenty prayers bearing upon the subject

of thankfulness. Five pages are given to Forms of Daily Prayer, "to be used in legislatures, in the army and navy, in schools and families, and other social occasions." Twenty-five pages are devoted to Various Prayers and Thanksgivings, "to be used as the occasion requires." The final grouping of prayers is under the head of Thanksgivings, where there are eighteen petitions. No Ordination Service is provided. The Psalter follows the usual Prayer Book translation.

After the 150th Psalm there is a title page worded: "LITURGIA EXPURGATA, or The Prayer Book Amended according to The Presbyterian Revision of 1661, and historically and critically reviewed by Charles W. Shields, D.D."

On a separate page are given three quotations, the first from the Preface of the First Prayer Book in 1549, the second from the Preface of the Presbyterian Revisers of 1661, and the third from the Preface to the Proposed Prayer Book of 1786.

After these extracts we have the

ADVERTISEMENT.

This Book of Common Prayer is designed, and is believed to be fitted, to promote the following objects:

1. To serve as a memorial of those learned divines of the Westminster Assembly who, as Presbyters and Presbyterians in the Church of England, were, in 1645, the framers of the

Directory for Public Worship, and in 1661 the revisers of the Book of Common Prayer.

2. To furnish private members of the Church with a collection of solemn and decorous forms of devotion which have been used by the learned and pious in all ages, and, as here presented, are freed from the peculiarities that render other editions of the Prayer Book unserviceable.

3. To provide a manual of examples and materials of divine service for the use of Pastors, Ministers, Theological Students, Chaplains, and others called to conduct public worship; and also, for the use of any congregations desiring to combine a Liturgy with the Directory, a service-book which, besides every other liturgical merit, has that of expressing the orthodoxy and resting upon the authority of the framers of the Westminster Standards.

4. To increase, beyond our own communion, the spirit of catholicity and fraternity among such Churches of the Reformation as originally contributed to the formation of the Prayer Book, by restoring to more general use those ancient formulas which are their several production or common inheritance, and, next to the Holy Scriptures, the closest bond of their unity.

The Supplementary Treatise of the Editor is designed to give the warrant, history, and analysis of all that the Revised Prayer Book contains.

This historical and critical review is closely printed on 128 pages and abounds with foot notes. The trend of the argument may be anticipated by the headings to the eight chapters, namely: The Origin of the Westminster Directory for Public Worship, The Presbyterian Revision of the Book of Common Prayer, The General Assembly's Revision of the Westminster Directory,

Ministerial Neglects, and their Remedies, under the Directory, Congregational Neglects, and their Remedies, under the Directory, The Consistency of a Free Liturgy with the Directory, The Warrant for the Presbyterian Book of Common Prayer, The Historical Materials for the Presbyterian Book of Common Prayer, and The Historical and Critical Analysis of the Amended Presbyterian Prayer Book.

There are four Appendices, printed on fifty-two pages. They refer to the following: A Chronological List of the Principal Liturgical and Historical Documents connected with the compilation and revision of the Prayer Book, and used in the preparation of this edition, The Presbyterian Exceptions against the Book of Common Prayer in 1661, with Notes tracing their previous and subsequent history, A General Index to the Historical Sources of the Offices in the Presbyterian Prayer Book, and A Tabular View of the Presbyterian Prayer Book as compared with the Episcopalian, Calvinistic, Lutheran, Mediæval and Primitive Liturgies.

1866

A
HYMN AND PRAYER-BOOK.

For the Use of such Lutheran Churches
as use the English Language.

Collected by JOHN C. KUNZE, D. D.
Senior of the Lutheran Clergy in the State of New-York.

Coll. 3, 16. *Teaching and admonishing one another
in Psalms.*

NEW-YORK:—PRINTED AND SOLD BY
HURTIN AND COMMARDINGER,

No. 450, PEARL-STREET.

[*With Privilege of Copy Right.*]

1795.

Fac-simile of the title page of the Evangelical Lutheran Prayer Book
printed by Hurtin & Commardinger, of New York, in 1795.
Exact size.

PRAYER BOOKS OF THE EVANGELICAL LUTHERAN CHURCH.

THE first Prayer Book published in English in the United States for the use of Evangelical Lutheran congregations was doubtless the 16mo volume printed by Hurtin & Commardinger, of 450 Pearl Street, New York, in 1795. It is both a Hymn and Prayer Book, and was compiled by Rev. John C. Kunze, D.D., who on the title page is referred to as the "Senior of the Lutheran Clergy in the State of New York." The reasons for the publication of the book are set forth in the

PREFACE.

The German Churches in America have always been endeavoring to keep up their language, and have never neglected the proper means for this purpose. They have erected everywhere schools, and they catechise their children in German. These endeavors are founded neither in a contempt of the language prevailing in this part of the world, nor of the other Protestant religious societies, but in the nature of things. Parents arrive in this country without a competent knowledge of the English. They either find German

churches established or they come in such numbers to a place as to be able to establish them. There is then no question about the language. But the entrance of any religious society is connected with an implicit engagement to be and remain a supporter of it. I know of no authority commissioned to discharge any one from this obligation, except the interference of conscientious scruples about the salubrity of the doctrine. Any other consideration that ever induced a person to break up the membership with a congregation, was a violation of honesty, for such membership is founded in a contract.

From these two circumstances, the use of the German language and the obligation spoken of, the Germans find no inconvenience in the most parts of the United States, where they have formed such congregational union. But in some parts a difficulty begins to appear, and this is in populous cities, where their number is small, and in some country districts, where their settlements are mixed with English people. Here the children of German parents, being not in the least aided by any German conversation in common life, and in some places not even enjoying an uninterrupted church service every Sunday, do not find the means supplied by the schools, which teach the German, sufficient to render the German church service useful to them. The result of this observation is not with us, that they must quit their connection, this would be a moral impossibility for the most of them. For they have, at their confirmation, entered the solemn promise of faithfulness as long as they find the doctrine consonant to Scripture: but that the use of the English in such places and congregations ought to be connected with the German, and this both in the church and school, as the French Huguenots do in all chief cities of Germany, with the French and the German. As this has been done already in some Lutheran congregations in New Jersey, and in this state, this little collection is intended to be offered to the evangelical brethren for their use in the above mentioned purposes, in case it meets their approbation.

Most all of the hymns are translations from the German, and were used before in their churches. All except those in

the appendix are taken from printed books, particularly the German Psalms, printed in London, and reprinted at New York, by H. Gaine, 1756, with which many serious English persons have been greatly delighted; and from an excellent collection of the Moravian Brethren, printed in London, 1789. In the appendix only I have taken the liberty to add a few of my own, and of the Rev. Messrs. Ernst's and Strebeck's, both translations and original compositions.

The translation of the Liturgy, Catechism, and Order of Salvation is done by my worthy assistant in preaching, Mr. Strebeck, and the rest added by myself, except the Prayers, which are taken from Jos. Alleine's excellent little work, "An Alarm to Unconverted Sinners." It was the intention, likewise, to add the Augustan Confession, and Mr. Strebeck has actually translated it from the Latin. But a disinclination to swell the size of the book was at this time preponderating. It is, however, ready, and can, at the desire of any one who would not spare the expenses, be printed singly.

May the adorable Lord and Master, whose Church has always been used and inclined to sing his praises, and who inhabits the praises of his Israel, deign these endeavors of a portion of his blessings, that with this little book in the hand, and the contents in the heart, many souls, families and congregations may worship him in the beauty of holiness.

J. C. KUNZE.

Three hundred pages of the book are devoted to hymns arranged according to the order of the Ecclesiastical year. The Liturgy starts out with a new numbering of the pages. Morning service begins with a hymn, followed by a short Exhortation and Confession. The latter is expressed in the singular number. There is no Absolution.

After a few versicles, follow a prayer, the reading of the Epistle, a hymn and sermon. After the sermon, is read the Universal Church-Prayer, which extends to over three pages. Instead of this the Litany may be used. This is placed among the metrical hymns, and is the same as the version found in the English Prayer Book. The Baptismal and Burial services are short, and in their structure resemble the Episcopal forms. The Sacrament of the Lord's Supper does not seem to follow any ancient model, but has a uniqueness of its own. It opens with three questions put to the communicants in which they are directed to answer in the affirmative. Then follow Confession of Sin and Absolution. A long address or exhortation precedes the consecration. The *Gloria in Excelsis* is not used, nor any of the Creeds, in this service.

The next place is given to the Epistles and Gospels on seventy-one pages. Luther's Catechism is printed on twelve pages. Then we have Fundamental Questions, The Order of Salvation in systematical connection, and The Christian Duties. A Short Account of the Christian Religion, is treated of in twelve divisions, printed on twenty-one pages. A Short Account of the Lutheran Church is on ten pages. The Seven Penitential Psalms are followed by four long prayers for family

use, and the end of the book is reached. In the total there are 463 pages.

In the year 1868, the German Evangelical Lutheran Ministerium of Pennsylvania and adjacent states, copyrighted the "Church Book." It was printed by Sherman & Co., of Philadelphia, in duodecimo. The title page states that the volume is issued "By authority of the General Council of the Evangelical Lutheran Church in America."

After ten pages of Tables the book begins with The Order of Morning Service. The words, "In the Name of the Father," etc., are said by the Minister "standing before the altar." The Invitation to a Confession of Sins, the Versicles, Confession and Absolution, follow. Then is said or sung the Introit "for the Day or Season of the Church Year, or a general Introit." After the Kyrie, the *Gloria in Excelsis*, the *Te Deum*, or "another hymn of Praise," is sung. Then is said by the Minister,

"The Collect appointed for the Day or Season of the Church Year or one of the general or special Collects. A Versicle may precede the Collect if there is no Communion."

At the end of the Epistle for the Day, a Hallelujah with a Sentence is said or sung. The Sentences are arranged for Advent, Epiphany, Passion Week,

Easter, Pentecost and the Sundays after Trinity. Following the Gospel for the Day, the response is made, "Praise be to Thee, O Christ." At this point the Apostles' or Nicene Creed is said or sung and always the latter Creed at the time of the Holy Communion. In both symbols the word "Catholic" is changed to "Christian." After a hymn is the sermon. The sermon ended, the Minister says, "The peace of God," etc., and while he goes to the altar the congregation sing, "Create in me a clean heart, O God," etc. If there be no Holy Communion a General Prayer with special supplications and intercessions may be said, or the Litany, the Suffrages, a selection from the general or special Collects, or "any other suitable prayer." The remainder of the service consists of the Lord's Prayer, the Offerings of the Congregation, a Hymn, the Doxology and the Benediction. The Holy Communion has the second place in the book, following directly the Morning office. The Eucharistic rite begins with a hymn, after which the Minister says, "The Lord be with you." Then we have the *Sursum Corda*, the proper Preface, and the *Ter Sanctus*. An Exhortation is given to the communicants, and "then the Minister turning to the altar, and extending his hands over the bread and wine," says the Lord's Prayer and the words

of consecration. The *Agnus Dei* ended, the distribution of the elements begins, "the communicants kneeling or standing at the altar." At the giving of the bread, the Minister says: "Take, eat, this is the Body of our Lord Jesus Christ, which was given for you; may it strengthen and preserve you in the true faith unto everlasting life," and at the giving of the cup: "Take and drink, this is the Blood of our Lord Jesus Christ, which was shed for you and for many for the remission of sins; may it strengthen and preserve you in the true faith unto everlasting life."

After all have communicated the *Nunc dimittis* is sung, a versicle said and a prayer, the doxology sung, another versicle and the benediction. The Order of Evening Service begins with one of five Invitatories or a Psalm from the Selections. Then follow, Confession of sins, Kyrie, the Absolution, the *Magnificat*, "or some other Canticle, Psalm or Hymn of Praise," versicle, reading of the festival general or special Collects, one or more lessons of Scripture, the Apostles' Creed, Sermon, Psalm or Hymn, Litany, Suffrages, or selection of Collects, Lord's Prayer, Offering, hymn, doxology and benediction. Six pages are given to the Versicles, fifty-four in number.

The Introits and Collects are printed on fifty

pages, and apply not only to the Sundays of the Christian year, and the days of Holy Week, but also to the Festival of the Reformation, a Day of Humiliation and Prayer, a Day of General or Special Thanksgiving, the Presentation of Christ, the Annunciation, the Visitation, Evangelists', Apostles' and Martyrs' Days, and St. Michael's Day.

General and Special Collects, seventy-five in number on twenty-four pages, cover a large variety of subjects of devotion.

General Prayers for morning or evening service, are divided into five sections, the first being the Litany, and the last The Bidding Prayer.

The Augsburg Confession of Faith, on thirty-eight pages, is followed by The Small Catechism of Dr. Martin Luther, on twenty pages.

The Canticles, four in number, may be sung in place of the *Gloria in Excelsis* if there be no Holy Communion, or instead of the *Magnificat*.

A Selection of twenty-seven Psalms ends the Prayer Book. The Hymns in metre fill much space and are 588 in number. "The Church Book" has in the total 649 pages.

The Liturgy of 1868 has been much enlarged and improved in the scope of its services by the publication of later editions. In "The Church

Book" now in use there is a Preface, which is interesting as it gives the genesis of Lutheran forms. For this reason it is here repeated in full:

PREFACE.

Early in the period of the great Reformation of the Sixteenth Century, the Lutheran Reformers began to revise and purify the Service of the Church, as well as its Doctrines, and to introduce the language of the people in public Worship. Luther led the way in this work, in 1523, by his Treatises: "*Of the Order of Divine Service in the Congregation*," and, later in the same year, his "*Form of the Mass and of Communion for the Church at Wittenberg*." John Bugenhagen, chief Pastor at Wittenberg, also published "*An Order of Christian Mass, as it is held at Wittenberg, 1524*;" and in December of that year, Conrad Rupff, the Chapel Master of the Duke of Saxony, and especially his assistant and successor, John Walther, aided Luther in arranging Music for the service in German, and the whole chapel came from Torgau to take part in its introduction. In 1525, Doeber's *Evangelical Mass* was introduced at Nürnberg, and the "*Teutsch Kirchenambt*," at Strasburg. "*The Order of Government and Worship*" for the Duchy of Prussia was issued in 1525; that for Brunswick, in 1528; that for Hamburg, in 1529; and, during the next few years, a large number of cities and countries in Germany issued their German Orders of Service. In 1533, three Orders of great importance appeared: that for Brandenburg-Nürnberg; that for the city and jurisdiction of Wittenberg (which superseded the Orders personally issued by Luther and Bugenhagen, and was thereafter used by them); and that for the whole of Electoral Saxony, in the Visitation Articles.

In the multitude of these works, the directions for the Services of Worship were not entirely the same in every instance; but, after a time, there appeared in Saxony, and throughout the countries North of it, the most generally accepted type of

Lutheran Liturgies. After the death of Duke George, when the Reformation found place in the Duchy of Saxony, Justus Jonas prepared the *Order of Government and Worship*, 1539. He was aided by Spalatin, Cruciger and Myconius, in consultation with all the Saxon theologians, This at once and permanently became a standard of Lutheran Service. To this class of Liturgies belong also those of Mecklenburg, Luneburg, Calenberg, and of many North German cities and states, in their successive editions, in the preparation of which Bugenhagen, Melancthon, Chemnitz, Andreae, Arndt, and other illustrious men, had part.

These Lutheran Liturgies were not original works, created by the Reformers. They were chiefly Revisions of the Services in use in the Churches, only translated into the language of the people. Some changes were made. The Sermon was assigned a greatly increased importance, and the purity of doctrine was carefully considered and guarded. What the Reformers deemed contrary to the pure teaching of Holy Scripture they, of course, removed. Church-song took a new and higher place; and here and there a few things were added, as the General Prayer and the Exhortation to Communicants at the Lord's Supper. But everything deemed pure and Scriptural was retained, and in the same order of parts; so that the whole outline and structure of the Services of the Western Church for a thousand years before the Reformation were preserved, and the continuity of the pure Service of the Ancient Church remained unbroken.

The entire series of Introits, Collects, Epistles and Gospels retained in the Lutheran Service was completed, after some centuries of growth, in the reign and dominion of Charlemagne. Although differing somewhat from the Roman Missal, it was in use in Germany up to the time of the Reformation, and until set aside by the Council of Trent. Of the Sunday Collects, there are but few, if any, which have not been in continuous use for more than twelve hundred years. With some variations as to the days for which they are appointed, most of these beautiful Collects are now in use in the Lutheran Churches

of Germany, Denmark, Norway, Sweden, the United States, and wherever scattered throughout the world; in the Church of England in all parts of the British Empire; in the Protestant Episcopal Church in this country; and in Latin in the Roman Catholic Churches.

In the Providence of God, it was allotted to the Lutheran Church, first of all, to revise, purify, and translate the Church Service. This she did, not for herself alone, but for all the Protestant Christians who retain any part of the old Order of Worship. The Lutheran revision of the Communion Service, issued in many editions, in many states and cities, had been fully tested by more than twenty years of continuous use before the revision of the Service made by the Anglican Church, first issued in the Prayer Book of Edward VI., 1549.

Between this first Prayer Book of the Church of England and the Lutheran Service, there is an extremely close agreement. The causes whence this resulted are clearly traceable. The Sarum, and other Anglican Missals, from which translations were made, agreed almost entirely with the Bamberg, Mainz, and other German Missals, all alike differing from the Roman use. Archbishop Cranmer, Primate of the Anglican Church, and head of the Commission which prepared the first English Prayer Book, was thoroughly familiar with the Lutheran Service, having spent a year and a half in Germany in conference with its theologians and Princes, and was on intimate terms with Osiander, while he and Brentz were at work preparing the Brandenburg-Nürnberg Order, in 1532. Two Lutheran Professors, called to the English Universities, took part in the formation of the English Book; one of whom, Martin Bucer, with Melancthon and others, had prepared the Revised Order of Cologne, 1543, translated into English in 1547, and largely followed by the framers of the Book of Edward VI. Moreover, during the years from 1535 to 1549, there had been constantly-recurring embassies and conferences between the Anglican and Lutheran divines and rulers touching these matters, as well as unity of faith on the basis of the Augsburg Confession.

It was natural, therefore, that the first and best Service

Book of the Church of England should closely resemble the Lutheran Service, and present but few divergencies from it. And should the Angelican Church, and her daughters, return to the use of the first Book of Edward VI., as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the Orders of Worship between these two daughters of the Reformation.

The Order of Service here presented is not new. Its newest portions of any consequence are as old as the time of the Reformation. In the order of its parts, and in the great body of its contents, it gives the pure Service of the Christian Church of the West, dating back to very early times. It embraces all the essentials of Worship from the establishment of the Christian Church on earth. It furnishes the forms in which the devotions of countless millions of believers have found expression. It can lay claim, as no other Order of Service now in use can, to be the completest embodiment of the Common Service of the pure Christian Church of all ages, and may be tendered to all Christians who use a fixed Order, as the Service of the future as it has been of the past.

This Service in the English language, and known as "The Common Service," has been prepared in compliance with the joint action of the three General Bodies with which most of the Lutheran Congregations using the English language are connected; namely, The United Synod of the South, the General Synod, and the General Council. No personal tastes or private preferences have been allowed to govern in its formation. The aim has been to give the Lutheran Service in its fullest form as approved and arranged by the men whom God raised up to reform the Service as well as the doctrine and life of the Church, and whom He plenteously endowed for the purpose with the gifts of His Holy Spirit.

The Rule prescribed by the three General Bodies aforesaid, according to which those charged with the preparation of this Service were to be guided, and by which all questions arising were to be decided, was: "The Common Consent of the Pure Lutheran Liturgies of the Sixteenth Century; and, where there

is not an entire agreement, the Consent of the largest number of those of greatest weight."

This Rule was adopted as the proper historic basis for such a work, and that on which alone there seemed to be a possibility of agreement. With remarkable unanimity, also, did the several committees of the General Bodies named come to the conclusion, after the fullest examination, that what is here presented is in accord with the Rule, and with the Books.

Nevertheless, no Order of Service, however pure, ancient, or widely observed, can be made absolutely binding. The ordering of the Service of Worship has been placed by Christ in the liberty of the Church, guided by his Word and Spirit. No human traditions, rites, or ceremonies, instituted by man, are essential to the true unity of the Church, or necessary to salvation, and hence may not be arbitrarily laid upon Congregations. On this point our Confessions are very clear: "We believe, teach and confess, that the Church of God of every place and every time, has the power, according to circumstances, to change such ceremonies in such manner as may be most useful and edifying;" and "we reject and condemn as wrong, when these ordinances of men are urged by force upon the Congregation of God as necessary."

Yet, on the other hand, our Confessions are equally clear in affirming, that, "It is pleasing to us that, for the sake of unity and good order, universal rites be observed;" and they further add: "We cheerfully maintain the old traditions made in the Church, for the sake of usefulness and tranquillity; and our enemies falsely accuse us of abolishing good ordinances."* Our Reformers also practically showed the sincerity of this conviction by revising the ancient Services, purging them of the dangerous falsities which had crept into them, and in establishing the Revised Order, with slight variations here and there, in every Lutheran land and city.

While, therefore, these General Bodies have co-operated in

* See Augsburg Confession, Art. vii.; *Apology*, Chap. iv. 33; viii. 38, 39; *Formula of Concord*, i. Chap. x. 4; ii. Chap. x. 27.

the preparation of "The Common Service," and have united in commending it to all Lutheran Congregations using the English language, they likewise agree in the statement, that it is not for them to impose any Order of Service upon Congregations, and that no such Order should be used, or its use insisted on, longer than it serves to edification. The aim has been to furnish the full Lutheran Service for all who wish to use it. But if, at any time or place, the use of the full Service is impracticable or undesired, it is not contrary to Lutheran principles or usage to follow a simpler form, in which only the principal parts of the Common Service, in their order, are retained.

And yet, having thus ascertained, determined, and set forth, with such marked accord, what is the full Lutheran Service, as arranged and approved by the highest Lutheran authorities from the beginning, it is deemed reasonable to expect, and the most desirable thing to be done, for all Lutheran Congregations, as they find themselves in condition so to do, to conform their public Worship as nearly as possible to the Order which has come down to us from the great Reformers, whose cause they claim to represent.

It was the widespread and commendable desire for greater unity and uniformity among our English churches that moved this work. To this end the three General Bodies named entered into joint action in the matter. From the beginning the movement was strongly approved, and contemplated with particular favor. And it would seem to be the proper outcome from these earnest endeavors, that all our Congregations, as far and as fast as they are prepared to use a settled Order of Service, should accept what thus comes to them with the highest sanction that can be given to any possible forms for the rendering of our Common Christian Worship.

Beyond question, the Lutheran Service deserves to be placed alongside of the Confession of Augsburg; the one being the Central Service, as the other is the Central Confession, of Protestant Christendom. Happy the day, when the One, Holy, Catholic, Christian Church shall unite in the use of One

Common Order of Public Worship, and join in One Confession of the one Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in all. And to Him be all Adoration, Dominion, and Glory, world without end.

The changes introduced into the "Church Book" since the printing of the first edition are principally in the way of additions. Thus we have Early Service or Matins, and Evening Service or Vespers, as well as the previously arranged order for morning and evening. Seventeen pages contain, Invitatories, Antiphones, Responsories and Versicles. These are adapted to Advent, Christmas, Epiphany, the Passion Season, Easter, Ascension Day, Whitsuntide, the Festival of the Trinity, the Festival of the Reformation, a Day of Humiliation and Prayer, the Festival of Church Dedication, the Commemoration of the Dead, and "for other times." The General Prayers have been increased from five sections to eight. The Selection of twenty-seven Psalms, is replaced by the entire Psalter, and the Canticles have grown from four to twelve in number. Under the head of Confessions of the Faith, the Athanasian Creed is given a place after the Apostles' and Nicene Creeds. On twenty-four pages we have a History of the Passion of our Lord, as recorded by the Four Evangelists, for the services of Holy Week. First, under Orders for

Ministerial Acts, is the service of Holy Baptism, and secondly the Baptism of Adults. Six pages are devoted to the Order of Confirmation. A rubric states :

"As a general rule no one is to be admitted to Confirmation at an earlier age than the fourteenth year, or without due understanding of the meaning of the act,"

and another rubric reads :

"The Seasons of Easter and Pentecost have been regarded by the Church from ancient times, as the most fitting for the administration of Confirmation, though it may be administered at any other time.

The next order is that of Confession and Absolution. The first order is for Private Confession and Absolution and the second for Public. A rubric states that the

"Confession and Absolution should be held on the day preceding the administration of the Lord's Supper, and all who propose to partake of the Sacrament should attend this service in conformity of the usage of the Church."

The authority referred to by this rubric is the Augsburg Confession. The introductory words of Article XXV., of that Confession read :

Confession in our churches is not abolished; for it is not usual to give the Body of the Lord, except to them that have been previously examined and absolved. And the people are

most carefully taught concerning the faith and assurance of absolution, about which, before this time, there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by His command. The power of the Keys is commended, and we show what great consolation it brings to anxious consciences; that God requires faith to believe such absolution as a voice sounding from Heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins.

In the Order for Private Confession and Absolution, the person is instructed to make "confession in the presence of the Minister," in these words:

I confess before you, and before Almighty God, that I have greatly sinned against His holy commandments, in thoughts, words and deeds, and that I am by nature sinful and unclean, and deserve everlasting condemnation. On this account my heart is troubled. I sincerely lament that I have offended the Lord my God, and earnestly pray Him for Christ's sake graciously to forgive me, and by His Holy Spirit to create in me a new heart, according as I believe and trust in his word.

And inasmuch as you have command from the Lord Jesus, as a Minister of the Church, to absolve all that are truly penitent, I entreat of you to instruct and comfort me out of God's Word, to declare unto me in the Name of Jesus Christ the forgiveness of my sins, and to admit me to the Sacrament of His Body and Blood for the strengthening of my faith, as I purpose, with the help of God, to amend and better my sinful life.

There is an alternate form that may be used, which is shorter and less pronounced. The words used by the Minister as he gives the Absolution, are these:

Almighty God, our heavenly Father, is merciful and gracious, and ready to forgive thee all thy sins, for the sake of His Son Jesus Christ, Who suffered and died for thee; therefore in His Name, in obedience to His command, and by virtue of His words: "Whose soever sins ye remit, they are remitted unto them," I declare thee, being penitent, absolved and free from all thy sins. They are forgiven, as abundantly and completely as Jesus Christ hath merited by His sufferings and death, and commanded to be preached by the Gospel throughout the world. Take to thyself, then, for thy comfort and peace, the assurance which I now give thee in the Name of the Lord Jesus Christ, and believe without doubt that thy sins are forgiven thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. The peace of the Lord be with thee.

The Order for Public Confession and Absolution is arranged with Hymn, Exhortation, Versicle, 51st or 32nd Psalm, Questions and Answers, General Confession, Absolution, Lord's Prayer, Collect for Peace, Versicle, Concluding Prayer and Benediction.

In The Solemnization of Marriage, a rubric reads that

"The Seasons of Advent and Lent, from of old, have been regarded by the Church as unsuitable times for Marriages."

Another reads:

"When Marriage is solemnized in the Church a hymn of invocation of the Holy Ghost may be sung, and Psalm 127, or 128, may be sung or said, ending with the Gloria Patri."

Two rings may be used, the Minister saying, "Exchange rings as a pledge and token of wedded love and troth."

The Visitation of the Sick, on twenty-eight pages, is a wide range of Exhortations, Lessons from Scripture, Sentences, Prayers, Versicles, Absolution, Psalms and Litanies.

The Burial of the Dead is also a varied and elaborate service, occupying sixteen pages. It is made up of Versicles, Lessons, Prayers, Hymns, Antiphones, Responsories and Canticles.

The other special services added to the "Church Book," are, The Ordination of Ministers, The Installation of a Pastor, Installation of a Church Council, The Laying of a Corner-Stone, The Consecration of a Church and the Opening and Closing of Synods.

The Hymns are increased to 650 in number, and the "Church Book" now in use has a total of 941 pages.

THE PRAYER BOOKS OF THE GERMAN REFORMED CHURCH.

ABOUT the year 1850 a Committee of twelve members, appointed by the Eastern and Western Synods of the German Reformed Church, proceeded to compile a Liturgy. The compilers were representative men, including such names as those of Rev. Drs. Schaff, Zacharias, Heiner, Nevin, Gerhart and Harbaugh. The result of their labors appeared in 1858, in a volume issued by Lindsay & Blakiston, of Philadelphia. The book measures 8 by 5½ inches, and may be called a large duodecimo or a small octavo. The title page reads: "A LITURGY: or, ORDER OF CHRISTIAN WORSHIP. Prepared and published by the direction and for the use of THE GERMAN REFORMED CHURCH in the United States of America. Philadelphia: Lindsay & Blakiston, 1858."

The reverse of the title page states that the book was stereotyped by J. Fagan, and printed by C. Sherman & Son.

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LITURGY:

OR,

ORDER OF CHRISTIAN WORSHIP.

PREPARED AND PUBLISHED BY THE DIRECTION AND FOR THE USE

OF

The German Reformed Church

IN THE

UNITED STATES OF AMERICA.

PHILADELPHIA:

LINDSAY & BLAKISTON.

1858.

Fac-simile of the title page of the first Liturgy of the German Reformed Church in America. Published in Philadelphia in 1858. Size reduced.



The first page is occupied with the

ADVERTISEMENT.

This Liturgy appears under the direction of the Synod of the German Reformed Church, as being prepared and published by a Committee appointed and clothed with full powers by it for that purpose. To guard against all mistake, however, it is proper to state that the Synod has not yet given to the work, in any way, its ecclesiastical sanction or approbation. It carries with it no authority, in such form, for the Churches;—nothing to make the use of it of binding obligation, in any direction. It is only a *Provisional Liturgy*, put forth for the purpose of meeting and satisfying, if possible, what is believed to be a growing want of the Reformed Church. No wish whatever is felt to have it brought into use, in any quarter soever, or farther, than the use of it may be really called for and desired. Years may be required to settle the question of its ultimate adoption, as an authoritative standard of worship; and the interest involved in this question is so great, that none should object to have years allowed, if necessary, for its proper determination.

Philadelphia, October, 1857.

One page is given to a Calendar of the Principal Festival Days for a Period of Ten Years, and another to the Table of Contents.

The book properly begins under the caption of Christian Worship, which consists of a large number of selections of passages of Scripture. These are arranged under different headings, such as Confession and Absolution, Profession of Faith, Reading of the Holy Scriptures, Preaching, Prayer, Praise, The Holy Sacraments, and Benediction. These

selections of Scripture cover seven and a half pages. Under Primitive Forms, are, The Apostles' Creed, The Nicene Creed, The Athanasian Creed, the Lord's Prayer, the *Magnificat*, *Benedictus*, *Nunc dimittis*, *Trisagion*, the *Gloria Patri*, *Gloria in Excelsis*, and *Te Deum*. The next place is given to The Litany, which is stated to be "on the basis of ancient Latin litanies." The Ten Commandments and The Benedictions follow. Three and a half pages are devoted to a Table of Scripture Lessons for the Church Year. These are grouped together under four divisions, for the Christmas, Easter, Pentecostal, and Church or Trinity Seasons. A considerable portion of the book, extending to ninety-four and a half pages, is assigned to Scripture Lessons and Collects. In the order the Gospels come first, the Epistles second and the Collects last. Some of the Collects are the same as in the Prayer Book of the American Episcopal Church, but in most cases they have been drawn from other sources. Lent is observed and a note before the Gospel for Palm Sunday reads:

"During the Holy Week, there should be Divine Service every day: in which case, the entire gospel history of Christ's Passion and Death should be read."

These weekly services are evidently intended to be made up by the minister, as the only days of Holy

Week provided with Gospels, Epistles and Collects are Good Friday and Easter Eve. Attached to the service for St. Stephen's Day is this note:

"The Festival of St. Stephen, the first Martyr, is celebrated on the first day after Christmas, to symbolize the idea that the terrestrial birth of our Saviour is immediately followed by the death, that is, the celestial birth, of His martyrs."

Another note is affixed to St. John the Evangelist's Day, reading:

"The Festival of St. John is celebrated on the second day after Christmas, because he was the bosom friend of Jesus, and had most fully unfolded the mystery of the Word made flesh for our salvation."

The days that commemorate the lives of the other apostles are omitted.

Another note is given with The Innocents' Day in these words:

"This Festival, in memory of the slaughtered infants, is celebrated on the third day after Christmas. Martyrdom was regarded by the ancient Church as a heavenly birth. Hence, the day of St. Stephen, martyr both in will and in fact, of St. John, martyr in will, though not in fact, and of the Holy Innocents, martyrs in fact, though not in will, follow immediately after Christmas."

The Regular Service of the Lord's Day, is accompanied with this note:

“Any of the following forms may be used in the Morning Service of the Lord’s Day, except on Festival and Communion days, for which special forms are provided. For the other services of Sunday, and those held during the week, free prayers may be used, as the Minister may deem proper.”

There are four forms for the Morning Service. In the first, the worship begins with the invocation, “In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

This prayer is then said :

O Lord, our God, we lift up our eyes unto the hills from whence cometh our help. Thou only art the fountain of life and peace, and in thy presence is fulness of joy. Father in heaven, from whom cometh down every good and perfect gift, grant us thy blessing, and incline Thine ear unto us, as we come before Thee in the solemn service of Thy house. Merciful Saviour, who sittest at the right hand of the Father, and makest intercession for us, fulfil now Thy promise; Where two or three are gathered together in My name, there am I in the midst of them. O Holy Ghost, the Comforter, help our infirmities, and enable us to worship in the beauty of holiness, through Jesus Christ our Lord. Amen.

After a short exhortation the minister and people join in a general confession. Two forms of Absolution are given, either of which may be used. Then all arise and recite the Apostles’ Creed. This ancient symbol is said in the plural, “We believe,” etc. Then a Psalm, the *Te Deum*, or the *Gloria in Excelsis* is sung. The Minister reads the Gospel,

Epistle and Collect, and after the *Gloria Patri*, offers the General Petition. This consists of three long prayers. A hymn precedes the Sermon. Concerning the latter there is this instruction:

"The Minister shall now proceed to preach the Sermon, which on ordinary occasions shall not exceed forty minutes. The text may be taken from the Gospel or the Epistle for the day, or may be selected from any portion of the canonical Scriptures. It is advisable, however, also in the latter case, to follow the order either of the Christian year, or of the Bible, or of the Catechism."

The prayer that follows the sermon may be used according to the book, or the Minister may supply one of his own. The offering, hymn and the Blessing which may be "the Mosaic or the Apostolic Benediction," conclude the service. The other three forms differ only from the first in the wording of the prayers under the term General Petition.

Prayers for the Festival Seasons, is the reading of the line at the head of page 148. There is this direction:

"The Festival Prayers shall take the place of the General Petition, preceding the Sermon, in the ordinary service of the Lord's Day, the Canticle being said or sung instead of the Invocation."

The Canticles and Prayers are for Advent, Christmas, New Year, Good Friday, Easter Day,

Ascension Day, Whitsun-day and Trinity Sunday.

The Holy Communion Office is elaborate, taking up twenty pages. There is first what is called Preparation for the Holy Communion, which resembles in some features the Ante-Communion service of the Prayer Book of the American Episcopal Church. The sentence, "The Lord is in His holy temple," etc., is followed by the Ten Commandments with responses. Then the Litany is said. Next a Psalm or hymn is sung. A short sermon may be preached, after which is another hymn. The Minister then "taking his place at the altar," delivers a long exhortation to the communicants. This introduces a general Confession. The Minister standing up reads various passages from Scripture, relating to "true repentance and faith," and then pronounces the Absolution. A hymn and the benediction close this portion of the office. Then the actual service begins, by the Minister "standing at the altar" and saying, "In the Name of the Father," etc. After a short prayer the Minister reads selections from Scripture. Then the *Gloria in Excelsis*, the *Te Deum*, "or the proper Canticle of the season," may be chanted, or a hymn sung. At this point the Gospel, Epistle, proper Collect and Festival Prayer are read. After this a brief sermon or homily may be preached, or

the Minister may take a lesson from the New Testament concerning the history of the Passion and Death of Christ. The Nicene Creed is then said in concert while the congregation stand, except

“On the occasion of the last Communion in the Church year, use shall be made in the same way of the Athanasian Creed.”

After the reception of the Alms, the Minister delivers an exhortation, that leads to a General Confession. After a prayer, follows the *Sursum Corda*. In place of the Prefaces there is a long prayer of adoration, terminating in the *Ter Sanctus*. After the consecration of the elements there is a cluster of prayers covering a variety of subjects and resembling somewhat the prayer for Christ's Church Militant. The next movement in the service is directed by rubric:

“While a suitable sacramental hymn is sung, the people shall come forward for the purpose in successive companies, and take their position in front of the altar, all reverently and devoutly standing. The proper order requires, that the officiating Minister should first receive the Communion in both kinds himself, and administer the same to his assistants; and that he should then proceed with their help to administer it, first to the elders and deacons, and afterwards to the people; distributing first the bread and then the cup.”

The words used with the first element are: “The bread which we break, is the Communion of the

Body of Christ," and with the second: "The Cup of blessing which we bless, is the Communion of the Blood of Christ." It is also provided that, "each company of communicants" may be dismissed thus:

May the Holy Communion of the Body and Blood of our Lord and Saviour Jesus Christ, keep and preserve you, each one, in body, soul, and spirit, unto everlasting life. *Amen.* Depart in peace.

The Post-Communion Prayer is the same, with a few verbal changes, as that of the Prayer Book of the American Episcopal Church. After the singing of the *Te Deum*, the *Gloria in Excelsis*, or a part of the 103rd Psalm, the Benediction concludes the office.

The Service for the Baptism of Infants begins with the words, "In the name of the Father," etc. It may be said of nearly all the offices of the book that they are introduced with this ancient formula. Assent to the Apostles' Creed is required of the sponsors in baptism, and the minister is instructed to baptize the child "with a free application of water." The exhortations and prayers resemble in most particulars those of the English and American Prayer Books. There is also an alternate or shorter form for the Baptism of Infants. The Baptism of Adults

is worded very much in the same language, except directly after the baptism the person is then and there confirmed, the minister laying his hands on the kneeling candidate and using the words :

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of your Lord Jesus Christ. Faithful is He that calleth you, who also will do it. *Amen.*

Confirmation is prefaced by this rubric :

"The baptized children of the Church should become Catechumens as soon as they are old enough to commit to memory the answers in the Catechism, and to be benefited by the Pastor's instructions. In no case ought their attendance to be delayed beyond their fourteenth year. Before their Confirmation, the Minister may examine them upon the Catechism in the presence of the Congregation."

In the opening words the rite is explained as follows :

Following the example of the holy Apostles, and those who succeeded them, the Church bestows upon those who have been baptized, either as adults or in their infancy, after they have been properly instructed, the blessing of Confirmation, by prayer and the laying on of hands. The laying on of hands was first practised as a religious act by devout parents upon their children, whereby they imparted unto them the paternal blessing, and confirmed them in faith and piety. By the laying on of hands also, such as were called to be public ministers in the Church were invested with the authority and grace of the sacred office; and so also by the same solemn act the Apostles of our Lord communicated the gift of the Holy Ghost for the confirmation of believers after their baptism.

After this the service consists of address to the candidates, questions and answers, recitation of the Apostles' Creed, prayer, confirmation, prayers, and finally an address to the congregation.

The ceremony of Marriage, after the invocation, "In the name of the Father," etc., consists of an address to the congregation, a liberal quotation of Scripture passages, a charge to the persons to be married, and the pledges. The use of the ring is discretionary. If used the man holds it in place with the words, "With this ring I thee wed." The blessing reads:

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and give them in marriage, pour down upon you the riches of his grace, sanctify and bless you, that you may please Him both in body and soul, and live together in holy love and peace unto your lives' end; through Jesus Christ our Lord. *Amen.*

The other offices of this book are, The Visitation and Communion of the Sick, The Ordination of Ministers, Installation of an Ordained Minister in a particular Charge, Ordination and Installation of Elders and Deacons, Excommunication and Restoration, Laying of a Corner-Stone, Consecration of a Church, Consecration of a Burial-Ground, Public Reception of Immigrants, and Burial of the Dead. The latter is an amplification of the service found

in the Prayer Book of the American Episcopal Church. The Service for the grave is separated from that appointed for the Church or the house.

Forty-six pages are assigned to Family Prayers, arranged in two series, according to the days of the week. A Guide to Private Devotion, contained on six pages, closes the Prayer Book. A title page comes next, bearing the words: "A Selection of Hymns for Public and Private Worship." These are 104 in number. The book has a total paging of 408 leaves.

The Advertisement of this book says, "It is only a *Provisional Liturgy*." It never went beyond this, for it was not adopted by the German Reformed Church, and the original edition is now out of print. Many and long were the discussions over it, ending in a compromise. The Order of Worship was revised and liberty given to use this or another book known as the Directory of Worship. The difference is described by the Rev. Dr. Charles G. Fisher, who says that the former is "an altar book," and the latter, "a pulpit book." He also writes that "the Order of Worship still lives and is as much used as ever, while the Directory of Worship is used only by a few." The present Order of Worship differs from the first in some changes in the arrangement of the contents, the use of one order of service for

the Lord's Day instead of four, the omission of the hymns in metre and rubrical alterations. In their leading features the books are the same.

25.1 /

THE
SUNDAY SERVICE

OF THE

METHODIST EPISCOPAL CHURCH,
SOUTH.

EDITED BY T. O. SUMMERS, D.D.

Nashville, Tenn.:
PUBLISHED BY A. H. REDFORD,
FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.
1867.

Fac-simile of the title page of The Sunday Service of the Methodist Episcopal Church, South. Published by A. H. Redford, of Nashville, Tenn., in 1867. Exact size.

THE SUNDAY SERVICE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To a limited extent the Methodists of the United States use a ritual, chiefly in their Ordination, Sacramental, Marriage and Burial Services. John Wesley approved of liturgical forms, and through his "Sunday Service for the Methodists of North America," gave his adherents the opportunity to accept a book of ritual. It is not known why his efforts did not meet with success. That he had the sympathy in this movement of a portion of the Methodist fold is seen at a later day in the reproduction, with some changes, of his Sunday Service Book. This was published at Nashville, Tenn., in 1867, by A. H. Redford, for the Methodist Episcopal Church, South.

The circumstances that called the book out, and some of the alterations that were made in it, are indicated in the

PREFACE.

This edition of the Sunday Service is published by order of the General Conference of the Methodist Episcopal Church, South, at its session in New Orleans, May 2d, 1866. It is a reprint of the second edition of the Prayer Book printed on Mr. Wesley's press in 1786—except in the following: The Psalms (c., xcvi., lxxvii.,) and Benediction are taken from the authorized version of the English Bible, as being preferable to the old version: they are printed without abridgment and without the Gloria Patri. The Epistles and Gospels are also printed according to the authorized version, from which in several instances, perhaps for the better, Mr. Wesley's book varies.

For the sake of uniformity, the recension of the Lord's Prayer in the Discipline and Catechisms has been adopted.

The clause in the Creed, "He descended into hell," has been removed, as it was omitted in the Creed in the Office of Baptism, in the Prayer Book of 1786, and has not since been inserted in that place, or in the Creed as contained in the various Catechisms of our Communion, as it was not in the original Creeds of the Greek and Latin Churches; and the Third Article of the Anglican Confession, which asserts it, was omitted by Mr. Wesley when he abridged the Thirty-nine Articles for insertion in the Prayer Book—it being equivocal in its import, some interpreting it of the wrath of God, due for sin, which Christ bore in his soul; some, of the place of torment; some, of a fabulous place called *Limbus Patrum*; some, of paradise, the place of disembodied saints; some, of the state of the dead; and others, of the grave.

The clause "holy Catholic Church," being retained in the Creed as found in the Catechisms, but exchanged for "the Church of God" in the Office of Baptism, is retained, with a rubric allowing the use of the latter.

In the Prayer for all "Conditions of Men," the word "Catholic" is exchanged for "universal," as in the Litany.

In the Prayers for Rulers, some necessary changes have been

made, which need not be specified in this place; and in a few instances the language has been modernized, *e. g.*, "prosperity" and "fear" have been substituted for "wealth" and "dread," to avoid ambiguity.

A Table of Psalms for every Day in the Calendar would have been inserted with the other Tables, had it not been rendered impracticable by Mr. Wesley's omission not only of whole Psalms, but, in many cases, single verses; and it was thought inexpedient to reprint the Psalter, as it is in the old and inferior translation, and would unduly swell the work—not to say, that it is divided into portions for a *Daily*, not a *Sunday* Service. This part of the Service is therefore left to the discretion of the Minister.

Great attention has been given to the punctuation, which is very defective in Mr. Wesley's and many other editions of the Liturgy.

The alterations and omissions have been made with the sanction of the Bishops—the General Conference having given no instructions in the premises—Bishop McTyeire, in particular, being present, has favored the editor with his valuable counsels and approbation.

It would be improper to issue this edition of the Prayer Book without inserting Mr. Wesley's original Preface—which is as follows:

[As this Preface is quoted in the description given of the "Sunday Service for the Methodists of North America," it is needless to repeat it.]

It will be seen that this abridgment of the English Liturgy was made by Mr. Wesley for the "Societies in America," before the Methodist Episcopal Church was organized by his authority in December, 1784.

The Sunday Service is reprinted for "any congregation that may choose to use it;" but is not, like the Ordination, Sacra-

mental, Marriage, and Burial Services, (which were at first bound up with the former,) made obligatory.

THOS. O. SUMMERS.

Publishing House of the M. E. Church, South.

February 13, 1867.

The Sunday Service ends on the 125th page. The Form of Receiving Members into the Church extends to the next two and a half pages. The rest of the book, covering 58 pages, is devoted to the General Rules and Articles of Religion of the Methodist Episcopal Church, South. The first thing is the Order for the Administration of the Lord's Supper. This differs in many respects from the office in the Wesley book of 1784. The Ante-Communion service, the Prayer for the whole state of Christ's Church Militant here on earth, the "comfortable words," the *Sursum Corda*, and all the proper Prefaces, are omitted. At the end is this rubric:

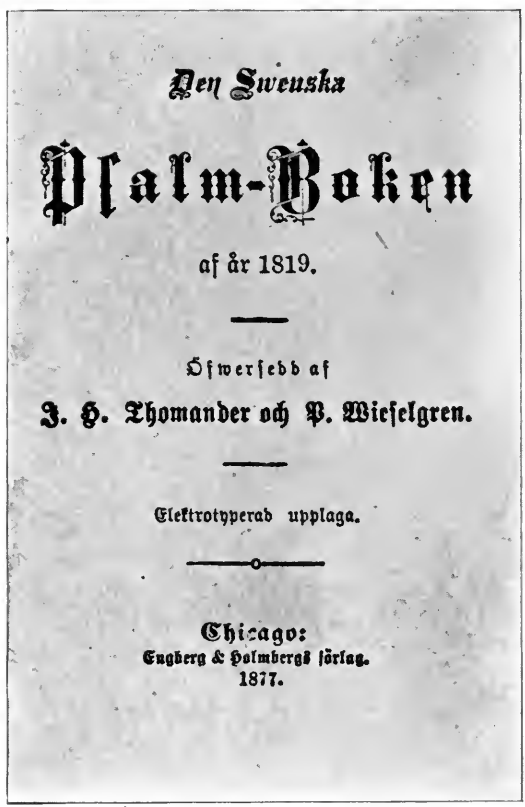
"N. B. *If the Elder be straitened for time, he may omit any part of the service except the prayer of consecration.*"

Numerous alterations also mark the Office of Public Baptism of Infants. The prayer beginning "Almighty and immortal God," the words from the tenth chapter of the Gospel of St. Mark, the sign of the cross in baptism, the receptive sentences,

“We receive this child into the congregation of Christ’s flock,” etc., the declaration, “Seeing now, dearly beloved brethren,” etc., and the prayer beginning, “We yield thee hearty thanks,” etc., are omitted. The rubric before baptism is changed so that the minister can use the water by sprinkling, pouring or immersion. After the administration of the rite the direction is to “close with extemporaneous devotions and the Lord’s Prayer.” Adult Baptism is treated to the same omissions. In the Form of Solemnization of Matrimony the three reasons given for which marriage was ordained, are cut out. Also the personal pledges, “I, M, take thee, N,” and the entire service after the Blessing, are wanting. The use of the ring with the formula beginning, “With this ring I thee wed,” is discretionary. In the order for the Burial of the Dead, another translation of the 90th Psalm is given, and without the *Gloria Patri*. The committal service, which is not in the Wesley book of 1784, is restored. In the three ordination services John Wesley, in his revised Prayer Book, used the the word “Superintendent” and never the term “Bishop.” The former designation disappears from the “Sunday Service of the Methodist Episcopal Church, South,” and everywhere in its place we read “Bishop.” A leading Minister of this

denomination justifies the change, on the ground that with Methodists the word "Bishop" refers to an *Office*, and not to an *Order*. The last nine pages of the book record the Articles of Religion. These are twenty-five in number, that is one more than in the former Service. The one added is the xxiii., entitled, Of the Rulers of the United States of America.

2041



Fac-simile of the title page of the first Swedish Prayer Book issued in the United States. Printed in Chicago in 1877. Exact size.

THE PRAYER BOOK OF THE SWEDISH
EVANGELICAL LUTHERAN
CHURCH.

THE first effort to publish a Prayer Book in the United States in the language of Sweden, met with a disaster, as the plates were destroyed in the great fire at Chicago, in 1871. The effort was renewed, and later, in 1877, the book appeared from the Chicago press of Engberg & Holmberg. The work differs from the national Prayer Book of Sweden in certain changes, omissions and additions made by two clergymen, J. H. Thomander and P. Wieselgren, whose names appear on the title page. There is a short Preface, which translated reads:

Notwithstanding its great and widely known excellencies the Prayer Book of 1819 troubled many consciences and called forth many desires for a closer correspondence between Holy Scripture and our evangelical confession. Several teachers and members of the Church have united in the present attempt to accomplish the most modest of these desires. The purpose has been to here give a Prayer Book that will not in any possible way contradict true doctrine, and not contain a single Psalm

or stanza more or less than can be found in the adopted Book. Some kind of certainty might be demanded for the boldness to make changes in the work of men of universal fame. When two names are placed on the title page, such has been done in order to comply in some degree to such necessity. The first one named is alone responsible for what he has added and changed. It may be considered as too much or too little. To change one or another fallacious word, when it concerns evangelical doctrine, may not be regarded as arrogant by those who aspire to no claim of rulership. God grant that something may hereby be accomplished for the building up of his Church.

In several particulars this Prayer Book differs from the national Liturgy of Sweden. The forms for Morning and Evening Prayer have been shortened. In the Creeds and elsewhere in the book the word "Christian" has been substituted for the word "Catholic." The rubrics for High Mass have been omitted and the Gradual placed after the Creed instead of before. Also in the Holy Communion there is a changed form of the Absolution. In the prayer of consecration the manual acts are not retained. The series of Benedictions of an altar, font, bell, organ, etc., have been omitted with the exception of the prayer providing for the consecration of a cemetery. There are verbal changes in the Office of Baptism. In Confirmation the introductory instruction is wanting, and the questions addressed to the candidates increased to six. In the Funeral Service the body of the office and the

rubrics have been revised, and no altar service is provided. In the Ordination of Priests, the rubrics differ and the first one is left out. Also the prayer of consecration is changed. The wording has been altered in the form for the Installation of a Minister. How a Bishop shall be Consecrated, is wholly omitted. In the Consecration of a Church, the prayers are altered, and the word "Bishop" gives place to the "Chairman of the Conference." The Communion of the Sick, is revised both in rubrics and wording, and the Churching of Women, reduced more than half its previous length. Christian Instruction in Prayer is entirely omitted. The fifth chapter on Public Confession is changed and is without the Introits and *Kyrie eleison*. The sixth chapter on Private Confession is modified in language. There is a new form entitled, The Ban or Exclusion from the Congregation. Another new office, unknown to the Liturgy of 1819, is called Receiving members into the Church. This requires an endorsement of the Augsburg Confession and Luther's small Catechism.

Another edition of the Swedish Prayer Book was issued by the Lutheran Augustana Book Concern at Rock Island about 1880. Also Enander & Bohmans, of Chicago, imprinted an edition in 1885, and Engberg & Holmberg, in 1886.

SWEDENBORGIAN PRAYER BOOKS.

EMANUEL SWEDENBORG died at London in 1772. Sixteen years later, that is in 1788, the first Liturgy of his followers in England, appeared. It was printed and published by Mr. Robert Hindmarsh, of London, in an 18mo book of 111 pages. The title page reads, "The ORDER of WORSHIP or FORMS of PRAYER for the NEW CHURCH signified by the New Jerusalem in the Revelation; together with the Forms for the administration of BAPTISM and the HOLY SUPPER." It contains a Calendar with proper lessons for the chief feast and fast days of the Christian year. The third edition of the book was published in 1790. The first *American* issue of this Liturgy was imprinted by Samuel and John Adams, at Baltimore, in 1792. It is a narrow duodecimo, and is admirably printed. The Prayer Book proper is on 84 pages, and the Hymns and Spiritual Songs, by the Rev. Joseph Proud, fill the

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T H E
L I T U R G Y
O F T H E
N E W C H U R C H,
S I G N I F I E D B Y
The New Jerusalem in the Revelation.
T O G E T H E R W I T H
The Forms for the Administration of
B A P T I S M A N D T H E H O L Y S U P P E R :
A N D
A C A T E C H I S M for the USE of the
N E W C H U R C H.
A L S O,
H Y M N S
A N D
S P I R I T U A L S O N G S,
By the Rev. Mr. JOSEPH PROUD,
Minister of the New Church.

T H E F O U R T H E D I T I O N .

*And he that sat upon the Throne said, Behold, I
make all Things New. Rev. xxi. 5.*

B A L T I M O R E :
P R I N T E D A N D S O L D B Y S A M U E L A N D J O H N
A D A M S , I N M A R K E T - S T R E E T . 1 7 9 2 .



rest of the book, to the number of 258 pages. Like many early publications, the printing abounds in capitalization. While the title page says it is "The Fourth Edition," this means that the counting began with the first issue of the Liturgy in London in 1788. Then begins the

PREFACE.

It is written in the Revelation, "I saw a New Heaven and a New Earth; for the former Heaven and the former Earth were passed away. And I saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband." By these words is not meant that the visible Heavens and habitable Earth shall be dissolved, and a New Heaven and New Earth created, and that the holy City Jerusalem will descend upon the New Earth, according to the literal Construction; but by the New Heaven and the New Earth is meant a New Church both in Heaven and on Earth; and by the New Jerusalem descending from God out of Heaven, is signified the heavenly Doctrine of that Church, revealed by the Lord himself. This likewise is what is signified by the Second Coming of the Lord, which consisteth, not in a personal Appearance upon the Earth, but in the Revelation of the internal or spiritual Sense of the Holy Word, whereby the human Mind is now capable of seeing and understanding the spiritual Truths therein contained in a rational Manner.

The Doctrines contained in the following FORM OF PRAYER are the Doctrines of the New Church, being taken from the Theological Writings of the Hon. Emanuel Swedenborg, and when impartially and attentively examined, will be found in Agreement with the genuine Truth of the Holy Scripture or Word of God. It is not however, expected that this Form of Prayer should be considered as perfect or complete, much less is it intended as the *only* one proper for the New Church,

it being only adapted to the present Infant State of that Church, and designed to assist those who are desirous of worshipping the Lord Jesus Christ as the Only God of Heaven and Earth. There will, no Doubt, be a Variety of Forms of Worship in the New Church, according to the different States and Complexions of Mankind; and this Variety, so far from being any Evil, will rather tend to the Harmony and Perfection of the whole. But then in all these differences the two Essentials and Universals of the New Church must ever prevail, which are, I. That God is One both in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son and Holy Spirit, and that the Lord and Saviour Jesus Christ is that God. II. That in order to Salvation, Man must live a life according to the Ten Commandments, by shunning Evils as Sins against God. These two Essentials and Universals of Doctrine enter into every Particular of the New Church, as the very Life and Soul thereof. So that the various Modes of worshipping the Lord in this or that Society, whilst influenced and governed by these leading Truths, will have no other Effect than for the better: For thus Unity will be produced from Variety, and out of many Societies the Lord will form one Church.

The Doctrines of the Old Church by no Means agree with the Heavenly Doctrines of the New Church, as is evident from a Comparison of the two Essentials of each. The two Essentials of the Old Church are as follows: I. That there are Three Persons in the Godhead, or in other Words, that there are Three Gods. II. That Man is saved by Justification by Faith alone.* And these Essentials or Universals of Doctrine likewise enter into every Particular of the Old Church, as the very Life and Soul thereof, every Idea, both in Doctrine and in Worship, being constantly influenced thereby.

It is for this Reason, and on this Ground that the Members of the New Jerusalem Church, who meet together in the Great East

*The Roman Catholics do not separate Faith from Charity, in the same Manner as the Protestants do; but still the Difference between them consists more in Words than in Substance.

Cheap, London, and in other Parts of the Kingdom, cannot in Conscience join in any of the Forms of Worship now in use in the Old Church; for there a Trinity of Persons is worshipped. there the Lord and Saviour Jesus Christ is not immediately approached as the Only God of Heaven and Earth and yet there is no other God but Him, for He and the Father are One, yea One Person, altogether like Soul and Body in Man. Let it not therefore be accounted a Matter of small Importance, whether we worship God in Three Persons, or in One Person: It is of infinite Moment that we conceive a true Idea of the Object of Worship, seeing that all Conjunction with God is effected by a good Life according to the Idea of him in the Mind or Understanding.

By the Old Church is meant the present Christian Church (so called) as existing both among Roman Catholics and Protestants, together with all the various Sects and Parties, of every Description or Denomination, that dissent from them, and yet retain the Doctrine of a Trinity of Persons in the Godhead, and separate the Humanity of the Lord from his Divinity. All these have no other Idea of a Trinity of Persons than of Three distinct Gods, as may appear evident to any one who attentively examines the Matter. They indeed *say*, that the Three Persons are but one God; but the Lip-Confession of One God does not, neither can it extirpate the Idea rooted in the Mind of Three. For who thinks otherwise, or can think otherwise, that from the customary Form of Faith prays, "*That God the Father, for the Sake of the Son, would send the Holy Spirit?*" Is not this praying to God the Father as to one God, and for the Sake of the Son as another God, and concerning the Holy Spirit as a Third God? Whence it evidently appears, that notwithstanding any one may imagine, and even assert that Three Divine Persons constitute but One God, yet he actually forms to himself in his Idea, the Picture of Three distinct Gods, whensoever he so prays.

The same Form of Prayer also divides the Lord as it were into two Persons, by separating his Humanity from his Divinity; for when Man prays in such a Manner, he then only thinks of

the Humanity of the Lord, and not at the same Time of his Divinity. This is plain from the Signification of the Words, "*for the Sake of the Son,*" which mean for the Sake of his Humanity, that suffered the Death of the Cross.

They who divide God into Three Persons, and adhere to these Words of the Athanasian Creed, "*There is one Person of the Father, another of the Son, and another of the Holy Ghost;* and also to these words, "*The Father is God, the Son is God, and the Holy Ghost is God,*" cannot make One God of Three Persons: They can indeed say that they are One God, but they cannot think so. In like Manner, they who think of the Divinity of the Lord from Eternity as of a Second Person of the Divinity, and of his Humanity in Time as of the Humanity of another Man, cannot but suppose that the Lord consists of Two Persons, notwithstanding it is asserted in the Athanasian Creed, that his Divinity and Humanity are One Person, united like Soul and Body. For if, as they say, Jesus Christ was as to his Divinity as a separate Person before all worlds; and if the Humanity which he assumed in Time, was also a new Person, born of the Virgin Mary; and again, if his Divinity and Humanity are still separate, as they erroneously assert; then it is plain, that they form to themselves an Idea of the Lord as of *two Persons*, which, by a certain Kind of confused Union, called the *hypostatic Union*, are blended together into what they call the *second Person* in the Trinity—such are the false Reasonings in the Christian Church concerning the Person of the Lord; when yet it ought to be the fundamental Constituent of all Doctrine, that God is One both in Essence and Person, that the Lord Jesus Christ is that One God, and that his Divine Humanity is the sole Object of all Adoration.

From what has been said, it is plain, that the Faith of the present or Old Church assumes two Faces, the one internal, and the other external. The internal Face is formed from the *mental Perception* of Three Gods, and the external from the *oral Confession* of One God; thus they are at Variance with each other, so that the External is not acknowledged by the Internal, nor is the Internal acknowledged by the External. Hence arises

a confused Idea in the Minds of Men concerning Matters of Salvation, for which no Remedy can be found, while it is a prevailing Maxim, that the Understanding must not dare to examine its Faith, but must submit in blind Obedience to its irrational Dictates. But the Case is widely different, when the One God Jesus Christ, in whom is a Divine Trinity, is directly approached and worshipped: Then the Perception of the Mind and the Confession of the Mouth mutually regard each other as one: Then also the received Dogma, that the Father was alienated from Mankind, and that his Wrath was appeased by the Satisfaction which the Son made by atoning Blood, is found to be a mere Spectre of the Night, which vanisheth at the Light of the Morning.

Every Person of enlightened Reason may know that God is One, and that there can be no other but Him. He may also know that God is essential Love and essential Wisdom, or that he is Goodness itself and Truth itself; and that the selfsame God as to Divine Truth, which is the Word, came down from Heaven, and assumed a HUMANITY in order to remove the Hells, and consequently to remove Damnation from Man; that he effected this by Combats and Victories over the Devil, that is, over all the Hells, which at that Time infested and spiritually destroyed every Man coming into the world; and that afterwards he fully GLORIFIED HIS HUMANITY, by uniting in It Divine Truth with Divine Good, and thus returning to the Father from whom he came forth. When these Things are rationally perceived, then will that Saying in John be understood, "*The Word was with God, and God was the Word; and the Word became Flesh.*" Chap. i. 1, 14. And likewise this, "*I came forth from the Father, and am come into the World; again I leave the World, and go to the Father.*" Chap. xvi. 28. Hence also it is evident, that without the Lord's coming into the World, no Flesh could be saved, and that they are saved who believe in Him, and live a good Life. This is the Frontispiece of the Faith of the New Church. And by this Faith united with Charity, or a Life according to the Commandments, Conjunction with the Lord is effected, which is Salvation and eternal Life.

As the Worship of every Church ought to be according to its Understanding of the Word, it is considered as highly necessary that the principal Doctrines of the New Church should be plainly avowed in its Form of Prayer. For this Reason a few Alterations have been made in the present Edition, in order to make the Whole, not only more strictly consistent with the genuine Sense of the holy Word, but also more fully characteristic of this new Dispensation of Divine Truth. The Lord's Prayer and Ten Commandments are strictly rendered according to the original Greek and Hebrew, whereby the Correspondences in each particular Word may be more clearly discerned, and the Conjunction between their spiritual and natural Senses more fully effected. In the former Editions, at the End of each Commandment, a Response was directed to be made by the Congregation: But on considering that such a Practice is an Interruption to the Solemnity of that Part of the Service, it has been deemed proper by a General Conference of the New Church, to discontinue in future the Responses at the End of each Commandment, and only to make Use of one after the Tenth.

It may be necessary here to observe, that the New Church, considering those Books only to be genuine Books of the Word, which contain the Internal Sense, and thereby treat of the Lord alone, and of the most holy Things of Heaven and the Church, has accordingly introduced them into her Service as stated Lessons for the Day, in the Order marked in the Calendar. These canonical Books, or Books of Divine Authority, are the following, viz., in the Old Testament, the five Books of Moses, called Genesis, Exodus, Leviticus, Numbers and Deuteronomy; the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: And in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Revelation. The other Books, which have not the Divine internal Sense, as well as those which have an internal Sense, but not

in the Series, are nevertheless useful in their Place, so far as they inculcate the great Doctrine of the Lord, and the Doctrine of Charity.

In the Forms for the Administration of Baptism, it was also unanimously agreed, that in order to open the Gates of the New Jerusalem as wide as possible the only Conditions of Admission by Baptism be an Acknowledgment of the two Essentials of the New Church, which are therefore inserted in the two Forms of Baptism instead of the Creed.

Let it also be observed, that Baptism by Sprinkling, and not Immersion, is adopted by the New Church as being most convenient, although the latter Mode is not at all condemned. It is sufficient to pour or sprinkle Water on the Forehead, as the Forehead corresponds to the Interiors of Man; and the Sprinkling of Water thereon is significative of internal Regeneration.

The New Church considers it unnecessary to have God-fathers and God-mothers in Baptism, as it is by no Means an Essential Part of that Institution, but may in some Cases operate as a Check upon the Baptizing of Infants. Moreover, we are taught in the holy Scriptures to call no Man Father in the spiritual Sense of that Word; "for one is our Father which is in Heaven." Matt. xxiii. 9. The Lord alone is the Father of all who are regenerated, or born again; and the Church, or Doctrine drawn from the Word, is their Mother. Therefore in this Sense no other ought to be acknowledged as our *God-father* but the Lord; and no other as our *God-mother* but the Word, and the New-Church, which is the Lamb's Wife, Rev. xix. 7, 9. Chap. xxi. 2, 9.

The third Edition of the New-Jerusalem Church Liturgy, &c., printed in the Year 1790, by Mr. Robert Hindmarsh, No. 32, Clerkenwell, London, is calculated for the Kingdom of Great Britain only; but the Promoters of this Copy thereof (with a few Alterations) hope that this very excellent little Book is now fitted both for public and social Worship throughout the United States.

We are of the Opinion that this Form of Prayer is drawn

from the Holy Word, and is adjusted to preserve the Doctrines of the New Church in their Purity—and it is at the same Time a powerful Guard against the Introduction of any Heresy.

It is expected that the Use of a proper Formula, in Public Worship, has a tendency to implant in the Minds of Children and young People, true Ideas of the One Object of Divine Adoration, to familiarize them with the Word of God and his holy Commandments; and thus to lay the Foundation of their future spiritual Life on Christ alone, who is the Rock of Ages.

Some Members of the Old Church say, that there is such a Gift, or Spirit of Prayer bestowed by the Holy Ghost on true Christians, as enables them to address Heaven on all Occasions copiously and suitably, in unpremeditated Words of their own, which they think ought not to be restrained by appointing Forms of Prayer, even for the public Use of Congregations. However, this Opinion is discountenanced even by the Rev. Mr. JOHN CALVIN; for he wrote to the Protector of England under Edw. VI. in these words: "As to a Form of Prayer and of Ecclesiastical Rites, I highly approve that it should be certain; from which it may not be lawful for any Minister to depart—as well in Consideration of the Weakness and Ignorance of some, as that it may more plainly appear, how our Churches agree among themselves—and lastly, that a Stop may be put to the Giddiness of those who affect Novelties."

We find Forms of Prayer presented on several Occasions in the Law of Moses, Num. vi. 22, 23. Deut. xxi. 7. xxvi. 13. The Psalms of DAVID is a whole Book of Forms. The Jewish Synagogue used a Form, Luke xi. 2. Nay, at the very Time when the Gift of inspired Prayer was common, there is a strong Appearance in the iv. Chap. of the Acts, that the Apostles and their Followers used a Form then set down: For how else could they "*Lift up their Voices and say with one Accord,*" as Verse 24 assures us they did? Hence it may be presumed that extemporary Prayer is a modern Idea. It is equally said, "I will pray with the Spirit, and I will sing

with the Spirit." Without Scruple, at public and social Worship, all use Psalms and Hymns; which undoubtedly are Forms of human Composition.

Reader.—The Promoters of this Edition were induced thereto on a Belief that the Lord Jesus Christ is Father, Son and Holy Spirit; that on the Consummation of the Old Church, He departed from it, and takes up His Abode in the New Church—On this Consideration we do most earnestly recommend the Theological Writings of Baron EMAN. SWEDENBORG, believing that he was divinely *inspired to write* for the Use of the New Jerusalem Church.

April 10, 1792.

After the Preface fourteen pages are given to the Calendar. This contains the Psalms and Lessons for certain Festivals, and also for every day of the year. The Psalter is not printed in the book, but read from the Bible, the number of the Psalms being designated in the Table.

Morning Service begins with this rubric:

"The Worship opens with one or more Verses of the following Glorification for the Lord's Second Advent, to be read by the Minister, all standing."

There are thirteen selections from Scripture, made chiefly from the books of Isaiah, Daniel and Revelation.

The congregation is then addressed in these words:

We are taught by the Lord in his holy Word, to assemble ourselves together, to confess our manifold Evils, both actual

and hereditary, to render Thanks for the great Mercies we have received at his Hands, to celebrate and glorify his DIVINE HUMANITY, to hear his most holy Word, and to pray for his Divine Assistance, that we may be enabled to amend our Ways, and in future live to his Glory and the Good of our Neighbor. Let us, therefore, lift up our Hearts with one Consent to the Throne of Mercy, while we worship Jehovah God in his GLORIFIED HUMANITY.

While all kneel the Minister says a prayer of Acknowledgement and Confession. At the end the people join him in saying the Lord's Prayer, the wording of which is stated to be "according to the original Greek." This is the version:

Our Father who art in the Heavens; Hallowed be thy Name. Thy Kingdom come, Thy Will be done, as in Heaven, so also upon Earth. Give us this Day our daily Bread. And forgive us our Debts, as we also forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power and the Glory, for Ages. Amen.

This is followed by a prayer for a blessing on the reading of the holy Word said by the Minister. The Ten Commandments are next recited, the congregation making a single response at the end. An Exhortation concerning the teachings of the Ten Commandments is given by the Minister. The first lesson is read from the Old Testament, after which this Doxology is repeated:

Minister. To Jesus Christ be Glory and Dominion forever and ever.

People. For he is Jehovah of Hosts, and in Him alone dwelleth all the fullness of the Godhead bodily.

After a Psalm or Hymn a prayer is offered for the prosperity of the New Church :

Adorable Lord Jesus, who in these latter Days hast been graciously pleased to manifest thyself a second Time unto the Children of Men, in the Power and Glory of thy holy Word, by revealing the spiritual and celestial Senses thereof, wherein thou hast thy most immediate Residence, and by the Light of which proceeding from thy DIVINE HUMANITY, we are enabled through Mercy to approach thee alone as our Father and our God, our Creator, Redeemer, and Regenerator; we pray for the Prosperity of thy New Jerusalem Church, now descended from thee out of Heaven. Dissipate, we beseech thee, the thick Clouds of Darkness that prevent thy Appearance; remove all the Prejudices arising from Evil and the False; and may the glorious Truths of thy Heavenly Kingdom, at this Day revealed by Means of thy Servant Emanuel Swedenborg, in the Unfolding of the spiritual and celestial Senses of thy holy Word, find an ample Reception in the Hearts of all Men. Particularly we pray for the Establishment of thy New Church in these United States. Open thou the Eyes of them that sit in Darkness and in the Shadow of Death, that they may see the genuine Light of thy holy Word, and thereby be brought to acknowledge thee in thy GLORIFIED HUMANITY as the only true God and eternal Life. This we beg, most merciful Lord, in thy own Name, and for the Salvation of Mankind. *Amen.*

The Psalter for the day is then read by the Minister alone, and at the conclusion of each Psalm

the Doxology is said responsively. The prayer next offered is for the President of these United States, and both Houses of Legislature and all Magistrates.

The second lesson, taken from the New Testament, is followed by the Doxology. After a Prayer for all conditions of Men, the Minister and people unite while standing in repeating the Creed of the New Church, which is in these words:

I BELIEVE that Jehovah God, the Creator of Heaven and Earth, is one in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son and Holy Spirit, and that the Lord and Saviour Jesus Christ is that God.

I believe that Jehovah God himself came down from Heaven as Divine Truth, which is the Word, and took upon him Human Nature, for the Purpose of removing Hell from Man, of restoring the Heavens to Order, and of preparing the Way for a New Church upon Earth; and that herein consists the true Nature of Redemption which was effected solely by the Omnipotence of the Lord's DIVINE HUMANITY.

I believe in the Sanctity of the Word, and that it containeth a three-fold Sense, namely, Celestial, Spiritual and Natural, which are united by Correspondences; and that in each Sense it is a Divine Truth, accommodated respectively to the Angels of the Three Heavens, and also to Men on Earth.

I believe that evil Actions ought not to be done, because they are of the Devil, and from the Devil.

I believe that good Actions ought to be done because they are of God, and from God: And that they should be done by Man, as of Himself; nevertheless, under this Acknowledgement and Belief, that they are from the Lord, operating with him and by him.

I believe that immediately on the Death of the material Body

(which will never be re-assumed) Man rises again as to his spiritual or substantial Body, wherein he existeth in a perfect human Form; and thus that Death is only a Continuation of Life.

I believe that the Last Judgment is accomplished in the Spiritual World, and that the former Heaven and the former Earth, or the Old Church, are passed away, and that all Things are become New.

I believe that Now is the second Advent of the Lord, which is a Coming, not in Person, but in the Power and Glory of the spiritual Sense of his holy Word, which is Himself. And I believe that the Holy City, New Jerusalem, is now descending from God out of Heaven, prepared as a Bride adorned for her Husband.

A prayer of Thanksgiving succeeds the Creed.

At this point the rubric says:

"Here follow some Extracts from the Writings of Emanuel Swedenborg, to be read at the Direction of the Minister."

The service concludes with the Lord's Prayer and the Benediction. Evening Prayer is arranged on the same plan.

The Form of the Administration of Baptism to Infants, has the next place in the book.

The service opens with the Lord's Prayer, after which the Minister reads an instruction concerning the nature and use of Baptism. After a prayer these questions are put to those who present the child:

Dost thou believe, that God is One both in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son

and Holy Spirit; and that the Lord and Saviour Jesus Christ is He?

Answer. I do.

Minister. Dost thou believe, that in order to Salvation, Man must live a Life according to the Ten Commandments, by shunning Evils as Sins against God?

Answer. I do.

Minister. Art thou desirous to have this Child baptized in this Faith?

Answer. I am.

Following the prayer for the consecration of the water the child is baptized, with the use of this formula:

I Baptize thee in the Name of the Lord Jesus Christ, who is at once the Father, Son and Holy Spirit. *Amen.*

The reception into the congregation is worded in this way:

We receive this Child into the Congregation of the New Church, that he may hereafter be initiated into the Acknowledgement and true Worship of the Lord, agreeable to the Heavenly Doctrines of the New Jerusalem. And as there is Joy in Heaven over one Sinner that repents, so let us rejoice on Earth, that it has pleased the Lord to add to the Number of those, who by the Baptism of Repentance and Regeneration may finally inherit the Crown of Everlasting Life.

The service is concluded with an exhortation, two prayers and the benediction. Adult Baptism follows practically the same order.

The Form of the Administration of the Holy Supper in the New Church, begins with the Lord's Prayer, then shorter exhortation, prayer, longer exhortation, prayer, and consecration of the elements. The words when the bread is delivered are these :

The Body of our Lord Jesus Christ, which is the Divine Good of his Divine Love, nourish and preserve you unto eternal Life. Take and eat this, in Remembrance that the Lord GLORIFIED his HUMANITY, and thereby became the God of Heaven and Earth.

Like words are used in giving the cup. What remains of the service is brief, consisting of the Lord's Prayer, a hymn, a Thanksgiving, Doxology and Benediction. The *Sursum Corda*, *Ter Sanctus*, and *Gloria in Excelsis*, that mark most ancient liturgies, are not found in this book. Before the word "Finis" is reached, seven pages are given to the Catechism. This form of instruction is here reprinted ;

A CATECHISM FOR THE USE OF THE NEW CHURCH.

Quest. WHAT are you ?

Ans. A human Creature.

Q. What is a human Creature ?

A. An Image and Likeness of Almighty God.

Q. What is God ?

A. God is a Being of infinite Love and Wisdom, the Creator and Preserver of all Things, both in Heaven and Earth.

Cat. Repeat the Articles of thy Belief.

A. I believe that Jehovah God, etc.

Q. What dost thou learn from this Creed ?

A. I learn, *First*, that there is One God, the Creator of Heaven and Earth, and that the same God is the Redeemer and Regenerator of Mankind.

Secondly, That his holy Word is the Fountain of Wisdom both to Angels and Men.

Thirdly, That Man as to his Spirit never dies, but that his eternal State is fixed and determined by his present Life in the material Body, whether it be good or bad.

Fourthly, That the Lord is now establishing a New Church, which is the New Jerusalem spoken of in the Revelation.

Q. You say there is a Divine Trinity in the Lord, consisting of Father, Son, and Holy Spirit: How can these Three be comprehended in One Person ?

A. Even as in every individual Man there is a human Trinity of Soul, Body, and Operation; so is there a Divine Trinity of Father, Son and Holy Spirit, in the Person of our Lord and Saviour Jesus Christ.

Q. What is meant by the Father ?

A. Divine Love, or Divine Good, answering to the Soul of Man. In other Words, it is the naked Divinity.

Q. What is the Son ?

A. Divine Wisdom, or Divine Truth, answering to the Body of Man. In other Words, it is the Divine Humanity.

Q. And what is the Holy Spirit ?

A. It is the Divine Proceeding of Love and Wisdom from the Divine Humanity of our Lord, answering to the Operations of Man's Soul and Body together.

Q. What dost thou know of the holy Word ?

A. I believe it is the revelation of the Will of my heavenly Father, and therefore I reverence it for his Sake, and because it teaches me to love the Lord above all Things, and my Neighbor as myself.

Q. Which are the Books of the Word ?

A. All those which have the internal Sense which are as

follows ; that is to say, in the Old Testament, the five Books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi : And in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Revelation.

Q. What will become of you after Death ?

A. If I live a good Life, I shall be received into Heaven by the Lord, and be forever happy ; but if I live wickedly, I shall be turned into Hell and be miserable to all Eternity.

Q. What dost thou mean by the New Church, or New Jerusalem ?

A. By the New Church I mean a new Manifestation of Divine Goodness and Truth, in the Unfolding of the internal Sense of the holy Word, whereby I may be more immediately conjoined to the Lord, if I keep his Commandments.

Q. How many Commandments are there ?

A. Ten.

Cat. Repeat them.

[Here the Ten Commandments are recited.]

Q. What is the great End and Design of these Commandments ?

A. They teach me to worship and acknowledge the true God of Heaven and Earth, to shun continually all Evils as Sins against him, to renounce the Loves of Self and of the World, and to love the Lord above all Things, and my Neighbour as myself.

Q. Art thou able, of thine own Strength, to do this ?

A. No ; but by the Divine Mercy of the Lord, and his continual Assistance, I trust I shall be enabled to love and obey him all the Days of my Life : And therefore I offer up my Prayers unto him, agreeable to his holy Word, in the following Manner :

Our Father who art in the Heavens, etc.

Q. How many Ordinances hath the Lord appointed in his Church ?

A. Two, Baptism, and the Holy Supper, which are the two pillars of Heaven and the Church.

Q. What is the Use of Baptism ?

A. There are three Uses in Baptism. The first is Introduction into the Christian Church, and at the same Time Insertion among Christians in the Spiritual World. The second Use is, that the Person baptized may know and acknowledge the Lord and Saviour Jesus Christ, and follow him. The third and last Use of Baptism is, that Man may be regenerated.

Q. Does Baptism itself confer either Faith or Salvation ?

A. No; It is only a Sign that the Person baptized may receive Faith, and that he may be saved, if he is regenerate.

Q. What is the Use of the Holy Supper ?

A. Bread and Wine in the Holy Supper represent the Divine Good and Divine Truth of the Lord's Divine Humanity; which being received in Charity and Faith, are productive of actual Conjunction with him, and more immediate Communion with the Angels of Heaven. Thus Eating and Drinking are Acts of a Spiritual Nature; and thus the Holy Supper becomes a Signing, Sealing, Certifying and Witnessing, even before the Angels, that the worthy Receiver is a Child of God; and moreover as a Key to his House in Heaven, where he shall dwell to all Eternity.

The Hymns and Spiritual Songs by the Rev. Joseph Proud, are preceded by a doctrinal dissertation of six pages. It is not necessary to print this, as it does not refer to the Prayer Book, but to the hymns. The latter are 304 in number.

Since the publication of this Prayer Book there has been an extensive growth in the liturgical services of the congregations of the New Church.

In 1822, Thomas S. Manning, of Philadelphia, printed an 18mo book entitled, "The Liturgy of the New Jerusalem Church." The Morning Service has the *Benedic, anima mea* and the *Te Deum*. There is also a "Glorification" for Christmas Day. Among the additions are, Chief Articles of Faith, Form of Solemnization of Matrimony, and services for the Burial of Adults and Infants. The book has 224 pages and 292 hymns.

Hilliard, Gray, Little & Wilkins published at Boston, in 1829, an 18mo volume of 170 pages, which was prepared for the use of the Boston Society of the New Jerusalem. It bears the title of the "Book of Public Worship."

Up to 1836 no one book had received the sanction of all the Swedenborgian congregations. But in the year named the General Convention of the New Jerusalem Church, prepared and had published a service book that it recommended for general use. It was issued in 1836, by Otis Clapp, No. 11 School Street, Boston, with the title, "BOOK of PUBLIC WORSHIP for the use of THE NEW CHURCH signified by THE NEW JERUSALEM in the REVELATION." It is an octavo of 396 pages. The greater part of the book is given up to chants and selections, with the music supplied to each page, thus indicating that the Psalms are to be sung

rather than said. Revised and enlarged editions of the Book of Worship were issued by order of the General Convention in 1854, 1862, 1866 and 1876. A short Liturgy for missionary purposes was authorized by the same body and published in New York, in 1889. The authorized book has been greatly expanded through its several revisions, and contains a wide range of services. The aim seems to be to give a variety of forms. Thus in the Order of Worship, for the Morning there are five distinct services arranged for five Sundays of the month, so that repetition is avoided. The Ordinance of Baptism contains much reading of Scripture, and a considerable instruction concerning the doctrines of the New Church. There is also much Scriptural and doctrinal instruction in the Confirmation formula. There is a Funeral Service for Adults, and another for Infants and little Children. There are also forms for Ordination, Installation, Consecration, Dedication, Institution of Societies, Admission of Members into Societies, Institution of Associations and Family Prayer. The Selections and Chants fill nearly two hundred and fifty pages and the music is printed on every leaf.

The last edition, that of 1876, is a great advance in the development of ritual over the first authorized book published forty years before, in 1836.

While the General Convention of the New Church encourages and advises the use of the book which it has prepared, it does not make the employment of its Liturgy obligatory. As a result other devotional forms have been prepared by individuals and can be used by congregations if they so elect. In 1864, Robert Clarke & Co., of Cincinnati, published an 18mo volume with the title, "The BOOK of HOLY OFFICES: containing Lauds, Matins, Vespers and Compline, with a Catechism and Brief Manual of Devotions." In 1868, John Lovell, of Montreal, issued a small book of 82 pages, designed for the use of the New Church in that city. It is entitled, "An ORDER of PUBLIC WORSHIP." A liturgical book of the New Church in German was published in Baltimore in 1866, and another in the Swedish language at Philadelphia, in 1880. The latter was copyrighted by Rev. L. H. Tafel. "A LITURGY for the NEW CHURCH," the work of seven compilers, headed by the Rev. James P. Stuart, was imprinted by J. B. Lippincott & Co., of Philadelphia, in 1876. It is a small 12mo of 538 pages. There is a Preface of six pages, giving the reasons for revision.

A devotional and musical collection of considerable popularity, compiled and copyrighted by the Rev. Frank Sewall, was published under the name

of "A PRAYER BOOK and HYMNAL for the use of the New Church," by J. B. Lippincott & Co., of Philadelphia, in 1867. Mr. Sewall, at a later date, revised and enlarged the book, and it was issued by the same publishers in 1884. The title was changed to, "The NEW CHURCHMAN'S PRAYER BOOK and HYMNAL." It is a 12mo of 747 pages. In the Preface the compiler says:

While it was never anticipated that this book would be generally adopted in New-Church societies, it is gratifying to find evidences that during the interval which has elapsed since its publication it has not been without its influence in the extensive modification which the liturgies in more general use have undergone. During that time the religious observance of the two great festivals of our Lord, *Christmas* and *Easter*, have, from being almost unknown, become nearly universal in New-Church societies; a service of devout preparation for receiving the most holy sacrament of the Lord's Supper has been regularly instituted in most of our larger churches; the elements of prayer enter much more largely into the public worship of the Church; responsive reading of the Psalter and the congregation's participation in the services in the various other forms have become much more general than formerly. The beautiful order and system of the "Christian Year" has been turned to practical account in the arrangement of Sunday-school lessons, and, while the Church has not united yet in the use of a common Lectionary for its public worship, the principle of such a provision is practically recognized in the effort to make the scriptural and doctrinal instruction of the Sunday-schools follow a uniform plan, as also in the general adoption of a uniform "Table of Lessons for Festival Services." Even the more searching and solemn employments of the penitential seasons of Advent and Lent are beginning to commend themselves to

individuals and societies as having claims upon the New Church parallel to those of the joyous and more widely popular observances of the commonly recognized holidays. Finally, the incorporation in the "Book of Worship" of the General Convention of many features hitherto distinctively belonging to the *Prayer Book and Hymnal*, on the wise and generous policy of meeting the wants of the largest number, is an indication that the wants which this book first sought to supply were real wants, and that its contribution to the growth and enrichment of the ritual of the Church has been a substantial and permanent one. It is with devout gratitude and sincere rejoicing that the compiler witnesses such results of those labors of past years, which were undertaken with the sole desire of seeing the Church, by means of a more beautiful and orderly external worship, advanced in genuine piety and spiritual life.

There are certain marked features about this book. Fourteen pages are given to The Antiphonary, containing the responsive services suitable for the various sacred days and seasons. There is an office for Morning Prayer and praise throughout the year, and another for Vespers. The Litany is used, preceded by one or more of the Seven Penitential Psalms. The Psalter is printed in full, though the translation is changed. After the Psalms are Lauds, for Sundays, Festivals and each day of the week, and Compline or office for the night. Nearly fifty pages contain the Antiphons, Collects and Gospels for the feasts and fasts of the Christian year. The Epistles are not given, as Swedenborgians teach that these portions of Scripture do

not contain what they call, "the internal sense." As there is no Trinity festival, the Sundays until Advent are numbered after the feast of Pentecost.

Ash Wednesday and Lent are observed, and Thursday, Good Friday and Easter Eve in Holy Week. There are three festivals, for the Apostles, the Evangelists, and the sending of the twelve Apostles.

Much space of the book is set apart for forms of private devotion. The final pages of the Liturgy contain the Articles of Faith, twelve in number. The music is extensive, and over two hundred and fifty pages are assigned to the Selections and hymns.

During the hundred years of their history in the United States, the Swedenborgians have amplified their books of worship, and shown themselves to be enthusiastic promoters of liturgical and musical forms.

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P R A Y E R S

F O R

S H A B B A T H , R O S H - H A S H A N A H , A N D K I P P U R ;

O R

The S A B B A T H , the B E G I N I N G of the Y E A R ;

A N D

The D A Y of A T O N E M E N T S ;

W I T H

The A M I D A H and M U S A P H of the M O A D I M ;

O R

S O L E M N S E A S O N S

According to the Order of the Spanish and Portuguese Jews.

Translated by ISAAC PINTO

And for him printed by JOHN HOLT, in New-York.

A. M. 5526.

JEWISH PRAYER BOOKS.

THE ritual publications of the Jews of the United States bear an early date. There is a little pamphlet in the possession of the Historical Society of Pennsylvania, containing a prayer offered in a Jewish Synagogue in the City of New York, in 1760. The title page reads: "The Form of Prayer which was performed at the Jews' Synagogue, in the City of New York, on Thursday, October 23, 1760: Being the Day appointed by Proclamation for a General Thanksgiving to Almighty God, for the Reducing of Canada to His Majesty's Dominions. Composed by D. R. Joseph Jesurun Pinto, in the Hebrew Language: And translated into English by a Friend to Truth. New York. Printed and Sold by W. Weyman, at his New Printing Office, in Broad Street, not far from the Exchange, 1760. (Price 4 d.)" The size of the pamphlet is 8 by 5 inches, and it is printed wholly in English. It contains Morning Prayer and Afternoon, and is on 7 pages.

A complete book of ritual appeared in New York, in 1766. It is a square duodecimo of 190 pages. It is wholly in English, and is a translation made from the Sephardic ritual. The title page reads: "PRAYERS for SHABBATH ROSH-HASHANAH and KIPPUR; or the SABBATH, the BEGINNING of the YEAR; and the DAY OF ATONEMENTS, with the AMIDAH and MUSAPH of the MOADIM, or SOLEMN SEASONS, According to the Order of the Spanish and Portuguese Jews. Translated by ISAAC PINTO, And for him printed by JOHN HOLT, in New York, A.M., 5526." On the first fly leaf is the autograph of "Myer M. Cohen," and under it the words, "Presented to Isaac H. Judah, Richmond, September 16th, 1797." On the second fly leaf is written a prayer that was no doubt composed by Mr. Judah, who was Reader in the Jewish Synagogue in Richmond.¹

Mr. Judah's signature is written several times in the book. On the back of the title page is printed the

ADVERTISEMENT.

In the following Sheets, several Hebrew Words occur, where the Vowels are to be sounded as in Spanish or French. The Hebrew Letter Heth is distinguished by being printed in a different Character from the other Letters in the same Word:

¹ See Mr. J. Ezekiel's "Jews of Richmond," in Publications of the American Jewish Historical Society. IV., pp. 21, 29.

And the Vowels in a different Character, shew that they are governed by the Hebrew Letter Ain. Some proper Names are wrote more agreeable to the Hebrew Orthography, than they generally are; as Ishac for Isaac, Iaacob for Jacob, Jehudah for Judah, Mosheb for Moses, Pinehas for Phinehas, Ishai for Jesse, Shelomob for Solomon and Tzion for Zion.

The third page is devoted to the

PREFACE.

A Veneration for the Language, *sacred* by being that in which it pleased Almighty God to reveal himself to our Ancestors, and a desire to preserve it, in firm Persuasion that it will again be re-established in Israel; are probably leading Reasons for our performing divine Service in Hebrew: But that, being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but that not being the Case in the British Dominions in America, has induced me to Attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion; and if it answer that Good Intention, it will afford me the Satisfaction of having contributed towards it. In Justice to the Learned and Reverend H. H. R. Ishac Nieto, I must acknowledge the very great Advantage I have received from his Elegant Spanish Translation of the Prayers of Rosh-Hashanah and Kippur; From which, by particular Desire, I have taken the Liberty of translating his Exhortation and prefixing it to these Sheets. Notwithstanding my utmost Care, I make no doubt this Translation has its errors and the Stile I am sensible has its Defects, which I hope will meet with Indulgence from the candid Reader.

On the fourth page follows the

EXHORTATION.

Mortal Man! Consider that thou art going to present thyself before the Eternal, Omnipotent, and Omniscient Being, who hath created and formed thee, that supports and governs thee; on whose Providence all this grand System of the Universe depends: Consider that he is infinite, and is everywhere present, and that he beholds and observes thee: Consider that if thou adorest him as thou oughtest, and is thy Duty, thou obtainest Salvation; if not, thou bringest Condemnation on thyself. If thou behavest devoutly, thou pleasest him; if not, thou offendest him. Consider that Adoration is a most essential Part of Religion, and of the divine Service.—THAT, and no other is the Exercise of this sacred House; which if thou performest according to thy Duty, thou sanctifiest his Holy Name; if not thou profanest it. Observe that thou effectest thy Ruin, with that by which thou oughtest to make thy Gain, and destroyest thyself with the same act whereby thou oughtest to obtain Salvation. Offer him then thine Heart, clothe thyself with a true Devotion; dedicate thyself entirely to his Service; divest thyself of every Worldly Consideration; and intreat Him to grant thee, that which is convenient for thee, and confide in his divine Providence; for if thou art not wanting thereto, That will never fail thee.

The ritual begins with Morning Service of Sabbath, extending to 29 pages. Minhah of Sabbath, the Sabbath Rosh-Hodesh, and Morning Service of the Moadim, follow on 27 pages. Next we have Morning Service of Rosh-Hashanah, and Musaph of Rosh-Hashanah on 37 leaves. The remainder of the Liturgy contains Morning Service

of Kippur, Musaph of Kippur, Minhah of Kippur, and Neilah of Kippur. This closes the text of the book. There are two remaining pages, one containing The Contents and the other the Errata:

In the early part of the book, in the service for the Morning of Sabbath, is the following prayer:

May he that dispenseth Salvation unto Kings and Dominion unto Princes; whose Kingdom is an everlasting Kingdom; that delivered his Servant David from the destructive Sword; that maketh a Way in the Sea, and a Path through the mighty Waters: Bless, preserve, guard and assist our most gracious Sovereign Lord, King George, our gracious Queen Charlotte, their Royal Highnesses George Prince of Wales, the Princess Dowager of Wales, and all the Royal Family; May the Supreme King of Kings through his infinite Mercies preserve them, and grant them Life and deliver them from all Manner of Trouble and Danger. May the supreme King of Kings aggrandize and highly exalt our Sovereign Lord, the King, and grant him long and prosperously to reign. May the supreme King of Kings inspire him, and his Council, and the States of his Kingdoms, with Benevolence towards us, and all Israel, our Brethren. In his and our Days may Jehudah be saved, and Israel dwell in Safety. And may the Redeemer come unto Tzion: Which God of his infinite Mercies grant; and let us say, *Amen*.

As to the faithfulness of the translation Mr. George Alexander Kohut, a well known authority in Jewish literature, writes: ¹“The translation seems to be totally free from foreign expressions and is characterized throughout by a dignity and

¹ Early Jewish Literature in America, pp. 119, 120.

simplicity of diction which is, on the whole, admirable. The translator's rendering is at times rather free, and he, being conscious of the fact, adds a commentary to such passages, wherein the literal meaning of the Hebrew is given." Naturally there has been much inquiry concerning the translator of this early Prayer Book.

Mr. Kohut, in his able paper on "Early Jewish Literature in America," which may be found among the publications of the American Jewish Historical Society for 1895, says:¹ "Koenen tells us of the bravery of Isaac Pinto, captain of Jewish volunteers in the village of Savannah, in Surinam, in 1712; and among the numerous members of the Pinto family so thoroughly treated in N. T. Phillip's article, we find one who died January 17th, 1701, aged seventy years. He is, without doubt, the author of the book under consideration, which he compiled in his 45th year. All the Pintos were connected with the Portuguese congregation Shearith Israel, in New York City."

The first Jewish Prayer Book published in this country certainly takes high rank among early, rare and interesting Americana.

The Pinto Prayer Book of 1766, prepared for the orthodox Jews, served its purposes for many

¹ Early Jewish Literature in America, p. 121.

years. In 1848, the Rev. Isaac Leeser, of Philadelphia, edited a Prayer Book which was printed by C. Sherman. It is an octavo of 244 pages, with the Hebrew on one page and the English on the opposite. The title page reads, "THE BOOK of DAILY PRAYERS for EVERY DAY IN THE YEAR, According to THE CUSTOM of the GERMAN AND POLISH JEWS." In the Preface, contained on two pages, the translator says: "It requires but little critical knowledge to discern the great defectiveness of all the editions hitherto issued in England, at least those which have fallen under my notice; and having acquired considerable experience by my previous contributions to this laborious department of literature, I thought I could not render a more acceptable service to the many communities of the German denomination lately sprung up in this country, than by furnishing them with a Daily Prayer Book, the text of which, as well as the translation, might be depended upon for accuracy and care, and so arranged as to be useful in the hands of even the unlearned and children, one of the great defects in the English editions being the apparent want of proper arrangement, and entire absence of many portions, which ought to have a place in every prayer book which is in daily and constant use." The Preface also states that,

“The text is chiefly after Rabbi Wolf Heidenheim’s celebrated *Sapha Berurah*, though it was deemed requisite occasionally to make some corrections, even in this generally so accurate work.” Of the translation the editor writes: “The translation, in many places entirely new, has been prepared with great care, either according to received authorities, chiefly of our modern German translators, generally Arnheim, of Glogau, David Friedländer, and Mendelssohn, or from my own studies and previous version of the Portuguese *Tephilla*, in which I had generally followed David Levi. I have aimed at a literal and still correct version, and hope that no great errors will herein be discovered.”

The first Prayer Book in the United States for the use of the reformed Jews, dates from 1855. It was the work of the Rev. Dr. L. Merzbacher, of Baltimore. It is in two duodecimo volumes with the Hebrew on the right hand page and the English on the left. A Prayer Book edited on the same principle was issued by Rev. Isaac M. Wise, in 1857. The Rev. Dr. David Einhorn, the Rabbi of Hur Sinai, of Baltimore, published, in 1858, a Liturgy that has had a wide influence among reformed congregations of the Jews. The book is a 12mo of 492 pages and is chiefly in German, though a few prayers are in Hebrew.

The title page contains the firm name of Thal-messinger & Cahn, of New York. On the same page is the following quotation from the 28th chapter of the Book of Numbers: "It is a continual burnt offering which was ordained in Mount Sinai for a sweet savour unto the Lord." In the Preface, printed on three and a half pages, Dr. Einhorn argues that the Prayer Books that have appeared in Germany "are wanting, inasmuch as they do not discern between the old and present views of religion," and that his effort has had for its purpose the blending of modern prayers with those of ancient use. Also certain doctrines or teachings that are considered obsolete are omitted. The Rev. Dr. K. Kohler, of New York, in a letter to the writer, says that this book is "the first that insisted on the main use of the vernacular, and on positive enunciation of the reform principles, which are, no sacrifice, no return to Palestine, no personal Messiah, no bodily resurrection, but the Messianic mission of the entire Jewish nation throughout the world, the Messianic hope as including the entire human family, and immortality as the hope of the individual."

In 1871, the Rev. Dr. Adolph Huebach edited a Prayer Book which is in the German language. Another liturgical revision came in 1873 from the

pen of the Rev. Dr. M. Jastrow. The book takes a middle position between the liturgies of the orthodox and reformed Jews. The Rev. Dr. Kohler writes, "The Prayer Book of the Central Rabbinical Conference, issued this year, is composed chiefly upon the principle of Dr. Einhorn, but is thoroughly American as to language and sentiment."

1505

A
L I T U R G Y,
COLLECTED PRINCIPALLY FROM THE
BOOK OF COMMON PRAYER,
FOR THE USE OF THE
FIRST EPISCOPAL CHURCH
I N
B O S T O N ;
TOGETHER WITH THE
PSALTER, OR PSALMS
O F
D A V I D.

CONTINUALLY PRAY TO GOD THE FATHER, BY THE MEDIATION
OF OUR ONLY SAVIOUR JESUS CHRIST, FOR THE HEAVENLY
ASSISTANCE OF THE HOLY GHOST.

Off. for Ord. of Priests.

B O S T O N ,
PRINTED BY PETER EDES, IN STATE-STREET,
MDCCLXXXV.

Fac-simile of the title page of the Prayer Book issued by the Unitarians
of King's Chapel, Boston. Printed by Peter Edes, in 1785.
Size reduced.

UNITARIAN PRAYER BOOKS.

A CONGREGATION in communion with the Church of England existed in Boston as early as 1686, though the building known as King's Chapel was not erected until 1749. During the Revolutionary War and for several years after, the Church was weakened by loss of members. During these times of depression Mr. James Freeman was in charge as lay reader for a few months. He then sought ordination at the hands of the Episcopal authorities. But Mr. Freeman's doctrinal position, especially in regard to the Trinity, was not in harmony with the faith of the American Episcopal Church. Under these circumstances both Bishops Seabury and Provoost declined him ordination. The growing changes in the minds of some of the members of the congregation led, in 1785, to the revision of the Prayer Book. These changes were so radical that the parish ceased to be an Episcopal Church and became the first Unitarian Society of Boston.

The Prayer Book of 1785 will always be of interest as showing how the doctrinal teachings of a volume can be transformed. The book is a large duodecimo. The title page is worded thus: "A LITURGY collected principally from the BOOK of COMMON PRAYER, for the use of the FIRST EPISCOPAL CHURCH in BOSTON: together with the PSALTER or PSALMS of DAVID. Continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.—*Off. for Ord. of Priests.* Boston. Printed by Peter Edes, in State Street. MDCCLXXXV." The back of the title page is blank. Next in order is the Preface, covering three and a half pages. It is here reproduced:

THE PREFACE.

Many truly great and learned men, of the Church of England, as well divines as laymen, have earnestly wished to see their Liturgy reformed; but hitherto all attempts to reform it have proved ineffectual. The late happy revolution here hath forever separated all the Episcopal Societies, in the United States of America, from the Church of England, of which the King of that country is the supreme head, and to whom all Archbishops, Bishops, Priests and Deacons of that Church are obliged to take an oath of allegiance and supremacy, at the time of their consecration or ordination. Being torn from that King and Church, the Society for whose use this Liturgy is published, think themselves at liberty, and well justified even by the declarations of the Church of England, in making such alterations, as "the

exigency of the times and occasions hath rendered expedient," and in expunging everything which gave, or might be expected to give, offence to tender consciences; guiding themselves ever by "the holy Scriptures, which," they heartily agree with the Church of England, "contain all things necessary to salvation," and that "whatsoever is not read therein, nor can be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." In the 34th of the Articles of the Church of England, it is declared, That "it is not necessary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's word. And by the 20th of those Articles it is declared, That "the Church hath power to decree rites and ceremonies, and authority in controversies of faith." What is there meant by the word Church, will appear from the 19th of those Articles, which declares, "The visible Church of Christ is a Congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the Church of Hierusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in living, and manner of ceremonies, but also in matters of faith." At the Reformation, when the Book of Common Prayer of the Church of England was compiled, the Committee appointed to execute that business were obliged to proceed very tenderly and with great delicacy, for fear of offending the whole body of the people, just torn from the idolatrous Church of Rome; and many things were then retained, which have, in later times, given great offence to many truly pious Christians.

The Liturgy, contained in this volume, is such, as no Christian, it is supposed, can take offence at, or find his conscience wounded in repeating. The Trinitarian, the Unitarian, the Calvinist, the Arminian will read nothing in it which can give him reasonable umbrage. God is the sole object of worship

in these prayers;* and as no man can come to God, but by the One Mediator, Jesus Christ, every petition is here offered in his name, in obedience to his positive command.† The Gloria Patri, made and introduced into the Liturgy of the Church of Rome, by the decree of Pope Damasus, towards the latter part of the fourth century, and adopted into the Book of Common Prayer, is not in this Liturgy. Instead of that doxology, doxologies from the pure word of God are introduced. It is not our wish to make proselytes to any particular system or opinions of any particular sect of Christians. Our earnest desire is to live in brotherly love and peace with all men, and especially with those who call themselves the disciples of Jesus Christ.

In compiling this Liturgy great assistance hath been derived from the judicious corrections of Reverend Mr. Lindsey, who hath reformed the Book of Common Prayer according to the Plan of the truly pious and justly celebrated Doctor Samuel Clarke. Several of Mr. Lindsey's amendments are adopted entire. The alterations which are taken from him, and the others which are made, excepting the prayers for Congress and the General Court, are none of them novelties; for they have been proposed and justified by some of the first divines of the Church of England.

*Thou shalt worship the Lord thy God, and him only shalt thou serve. Matth. iv. 10. Thou when thou prayest, pray to thy Father which is in secret. Matth. vi. 6. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth. John iv. 23. See also Matth. v. 16,—vi. 9,—vii. 11, xi. 25, 26,—xviii. 19,—xxvi. 39, 42, 53,—xxvii. 46. Luke iv. 8,—xi. 13. John iv. 24, xi. 41, 42,—xiv. 16,—xv. 16,—xvii. chapter throughout. Acts iv. 24, 30. Rom. i. 8, vii. 25,—viii. 34,—xv. 6, 23. I. Cor. i. 4,—xv. 57. II. Cor. i. 3. Ephes. i. 16, 17, ii. 16, 18,—iii. 14,—v. 20. Philip. i. 3, 4,—iv. 6, 7. Col. i. 3, 12,—iii. 17,—iv. 2, 3, 5. I. Thess. iii. 9, 10, 11. II. Thess. i. 11, 12,—ii. 13. I. Tim. ii. 1, 3, 5. II. Tim. i. 3. Philem. 4. Heb. v. 7,—xii. 25,—xiii. 15. I. Peter i. 17,—ii. 5 iv. 11. I. John iii. 21, 22.

†No man cometh unto the Father but by me. John xiv. 6. And in that day ye shall ask me nothing; Verily, verily I say unto you whatsoever ye shall ask the Father in my Name, he will give it you. John xvi. 23. See also John xiv. 13, 14, xv. 16,—xvi. 24, 26. Rom. i. 8,—vii. 25,—xvi. 27. I. Cor. xv. 57. Ephes. ii. 18, iii. 21,—v. 20. Col. iii. 17. I. Pet. iv. 11.

A few passages in the Psalter, which are liable to be miscon-structed, or misapplied, are printed in Italics, and are designed to be omitted in repeating the Psalms.

Before the order for Morning Prayer two pages contain directions for finding the appointed lessons from Scripture. The rubrics have in many cases been omitted and in others changed. There is no indication as to kneeling or standing during worship. The shorter form of Absolution has been retained but the wording changed from "you" to "us." In place of the *Gloria Patri*, these sentences have been substituted :

Now unto the King eternal, immortal, invisible, the only wise God, Be honour and glory through Jesus Christ for ever and ever. *Amen.*

The passages in the Psalter printed in Italics, indicating that they are to be omitted in reading are, Psalms, v. 11; xviii. 37, 38, 39, 40, 41, 42, 48; xxxv. 1, 2, 3, 4, 5, 6, 7, 8, 23, 26; xxxviii. 5, 7; xl. 17, 18; liv. 1, 5, 7; lv. 9, 16; lviii. 6, 7, 8, 9; lix. 11, 13; lxiii. 11; lxix. 23, 24, 25, 26, 28, 29; lxx. 2, 3; lxxi. 11; lxxxiii. 9, 10, 11, 12, 13, 14, 15, 17; cix. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 27, 28; cxxix. 5, 6, 7, 8; cxxxvii. 7, 8, 9; cxl. 9, 10; cxliii. 12; cxliv. 6.

While the *Te Deum* is retained, the *Benedicite* is wanting and the 145th Psalm put in its place.

In the Apostles' Creed the sentences, "He descended into hell," "The Holy Catholic Church," and "The Communion of Saints," are eliminated.

In the Litany all references to the Trinity and to Christ as God disappear. The second and third petitions read:

O God, who by thy Son hath redeemed the world have mercy upon us miserable sinners.

O God, who by thy Holy Spirit dost govern, direct and sanctify the hearts of thy faithful servants, have mercy upon us miserable sinners.

The expression, "sudden death," is replaced by the words, "from a death unprepared for." The petitions, "By the mystery of thy holy Incarnation," etc., and "By thine Agony and Bloody Sweat," etc., are omitted. So also are the prayers, "O Lamb of God," etc., "O, Christ hear us," and "O Son of David, have mercy upon us." The utterance, "Graciously hear us, O Christ; graciously hear us, O Lord Christ," is changed into "Graciously hear us, O Lord; graciously hear us, O Lord God."

The Collect, Epistle and Gospel for Trinity Sunday disappear, and such collects as indicate in their reading the doctrine of the Trinity are changed. The Sundays between Whitsun-day and Advent, are denominated Sundays after Whitsun-day.

In the Holy Communion Office, the Preface for Trinity Sunday is omitted and all references to the deity of Christ. For the old hymn *Gloria in Excelsis*, the following is substituted:

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for the various manifestations of thy great glory, O Lord God, heavenly King, God the Father Almighty.

We bless thee for sending thy beloved Son, Jesus Christ, into the world to save sinners; for exalting him unto thy right hand in heaven; for all the gifts and graces of thy holy Spirit; and for the hope of eternal life.

For thou only art wise, and holy, and good; thou only art the Lord; thou only dost govern all things both in heaven and in earth. Therefore, blessing and honour, and glory, and power, be unto thee who sittest upon the throne and unto the Lamb forever and forever. *Amen.*

The rubric at the end of the office in relation to disposing of the consecrated elements that remain, is dropped.

The Order for the Administration of Baptism, has been entirely recast. While the Baptism is in the name of the three persons of the Godhead, the prayer for the consecration of the water, and the use of the sign of the cross are wanting.

The Catechism of the original book is removed. The substitute is divided into two parts and reads:

PART I.

Question. Can you tell me who made you ?

Answer. God made me and all things.

Q. For what did God make you ?

A. To be good and happy.

Q. What is it to be good ?

A. To love and obey my parents, to speak the truth always, and to be just and kind to all persons.

Q. Can God know whether you are good or not ?

A. Yes; for though we cannot see God, yet he sees us, wherever we are, by night as well as by day.

Q. What will God do for you, if you are good ?

A. He will love me, and make me happy.

Q. Can you do anything for God, who is so good to you ?

A. I can love him, obey him, and be thankful to him: I can do nothing for him.

Q. Can you speak to God ?

A. Yes; he has bid us to pray to him for everything which is fit for us, and he is always ready to hear us.

Q. In what manner should you pray to God ?

A. Our Saviour Jesus Christ has given us a form of prayer called the Lord's Prayer.

Q. Repeat the Lord's Prayer.

A. "Our Father," etc.

Q. What will God do to those who are not good ?

A. He will punish them.

Q. Is God able to punish those who are not good ?

A. Yes; he who made all things, can do all things; he can take away all our friends, and everything he has given us; and he can make us die whenever he pleases.

Q. After you die, shall you live again ?

A. Yes; God will raise us from the dead, and if we be good, we shall die no more.

Q. Where shall you live again if you have been good ?

A. If I have been good, I shall go to heaven, where I shall be happy forever.

Q. What will become of the wicked when they die ?

A. They will meet with their just punishment.

Q. When you do anything which is wrong, should you not be afraid that God, who sees you, will punish you ?

A. Yes ; but he has promised to forgive us, if we be sorry for our sins, and endeavor to sin no more.

Q. Who has told us that God will forgive us if we repent of our sins and endeavor to sin no more ?

A. Many persons by whom God spoke, and particularly Jesus Christ.

Q. Who was Jesus Christ ?

A. The well beloved Son of God, whom the Father sent to teach men their duty, and to persuade and encourage them to practise it.

Q. Where do we learn what we know concerning Christ, and what he did, taught and suffered, for the good of men ?

A. In the Bible, which we should diligently read and study, for our improvement in knowledge and goodness, in order to fit us for heaven.

Q. Is there any form of words in which Christians express the principal articles of their belief ?

A. Yes ; the Apostles' Creed.

Q. Repeat the Apostles' Creed.

A. " I believe in God," etc.

PART II.

Q. Does the Bible inform us what God himself is ?

A. Yes ; it teaches us that he is a being who had no beginning, and that he will have no end ; that he is almighty, perfectly wise, and infinitely good ; that he is everywhere present ; and that he never changes in his nature or disposition.

Q. What does God require of us, in order to live and die in his favor ?

A. All that God requires of us is comprehended in these two precepts : Thou shalt love the Lord thy God with all thy heart ; and thy neighbor as thyself.

Q. In what manner must we express our love to God ?

A. By a grateful sense of his goodness to us ; by a constant care to do his will ; and by an entire and cheerful submission to all the dispensations of his providence.

Q. How must we express our love to our fellow men ?

A. By doing to others, as we should think it right in them to do to us in the same circumstances.

Q. By what methods must we cherish our love to God, and increase our confidence in him ?

A. We must frequently consider the benefits he confers upon us. We must also address ourselves to him in prayer, thanking him for the mercies he bestows upon us, confessing our sins before him, and asking of him, whatever he knows to be needful and good for us.

Q. How shall we bring ourselves into the best disposition for performing our duty to God and man ?

A. By a proper government of our passions, according to the dictates of reason and conscience ; by living in temperance and chastity ; and never indulging a proud, malicious, or selfish temper.

Q. What should we do, when people affront and injure us ?

A. We should return good for evil ; and if they repent we must forgive them, as we hope that God will forgive us our offences against him.

Q. In what manner should we treat the inferior animals ?

A. We should treat them with tenderness and humanity ; and never torment them, or destroy their lives to make ourselves sport ; because they are the creatures of God, and because God has commanded us to be merciful unto them.

Q. Has God anywhere delivered distinct directions concerning the several branches of our duty to him and to our neighbor ?

A. Yes, in the Ten Commandments which he delivered to the children of Israel from Mount Sinai.

[The next ten questions call out the recitation of the Ten Commandments.]

Q. What are those principles which most effectually lead to the observance of these and all other of God's Commandments?

A. A high reverence for God, and a sincere good will to our fellow creatures, joined with a just regard to our own real interest.

Q. What is the best method we can take to guard ourselves from all vice and wickedness?

A. By being careful not to indulge sinful thoughts, and by correcting everything which is amiss in the beginning, before we have become accustomed to it, and have gathered a habit which cannot easily be broken; particularly by avoiding the company of wicked persons, which would soon make us like themselves; and by being, in a more special manner, upon our guard against those vices to which our situation and circumstances make us peculiarly prone.

Q. Is any man able to fulfil the commands of God, so as live entirely without sin?

A. No. Our merciful God and Father knows that we are not able to do this, and therefore does not expect it from us. He only requires that we repent of the sins we commit, and endeavour to live better lives for the future.

Q. What should a sense of our frailty and proneness to sin teach us?

A. Humility and watchfulness and earnestness in our prayers to God, to enable us to resist temptation, and to strengthen and confirm our good dispositions.

Q. Did Christ appoint any outward ordinances as means of promoting his religion?

A. He commanded his disciples to go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; and he also commanded them to eat bread and drink wine in remembrance of him. This rite is called the Lord's supper.

Q. What is the meaning of baptism?

A. The washing of water in baptism probably represents the purity of heart and life, required from all who become the disciples of Christ.

Q. What is the nature and use of the Lord's supper ?

A. By eating bread and drinking wine in remembrance of Christ, we keep alive the memory of his death and resurrection, we acknowledge ourselves to be Christians, we cherish a grateful sense of the blessings of the gospel of Christ, and strengthen our resolutions to live as becomes his disciples.

Q. Had Christ no particular reward on account of what he did and suffered for the good of men ?

A. Because he humbled himself to death, God has highly exalted him, and made him head over all things to his church ; and at the end of the world he will come again to judge the living and the dead. For this hope which was set before him, he endured the cross, and despised the shame of that ignominious death.

Q. What do the Scriptures say concerning the day of judgment ?

A. That Christ will come in the clouds of heaven with power and great glory, when every eye shall see him ; that he will separate the wicked from the good ; that he will send the wicked into a place of torment, and take the righteous to a place of happiness, where they shall live forever with himself.

The order of Confirmation was removed from the amended prayer book, but restored in a later edition.

In the form for the Solemnization of Matrimony the exhortation is changed and the sentences, "to obey" and "I plight thee my troth," are omitted. The ring pledge is altered to read, "With this ring I thee wed ; with all my worldly goods I thee endow ; and to thee only do I promise to keep myself, so long as we both shall live." The bless-

ing at the end of the service is worded differently from the original, so as to remove its Trinitarian teachings.

The order for the Burial of the Dead, and the office for the Churching of Women, are retained.

In later years this prayer book went through other editions in which additions were made. In the Preface to the octavo issue of 1850, we read:

In the successive editions published since 1785, the changes which appear, consist principally of additions. They were made for the most part under the direction of Dr. Greenwood, whose pure taste and fervent piety eminently qualified him for the task. Since the first edition the Psalter has been abridged; and, wherever the sense of the diction appeared to require it, instead of the old translation, the version of the common English Bible, or some other approved translation, has been adopted. Several occasional Services, a second Evening Service, Services for the annual Fast and Thanksgiving, Prayers for families, Services for Sunday Schools, and Collects for particular occasions, have been added. Except in these particulars, the book remains in every important respect as it was.

On account of the additions made, the later issues can only have a secondary interest. The historic book is that of 1785.

In 1854, Rev. Chandler Robbins, D.D., of Boston, compiled a duodecimo book of 110 pages, entitled, "A LITURGY for the use of A CHRISTIAN CHURCH." The publishers were Crosby, Nichols

& Co., of 111 Washington Street, Boston. The book is without preface. The Order of Services is as follows: 1. One or more Introductory Sentences. 2. Exhortation to Confession and General Confession. 3. Hymn. 4. A Selection from the Psalms, or a Short Litany. 5. Reading of the Scriptures. 6. Prayer. 7. Hymn. 8. Sermon. 9. Hymn. 10. Benediction. The forms for Morning and Evening Prayer are brief, and for the most part, condensed from the Prayer Book of the American Episcopal Church. The Selections from the Psalms number 23. Then there are seven short litanies, that average two pages in length. The *Te Deum*, the Ten Commandments, and six general prayers are followed by a longer Litany "to be used only when the extemporaneous prayer is omitted, or when neither of the prayers in the Liturgy shall be read." In the Administration of the Lord's Supper, the following hymn is substituted for the *Gloria in Excelsis*:

Glory be to God on high, and on earth peace, good will toward men. Our souls shall magnify the Lord, and we will talk of his salvation. For he hath visited and redeemed his people. He hath laid help upon one mighty to save. He forgiveth all our sins; he restoreth our souls; he leadeth our feet in the way of peace. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. O the depth of the riches both of the wisdom and love of God. He that spared not his own Son, but delivered

him up for us all, how shall he not with him also freely give us all things? Therefore with angels and archangels, and all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, Holy, Holy, Lord God, Almighty, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high. *Amen.*

Short forms for the Baptism of Infants, the Baptism of Adults, and A Funeral Service, bring us to the end of the book. This Liturgy does not contain any of the Creeds, and the *Te Deum* and litanies are without any references to the Trinity.

In 1858, John Bartlett, of Cambridge, printed a 12mo volume of 308 pages, bearing the title, "A Service Book for Public Worship. Prepared especially for use in the Chapel of Harvard University." The aim of the work is set forth in the Preface, that reads:

The object of this Service-Book is to make our public worship more interesting, more reverential, more various, more congregational, and more effectual in promoting the sacred purposes for which the worship is offered.

It is believed that the designed manner of using it will be understood, on a little attention to the contents, without explanation. Though the circumstances have required a considerable deviation from the "Book of Common Prayer," that is recognized as the most complete body of liturgical exercises in our language. No entire service, for a day or season of devotion, is found arranged in order.

That arrangement is left to the liberty and choice of the minister or the congregation. By way of suggestion, an "Order" is given on the page next after the table of Contents.

The passages intended to be given as responses to the minister by the congregation, or by the choir, or by both together, as may be found expedient in different cases—including always the *Amen*—are printed in italics.

In the lessons from the Holy Scriptures, the passages and sentences are not always presented entire, as they occur in the Bible. It has only been endeavored to offer services in Scriptural language, with no such alterations or omissions as would materially affect the original meaning.

For convenience, the term "Prophecies" is used in an extended but not unauthorized sense, and is applied to any parts of Scripture which convey "praise" or religious instruction in any elevated forms of expression.

Cambridge, October, 1858.

The book leaves itself largely to the liberty of the officiating minister, so that he can select from it at his discretion. It seems to have been constructed to carry out this idea, rather than to follow a set form.

This order of public worship has fourteen divisions: 1st. Introductory Sentences. These are numerous and occupy four pages. 2d. The Exhortation and Confession; or General Confession. These are the same as in the American Episcopal Church, except in the Confession the words, "And there is no health in us," and the concluding line, "for his sake," are omitted. 3rd. The Lord's Prayer. 4th. A Chant or Anthem. 5th. The Beatitudes or Commandments. These are said responsively, though their use is discretionary.

6th. Collect and Prophecies for the Day. Some of the Collects are changed in their terminal sentences so as to relieve them of any Trinitarian teaching. Trinity Sunday is left out, and the Sundays usually named after that festival are called Sundays after Whitsun-day. 7th. Hymn. 8th. Prayer, by the Minister or selected. 9th. Reading from the New Testament, or from one of the Historical Books of the Old Testament. There is no Table of Lessons, and the Minister is left to make his own selection. 10th. Hymn. 11th. Litany, or Special Prayers, or both. The Trinitarian petitions of the Litany are omitted. 12th. Psalms for the Day. These are not the continuous Psalms, but selections. 13th. *Te Deum*, or Anthem, or Chant. The *Te Deum* is the same as in the King's Chapel Liturgy of 1785. 14th. Benediction.

The office of the Lord's Supper is principally compiled from the Liturgy of St. James. In the Service for Baptism, the formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," is retained, though there is no reference to the nature of the rite of Baptism. The other offices of the book are, Service for a Day of Thanksgiving, Service for a Day of Fasting, Service for National Anniversary, and Covenant of the Church in Harvard University.

The compiler of this Service Book was the Rev. Dr. Huntington, who a few years later entered the Episcopal Church and is now the Bishop of Central New York.

In 1859, John D. Toy, of Baltimore, published a Service Book, compiled by the Pastor of the Second Unitarian Congregation in that city. The volume is a 12mo of 148 pages, and is without a preface. The Order for Morning Service is outlined on the first page: Voluntary on organ, Introductory Sentences by Minister, Anthem by Choir and Congregation (standing), Prayer, (Congregation sitting or kneeling). Selections for the Day of the Month (standing), Hymn, Sermon, Silent Prayer, with short voluntary on Organ, Lord's Prayer, repeated by Minister and Congregation, Benediction.

The regular order for Morning Service begins by the minister reading two or more sentences from Scripture. Then is sung an anthem which may be the *Benedic, anima mea*, the *Benedictus*, or the *Bonum est confiteri*. After an extemporaneous prayer, Selections from the Psalms are read alternately. A hymn follows and then the Sermon. After the sermon the service closes with the Lord's Prayer and the benediction. The Psalms are arranged for the Morning Service and cover twenty-

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SERVICE BOOK.

PREPARED

FOR THE USE OF THE

Second Unitarian Society

IN BALTIMORE.

BY THE PASTOR.

BALTIMORE:
PRINTED BY JOHN D. TOY.

1859.

Fac-simile of the title page of the Service Book of the Second Unitarian Society of Baltimore. Printed by John D. Toy, in 1859. Exact size.

six days of the month. Then for the rest of the month, that is from the 27th day to and inclusive of the 31st day, there are, Selections from Moses and the Prophets. After these are selections for special occasions, such as Thanksgiving, Christmas, the First Sunday in the Year, Good Friday and Easter. The Evening Service is arranged on the same general plan as that of the Morning, except different anthems are appointed, and one of the five litanies provided in the book is said. Before the sermon the *Te Deum*, or the *Gloria in Excelsis*, is sung. The five litanies cover fourteen pages, and are to be used on Sunday evenings. The Litany for the first Sunday of the month consists in the responsive reading of the beatitudes and the words to the Corinthians on Charity. The Litany for the second Sunday is on Christian wisdom and perfection, and the sentiments expressed are drawn largely from the New Testament Epistles. For the third Sunday the Litany provided is the same as that in the Prayer Book of the American Episcopal Church, except it is condensed and shortened. The fourth Litany is an elaboration of the new commandment given by Christ. The fifth and last is headed, "The Fulness of Christ." It is a plea for kindness, forgiveness and the spirit of prayer. The baptismal office is called the Dedication of Children. It begins

with the reading of sentences of Scripture. Two questions are then addressed to those who present the child. After the baptism a Meditation or soliloquy, in regard to the child is delivered as follows:

Thou frail and feeble, yet precious and immortal being! We welcome thee into the world, and into the protecting fold of the visible Church of Christ. We ask God to bless thee. We ask of thy parents to watch over thy dawning character—to cherish every good, and to suppress every evil tendency which thy opening heart may exhibit. We ask of them to train thee up to virtue and religion. Long mayest thou live, a blessing to Society and the Church. May it be thy lot to extract the pangs from the afflicted bosoms of thy parents, but never mayest thou plant one there. And when at length thou art called away from this world of trial, mayest thou be received into the bosom of thy Father and thy God.

The Baptism of Adults consists of sentences of Scripture, questions addressed to the candidate, the baptism and an exhortation. No form of prayer is provided. Two pages are next given to, An Expression of Christian Faith, adopted by this Church. It reads thus:

To us there is but one God and Father of all, who is above all and through all and in you all: Maker of heaven and earth—the Father of Spirits, and the framer of bodies—the hearer and answerer of prayer. And there is one Lord Jesus Christ, Son of God, who was in perfect harmony with the Father, and prayed that his disciples might be one with them, "as thou, Father, art in me, and I in thee, that they also may be one in us." He is the Way, the Truth, and the Life. He

is the good Shepherd that giveth his life for the sheep. He brings life and immortality to light, and by his death and resurrection he won a victory over the grave for all mankind. As he lives we shall live also.

We believe in the Holy Spirit—that it is the power and influence of God, constantly operating upon the willing heart,—that it comes to us in answer to prayer, and fills our souls with love and peace.

We believe that the Sabbath—the Christian Church and its services of devotion—Baptism and the observance of the Lord's Supper, are all *means* which have been ordained by God, and which we may consecrate to our Spiritual improvement and advancement in the Christian life, and that a sincere use of them may aid us in becoming the habitual followers of Jesus.

In forming this union, in the Name of Christ, we solemnly pledge ourselves to use every means and opportunity to manifest his spirit in our words and works: to pray and labor for the coming of his kingdom upon earth; to do all in our power to win souls to Jesus, by walking in his way and obeying his commandments; remembering that we shall be recognized as his disciples, if we have love one to another.

In these desires and resolutions, do Thou, O God, confirm and strengthen us, that our faith may not be in words only, but in deeds and in life.

The Communion Service opens with Scripture sentences. Then is sung the Anthem, beginning with the words, "Christ, our passover, is sacrificed for us." A kind of Eucharistic Litany is next in order. After an address and prayer, the Minister reads portions of Scripture while breaking the bread. Then occur the Invitation, and the giving of the elements, with the sentences, "Take and eat this

in remembrance of Christ," and "Drink this in remembrance of Christ." The conclusion consists of the Lord's Prayer, a hymn and the benediction.

The last eight pages of the book are given to two substitute prayers, one for the morning and the other for the evening, in place of extemporaneous prayers. These written forms of devotion are "to be used in the absence of the Minister."

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THE
GOSPEL LITURGY:

A
Prayer-Book

FOR
CHURCHES, CONGREGATIONS, AND
FAMILIES.

Prepared by direction of
THE GENERAL CONVENTION OF UNIVERSALISTS.

PHILADELPHIA:
G. COLLINS, ARCH AND SIXTH STS.
FOR SALE BY
ABEL TEMPKINS and J. M. USHER, Boston, and at the Publication Offices
of all Universalist Periodicals.

1857.

Fac-simile of the title page of the Universalist Prayer Book published at Philadelphia in 1857. Exact size.

UNIVERSALIST PRAYER BOOK.

A SERVICE book bearing the imprint of G. Collins, was issued at Philadelphia, in 1857, in 16mo. The title page states that it was "prepared by direction of the General Convention of Universalists." It is copyrighted in the name of Abel C. Thomas, and the preface is signed with his initials. It bears this title, "The GOSPEL LITURGY: A PRAYER BOOK for Churches, congregations and families." The reasons for bringing the book into existence are given in the

EXPLANATORY PREFACE.

Liturgies, or formulas of worship, were in use in the Jewish Church long before the Christian era. We learn in the New Testament that John the Baptist taught his disciples to pray; and no follower of the Saviour, however averse he may be to repetition, would be willing to abandon the Lord's Prayer. In the Christian Church, in the age of the apostles, the People responded *Amen* "at the giving of thanks," but the existence of a Liturgy cannot be affirmed. The gifts of the day of

Pentecost may have set aside all other helps, for the time being; yet forms of worship were introduced at an early date, and gradually passed into universal authority. Marked changes, in doctrine and in ritual, were effected by the Reformation; but Liturgies, prepared and adopted by the Reformers, are still in use, with some modification; and they seem to be increasing in favor.

REASON AND VALUE OF A LITURGY.

Hymns and music are arranged beforehand for united worship: Why should the like preparation be denied to prayers? Shall the Congregation submit all praising to the Choir, and all praying to the Minister? If congregational singing be approved (with or without the aid of a choir) a large variety of tunes would seem to be undesirable. Why should not the same hymns be sung, and in the same melodies or harmonies, from generation to generation? And why should not the reason of the case be equally applicable to prayers? Sermons are addressed to the People, and cannot be too widely instructive. Prayers and praises are addressed to the Supreme Being. The mercies of the good Father, though always new, are the same, yesterday, to-day, and forever. The needs, sympathies and obligations of His children, continually suggest the same "supplications, intercessions, and giving of thanks." There is little variety in extemporaneous prayer, even with persons who are said to be "gifted" in that way. Only by preparatory study can sameness be avoided, and variety will still be rather in the language than in the sentiment. The value of a Liturgy is not in novelty, but in familiarity. The words of a prayer, if fitly chosen—a prayerful "form of sound words"—may in some sort be the ark of the covenant, containing the hidden manna and the budding rod. It is indeed the spirit that quickeneth; yet formulas of worship, though cold and dead when considered only in the letter, may awaken the soul into the life of devotion. There was power in the bones of a prophet, II. Kings, xiii. 20, 21.

ORDER OF PUBLIC WORSHIP.

There are eight formulas in this Book. If the first four be regarded as the Order of Morning Prayer, the last four may be accepted as the Order of Evening Prayer: Yet there is nothing in any one of the series which should restrict it to morning or evening. In the first four, certain passages (*printed in italic*) are set forth as responses by the Congregation. These are in sufficient number, perhaps, to secure attention, and to promote a feeling of common interest. To accommodate such (if there be any) as object to responses, the last four formulas are without this provision, excepting in the introduction. It may also be observed, that the passages *printed in italic* are parts of the general prayer, and should not be omitted by the Minister. In responding, (if so it may be called) the People simply join him in the passages referred to.—All responses, including *Amen*, should be uttered in a distinct, audible, yet subdued voice.

INTENT OF THIS LITURGY.

These formulas are merely helps—and helps to such persons only as may be inclined to use them, in whole or in part, steadily or occasionally. Many Christian people do not observe the ordinances of Baptism and the Lord's Supper. As in relation to these rites, so in relation to all forms of prayer, "let every man be fully persuaded in his own mind," and regard the lesson of Romans xiv. The Minister may shorten the Order of Worship by omitting the introductory service; also the sentences or paragraphs [enclosed in brackets.] Nor is extemporaneous prayer excluded: He may omit the general prayer and substitute one of his own. Excepting for Anniversaries, and for Schools and Families, Scripture Lessons are not noted. Selections from the Bible are at the discretion of the Minister. The instructions printed in connection with all the forms are so clear, that only a little attention is needed to make everything perfectly plain.

Blessed be the name of the Lord, for the strength, and time and patience, required in the preparation of this Gospel Liturgy.

Would it were more worthy of the heavenly aims of devotion and love.

The prayers and the praises herein presented, will be the prayers and praises of all who shall find in them an expression of their own meditations and feelings: The book itself being reverently dedicated to the worship of God our Father, and held forth in memory of our Lord Jesus Christ.

A. C. T.

The first and second pages of the Gospel Liturgy contain short prayers, one or more of which may be said privately by each worshipper. The public service, as intimated in the Preface, consists of eight forms, any one of which may be selected for morning or evening. They are arranged much upon the same plan, and the First will serve as an example of the others. This begins with a hymn, followed by the *Te Deum* or a Selection of the Psalms read responsively. Then this prayer:

Father of Spirits, whom truly to know is eternal life, whose service is perfect freedom: Grant us Thy heavenly grace, that we may thoughtfully honor the revelation from on high; and do Thou so quicken us into the inner life of thy Holy word, that our faith may be centered in Thine infinite and everlasting love.

This ends with the Lord's Prayer. The next steps are reading of Scripture and the singing of a hymn. One or more sentences are said from Scripture, and the Exhortation is given. This is

followed by a general prayer of four pages. After this the hymn, sermon, prayer, hymn and benediction. There is a selection of eight prayers, under the title, Prayers after Sermon. Nineteen pages record prayers and portions of Scripture for Anniversaries. These are Christmas, Advent Sunday, Transfiguration, Good Friday, Easter, Ascension, Pentecost, Beginning of the Year, Day of Fasting, John the Baptist, Thanksgiving Day, Penn's Treaty of Peace, Landing of the Pilgrims, Ending of the Year, February twenty-second, and Fourth of July. Forty-seven pages are assigned to Selections of Psalms, and others termed Miscellaneous. There are seven services arranged for Sunday Schools and Families, and three for Meetings of Teachers. Twenty-four pages present forms for Associations and Conventions, Family Worship, Occasional Collects, At the Table, Evening Family Prayer and Special Prayers at Sea. In the Ceremonial of Marriage, the ring, "if one be in readiness for the occasion," is used with the words:

Let this emblem of eternity, presented and received as a token of mutual love, be a cherished memorial of the vows assumed this day. And may the peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ.

The Dedication of Children consists of a service in which the Minister lays his hand upon the child, or "using water if requested," says:

Now in the morning of life [by baptism] I solemnly dedicate thee to the remembrance and worship of God our Father, in the name of Christ our Redeemer, and of the Holy Spirit of Truth. The Lord deliver thee in the day of temptation, and quicken thee to delight in His law. The Lord be thy comforter in the sorrows of the life that now is, thy light in the dark valley, and thine exceeding joy in the life that is to come.

Christian Fellowship is a form of making a profession of faith. In the Order of Communion the only marks of the ancient liturgies are to be found in the *Sursum Corda*, the *Ter Sanctus* and the *Gloria in Excelsis*. There is a second or reduced form of the same office. The remaining services are, Dedication of a Church, Ordination or Installation, Prayers for the Sick, Prayers by the Sick, Burial of the Dead, Service at the Grave, and Dedication of a Cemetery. This ends the Liturgy on page 214. Hymns of Devotion number 261. The Congregational Harmonist, on 18 pages, supplied with the musical notes, terminates the book.

1863

THE
CHRISTIAN LITURGY,
AND
BOOK OF COMMON PRAYER;
CONTAINING THE
ADMINISTRATION OF THE SACRAMENTS,
AND OTHER
RITES AND CEREMONIES
OF THE
APOSTOLIC CATHOLIC,
OR
Universal Church of Christ.
WITH COLLECTS AND PRAYERS,
AND EXTRACTS FROM
THE PSALTER, OR PSALMS OF DAVID.
FOR THE USE OF THE CHURCH OF AMERICA.
ALSO
A COLLECTION OF PSALMS AND HYMNS
FOR PUBLIC WORSHIP.

BOSTON:
TICKNOR AND FIELDS.
M DCCC LXI.

Fac-simile of the title page of the Prayer Book of the Apostolic Catholic, or Universal Church of Christ. Published by Ticknor & Fields, of Boston, in 1861. Exact size.

PRAYER BOOK OF THE APOSTOLIC
CATHOLIC, OR UNIVERSAL
CHURCH OF CHRIST.

ON the outskirts of Longwood, a portion of the city of Boston, may be noticed a stone structure that was erected a few years ago through the gift of Mr. David Sears. The effort was made to form in this building an organization including all Christians. Mr. Sears prepared a Prayer Book for this union enterprise. The volume contains features of the Roman Catholic faith, the Prayer Book of the Church of England, and the teachings of the Unitarians. The title page reads, "The CHRISTIAN LITURGY and BOOK OF COMMON PRAYER; containing the Administration of the Sacraments and other RITES AND CEREMONIES of the Apostolic Catholic, or UNIVERSAL CHURCH OF CHRIST. With collects and prayers, and extracts from The Psalter, or Psalms of David. For the

use of the Church of America. Also A Collection of Psalms and Hymns for Public Worship. Boston. Ticknor and Fields, MDCCCLXI."

The reverse of the title page has at the foot, "University Press, Cambridge. Printed by Welch, Bigelow and Company." The next page begins with

ADVERTISEMENT.

THE CHRISTIAN LITURGY
and
THE GOSPEL CHURCH.

The leading object of the Proprietors of Christ's Church, Longwood,—a Gospel Church, and the first of the Union of Churches in the Spirit of Charity—is to adopt the broad platform of religious opinion alluded to in the Introduction to the Christian Liturgy, and to accept that Liturgy, and the trust of the Church, as providing a Ritual which comprehends those doctrines which are especially essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, or as to the precise nature of the atonement, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship? If they will abstain from obtruding into the act of worship those theological speculations which have no necessary connection with it, why may they not bow together before that God which they all adore.

The Liturgy of this Gospel Church professes to give expression to those feelings which should be in man's heart

when he looks up to God. It would leave the theological questions on which sects divide, to be settled by each individual in his own way, while it would draw all Christian people together in the sentiment and offices of devotion.

It is earnestly hoped that in conformity to the Ritual here presented all honest Christians may be able cheerfully to join in the morning and evening worship of the one living, true, and Almighty God,—the Great Spirit of the Universe,—and give to the various manifestations of the Father, the Son, and the Holy Ghost—under the name of the Gospel Trinity for the salvation of man—all the reverence and homage due to their respective attributes and powers as set forth in Holy Scriptures.

¶. This Book of Common Prayer is now read in Christ's Church, Longwood, and is in strict conformity with the original Book of Common Prayer—the Christian Liturgy of 1847,—established by the trust, and may be used as the same, in all Gospel Churches.

One page is given to Contents, arranged into twenty-five different subjects. The objects of the Compiler are given at length in the

INTRODUCTION.

The Liturgy of the Church of America is drawn from various religious writings, and based on the spirit of the Bible. Its forms of Adoration and Petition, and its summary of Christian faith, and Christian doctrine, may be tested by the Holy Scriptures, and they demand the close examination of new congregations of faithful men, uniting and forming themselves into a visible Church of Christ.

The Book of Common Prayer of this Church is issued with no design, nor with any wish to interfere with the traditions, change the ceremonies, or touch the orders of the Roman or the English, or any other Church of Christ; but it claims the

privilege of adopting and using, whatever has been selected from either of them, as the common property of the Holy Catholic, or Universal Church.

It will be perceived that while the plan of the Papist Dr. Murphy is in part introduced, and the Principles of the Unitarian Dr. Channing used for the teaching of young children, yet that the ritual of the Church of England is throughout closely followed, and its forms so adjusted as to embrace the largest circle of Christianity.

A leading object of the Church is to erect a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God without being called upon to give up or deny the peculiarities of individual belief. And all congregations of Christians, and all Disciples of this Church, now worshipping under various denominations, are invited to adopt, in the spirit of *brotherly love*, and for the purposes of *public prayer*, the ritual and rubrics here presented.

The necessity of allowing to man a liberal range in matters of doctrine, in order to fix him on matters essential, is becoming yearly more apparent; and although error, bigotry, and superstition are still abounding, and primitive Christians perhaps hardly recognize their pure and simple religion in many of the dogmas of the present day, yet surely an observant eye may discover signs, which indicate that the hour is not far off when some of them will be rejected.

The Bible is now open to every man, and circulates through the world, for good or for evil, without note or comment. Millions of minds are at work upon it, and the laity are thus becoming the judges, and sometimes the irreverent critics of our Holy Writ, analyzing, and discussing the ordinances of the Old Testament, and the declarations of the New, and gradually establishing for themselves separate theories of religious belief. It cannot therefore be doubtful, that intelligent minds will finally purge their faith of all that is inconsistent with the attributes of a benevolent and wise, a forgiving and almighty Being.

Zealous Theorists may not be satisfied with the articles laid down in this Liturgy—they may desire to add others more stringent—but for such the time is passed; and it is hoped that every Christian man among them can cheerfully join in the morning and evening worship of Almighty God, in the order offered, giving in his own mind, to the union of our Heavenly Father, our Saviour and the Holy Spirit, the attributes, place, and power, which best accord with his conscience, and the light which is in him. So likewise with the Eucharist, or Holy Communion, all may partake of it in the simplicity of the form presented, yet each communicant retain in the sacrament his particular interpretation of the words of our Saviour, with his own conviction of the nature of the elements, according to his faith and hope.

Toleration is much needed in the villages and country towns of a free community, where minute differences of religious faith, when they find no neutral ground to stand on, are apt to become the pregnant causes of unchristian strife—engendering bitter feelings among the followers of Christ,—dividing them into numerous and rival parties,—rendering them unable to pay a laborer worthy of his hire,—and finally closing the village churches, and inflicting sorrow and unkindness upon the nearest and dearest social relations of life.

Religion and mortality have suffered, and do now suffer, from frivolous disputes, and a thinking community should remember, that it is a fearful thing to let the *passions* of men sway the worship of God.

The same causes are producing the same effects in our cities and populous places. The ritual of the church of America affords a retreat for all, and must be a matter of deep interest to that large and respectable body of meek and humble Christians—now in our midst—perplexed and doubting—yet truly anxious to worship God in quietness of spirit, and with righteousness of life.

A liberal Book for common prayer is also of high importance to the general interests of religion and society, by supplying a means of maintaining peace and good will among men, and

thus laying the corner stone of the true Apostolic Catholic, or Universal Church of Christ.

And the learned clergy now ministering to the numerous varieties of Christians among us, are solicited to examine this book with care, and after prayerful consideration, to accept or reject it according to their individual judgments. And to those of their reverend body, whose consciences will allow them to do so, it is respectfully suggested to read the several services therein put forth, on occasions when their hearers—being of divers religious creeds or antagonistic opinions—are willing to receive them, and thereby contribute, each in his appropriate sphere, to raise this Holy Temple to Almighty God.

After the Introduction, two pages suffice for the Order in which the Holy Scripture is to be read, and for the Table of lessons for Sundays. A second title page is inserted which reads: "The BROAD CHURCH of AMERICA. Organized in Christ's Church, Longwood, 1860. The First Gospel Church in the Spirit of Charity."

On the first page of the book we are confronted with

A SUMMARY
of
CHRISTIAN FAITH AND CHRISTIAN DOCTRINE.

The books of the Old Testament contain the sacred history of the Jews, and their record of government under divine direction of the God of Jacob, from the beginning to the birth of Christ. And the books of the New Testament contain the history of our Saviour, his mission and his precepts, in which the way of salvation is opened to all mankind, and by which, and through which, the world was first taught the true signification of an Almighty God, and the particular signification of a Heavenly

Father, a Redeemer, a Holy Ghost, the resurrection of the dead, and the life to come.

The Bible bears record of many manifestations of the Holy Ghost, and gives assurance that this gentle Spirit of heavenly power is silently and faithfully at work to save us from the sins which flesh is heir to. Forming, as it does, the connecting link between the soul of man and God, we owe to the influence of the Holy Ghost our comfort in times of trouble, and our consolation in distress, and it is through the action of this gracious emanation of benevolence that we are finally to obtain the happiness of a life to come.

At the birth of our Saviour, a new covenant was made with man. The law of the Father, given by Moses, was modified by the commentary of the Son; and on the death of the Son, the principle of mercy rose triumphant. The way of salvation is now pointed out to us, and a heavenly influence will strengthen our efforts to follow it.

The mysterious union of Father, Son, and Holy Ghost, with might, majesty and dominion, to govern this world, and all that it contains, as God, Judge and Guide, we are not permitted to comprehend, but we are plainly warranted by and through their several attributes, to humbly worship and adore the eternal and almighty Spirit of the universe, the Creator and God of all, around whom circle a thousand brilliant worlds, governed by one law, and guided by one will, and to pay his manifestations our deepest homage, in the Name of the Father, the Son, and the Holy Ghost.

Next we have the Ten Commandments, The Two Commandments of Christ, The Five Precepts of the Church, The Two Sacraments, etc., on five pages. These are followed, on three pages, by the

CHRISTIAN ARTICLES.

1. There is but one living, true, and Almighty God. The great Spirit of the Universe—Supreme and everlasting—with-

out body, parts, or passions—The Creator and Preserver of all things, visible and invisible; and from this Godhead there are three beings in union: The Father, the Son, and the Holy Ghost.

2. The Father in the beginning moved upon the face of the waters, made this world and every living thing upon it, and formed man after his own image.

3. The Son proceeding from the Father, by the will of the Father took man's nature, whereof is Christ, who suffered, was crucified, dead and buried, yielding his body a living sacrifice, that man through his teaching and testament might inherit life.

4. The Holy Ghost proceeding from the Father, by the promise of the Son, for man's comfort and guide, by whose inspiration evil is overcome, and the way of salvation made manifest.

5. The sacred Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought requisite or necessary to salvation.

6. The living and true God is immutable, benevolent and just; He has neither wants nor wishes, neither variableness nor shadow of turning; but the Old Testament is not contrary to the New, for both in the Old and the New Testament everlasting life is offered to mankind through Christ.

7. Original sin standeth in the following of Adam, and is the imperfection and corruption of the material nature of every man naturally engendered of the offspring of Adam, whereby man is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit.

8. Good works done before the inspiration of the Spirit are to be accounted favorably, and are pleasing and acceptable to Christ, and forasmuch as they spring of faith, they make men meek to obtain the kingdom of heaven.

9. Predestination to life eternal is the everlasting purpose of the great Spirit of Goodness, decreed by the Almighty Ruler

of the Universe before the world began. Wherefore our Heavenly Father, in accordance with this decree, has promised to deliver finally from condemnation, those who believe in Christ, and to bring them by Christ to enjoy the life to come.

10. Man *may* be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and in conformity to his conscience, following the spirit of the Gospel by the light which is in him. But the Holy Scripture doth set out to us the name and precepts of Jesus Christ, whereby men *shall* be saved.

11. Sacraments ordained of Christ are badges or tokens of Christian men's profession, and of God's good will towards them, by which they are quickened, strengthened, and confirmed in their faith.

12. There are two sacraments ordained of Christ in the Gospel—Baptism and the Lord's Supper. Baptism is not only a sign of profession, and mark of difference whereby Christian men are known, but it is also a sign of the promises of the forgiveness of sins, and of our adoption by the Holy Ghost, whereby faith is confirmed, and grace increased by virtue of prayer.

13. The Lord's Supper is not only a sign of the love which Christians ought to have among themselves, one to another, but it is a sacrament of our salvation by Christ to such as rightly, worthily, and with faith, receive it.

14. The visible Church of Christ is a congregation of faithful men, in which the pure word of the great spirit of Almighty God is preached, and the sacraments of Christ performed according to his holy order.

15. The Church is a witness and keeper of Holy Writ; yet as it ought not to decree anything against the same, so besides the same it ought not to enforce anything to be believed for necessity of salvation.

16. It is not necessary that traditions and ceremonies be in all places, one, or utterly alike, for at all times they have been diverse, and may be changed according to the diversity of country, times, and men's manners, so that nothing be ordained

against God's word. As the Church of Rome hath erred, so also has the Church of England erred, not only in their living, and manner of ceremonies, but also in points of doctrine.

The Articles are succeeded by, Subjects for Daily Meditation and Examination of Conscience. Two pages are assigned to Private Devotions, and six to Forms of Prayer, to be used in families. The latter are taken from the Prayer Book of the American Episcopal Church. So also is the Order for Morning Prayer, though there are changes and additions. Before the *Te Deum* there is a long Prayer to Almighty God, and after the *Benedicite*, a still longer one covering nearly three pages, and addressed to The Gospel Trinity. What is called "the Christian's Creed," is worded in this way:

I believe in one God, Eternal and Almighty, the Creator and God of all.

I believe in a Holy Father in heaven; a blessed Redeemer of the world; a glorious Holy Ghost; in Jesus Christ our Lord.

I believe in the Holy Catholic Church; in the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. *Amen.*

At the end of Morning Prayer is this rubric:

¶ *Matins and Vespers, or Morning and Evening Services, are to be commenced by an appropriate voluntary, or sacred instrumental music.*

Evening Prayer follows chiefly the same order as the Morning, except three prayers are introduced entitled, Prayer to our Father in Heaven, Prayer to our Saviour Jesus Christ, and Prayer to the Holy Ghost.

In the Litany the first five supplications are changed to :

O Holy Father of heaven ; have mercy upon us miserable sinners.

O Blessed Son, Redeemer of the World ; have mercy upon us miserable sinners.

O glorious Holy Ghost, proceeding through the Father and the Son ; have mercy upon us miserable sinners.

O holy blessed and glorious Trinity ; have mercy upon us miserable sinners.

O merciful Spirit, Eternal and Almighty, omniscient and omnipresent, Creator and God of all ; have mercy upon us miserable sinners.

Thirteen pages are devoted to Prayers of Adoration, Petition and Thanksgiving. Most of these are familiar to persons who use the Prayer Book of the American Episcopal Church. Twenty-seven prayers are arranged under the heading, Selection of Collects. The Collects, Epistles and Gospels to be used throughout the year are unaltered, except those for Saints' Days are removed. The Altar Service, with a few changes, is the Prayer for Purity, the Ten Commandments, the Collect, Epistle and

Gospel for the day, and the warning for Holy Communion, evidently intended for such Sundays when the Lord's Supper is not celebrated. The latter Sacrament is headed, The Eucharist, The Order of Mass, and administration of the Holy Communion. The last three rubrics read:

- ¶ *The Altar may have on it a crucifix, in commemoration of Christ's suffering, as a symbol of the Christian religion. At communion time lighted candles may also be placed on it, as types of the light of the Gospel of Christ, which is finally to illuminate the world, and in memory of the trials of the primitive Christians, who used them in the caves and catacombs to which they were obliged to fly in the days of their early persecution.*
- ¶ *Frankincense may also be burnt in a censer, as figurative of the offering of our bodies a living sacrifice to the service of our God.*
- ¶ *The Altar is to have a fair white cloth on it, to receive the vessels which contain the elements (the bread and wine.)*

In the Holy Communion office there are a few verbal changes in the prayers, and the Proper Prefaces are lacking. After the Blessing is this rubric:

- ¶ *Christian persons, who are of good reputation and conduct, shall not be denied by the Priest a participation in this holy sacrament of the Church, but every one religiously and devoutly disposed shall be invited, and cheerfully admitted to partake of the elements consecrated to the purpose, in conformity to the faith which is in him.*

In the Public Baptism of Infants, the first question to the Sponsors is changed from a belief in the

Apostles' Creed to, "the Christian's Creed." The baptism is in the name of the Trinity, the sign of the cross is used, but the word "regenerate" does not appear.

Principles for Young Children, to teach them the elements of Christianity, consist of twenty-one questions and answers, on seven pages. The Christian Catechism follows, and is the same as in the American Episcopal Church, except in the rendering of the Creed. The last rubric says:

¶ *Persons not born or educated in the parish, and others who decline a confirmation in the Church, may be confirmed privately on the discretion of the Priest, when they are known to be of good life and conduct.*

The Order of Confirmation and the Form of Solemnization of Matrimony, are unchanged, except in the former, the rite can be conferred by a Minister, and in the latter, the blessing is converted into a prayer, "May the Holy Ghost bless, preserve and keep you," etc.

The Order for the Visitation of the Sick, is shortened by the omission of the Creed, the Psalm and a few of the prayers. In the Order for the Burial of the Dead, the sentence from Job xix. is left out, and the committal service is shortened. Forms of Prayer to be used in the Army and Navy,

are expressed on four and a half pages. A Form of Prayer for the Visitation of Prisoners, is changed but little, the belief in the Apostles' Creed not being required, and portions of the service abbreviated. A Form of Prayer and Thanksgiving for the fruits of the Earth, is the same as in the original Liturgy from which it was taken. The Psalter is made up from selections, so that all objectionable verses are counted out.

The Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons, is substantially the same as in the English Prayer Book. The Form of Consecration of a Church or Chapel, is a repetition of the service in the American Episcopal Book.

An Office of Institution of Ministers into Parishes or Churches, is also taken from the same source. This last service is next to a title page reading, "Selections of PSALMS and HYMNS for the use of the Apostolic Catholic or Universal Church of Christ." These are 119 in number. Index of Subjects, and Index of first Lines, conclude the book. The total number of pages is 526.

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FAMILY MANUAL

OF

THE BROAD CHURCH:

CONTAINING, AMONGST OTHER THINGS,

AN ORDER OF PUBLIC SERVICE,
CATECHISM,
FORMS OF ADMINISTRATION OF BROAD CHURCH RITES,
PRIVATE DEVOTIONS AND HYMNS FOR THE USE OF THE
FAMILIES AND CHILDREN OF THE BROAD CHURCH.

COMPILED AND ARRANGED BY

REV. W. D. HALEY.

NEW YORK:
O. HUTCHINSON, 523 BROADWAY.
1859.

Fac-simile of the title page of the Prayer Book of the Broad Church.
Issued by O. Hutchinson, of New York, in 1859.
Exact size.

PRAYER BOOK OF THE BROAD CHURCH.

INDIVIDUALISM has a field of activity in the construction of liturgies. Personal preferences and independent thought frequently express themselves in devotional forms. These motives doubtless led the Rev. W. D. Haley to compile and arrange a service book. This is a duodecimo published in 1859, by O. Hutchinson, 523 Broadway, New York. W. H. Tinson, in the rear of 43 and 45 Centre Street, New York, was the stereotyper and printer.

The title is worded: "Family Manual of the Broad Church, containing, amongst other things, An Order of Public Service, Catechism, Forms of administration of Broad Church rites, private devotions and hymns for the use of the families and children of the Broad Church." The Contents are noted on the first printed page, and then we have the

PREFACE.

The Broad Church is rapidly passing from the condition of an ideal yearning with earnest men of all creeds into an organic fact. The words of Channing, Martineau, Jowett,

Robertson, Coquerel, (*père et fils*) and the innumerable company of liberal but devout confessors, are already shaping themselves into deeds in England, France and America. Here, the Unitarian, Universalist, and Christian denominations form the vanguard of the coming Church. These and countless individual thinkers, in and out of the Orthodox ranks, are fusing their thought, scholarship, and piety into one great fraternity, which will create and sustain a Church of broad sympathies, broad humanities, broad hopes, and a broad theology,—a Church, moreover, which will accord with, and serve the American ideas of liberty and equality, as no old-world ecclesiasticism or theology can do.

This humble volume, for the most part a mere compilation, has been prepared with the hope of increasing the true church sentiment in the hearts of the American people. The compiler believes that the religious exigencies of every human soul, and the peculiarities of our national character and condition make the Church if not a divine institution at least a human necessity. The work of Protestantism will never be fully accomplished until the prayers and ordinances of the Church have been rescued from the dungeons of mediæval scholasticism, and have become the inspiration of all the free men and women in America who desire to worship God without forswearing themselves upon a creed which they either do not understand or do not believe.

This Book of Common Prayer is intended to give a practical shape and an organic response to some of the desires which are stirring in the souls of liberal believers; if it may prove like the first soft breath which gently parts the leaves to herald the approach of a mighty gale that shall wrench giant trunks from the soil, it will accomplish its mission.

The Reformed Liturgy which underwent the careful supervision of that brave and accomplished man, the Rev. Mr. Lindsey, of Essex street Chapel, London, and also of Dr. Samuel Clark, Dr. Freeman, and Rev. Mr. Greenwood, has furnished a large part of what follows. I have modified some things, and have restored some glorious old words which,

having been heard in "secret chambers and torch-lighted catacombs," I felt unwilling to omit; some of the sentences in the following Liturgy have been the last words breathed by fainting martyrs, and some have strengthened timid maidens with a boldness for the truth which enabled them to look fearlessly in the faces of lions,—let them stand, even if they be of doubtful interpretation, and let our children learn to reverence them as we do, for the divine grace which has flowed through them.

The Order of Public Service can be used in the common Sunday school, although it is intended to elevate that institution into a part of the Church. When it is preferred to retain the present methods it will only be necessary to add the usual lessons to the catechetical exercise, or to omit the latter altogether. The Service will be found particularly useful for small congregations. It may also be adopted by families prevented from attending the Church services by reason of distance or inclemency of weather. It has been the aim of the compiler to bring the church into every household, so that in remote settlements or when for other reasons it may be desirable, the parents can gather their children around them, and with the Public Service, or the Order of Family Service, they can implant in the youthful minds a proper regard for the Lord's day, and a due respect for religious observances.

The Order of Consecration—or Infant Baptism—can be omitted by those Christians who have conscientious objections to that rite, or it is so arranged that it may be used as a dedicatory service without interfering with the subsequent baptism as a profession of faith. Without entering upon an argument for infant baptism, I beg to suggest the Scriptural warrant and the propriety of identifying the children with the Church as early as possible, and by any suitable symbol.

The Order of Confirmation was inserted after careful deliberation, because it seems to afford the best means for remedying what is a great evil in most Protestant Churches. The Episcopal Church by its order of confirmation, and the Methodist Church, through the agency of its classes, retain their hold upon the

youth, but in a majority of the churches of other denominations, especially in those which are anti-credal, or liberal, the years of pupilage, from the age of sixteen to twenty-one, and even later, are passed without the aid and counsel of the Church, because it is a period when persons are too old for the Sunday school, and not of sufficient age to take a voluntary interest in the ordinary services of prayer and preaching. Just at this point, so perilous to the future character, the Church should step in, and by appropriate public ceremony assert its jurisdiction over the young people, and teach them to regard themselves as *pledged* and *professed* disciples of Christ. I do not broach this as a new theory, for it has been the theme of every Sunday school convention for years, and has been keenly felt and eloquently expressed by men of very different theologies, as for instance, Judd and Bushnell. I do not put forward my own medicament as a panacea, but fully believe, and with all proper modesty would urge it upon my brethren, that in the accompanying Order of Confirmation will be found a practical clue to the successful solution of a very perplexing problem.

The family prayers are adapted from the King's Chapel Liturgy, with some slight changes. I am indebted to the Rev. C. Brooks for permission to take from his excellent manual, "The Christian in his Closet," the prayers for Private Devotion, and a portion of the Family Service. The admirable paraphrase of the Lord's Prayer I have divided into portions suitable for a child's devotions. The Hymns for the Private Use of Children, are intended to be committed to memory; good poetry will do much for the education of a young soul.

With a sincere prayer for the prosperity of the Church, and the consequent victory of the Right, the Just and the True, I commend this attempt to aid the organic development of the Broad Church, to the kindness and fraternity of all who love the Lord Jesus Christ in sincerity and in truth.

W. D. H.

Washington, D. C.

The Order of Public Service is the first in the book. It opens with sentences of Scripture, followed by the General Confession. The latter is the same as in the English and American Prayer Books. While all are standing a few versicles are said, followed by the General Thanksgiving and the prayer of St. Chrysostom, offered by the Minister, the congregation kneeling. Other versicles are said and then the *Jubilate Deo* is sung. An examination in the Catechism is next in order. After the sermon, is sung *Bonum est confiteri*. A prayer, with the benediction, concludes the service. The next place in the book is given to the Catechism, printed upon fifteen pages. It is a reprint of the Catechism of the King's Chapel Liturgy of 1785. At the end, additions are made to adapt it to the Broad Church. The last four questions and answers are thus expressed :

Q. What is the great mission of the Church ?

A. To make the world better in its practices.

Q. Why has not the Church done more good in the world ?

A. Because it has too often been divided into jealous sects, who have hated each other for differences of belief, and have fostered bigotry and uncharitableness.

Q. What Church does the world need ?

A. The broad Church of Christ; the Church that will seek only to make men better; the Church whose creed will be the Bible; whose field will be the world; and whose fellowship will extend to all the human family.

Q. What will you do for the true Church ?

A. I will work for it, and pray for it, and when I am older I will try to be worthy of the benefits it confers upon me.

Under the heading Prayers for the use of Children, are arranged prayers for the days of the week and for special occasions, the entire number occupying eighteen pages. The first office among the Rites of the Church, is Baptism, which is called Public Consecration of Children. A short rubric reads:

“The service should be performed in the Church except in cases of necessity. The child is to be presented by its parents or guardians.”

The service opens by reading that portion of the New Testament that relates to Christ blessing little children. An address and questions to the parents or guardians follow. The baptism is in the name of the Trinity, and the service concludes with two prayers.

It will be remembered that the compiler lays special stress in the Preface upon the duty of Confirmation. In conformity with the opinion there expressed, he makes the Order of Confirmation the chief service of his book, for he elaborates this rite to the extent of ten pages. With the children assembled in front of him, the Minister delivers an

exhortation which also contains a question. After the reply "I do," a few versicles are said, and then all kneel. The Minister offers the Collect for Purity, with an additional petition, ending with the Lord's Prayer. Then all stand while the Minister recites the Ten Commandments and the response is made, "Lord have mercy upon us, and incline our hearts to keep this law." After this is recited the new commandments given by Christ. The next movement in the service is indicated by this rubric:

"Then shall the Minister present to each person so confirmed a copy of the Bible: saying at the same time:"

My brethren (*and sisters*), I present you the Bible, the only authorized creed, wherein you will find all necessary truth; and I affectionately exhort you to search the Scriptures diligently, to endeavor to ascertain the truth of all doctrine; and whatever conclusions you may arrive at, never to yield your religious convictions through fear, favor, or worldly affection.

After a further exhortation the *Te Deum* or *Nunc dimittis*, is sung. The sermon or address and benediction close the service.

The last rite is that for The Burial of Children. With the exception of two long prayers and an exhortation, the service is made up from the Prayer Book of the American Episcopal Church.

Thirty-two pages of the Manual are set apart to

Family Devotions, prayers being assigned to the several days of the week. Nearly one half of the book is filled with metrical hymns. These are one hundred and ten in number. A Table of first Lines, on four pages, closes the book. The total number of pages is 234.

VARIOUS PRAYER BOOKS.

SPECIAL forms of prayer have been issued at various times to mark certain events, usually of a national character. John Neilson, of Quebec, printed in 1814, a quarto book of this kind containing 14 pages. It has this extended title:

“A Form of prayer and thanksgiving to Almighty God; to be used on Thursday, the Twenty-First Day of April, 1814, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God: To acknowledge the great Goodness and Mercy of Almighty God, who in addition to the manifold and inestimable Benefits which we have received at His Hands, has continued to us His Protection and Assistance in the War, in which we are now engaged; and has given to the Arms of His Majesty, and to those of His Allies, a Series of Signal and Glorious Victories over the Forces of the Enemy. By authority.”

The same printer, in 1815, issued at Quebec, another little publication of a few pages, entitled:

“A Form of prayer and thanksgiving to Almighty God; to be used on Thursday, the Sixth Day of April, 1815, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God: For putting an End to the War in which we were engaged against the United States of America. By authority.”

“A Morning Prayer Service, arranged for use in the College of Philadelphia,” was printed by John Dunlap in 1780, and “A Form of Prayer for the Seventh day of May,” was issued by William Weyman, of New York, in 1762.

A thin octavo book was printed in Philadelphia in 1785, with this title: “The A. B. C. with the Church of England Catechism, and Prayers used in the Academy of the P. E. Church in Philadelphia; also a Hymn.” This little publication is very rare.

While the limits of this book do not admit of any extended consideration of volumes of private devotion, it may be of interest to call attention to a collection of manuscript prayers found among the effects of George Washington. These prayers are arranged for the days of the week, and as they are in the handwriting of Washington, were evidently composed by him. A facsimile reproduction of the book was made in 1891, at Phila-

delphia. The first page is headed *The Daily Sacrifice*. Then follows a prayer for *Sunday Morning*, in the following language :

Almighty God and most merciful father, who didst command the children of Israel to offer a daily sacrifice to thee, that thereby they might glorify and praise thee for thy protection both night and day ; receive, O Lord, my morning sacrifice which I now offer up to thee ; I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to thine own service and for thine own honour. Let my heart therefore gracious God be so affected with the glory and majesty of it, that I may not do mine own works, but wait on thee, and discharge those weighty duties thou requirest of me ; and since thou art a God of pure eyes, and will be sanctified in all who draw near unto thee, who dost not regard the sacrifice of fools, nor hear sinners who tread in thy courts, pardon I beseech thee my sins, remove them from thy presence, as far as the east is from the west, and accept of me for the merits of thy son Jesus Christ, that when I come into thy temple and compass thine altar, my prayer may come before thee as incense, and as I desire thou wouldst hear me calling upon thee in my prayers, so give me grace to hear thee calling on me in thy word, that it may be wisdom, righteousness, reconciliation and peace to the saving of my soul in the day of the Lord Jesus Christ, that I may hear it with reverence, receive it with meekness, mingle it with faith, and that it may accomplish in me, Gracious God, the good work for which thou hast sent it. Bless my family, kindred, friends and country, be our God & guide this day and forever for his sake, who lay down in the grave and arose again for us Jesus Christ our Lord.

Amen.

The prayers are arranged for both morning and evening for the days of the week.

A little book that ranks among rare Americana was printed at Ephrata, Pa., in 1767, for William Barton. It is entitled, "The Family Prayer Book containing Morning and Evening Prayers." It also contains "Directions for a devout and decent Behaviour in the Publick Worship of God," and the Church Catechism. On page 3, the author begins a letter to the members of the Episcopal congregations of Lancaster, Pequea and Caernarvon, in which he explains the origin of the book and its use, which was to assist them in family devotions. He speaks of two additions to the volume as follows:

In order to render this small Offering still more useful and worthy your attention, I have annexed DIRECTIONS for a Devout and Decent Behaviour in the PUBLIC WORSHIP of GOD, *wrote by a worthy Divine of our Church.* * * * This little Tract has been received with Approbation; and to well-disposed Persons may be of singular Advantage in instructing them how to order their Devotion in the Use of the Book of COMMON PRAYER.

The frequent Complaints which I have heard made of the Scarcity of the CHURCH-CATECHISM have induced me to add this likewise, which I trust will remove that Backwardness which has appeared in many of your Children in entering the List of CATECHUMENS in the Church.

Praying that every Happiness, temporal and eternal, may ever attend you and them. * * * * *

Your obliged Friend and affectionate Pastor,

THOMAS BARTON.

Lancaster, May 25, 1767.

The copy of this book in the Library of the Episcopal Divinity School at Philadelphia, is the only one that has been located.

Bishop Seabury prepared a service entitled, "A Burial Office for Infants who depart this life before they have polluted their Baptism by actual sin." It is a shortened form of the regular burial service as found in the English Prayer Book, with some changes and additions. The committal service begins, "In the name of the most holy and undivided Trinity, Father, Son and Holy Ghost, in whose likeness man was created, we commit this body to the ground; earth to earth," etc. The second prayer is composed chiefly of the Collects of Easter Even and Easter Day, There are also prayers for the legislature and courts of justice. The little pamphlet is without date. There was a reprint published at Newburyport, Mass., in 1809. It was enlarged, for it contains also a Service for Fast Day, the Catechism, and Selections from the Book of Common Prayer for the use of families. In size it is a 32mo book of 32 pages, and is extremely rare.

Nathan Davies compiled a book containing forms of prayer, in 1797. Who Mr. Davies was, whether layman or otherwise, early local histories do not inform us. He tells us on the title page that

“Christians of all Denominations may unite in these Prayers, as they allude to no Doctrines, but such as are universally professed by all who call themselves Christians.”

The “Catholic Liturgy” is a book of 45 pages, all numbered, except the last leaf. The only copy known to the writer is in the library of the New York Historical Society. It is in pamphlet form, measuring $7\frac{3}{4}$ inches long by $5\frac{1}{8}$ inches wide. The compilation borrows very freely from the Book of Common Prayer of the American Episcopal Church. There are four services, arranged probably for four Sundays of the month. Each begins with the Exhortation, “Dearly beloved brethren,” etc., and Introductory Prayer and the General Confession. With the exception of a few words the Exhortation is identical with that in the American Church Prayer Book, though the General Confession is different. In the First Service there is an anthem extolling the greatness of God, arranged for responsive reading by Minister and people. In the Second Service there is the Absolution in the form of a prayer and not a declaration. Then follow, “Hear what comfortable words,” etc. The *Sursum Corda* comes next, followed by, “It is very right and our bounden duty,” etc. In the Trisagion, the words “and earth” are omitted.

Here the resemblance to the Communion Office ends, and the service is finished with a few prayers.

In each of the four services direction is given, and provision made, for the reading of a Scripture lesson. There are twelve of these, six being selections from the Psalms, three from the Gospel of St. Matthew, and one each from Romans, Colossians and the Epistle of St. James.

In addition to the arranged services, there is a group of prayers, such as, A Prayer for all Mankind, For our Country, For all conditions of Men, and a General Thanksgiving. The latter is the same as in the Book of Common Prayer, except in the clause, "More especially we pray for the good estate of the Christian Church in all parts of the world." The General Thanksgiving is also the same, except at the end, where it omits, "to whom with thee and the Holy Ghost be all honor and glory world without end," and substitutes, after the word Lord, "who hath taught us to address thee, saying, Our Father who art in heaven," etc.

Here is an extract from one of the long prayers, in the Third Service:

We rejoice in the felicity of thy numerous offspring; and, as the children of thy family, we unite with all our brethren, to give thanks unto thee our common Parent, for all thy mercies. In a more especial manner we acknowledge, with unfeigned gratitude, the numberless blessings which thou hast

bestowed upon mankind. From thee we have received the gift of life: To thee we are indebted for our animal, intellectual and moral powers: On thee we continually depend for the preservation of our being and for all the happiness of our lives.

The same prayer contains this petition:

Whilst thou shall see fit to continue us in life, it is our earnest desire, and, *we hope*, steadfast resolution, to answer the ends for which thou hast brought us into being; and to behave as becomes thy rational offspring.

The general sentiment and drift of the prayers, may be judged from the one entitled:

PRAYER FOR ALL MANKIND.

Almighty and everlasting God, who hast taught us to offer up prayers, and supplications, and intercessions for all men, we beseech thee, extend thy mercy and favour to all mankind; may all the families and kingdoms of the earth be brought to the knowledge and pure worship of thee, the only true God; enlarge the kingdom of our Lord Jesus Christ, that kingdom of truth and righteousness, which shall never be destroyed; put an end to all idolatry, superstition, and false religion; may pure and uncorrupted Christianity prevail; may all those, who profess the faith of Christ, be shining examples of goodness; may the spirit of persecution forever cease; and may truth and righteousness, peace and charity, everywhere abound. *Amen.*

After the lessons, which are printed in full, there are twelve hymns. The book is without preface or introduction of any kind, but at the end on the last page, there is what is called a "Catholic

Lecture," which may indicate in a way, the motives that led the compiler to put the book together.

CATHOLIC LECTURE AT CONCERT-HALL

Encouraged by some respectable persons, who have thought favourably of this design, I have been led to undertake the care of this institution; the principal object of which is to promote a spirit of charity among Christians of all denominations, by uniting them, occasionally, in acts of devotion and beneficence. To effect this, as nothing has been inserted in the Offices of Prayer, so it is intended that nothing in the Discourses which may be delivered from the Desk, shall embrace any doctrines, but such as are universally held by all denominations of Christians, however they may differ in other articles of belief.

Another object, but not so important, is to promote Pulpit Oratory; by affording opportunities to such young Candidates for the Ministry, as may be invited, occasionally, to exhibit and improve their talents before a reputable, though not a large audience.

As it is proposed, that the Discourses or Sermons, delivered from the Desk, be generally such publications, as may be adapted to this Catholic Institution, and which, for elegance and justness of sentiment, as well as purity of morals, may have met with the most general approbation, it is hoped they will afford both useful instruction, and rational entertainment.

To defray the necessary expenses attending the Institution, including an allowance to myself of five dollars per week, a voluntary contribution is proposed to be made at each lecture. The amount of all monies collected, and expenses paid, I engage to keep an account of, always open to the inspection of all who may wish to see it. And if there should be any overplus, I promise to pay it, every six months, into the hands of the Overseers of the Poor, to be appropriated, by them, to afford

some additional comfort to such virtuous poor in the Alms-house, as may have been reduced, by sickness or misfortune. to seek an asylum there.

NATHAN DAVIES.

Boston, March 25, 1797.

In 1859, a volume was published in New York, entitled, "The Eucharistic Office of the Christian Catholic Church of Zwitzerland, translated and compared with the Missal Romanum."

In the same city in 1873, the Rev. H. C. Romanoff translated, in a 16mo book, "The Divine Liturgies of our Holy Fathers, John Chrysostom and Basil the Great."

In 1874, Hurd & Houghton, of New York, published a 12mo book of 494 pages, with the title, "THE DAILY SERVICE, A Book of Offices for daily use through all the seasons of the Christian Year." The name of the compiler does not appear, but the publication is copyrighted by R. G. Hutton. The drift of the book may be judged from the following extract from the Preface:

The sources from whence the many Collects and Prayers in this Book are derived, are chiefly the Ancient Liturgies of the Eastern and Western branches of the Christian Church, from the latter of which come, also, the Collects which enrich the Eucharistic Office of our Prayer^s Book. A few prayers are also derived from the devotional works of English divines.

This Book contains the ordinary daily offices of praise and prayer, but *no Sacramental* offices. It does not in anywise

intrench upon the province of the Order for Baptism and Holy Communion, but is kept entirely distinct from either. Nor does it contain the Litany, which is regarded as properly pertaining to the Office of the Holy Communion. The Morning and Evening Services of this Book are substantially the Morning and Evening Prayer of our Prayer Book, varied according to the Christian Seasons, enriched and enlarged. And each service is so constructed that the performance of it may occupy but a few minutes or be prolonged to several hours.

This Book of Offices is put forth in order that our American branch of the Church may be provided with such forms of worship as are adapted to her varied and peculiar wants—that in these very words of inspired Prophets and Apostles she may more distinctly declare her faith, more fully glorify the truth, more worthily celebrate the praise of her Lord; and that in the use of these Prayers of the Ages, which in ancient times were offered up by holy men in all parts of the universal church, she may more adequately utter her devout aspirations, her spiritual longings, her holy affections, and may more particularly ask of the Father of light those gifts and graces which she needs. The substance of which these Offices are formed, is the choice heritage we have received through the divers branches of Christ's Catholic Church on earth.

It is hoped that these Offices, designed to supply the manifest and deeply felt needs of the Church, and to satisfy the longings of her best members, may come into general use, so far as may be possible under existing regulations, until legal action may be taken upon them. The Morning and Evening Services may not be used in churches before they be permitted by the lawful ecclesiastical authority: but they may perhaps in other places, chosen by the minister, especially on week-days. But the following Offices may now be used in churches:—the Early Orison, at the opening of Sunday schools; the Evensong, at evening whenever a third service is held; and the Mid-day Service, whenever there is daily Morning and Evening Prayer; also the Services for Christmas Eve, and Early Easter Morn.

The services arranged for morning and evening through the seasons of the Christian year fill 191 pages. Then follow, Prayers for the Day, A Supplication, Eucharistic Prayers, Intercessions for Daily Use, Benedictions, A Penitential Litany, An Office for the Visitation of the Sick, An Office for the use of the Clergy, and The Seven Daily Offices. The latter are divided into, The Morning Watch, The Early Orison, The Mid-day Service, The Evensong and The Night Watch. After this a large part of the book is given to 79 Selections of Psalms. The closing pages contain The Song of Moses, The Song of Habakkuk, *Te Deum* and *Gloria in Excelsis*.

In 1874, the Church German Society published a volume in 16mo of 150 pages, containing Matins and Vespers. As indicating the attitude of modern Germans toward liturgical forms, the following paragraphs from the Preface are given:

German Liturgists complain that, in the Churches of the German Reformation, the daily morning and evening sacrifice of Public Prayer has almost entirely fallen into disuse; and that, for their so called "Occasional Services," during the week, or even on Sundays and Festivals, a recognized form of common prayer is wanting: whereas the order of the main service—the Holy Communion—is fairly settled. Two causes have been assigned for this decline of public worship: First, the Matins and Vespers of the Western Church, as the Reformers found them, were not in their structure and sequence so clear and intelligible as the Communion Office; and, there-

fore, were not so readily adopted. A second reason was, that the Latin language was still retained for these particular services, as an exercise for the choristers, so that the Matins and Vespers stood or declined with the Latin of the parochial schools. We find a still deeper reason. In Reformed Germany, from the very beginning, the sermon has taken precedence of all other parts of the public worship. Already in the Church regulations of the Reformation time, the order for Matins and Vespers was to be sought under the heading, "Of the Schools," or "Of the Singing and Reading of the Scholars in the Church." Quite independent of this, was arranged for the congregation, "A Sermon Office with German Psalm;" or, according to later phraseology, "Hymn before and after." Consequently only the smallest portion of the old Church liturgies was naturalized among the Protestant people of Germany. The Anglican Church has, from the first, showed a truer insight into the nature of Christian worship, and more practical wisdom in promoting it. Matins and Vespers were immediately translated into the language of the people; they received such a form that, even without the celebration proper, they suggested the idea of the Communion; and they were made part of the whole order of worship, and by means of the Book of Common Prayer put into the hands of the people; so that every English Churchman learns from his youth to perform his part in the functions of the universal priesthood of all believers and to preserve and to protect the hallowed order of the Church.

It is not necessary to describe this little publication, as it is simply an abridgment of the Morning and Evening Offices of the Prayer Book of the American Episcopal Church. It has also the Psalter and 150 Psalms. It is printed in German, but the Preface is repeated in English.

In 1879, there was published, at Davenport, a

“Handbook of Prayers with Occasional Offices for use in the State of Iowa.” The Offices are in Swedish, and were authorized by the Bishop of the Diocese. In 1883, A. S. Barnes & Co., of New York and Chicago, imprinted “A GENERAL LITURGY and BOOK OF COMMON PRAYER,” in a small quarto of 137 pages. It was prepared by Prof. Hopkins, of Auburn Theological Seminary. It is so recent that only a passing reference need be made of it. A note states:

The sources from which the following forms have been mostly derived are the Greek Liturgies, the Sacramentaries of Gelasius, Leo and Gregory, the Mozarabic Missal, the Monumenta Liturgica from the sixth to the tenth centuries, the Prymer of the Sarum use, and to some extent, more modern sources.

The book does not contain the Psalter, but its absence is thus explained in the Preface:

As a separate arrangement is expected to be made for the responsive reading of the Psalter, the column containing the lessons from the Psalms, has been omitted. Where the arrangement has been adopted in this country, it is warmly approved. The method, common among us, of reading from the pulpit only that chapter in which the text of the sermon happens to be contained, almost wholly excludes large portions of the Word of God. A considerable portion of every congregation are entirely dependent upon this public reading for their knowledge of the Scriptures; and they are therefore left, by this neglect, ignorant of great parts of it. If the adoption of this arrangement should result in slightly lengthening the service, it is believed the benefits resulting in the indoctrin-

ation of the people with the very word of God, will fully justify it.

The Order of Morning Prayer contains the Sentences, the Confession, the Beatitudes, the *Te Deum*, the Apostles' Creed and the Litany. Other Offices in the book are: Sunday School Service, Prayers and Collects for Various Occasions, Administration of Infant Baptism, Administration of Adult Baptism, Funeral Service, Burial of a Child, For the Ordination of a Bishop, and his installation at the same time as Pastor of a church; and for the ordination of Evangelists, For the Installation of a Bishop who is already ordained to the Ministry, Forms of Prayer to be used at Sea, Communion Service, For the Consecration of a Church, Anniversary Collects and an Appendix containing a number of prayers. The last twelve pages contain Notes, that give a short history of the origin of certain liturgical forms. This Liturgy uses the Apostles' Creed, but without the clause, "He descended into Hell." The *Te Deum* is not only appointed for Morning Prayer, but also at the close of the Holy Communion Office, and in the service for the Burial of the Dead.

"The Soldier's Prayer Book" was distributed during the Civil War. It was printed at Philadelphia in 1861, in a 16mo volume of 64 pages.

SOME CURIOUS THINGS FOUND IN PRAYER BOOKS.

THE language of liturgies is generally simple, dignified and impressive. Eccentricities and quaintness, however, characterize some of the older books of devotion. In the service of Baptism in the Lutheran Hymn and Prayer Book, printed by Hurtin & Commardinger, of New York, in 1795, the congregation, after the administration of the rite, is directed to sing this verse:

His bath, his meal and preaching,
Are ordinances teaching,
That faith and not fruition,
Are here the Church's condition.
Yet pow'r of Jesu's Spirit
Applies the Saviour's merit,
Submission to his pleasure,
Seals us the heavenly treasure.

In a prayer of Confession, among the sins mentioned are, "clandestine envy" and "sorrows for the belly."

In this same book, at the end of the Burial Service, is this note:

The thanks of the widow (heirs) are given to the Christian friends and neighbours, who have followed the corpse, and have thus testified their regard and brotherly love to the deceased, and the distressed family. They are ready to make suitable returns on similar and other occasions.

In the first American edition of the Swedenborgian Prayer Book, published at Baltimore in 1792, there is a prayer for the conversion of the Bishops, Priests and Deacons of the Church of England. This is the language:

Almighty and everlasting Lord Jesus, who by thy DIVINE HUMANITY alone workest great and marvelous Works, we intreat thee to look down in mercy upon all Bishops, Priests, and Ministers of the former Church and upon all Congregations under their Direction. Convert them, we beseech thee, to the knowledge of thyself, and teach them by thy holy Word that in thy DIVINE PERSON Alone all the Fulness of the Godhead dwelleth bodily. May they all be brought by the Door into the true Sheepfold, and in due Time be admitted within the Gates of thy holy City, the New Jerusalem, now descending from thee out of Heaven. Grant this, we humbly beseech thee, for the Honour and Glory of thy great and holy Name.
Amen.

This prayer was omitted from all later editions. The Prayer Book issued in Boston in 1861, of the Apostolic Catholic, Universal or Gospel Church as it is variously called, contains a curious provision

concerning Church government. After A Prayer to be used at meetings of the Holy Council or Conclave of the Church, there are six rubrics arranged in paragraphs as follows:

- ¶ *The Holy Council is a body of faithful men assembled in conclave by a call of its presiding officer, the Chief Priest, or head of the Church. It is the great Almoner of the Pious and Faithful, for the distribution of their funds with deliberation and judgment.*
- ¶ *The Holy Council is the supreme Ecclesiastic Court, and Court of Appeals, and the whole body of the Priesthood is bound to obey its authority. The Council consists of a number not less than forty, nor more than eighty, and upon the members of it are hinged and turn all the temporalities of the Church. The Council appoints its own officers, elects its own members, fills all vacancies in the Priesthood, and its Primate is the Head of the Church. No order of Council is valid without his sanction.*
- ¶ *Subsidiary Councils, called " Chapters," organized in any diocese, sovereignty, or state, are all secondary to, and under the control of, the Holy Council.*
- ¶ *Four Sundays in every year are set apart by the Ministers of Parishes and Churches, under order from the Holy Council, for collections and contributions for the use of the Council.*
- ¶ *Donations made to the Holy Council, and Funds established for Christian purposes, will be under their guardianship and trust.*
- ¶ *All petitions to the Holy Council must first pass through and be sanctioned by a Chapter, or subsidiary Council. And applications for assistance and support from aged, infirm, or unemployed Priests, or other officers of the Church, must, in like manner, be approved and forwarded by a Chapter, before they can be acted on by the Council.*

The first English Prayer Book of the Reformed Dutch Church, published in New York in 1767,

is largely musical, as the Psalms, the Ten Commandments, the Lord's Prayer and Creed are versified. The construction of the music is decidedly curious. Dr. S. Austen Pearce, as quoted in the Year Book of the Reformed Dutch Church for 1882, says:

Some peculiarities of the music may be noted, and are not without interest. The clef is alto, or that of C on the middle line. There are only two keys used, viz., those of C and F, while E flat is the only accidental. On a fly-leaf at the beginning of the book are given scales of the two keys, naming the notes in each key separately, C and F being respectively designated as "Ut," showing that the "movable Do" was then understood and in use. This recalls, and coincides with, the scales as given in the music lesson in Shakespeare's "Taming of the Shrew," in which "ut" is both C and G in those scales respectively. It is significantly remarked in the preface that these scales, "being perfectly understood, will enable any person to sing all the Psalms in the Book with ease."

Instead of a sign being placed *over* final notes, as was common in old German music to indicate a pause, a full stop, or period, is printed *after* such notes at the end of each line—a reminiscence of the old custom of "lining out" the psalm or hymn, or "deaconing," as it was sometimes called, which necessitated a pause in the singing between each line. At the end of each line an indicator shows the pitch of the first note of the next line. A preference is given to eight-lined stanzas. There are no notes on ledger lines, either above or below the staff.

Another curious feature is the high notes employed in some of the tunes, many of them running as high as A! This extreme altitude of the sounds, as indicated by the notes, in music intended to be sung in unison, can only be accounted for by the fact that the pitch in music has been gradually raised during the last two centuries.

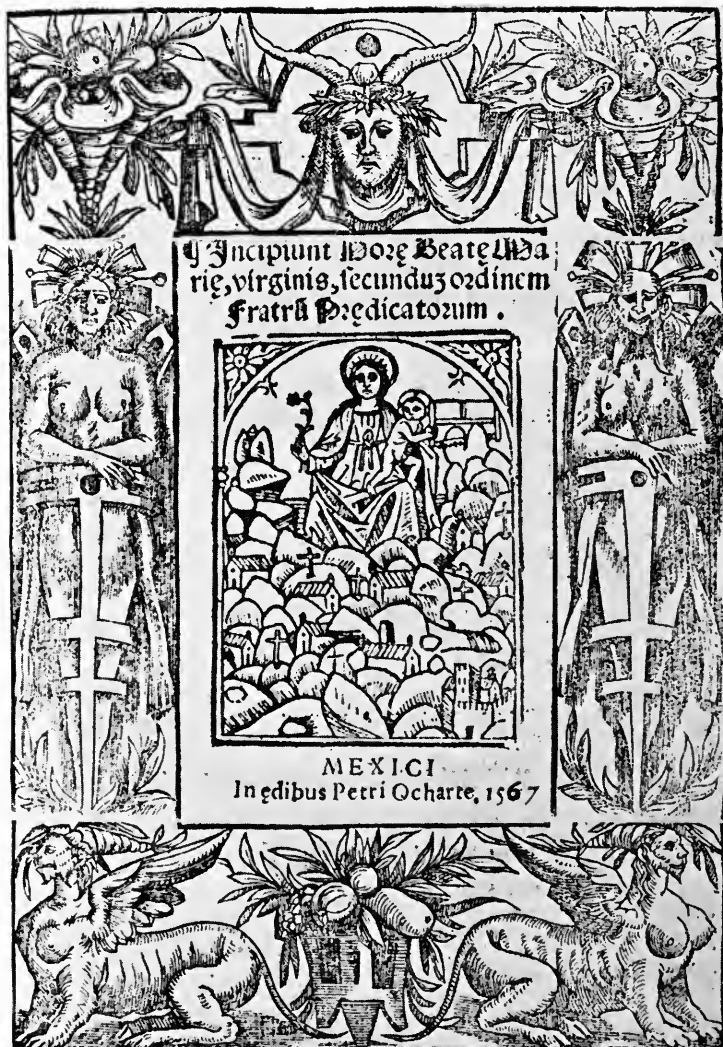
While the rooth Psalm is set to a strange melody, the familiar "Old Hundred" is found in the book, but is recognized rather from the sequence of sounds indicated by the notes than by their rhythm.

The tunes set to the Psalms in this English Version, though sometimes the same, are generally different from those set to the same Psalms in the Dutch Version in use in the Church before the introduction of preaching in the English language, and commonly found printed within the covers and at the end of the Dutch Bibles. The same peculiarities of the music are, however, found in both Versions.

Though a time signature is employed, consisting of two-thirds of a circle (*tempus imperfectum*), there are no equal divisions of time as in ordinary barred music. The rhythm is irregular; the melodies being based upon the natural motion of the language. In these respects the tunes resemble those found in the old Salisbury hymnals. Unlike the Salisbury hymnal, however, in the Dutch book (with but two exceptions) only one note is given to each syllable of the words. The order of succession is oratorical, rather than consisting of a succession of symmetrical musical feet, as in modern Psalmody. While the words are poetic in form, the music may be regarded as in the form of prose. The music cannot be scanned like the poetry. The verse is never dactylic, but always dignified and stately, and never descends to the light tripping measures and regular cyclic forms of the march or dance, with motions regular as the pendulum, which in such large part constitute the church music of the present day.

Many interesting reflections will be indulged in by persons acquainted with the singular action of the human mind, with reference to the adoption for divine worship of music, based upon the dance; a return to a style that was used when dancing was part of a religious service, as it is indeed to-day in some Spanish cathedrals, where a ballet is performed before the high altar as a special service continued from time immemorial.

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Fac-simile of the title page of the Book of Prayers issued by P. Ocharte, in the City of Mexico, in 1567. Size reduced.

THE ENGRAVINGS IN EARLY PRAYER BOOKS.

THE story of the illustration of forms of ritual need not be a long one, as the only Prayer Books that contain engravings are those of the Latin and the American Episcopal Churches.

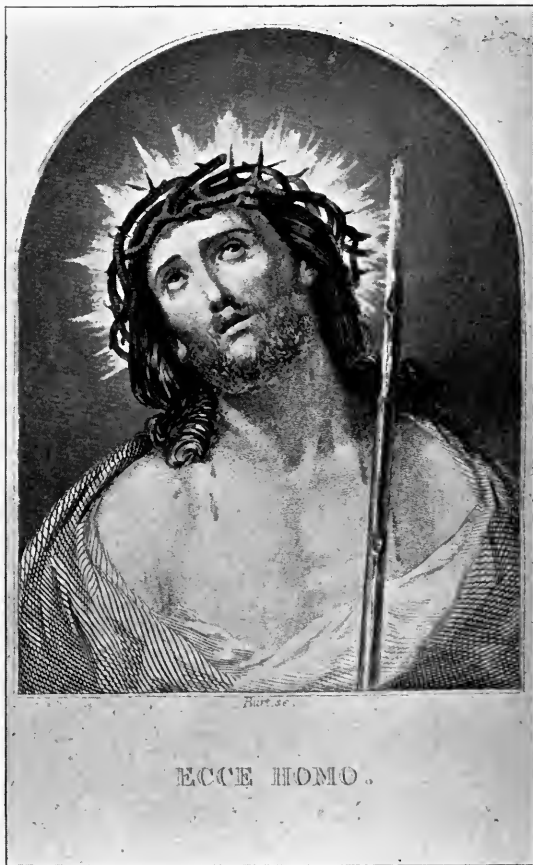
In Mexico, books were ornamented from wood cuts as early as 1543. Nearly all publications of any importance published in that country in the sixteenth century had engraved title pages. The designs of the artists, as seen in the borders of the pages, ran to fruits and flowers, cherubs, crosses and various ecclesiastical symbols. In the body of the books were distinctive pictures of the subject treated of in the text. The "Missal Romanum," published by Antonio de Espinosa in 1561, is an excellent sample of the illustrated books of that century. Its engraved title page, printed in red and black, its pictured leaf, with God, the angels, the prophets and doctors of the Church, forming a decorated border, and last of all its representation of the Crucifixion,

indicate the plan of illustrating devotional books in that day. In the volume entitled, "Incipiunt Hore Beate Marie, virginis, secundus ordinem Fratru Predicatorum," from the press of Petrus Ocharte, in 1567, the same artistic line is followed, as seen in the ornate title page. After the sixteenth century both the arts of printing and engraving suffered from decadence in Mexico.

In the United States the earliest service books of the Latin Church printed in this country were illustrated with wood engravings. The first book of this kind was "The Garden of the Soul," printed in 18mo by Joseph Cruikshank, of Philadelphia, in 1770 or 1774. It has but one picture, and that a wood cut of the Crucifixion. It is crude and simple, and the artist did not attach his signature.

In 1774, Robert Bell, also of Philadelphia, printed a book entitled, "A Manual of Catholic Prayers." This limited its engravings to a single representation of the Crucifixion, facing the title page. "True Piety," a book of prayers printed by Warner & Hanna, of Baltimore, in 18mo, in 1809, has also a wood impression of the Crucifixion. "The Christian's Monitor," a manual of devotions edited by Rev. William Taylor, of St. Patrick's Cathedral, was published by W. H. Creagh, of New York, in

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Fac-simile of an engraving executed by "Burt" for "The Garden of the Soul," published by D. & J. Sadlier, of New York, in 1847. Exact size.

1819. The frontispiece is an engraving of Cain and Abel offering their sacrifices.

“The Pious Guide,” published by Fielding Lucas, Jr., of Baltimore, in 1846, contains an engraved title page. The frontispiece represents a kneeling figure holding a cross. The other two pictures depict a priest administering the Holy Communion, and an angel serving Christ in the garden of Gethsemane. There are no signatures to the engravings. “The Garden of the Soul,” issued in 16mo by D. & J. Sadlier of New York, in 1847, has also an engraved title page. The frontispiece is, “Christ blessing the Bread.” This is without signature, as well as the following: “Remember thy Creator in the Days of thy Youth,” “The Crucifixion,” “I will praise thee, O Lord, with my whole heart,” “Christ’s Agony,” and “David playing on the Harp.” The other engravings, namely, “Ecce Homo,” “Virgin and Child,” and “The Dead Christ with Angels,” are signed by Burt. This was probably Charles Burt, an able line engraver of New York City, who executed a number of admirable portraits, and who was engaged for some time in bank note engraving for the United States Government.

The numerous editions of “St. Vincent’s Manual,” issued by John Murphy & Co., of Baltimore, are

more or less illustrated. The 16mo of 1850 has an illuminated title page. The frontispiece is entitled, "Prayer." The other engravings are: "Model of Prayer," "Grand Altar in the Cathedral, Baltimore," "St. Mary Magdalen," "The Last Supper," "Give me thy Heart," "The Afflicted Mother," and "St. Aloysius, patron of Youth." There is no indication of the engraver's name. Another edition of the same book, imprinted in 1857, has an illuminated title page of considerable merit. The frontispiece represents "Christ led to Crucifixion." The other pictures are entitled: "Help of Christians," "The Nativity," "The Crucifixion," "The Scourging of Christ," "St. Vincent of Paul," and "Praise ye the Lord." An edition of the same year has one picture, namely, "The Last Supper." Still another, printed in 1859, has two engravings with the titles: "Ave Maria" and "Confiteor." "The Visitation Manual," published by this Baltimore firm in 1857, has a frontispiece of the Virgin Mary. The additional illustrations are: "Pater Noster," "The Blessed Virgin and Infant Saviour," and "St. Francis de Sales."

"The Flowers of Piety," imprinted by Edward Dunigan & Bro., of New York, in 1854, contains several fairly executed engravings. The frontispiece is

entitled "The Three Marys." Then follow: "Assumption of the Blessed Virgin Mary," "Our Saviour," "The Crucifixion," "Ecce Homo," "St. Joseph," "Mother most admirable, pray for us," and "St. Cecilia." In 1855, "The Manual of the Church" was issued in New York by John McNichol. The engravings in this book are vigorous and artistic. The frontispiece has for its subject, Christ blessing a child. The remainder, though without printed title, represent Christ led to Crucifixion, the dead Christ, the child Christ, the Purification, the Assumption, and the Guardian Angel. At the base of each picture is the name of Fried Overbeck.

The Prayer Books of the American Episcopal Church contained no illustrations for the first twenty years. The initial attempt in this direction seems to have been made in the year 1812, in a 16mo book containing an Order for Daily Morning and Evening Prayer, and the administration of the Holy Communion, published by Charles Williams, No. 8 State Street, Boston. It is a thin book, with the pages unnumbered. It does not contain the office of Holy Baptism. The volume ends with the Psalter and six hymns in metre. On the title page there is a wood cut that may be considered a design

or seal of the "Eastern Diocese of the United States."

It is here reproduced.



The signature, Cobb, is seen at the lower left hand of the picture.

Later the engravings became numerous, executed with more or less excellence. In 1817, W. B. Gilley, of 92 Broadway, New York, published a Prayer Book in 48mo that contains four copper-plate engravings, all signed by B. Brown. There is an engraved title page; followed by a printed one. The former represents an emblematic figure, with a cherub on one hand holding a cross, and another on the opposite bearing the tables of the law. Adjacent

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Fac-simile of the engraved title page of the Book of Common Prayer published by W. B. Gilley, of New York City, in 1817. Exact size.

to the services for Good Friday there is a picture of the Crucifixion. Before the Order of the Visitation of the Sick is a scene of a clergyman ministering by the bed-side. Next to the Order for the Burial of the Dead is a funeral in a country church yard. Both of these pictures are very quaint and striking examples of the realistic in art. The last engraving faces the beginning of the Psalter, and depicts David playing upon a harp. All the pictures are arranged in the form of title pages.

Silas Andrus, of Hartford, Conn., was a diligent publisher of both Bibles and Prayer Books. In 1828, he issued a 48mo Prayer Book, with eight engravings. The frontispiece bears the inscription, "The Peaceable Kingdom of the Branch," and represents a child leading a lion, in confirmation of the words of Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and the fatling together, and a little child shall lead them." The first title page, which is engraved, gives us a representation of a woman and child in prayer. The other pictured scenes are: "Christ Instructing Nicodemus," "The Annunciation," "Administration of the Lord's Supper," "Exodus xxi. 18," "Solemnization of Matrimony," and "Psalms of David." Over the latter title is the usual harp-

playing king. All the engravings are wretchedly done, and for the most part are without signatures. The octavo Prayer Book of 1845, issued by Silas Andrus & Son, shows a great advance in the arts of printing, engraving and binding. The volume is a credit to the publishers, as it is printed in clear, bold type, and the rubrics are in red. It is also artistically bound, with sides and back ornamented with graceful tooling in gold. The frontispiece of "The Holy Family" is after the celebrated painting of Sir Joshua Reynolds. The next picture is entitled "Christ Stilling the Tempest." The third has under it the quotation: "Nevertheless, not what I will, but what thou wilt," being a scene of Christ in Gethsemane. The fourth is, "The Stoning of Stephen." All the engravings bear the name of Wm. D. Smith, except the third, which was the work of Oliver Pelton, an artist of high reputation. The plates are clear and sharp, and the shading admirable. There is an engraved title page to the Psalms in Metre.

In 1833, an octavo edition of the Prayer Book appeared, bearing the imprint of the New York Protestant Episcopal Press. The frontispiece is a drawing of the head of Christ, made by Thomas Gimbrede, a well known engraver, and also a teacher of art at West Point for several years. The engraved

title page has in the centre a woman with an up-turned face, in a devotional attitude. This engraving is signed by Tanner, Vallance, Kearney & Co.

Another octavo, issued in 1838 by Thomas Cowperthwait & Co., of Philadelphia, has as a frontispiece a profile picture of "Our Saviour." The title page contains an open Bible leaning against a cross. All the engraving was done by George B. Ellis.

The name of Henry F. Anners, of Philadelphia, appears on the title pages of several editions of the Prayer Book. In his 32mo issue of 1840 are three engravings. The first is that of a female figure kneeling in devotion, with the words under the picture, "Remember Me." There is no signature. The second is a mother protecting her children, while at the base is the quotation, "Of such is the kingdom of heaven." The third is entitled, "The Psalter or Psalms of David," and delineates the conventional harper. These last two are signed by W. Keenan. Mr. Anners' edition of 1848 has as a frontispiece, "The Man of Sorrows," engraved by J. N. Gimbrede after the picture of Guido. The remaining illustrations are, "Christ's Agony," and "Christ Blessing the Bread," after the painting by Carlo Dolci. Both are without signatures.

In 1845, George & Wayne, of 26 South Fifth

Street, Philadelphia, published a Prayer Book in 24mo with several engravings. The frontispiece is entitled, "Hagar and Ishmael." It is signed by S. S. E. Cowperthwait. The title page, excellently engraved, has in the centre the bowed form of Christ. The figure is small, but executed with great fidelity. It has the signature of D. W. Dodson. This artist was a native of Maryland, and was noted for engraving small plates with great skill. The other illustrations are, "Samuel," "St. John," and "Rachel," all by Cowperthwait. The same plates, with the exception of the one used for the engraved title page, were repeated in a Prayer Book published by Thomas Wardle, of Philadelphia, in 1847.

A most extensive exhibition of wood engraving was embodied in the royal octavo Prayer Book published in New York in 1843. There are 776 pages, and 663 illustrations. These are in the form of initial letters, views of celebrated cathedrals, and copies of illustrious paintings. The engraver and publisher was Mr. H. W. Hewet.

During the last quarter of a century or more, Prayer Books of the American Episcopal Church have been published without engravings. It is difficult to say why the pictures have disappeared in these later years. As from time to time the number

of hymns published with the Prayer Books increased, there was the inconvenience of having the volumes become too large and unwieldy. This may have led to the discontinuance of the illustrations.

EDITIONS OF PRAYER BOOKS PRINTED IN
ENGLAND THAT ARE OF SPECIAL
INTEREST TO AMERICANS.

A PRAYER BOOK that had a short lived history, and that has nearly perished from the recollection of man, was associated with a distinguished American. This is an abridgment of the Prayer Book of the Church of England, made by Lord Le Dispenser and Benjamin Franklin. In the summer of 1773, Dr. Franklin spent several weeks at the country residence of his friend Le Dispenser, where he was engaged in abridging the the English Prayer Book. According to his own words the part which the American diplomat had in the abridgment related to "the Catechism, and the reading and singing Psalms." The book was published in the year 1773. The title page reads: "Abridgment of The Book of COMMON PRAYER, And Administration of the SACRAMENTS, and other Rites and Ceremonies of the CHURCH, According to the Use

A B R I D G E M E N T
O F
T H E B O O K O F
Common Prayer,
And Administration of the
S A C R A M E N T S,
A N D O T H E R
Rites and Ceremonies
O F T H E
C H U R C H,
According to the Use of
The Church of England:
'T O G E T H E R W I T H T H E
P S A L T E R, or P S A L M S
O F
D A V I D,

Pointed as they are to be sung or said in Churches.

L O N D O N:
Printed in the Year M D C C L X X I I I.

of THE CHURCH of ENGLAND; together with the PSALTER, or PSALMS of DAVID; Pointed as they are to be sung or said in Churches. LONDON: Printed in the year MDCCLXXIII.”

The book is an octavo, with sixteen pages to a signature. The size of the page is eight and a quarter inches by five and a quarter inches. The Preface is paged, but the body of the book is without pagination. As the motives leading to the abridgment are expressed in detail, a complete quotation is here made of the

PREFACE.

The editor of the following abridgment of the Liturgy of the Church of England thinks it but decent and respectful to all, more particularly to the reverend body of clergy, who adorn the Protestant religion by their good works, preaching, and example, that he should humbly offer some reasons for such an undertaking. He addresses himself to the serious and discerning. He professes himself to be a Protestant of the Church of England, and holds in the highest veneration the doctrines of Jesus Christ. He is a sincere lover of social worship, deeply sensible of its usefulness to society; and he aims at doing some service to religion, by proposing such abbreviations and omissions in the forms of our Liturgy (retaining everything he thinks essential) as might, if adopted, procure a more general attendance. For, besides the differing sentiments of many pious and well-disposed persons in some speculative points, who in general have a good opinion of our Church, it has often been observed and complained of, that the Morning and Evening Service, as practised in England and elsewhere, are so long, and filled with so many repetitions,

that the continued attention suitable to so serious a duty becomes impracticable, the mind wanders, and the fervency of devotion is slackened. Also the propriety of saying the same prayer more than once in the same service is doubted, as the service is thereby lengthened without apparent necessity; our Lord having given us a short prayer as an example, and censured the heathen for thinking to be heard because of much speaking.

Moreover, many pious and devout persons, whose age or infirmities will not suffer them to remain for hours in a cold church, especially in the winter season, are obliged to forego the comfort and edification they would receive by their attendance at divine service. These, by shortening the time, would be relieved; and the younger sort, who have had some principles of religion instilled into them, and who have been educated in a belief of the necessity of adoring their Maker, would probably more frequently, as well as cheerfully, attend divine service, if they were not detained so long at any one time. Also many well-disposed tradesmen, shopkeepers, artificers, and others, whose habitations are not remote from churches, could, and would, more frequently at least, find time to attend divine service on other than Sundays, if the prayers were reduced to a much narrower compass.

Formerly there were three services performed at different times of the day, which three services are now usually joined in one. This may suit the convenience of the person who officiates, but is too often inconvenient and tiresome to the congregation. If this abridgment, therefore, should ever meet with acceptance, the well-disposed clergy who are laudably desirous to encourage the *frequency* of divine service, may promote so great and good a purpose by repeating it three times on a Sunday, without so much fatigue to themselves as at present. Suppose, at nine o'clock, at eleven, and at one in the evening; and by preaching no more sermons than usual of a moderate length; and thereby accommodate a greater number of people with convenient hours.

These were general reasons for wishing and proposing an abridgment. In attempting it we do not presume to dictate

even to a single Christian. We are sensible there is a proper authority in the rulers of the Church for ordering such matters; and whenever the time shall come when it may be thought not unreasonable to revise our Liturgy, there is no doubt but every suitable improvement will be made, under the care and direction of so much learning, wisdom and piety, in one body of men collected. Such a work as this must then be much better executed. In the meantime this humble performance may serve to show the practicability of shortening the service near one half, without the omission of what is essentially necessary; and we hope, moreover, that the book may be occasionally of some use to families, or private assemblies of Christians.

To give now some account of particulars. We have presumed upon this plan of abridgment to omit the First Lesson, which is taken from the Old Testament, and retain only the Second from the New Testament, which, we apprehend, is more suitable to teach the so-much-to-be-revered doctrine of Christ, and of more immediate importance to Christians; although the Old Testament is allowed by all to be an accurate and concise history, and, as such, may more properly be read at home.

We do not conceive it necessary for Christians to make use of more than one creed. Therefore, in this abridgment are omitted the Nicene Creed and that of St. Athanasius. Of the Apostles' Creed we have retained the parts that are most intelligible and most essential. And as the *Father, Son and Holy Ghost* are there confessedly and avowedly a part of the belief, it does not appear necessary, after so solemn a confession, to repeat again, in the Litany, the *Son and Holy Ghost*, as that part of the service is otherwise very prolix.

The Psalms being a collection of odes written by different persons, it hath happened that many of them are on the same subject and repeat the same sentiments—such as those that complain of enemies and persecutors, call upon God for protection, express a confidence therein, and thank him for it when afforded. A very great part of the book consists of repetitions of this kind, which may therefore well bear abridg-

ment. Other parts are merely historical, repeating the mention of facts more fully narrated in the preceding books, and which, relating to the ancestors of the Jews, were more interesting to them than to us. Other parts are *local*, and allude to places of which we have no knowledge, and therefore they do not affect us. Others are *personal*, relating to particular circumstances of David or Solomon, as kings, and can therefore seldom be rehearsed with any propriety by private Christians. Others imprecate, in the most bitter terms, the vengeance of God on our adversaries, contrary to the spirit of Christianity, which commands us to love our enemies, and to pray for those that hate us and despitefully use us. For these reasons it is to be wished that the same liberty were by the governors of our Church allowed to the minister with regard to the *reading Psalms*, as is taken by the clerk with regard to those that are to be sung, in directing the parts that he may judge most suitable to be read at the time, from the present circumstances of the congregation, or the tenor of his sermon, by saying, "Let us *read*" such and such parts of the Psalms named. Until this is done our abridgment, it is hoped, will be found to contain what may be most generally proper to be joined in by an assembly of Christian people. The Psalms are still apportioned to the days of the month, as heretofore, though the several parts for each day are generally a full third shorter.

We humbly suppose the same service contained in this abridgment might properly serve for all the saints' days, fasts, and feasts, reading only the Epistle and Gospel appropriated to each day of the month.

The Communion is greatly abridged, on account of its great length; nevertheless, it is hoped and believed that all those parts are retained which are material and necessary.

Infant Baptism in Churches being performed during divine service, would greatly add to the length of that service, if it were not abridged. We have ventured, therefore, to leave out the less material parts.

The Catechism, as a compendium of systematic theology,

which learned divines have written folio volumes to explain, and which, therefore, it may be presumed, they thought scarce intelligible without such exposition, is, perhaps, taken altogether, not so well adapted to the capacities of children as might be wished. Only those plain answers, therefore, which express our duty towards God, and our duty towards our neighbor, are retained here. The rest is recommended to their reading and serious consideration, when more years shall have ripened their understanding. The Confirmation is here shortened.

The Commination, and all cursing of mankind, is, we think, best omitted in this abridgment.

The form of Solemnization of Matrimony is often abbreviated by the officiating minister at his discretion. We have selected what appear to us the material parts, and which we humbly hope, will be deemed sufficient.

The long prayers in the service for the Visitation of the Sick seem not so proper, when the afflicted person is very weak and in distress.

The Order for the Burial of the Dead is very solemn and moving; nevertheless, to preserve the health and lives of the living, it appeared to us that this service ought particularly to be shortened. For numbers standing in the open air with their hats off, often in tempestuous weather, during the celebration, its great length is not only inconvenient, but may be dangerous to the attendants. We hope, therefore, that our abridgment of it will be approved by the rational and prudent.

The Thanksgiving of women after childbirth being when read, part of the service of the day, we have also, in some measure, abridged that.

Having thus stated very briefly our motives and reasons, and our manner of proceeding in the prosecution of this work, we hope to be believed, when we declare the rectitude of our intentions. We mean not to lessen or prevent the practice of religion, but to honor and promote it. We acknowledge the excellency of our present Liturgy, and, though we have shortened it, we have not presumed to alter a word in, the

remaining text; not even to substitute *who* for *which* in the Lord's Prayer, and elsewhere, although it would be more correct. We respect the characters of Bishops, and other dignitaries of our Church, and, with regard to the inferior clergy, we wish that they were more equally provided for, than by that odious and vexatious as well as unjust method of gathering tithes in kind, which creates animosities and litigations, to the interruption of the good harmony and respect which might otherwise subsist between the rectors and their parishioners.

And thus, conscious^d of upright meaning, we submit this abridgment to the serious consideration of the prudent and dispassionate, and not to enthusiasts and bigots; being convinced in our own breasts, that this shortened method, or one of the same kind better executed, would further religion, increase unanimity, and occasion a more frequent attendance on the worship of God.

This Preface covers five pages and anticipates the changes we find in the book. All lessons from the Old Testament are omitted. The Saints' Days are found in the Calendar, and also Lammas Day. Holy Innocents Day is omitted from the Calendar and from the Table. St. Michael and All Angels Day is changed to St. Michael's Day, though it is given correctly in the Table of Feasts.

In the Service for Morning Prayer there is only one opening sentence, namely, "Hide thy face from my sins," etc. The Exhortation is shortened so that it includes only the first and last sentences. The General Confession is also greatly shortened.

There is no Absolution, and the *Gloria Patri* does not occur anywhere in the book. The *Venite* is abbreviated to read :

O come, let us sing unto the LORD ; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving ; and show ourselves glad in him with psalms.

For the LORD is a great God ;

In his hand are all the corners of the earth.

O come, let us worship, and kneel before the LORD our Maker.
Amen.

The Psalter, which in its arrangement was especially the work of Dr. Franklin, undoubtedly formed the basis of the later arrangement that appeared in the Proposed Book of 1786. The Psalms and verses are not numbered, but the portion for Morning and Evening is printed continuously as in the Proposed Book. The musical colon is retained, but no provision is made for singing the *Gloria Patri* after the Psalms.

As already intimated there is but a single lesson, and that from the New Testament.

The *Te Deum* is pruned as follows :

We praise thee, O God ; we acknowledge thee to be the LORD.

All the earth doth worship thee, the FATHER everlasting.

To thee, all Angels cry aloud ; the Heavens, and all the Powers therein.

We worship thy Name without end.

Vouchsafe, O LORD, to keep us this day without sin.

O LORD, have mercy upon us, have mercy upon us. *Amen.*

Psalm C. is printed as an alternative, omitting the third verse.

The Creed is then sung or said by Minister and people, and is recommended to be spoken in "a slow, loud and solemn voice." It is reduced to these words:

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ, his Son, our Lord. I believe in the Holy Ghost; The Forgiveness of Sins; And the Life everlasting.
Amen.

The Versicles are shortened and then follows the Collect for Grace, there being no note made of the Collect for the Day or for Peace.

The Litany is cut down to a mere remnant, there being left of it only about fourteen petitions. A prayer for the King's Majesty, a prayer for the Royal Family and the prayer of St. Chrysostom, with the shorter blessing, end the Order of Morning Service.

In the Ministration of Public Baptism of Infants, the sign of the cross is omitted, and also the word "regenerate." The shortened form of the Creed is used as in Morning and Evening prayer. The words, "Seeing now dearly beloved brethren," etc., and the prayer beginning, "We yield thee hearty thanks," etc., are wholly wanting and the longer and shorter exhortations are reduced to one form of a few words. A rubric reads:

"The same form may serve for private Baptism of Infants. And the same for Persons of riper Years, to the End of the Lord's Prayer; omitting what follows it, and saying Person instead of child or Infant in the Parts preceding."

The same spirit of abridgment marks the Holy Communion Office. The Collect for the Day is omitted, and the Offertory Sentences reduced in number. The General Confession and Absolution are shortened. The "comfortable words" are stricken out, and also, the sentence, "Holy, Holy Holy, Lord God of hosts," from the *Ter Sanctus*. The Proper Prefaces, the Prayer of Humble Access and the Prayer of Consecration are entirely erased. The words at the giving of the bread are reduced to, "Take and eat this in remembrance that Christ died, and feed on him in thy heart with thanksgiving," and with the cup, "Drink this in remembrance that Christ's blood was shed, and be thankful." After all have communicated the Lord's Prayer is said, followed by the Collect, beginning, "Grant, we beseech thee, Almighty God that the words which we have heard this day," etc. The Post-Communion Prayer of the English Book reading, "O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness," etc., and the substitute prayer, with the *Gloria in Excelsis*, are omitted. The abbreviation seems to have

had for its purpose, the elimination from the Holy Communion service of all Trinitarian teachings.

That the abridged Prayer Book drew but little attention, is naturally concluded, from the fact that only twelve years after it was printed, a letter of inquiry concerning the book, was addressed to Dr. Franklin by Granville Sharp, in 1785. A portion of the letter bearing upon this subject, reads as follows:

I have been informed, that, several years ago, you revised the Liturgy of the Church of England, with a view, by some few alterations, to promote the more general use of it. But I have never yet been able to see a copy of the form you proposed. Our present public service is certainly, upon the whole, much too long, as it is commonly used; so that a prudent revision of it, by the common consent of the members of the Episcopal Church in America, might be very advantageous; though for my own part, I conceive that the addition of one single rubric from the Gospel, would be amply sufficient to direct the revisers to the only corrections that seem to be necessary at present—I mean, a general rule, illustrated by proper examples, references and marks, to warn the officiating ministers how they may avoid all useless repetitions and tautology in reading the service. As, for instance, after the Lord's Prayer has been read in one of the offices, the minister should be directed to omit it in all the others; though, perhaps, the solemn repetition of it by the communicants, after returning from the Lord's table, may be deemed a proper exception to the general rule;—that the Collect of the day should not be read in the first office, but rather in the second service, or *vice versa*, at the minister's discretion, but by no means in both, as it occasions too plainly a *vain repetition*. In like manner, every other prayer, that contains nearly the same petition in substance as any of those

that have already been read in the first office, ought to be omitted in the subsequent offices. And it will require a very careful and attentive revision of the whole Liturgy, to discover all the *repetitions*, and to point them out with marginal notes of reference, that the officiating clergyman may be more easily enabled to avoid tautology. Such a prudent abridgment of the service, if it were done by common consent, to preserve order and uniformity, would afford great relief to the clergy, as well as to their congregations; and both would be better enabled to fix their attention to their duty during the service; because the human mind is not easily restrained for any long time together from wandering, or absence of thought: so that nothing can be more pernicious to devotion than *long prayers* and *needless repetitions*. This opinion is sufficiently justified by an injunction of our Lord himself respecting prayer; which, therefore, I propose as the *one additional rubric* necessary to direct us in the use of our Liturgy—viz, "*when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking: be not ye therefore, like unto them.*"

The repetitions, and consequent unnecessary length, of our Church Service, are faults, however, which "*have crept in unawares,*" and without design, by an inconsiderate use of several offices in immediate succession, which seem to have been originally intended for separate times of assembling. But in every other respect, the Liturgy of the Church of England is an excellent form, both for expression of the most exalted piety, and for general edification in point of doctrine; for, after the most careful examination, I am thoroughly convinced that it is strictly conformable to "*the faith once delivered to the saints,*" which we ought to "*hold fast.*"

Dr. Franklin's reply to this letter is dated, Passy, July 5, 1785. In the part of it that refers to the abridged Prayer Book, he says:

The Liturgy you mention, was an abridgment of the Prayers, made by a Noble Lord of my acquaintance, who requested me to assist him by taking the rest of the book—viz., the Catechism, and the reading and singing Psalms. Those I abridged, by retaining of the Catechism only the two questions, *What is your duty to God? What is your duty to your neighbor?* with their answers. The Psalms were much contracted, by leaving out the repetitions (of which I found more than I could have imagined) and the imprecations, which appeared not to suit well the Christian doctrine of forgiveness of injuries, and doing good to enemies. The book was printed for Wilkie, in Paul's Churchyard, but never much noticed. Some were given away, very few sold, and I suppose the bulk became waste paper. In the prayers so much was retrenched, that approbation could hardly be expected; but I think with you, a moderate abridgment might not only be useful, but generally acceptable.

This abridged Prayer Book of 1773 is one of the rarest of books, as only four copies are known to exist. One of these was, in 1859, in the possession of Mrs. Henry Reed, of Philadelphia, the grand-daughter of Bishop White, from whom she inherited it. It contains, in the handwriting of Bishop White, the following note:

This book was presented to me in the year 1785 while ye Liturgy was under review by Mrs. Sarah Bache, by direction of her father, Dr. Benjamin Franklin, who, with Lord Le Despenser, she said, were the framers of it.

W. W.

A second copy was in the library of Dr. T. Hewson Bache, of Philadelphia, the great grandson of Dr. Franklin.

The third copy was owned by the Rt. Rev. William Bacon Stevens, D.D., Bishop of Pennsylvania, and is now in the Library of the Episcopal Divinity School at Philadelphia. This copy has incorporated into it in manuscript the "emendations" which were bound up with a few of the last printed copies, and is therefore complete.

The fourth copy is in the Library of Congress, at Washington. It was originally the property of Thomas Jefferson, and came into the possession of the Government in 1815, when his library was purchased.

It is said that a copy of this rare Prayer Book was offered for sale in a London catalogue in 1850, but who was the purchaser, or where the volume is now, cannot be stated.

Mr. Howard Edwards, of Philadelphia, is the fortunate owner of the copy of the English Prayer Book that belonged to Franklin when he was making the abridgment. It shows many pen and ink erasements.

It is well known that John Wesley lived and died in the communion of the Church of England. While he worked to secure a deepening of the spiritual life of the people, he did not desire a

separate organization. That he valued the liturgy of the Church is evidenced in the book printed in London in 1784, entitled, "The SUNDAY SERVICE of the METHODISTS in NORTH AMERICA, With other Occasional Services." This duodecimo is without a printer's name, and contains 418 pages, 314 pages to the Prayer Book, and 104 pages to the collection of Psalms and Hymns. In the first place, we have a letter from Mr. Wesley, worded as follows:

BRISTOL, Sept. 10, 1784.

To Dr. Coke, *Mr.* Asbury, and our Brethren in North America.

1. By a very uncommon train of providences, many of the provinces of *North America* are totally disjoined from their mother country, and erected into Independent States. The English Government has no authority over them either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

2. Lord King's account of the primitive church convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace' sake; but because I was determined as little as possible to violate the established order of the national Church to which I belonged.

3. But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America there are none, neither any parish ministers. So

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THE
SUNDAY SERVICE
OF THE
METHODISTS
IN
NORTH AMERICA.
With other OCCASIONAL SERVICES.



LONDON:

Printed in the Year MDCCLXXXIV.

Fac-simile of the title page of John Wesley's "Sunday Service of the
Methodists in North America." Printed at London in 1784.
Exact size.



that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending labourers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be *joint Superintendents* over our brethren in North America. As also *Richard Whatcoat* and *Thomas Vasey* to act as Elders among them by baptizing and administering the Lord's Supper. And I have prepared a liturgy little differing from that of the Church of England (I think the best constituted national Church in the world) which I advise all the travelling preachers to use, on the Lord's Day in all their congregations, reading the litany only, on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has indeed been proposed, to desire the English Bishops, to ordain part of our preachers for *America*. But to this I object: 1. I desired the Bishop of *London*, to ordain only one; but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise desire to govern them. And how grievously would this entangle us? 4. As our *American* brethren are now totally disentangled both from the State, and from the English Hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

The changes that were made are indicated in the

PREFACE.

I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the COMMON-PRAYER of the CHURCH of ENGLAND. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it, not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, (which I recommend to our SOCIETIES IN AMERICA,) except in the following instances:

1. Most of the holy-days (so called) are omitted, as at present answering no valuable end.
2. The service of the LORD'S DAY, the length of which has been often complained of, is considerably shortened.
3. Some sentences in the offices of Baptism, and for the Burial of the Dead, are omitted—And,
4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

JOHN WESLEY.

Bristol, Sept. 9, 1784.

There is no Calendar, but three leaves determine the Lessons for Sundays and particular Days, and the Proper Psalms. The particular Days are Christmas, Good Friday, Ascension and Whitsunday. Those that are commemorative of the Saints are left out. The Order for Morning Prayer daily throughout the year, of the English Book is changed to The Order for Morning Prayer, every Lord's Day. The rubrics have been so altered that the words "Priest" and "Bishop" disappear, and instead

we have, "Deacon," "Minister," "Elder" and "Superintendent." In the Morning Service, after the General Confession, the Declaration of Absolution is omitted, and this prayer takes its place:

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour.

The Amen is not printed at the end of this prayer, but it is where it is used in the second service. It was probably an oversight of the printer. The word "all" in the third line is absent, likely for the same reason, as it appears in the same prayer on the Twenty-fourth Sunday after Trinity.

The changes in the Psalter are numerous, as Psalms, 14, 21, 52, 53, 54, 58, 60, 64, 72, 74, 78, 79, 80, 81, 82, 83, 87, 88, 94, 101, 105, 106, 108, 109, 110, 120, 122, 129, 132, 134, 136, 137, 140, and 149, are wholly omitted. The *Benedicite* is stricken out, but the Apostles' Creed remains unchanged. The Nicene Creed, and the Athanasian Creed, are both unrecognized.

In the Litany, the petition for those in authority reads: "That it may please thee to keep and strengthen in the true worshipping of thee, in

righteousness and holiness of life, thy servants the Supreme Rulers of these United States." The plea for the spiritual illumination of "all Bishops, Priests, and Deacons," is changed to, "all the Ministers of thy Gospel."

The Collects, Epistles and Gospels for the Sundays of the year, are unchanged, but those for the Saints' Days are omitted, and likewise the Epistles and Gospels for the days in Holy Week, with the single exception of Good Friday. The Festival of the Epiphany is not included, and the Sundays between Christmas and the Sunday next before Easter are designated as Sundays after Christmas. Ash Wednesday is left out, and while the Collects, Epistles and Gospels for the three Sundays prior to that Fast are undisturbed, the names, Septuagesima, Sexagesima and Quinquagesima are removed.

In the Baptism of Infants, the rubrics of the English Book at the head of the service are wanting. The sign of the cross is used in Baptism, but the word "regenerate" is not retained. The Exhortation to the sponsors and the instruction concerning Confirmation are absent. The Catechism and the order of Confirmation are omitted.

In the office of Holy Communion, after the Confession of sins, the shorter form of the Declaration of Absolution is converted into a prayer,

the "you" being changed into "us." After the *Gloria in Excelsis*, is the following rubric:

"Then the Elder, if he see it expedient, may put up an Extempore Prayer.

In the Form of Solemnization of Matrimony the words in the pledge, "I plight thee my troth," become, "I plight thee my Faith." The use of the ring is dispensed with and also the formula attached to that part of the service. In the order for the Burial of the Dead, the first rubric placing certain restrictions upon the use of the office is removed. Also the committal service and the first Collect after the Lord's Prayer.

- The Preface to the Ordination Service is removed, and the officers to be ordained are called Deacons, Elders and Superintendents. The opening words, "Reverend Father in God," do not occur. In conferring the second Order, the form of ordination, "Receive thou the Holy Ghost," etc., is shortened by the omission of the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The Articles of Religion are reduced from XXXIX. to XXIV. Articles III., VIII., XIII., XV., XVII., XVIII., XX., XXIII., XXVI., XXIX., XXXIII., XXXV.,

XXXVI., and XXXVII., of the English Prayer Book were discarded.

Before the collection of Psalms and Hymns there is a separate title page, worded: "A COLLECTION OF PSALMS AND HYMNS for the LORD'S DAY. Published by John Wesley, M. A., Late fellow of Lincoln-College, Oxford; and Charles Wesley, M. A., Late Student of Christ Church, Oxford. London. Printed in the year MDCCLXXXV."

The Collection consists of 118 Psalms and Hymns divided into two parts, the first part containing 43 and the second 75 metrical compositions.

A second edition of "The Sunday Service of the Methodists of North America," was printed in London in 1786. In this issue, the Creed in the Office of Baptism is printed without the clause, "He descended into Hell." Several editions of the book were issued without the words "North America" on the title page. These were intended for Methodists in other places rather than this country. It is not known how many editions of this kind were sent out, but there are copies in the British Museum containing the dates of 1788, 1792, 1825 and 1826. The copy dated 1792 reads, the "Fourth Edition."

The Sunday Service book was brought to America by Rev. Dr. Coke in 1794, in sheets. For a time

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THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS;
AND OTHER
RITES AND CEREMONIES OF THE CHURCH,
ACCORDING TO THE USE OF THE
Protestant Episcopal Church
IN THE
CONFEDERATE STATES OF AMERICA:
TOGETHER WITH THE
PSALTER, OR PSALMS OF DAVID.

RICHMOND, VIRGINIA:
J. W. RANDOLPH.
M.DCCC.LXIII.

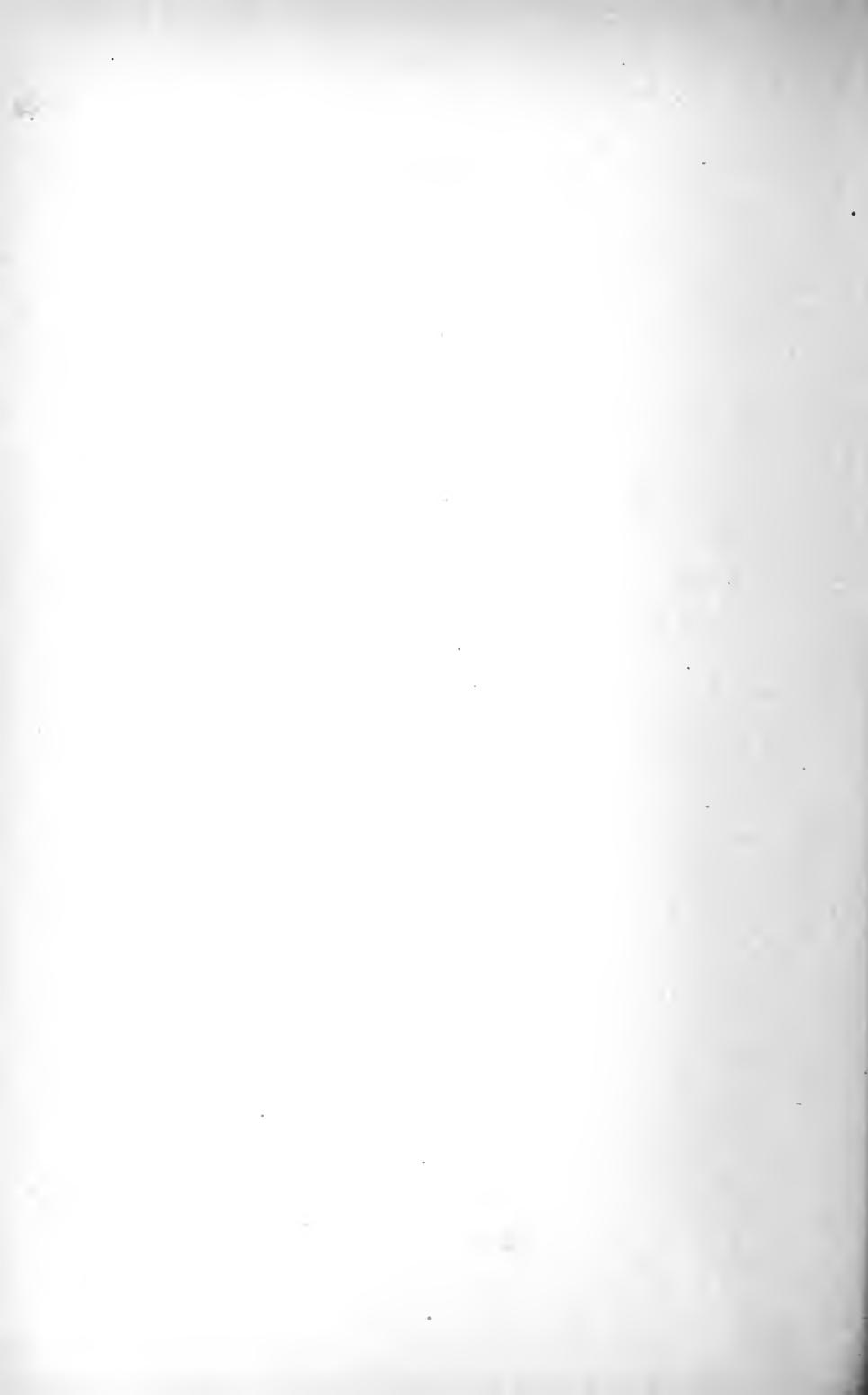
Longprimer 24mo.

Fac-simile of the title page of the Confederate Prayer Book printed at London by Eyre & Spottiswoode, in 1863. Exact size.

it was used by the Methodist Societies, but gradually its use was given up.

The tribute that John Wesley pays in the Preface of his Sunday Service to the English Liturgy, deserves to be read with his twelve reasons for not leaving the Church of England.

In the year 1863, during the Civil War in the United States, a number of prayer books appeared in the South with the imprint of J. W. Randolph, of Richmond, Virginia. These books were both printed and bound in England, and then sent through the blockade. On the back of the title pages is found the firm name of G. E. Eyre and W. Spottiswoode, of London. The books are in 18mo and 48mo. They differ from the Book of Common Prayer of the American Episcopal Church only in the substitution of the words, "Confederate States of America," for "United States of America" on the title page and in the prayers for President and Congress. These books are getting every year more scarce, and higher prices are being demanded for them.



APPENDICES.

APPENDIX A.

ALTERATIONS OF AND ADDITIONS TO THE BOOK OF COMMON PRAYER
OF THE AMERICAN EPISCOPAL CHURCH IN THE
STANDARD OF 1892.

The TABLE OF CONTENTS is revised.
CONCERNING THE SERVICE OF THE CHURCH, reads :

The Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for The President of the United States* in the Order for Morning Prayer, or in the place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

A TABLE OF PROPER PSALMS and a TABLE OF SELECTIONS OF PSALMS are added.

THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ, has been revised, and reads thus:

The Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Movable Holy-days, which are not in the Calendar; and the Immovable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that day of the month, in place of the Second Lesson for the Sunday.

Upon any day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any day in the same week may be read in place of the Lessons for the day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

The word *Proper* is printed before the word *Lessons* in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the days of Lent.

Among the RULES TO KNOW WHEN THE MOVABLE FEASTS AND HOLY-DAYS *begin* is the following:

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

In the Table of Feasts, the title *The Apostle* is appended to the name of St. Barnabas; and after the words *St. James the Apostle, The Transfiguration of our Lord JESUS CHRIST* is added.

Proper Lessons are provided for the latter feast, and because of this, changes have been made in the Calendar Lessons for July and August.

New Tables have been provided for finding Easter Day, etc.

THE ORDER FOR DAILY MORNING PRAYER.

These rubrics inserted:

- ¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*
- ¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace and 2 Cor. xiii. 14.*
- ¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

Fourteen passages have been added to the Opening Sentences, and on the right hand of the page are printed the names of the fasts and feasts to which these quotations belong.

After the *Venite* this:

- ¶ *Then shall follow a Portion of the PSALMS, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri.*

The latter is printed in full.

This follows:

- ¶ *At the end of the whole Portion of the Psalms or Selection from the Psalter, the Gloria in excelsis may be sung or said instead of the Gloria Patri.*

From this place the Gloria in excelsis is omitted.

The second rubric after the *Benedicite*, reads :

¶ *And after that shall be sung or said the Hymn following : but, Note, That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

The *Benedictus* is printed in full, and a space left after the first four verses.

Before the *Fubilate Deo* the following :

¶ *Or this Psalm.*

The rubric before the Apostles' Creed as changed, reads :

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

In the Apostles' Creed here and wherever used in the book the word "again" is inserted in the line :

The third day he rose again from the dead.

The rubric after the *Prayer for the President of the United States*, reads :

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow.*

In the *Prayer for all Conditions of Men*, is inserted :

[**Especially those for whom our prayers are desired ;*]

A side note reads ;

**This may be said when any desire the prayers of the Congregation.*

In the *General Thanksgiving*, the following is inserted :

[**Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

A side note reads :

**This may be said when any desire to return thanks for mercies vouchsafed to them.*

THE ORDER FOR DAILY EVENING PRAYER.

The rubric as changed, reads:

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

Before the General Exhortation, this:

Let us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

Amen is printed at the end of the *Declaration of Absolution*: and the rubric that follows the Absolution is omitted.

Before the Lord's Prayer we read:

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

After the words "*Answer, The Lord's Name be praised,*" the *Gloria in excelsis* is printed in full, with the following rubric:

¶ *Then shall follow a Portion of the PSALMS, as they are appointed, or one of the Selections, as they are set forth by this Church. And at the end of every Psalm, and likewise at the end of the Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic anima mea, may be sung or said the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth.*

Following the first lesson, this rubric:

¶ *After which shall be sung or said the Hymn called Magnificat, as followeth.*

Before the *Cantate Domino*, this:

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

Following the New Testament lesson, this:

¶ *And after that shall be sung or said the Hymn called Nunc dimittis, as followeth.*

Before the *Deus Misereatur*, is the following :

¶ Or else this Psalm; except it be on the twelfth day of the month.

After the *Benedic anima mea*, read :

¶ Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

After the words, "And grant us thy salvation," these versicles and responses follow :

Minister. O Lord, save the State.
Answer. And mercifully hear us when we call upon thee.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save thy people.
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord.
Answer. For it is thou, Lord, only, that makest us dwell in safety.

A Collect for Aid against Perils, and the following rubrics and Prayer for The President of the United States, and all in Civil Authority, take the place of the Collect and Prayer that follow A Collect for Peace :

¶ In places where it may be convenient, here followeth the Anthem.
 ¶ The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.

The Prayer for The President of the United States and all in Civil Authority differs in its wording from that used in Morning Prayer.

THE LITANY.

The following Suffrage is inserted :

That it may please thee to send forth laborers into thy harvest; *We beseech thee to hear us, good Lord.*

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

After the word *Prayers* read :

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

A Prayer to be used at the Meetings of Convention, is changed in wording and is removed to a place after A Prayer for Congress.

Then this rubric :

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in thy Name, being changed to now assembled [or about to assemble] in thy Name and Presence; and, the clause, govern us in our work, to govern them in their work.*

This is followed by prayers, *For the Unity of God's People, For Missions, For Fruitful Seasons*, with an alternate form.

THANKSGIVINGS.

This rubric is inserted :

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

There is added a thanksgiving, *For a Child's Recovery from Sickness*. Another addition is that of

A PENITENTIAL OFFICE FOR ASH WEDNESDAY.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times, at the discretion of the Minister.*

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

PSALM 51. *Miserere mei, Deus.*

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.*

THE COLLECTS, EPISTLES AND GOSPELS TO BE USED
THROUGHOUT THE YEAR.

- ¶ *The Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*
- ¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*
- ¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collects, Epistles and Gospels for *St. Stephen's Day*, *St. John the Evangelist's Day*, and *the Innocents' Day*, are printed after the Gospel for *Christmas-day*.

After the Gospel for *The Innocents' Day*, is the following :

- ¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle and Gospel for Christmas-day shall serve for them.*

After the Gospel for *The Epiphany*, is this rubric :

- ¶ *The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday.*

After the Collect for *Ash Wednesday* the second rubric with all that follows, prior to the reading of the Epistle is rescinded. After the Gospel is this rubric :

- ¶ *The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday, except upon the feast of St Matthias.*

The *Gloria Patri* is supplied at the end of the Anthems appointed for *Easter-day* in place of the Venite.

Following the Gospel for *Easter-day*, the following rubric, Collect, Epistle and Gospel are given :

- ¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle and Gospel may be used at the first Communion.*

After the Gospel for *Ascension-day* this :

¶ *The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

The Twenty-fifth Sunday after Trinity, becomes **The Sunday next before Advent.**

Instead of the rubric after the Gospel for **The Sunday next before Advent**, there is the following :

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the over-plus shall be omitted.*

The Collect, Epistle and Gospels for the Transfiguration of Christ are added, being placed after St. James' Day.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER,
OR HOLY COMMUNION.

There is a change in the second rubric, as the line reading, *within fourteen days after at the farthest*, is substituted for the words, *as soon as conveniently may be*

In the Lord's Prayer at the head of the service the line, *for thine is the kingdom*, etc., is omitted.

The words *as followeth* are stricken from the rubric before the Decalogue. This is added :

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

In the second Commandment after the word "earth" a semicolon is substituted for a period, and after the word "them" a semicolon instead of a colon, making an important change in the sense.

Following the Summary of the Law is this rubric :

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

¶ *Then the Minister may say.*

In the rubric after the Prayer reading, "O Almighty Lord, and everlasting God," etc., for the words, *Then shall he read the Gospel (The People all standing up), saying, we have:— Then, the People all standing up, he shall read the Gospel, saying.*

Instead of the rubric before the *Gloria tibi* there is the following:

¶ *Here shall be said or sung.*

Instead of the first rubric after the *Gloria tibi* is this rubric, followed by the Nicene Creed:

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, that the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday and Trinity-Sunday.*

To the rubric before the Offertory Sentences are added: *And, Note, that these sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.* Five new Offertory Sentences have been added.

Before the *Prayer for Christ's Church Militant* are these directions:

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say.*

The Exhortations worded "Dearly beloved on —— day I purpose" and "Dearly beloved brethren on —— I intend" and the rubric after the *Prayer for Christ's Church Militant* are placed at the end of the Office.

The rubric before the Exhortation, "Dearly beloved in the Lord, ye who mind," etc., has these words added: *But Note, That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month. Before the Ter Sanctus the rubric is without the words and people. The Ter Sanctus is paragraphed and also The Invocation. The words, "he may dwell in them, and they in him" are changed to "he may dwell in us, and we in him," in the Prayer following the Invocation. After this Prayer the rubric now reads:*

¶ *Here may be sung a Hymn.*

Then this rubric:

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

In the rubric toward the end of the Office, *though* is supplied for *if*.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE
USED IN THE CHURCH.

The rubric before the first exhortation now reads:

¶ *If they answer, No: then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

The rubric before the Gospel is changed in part to:

¶ *Then the Minister shall say as followeth, or else shall pass immediately to the Questions addressed to the Sponsors.*

The *Amen* at the end of the Prayer after the Exhortation is printed in Roman type.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN, IN
HOUSES.

In the rubric after the Thanksgiving between the words *in which case* and the words *he shall say*, the words *all standing* are placed.

The first certified form has been expanded. The rubric before the second certified form and the rubric after have been contracted.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER
YEARS, AND ABLE TO ANSWER FOR THEMSELVES

To the second rubric are added the words, *And standing there, the Minister shall say.* Then follows this question, HATH this Person been already baptized, or no? Rubric third is omitted. After the question, "Hath this Person," etc., is added :

¶ *If they answer, No: then shall the Minister (the People all standing until the Lord's Prayer) proceed as followeth.*

Throughout the service the words "these thy Servants," are substituted for "these Persons" or "the Persons." The Prayer after the Exhortation closes with the *Amen* in Roman type.

The last Thanksgiving is a reproduction of the form for the Baptism of Infants except it is adapted to adults and is in the plural instead of the singular.

The word "representeth" is substituted for "doth represent" in the last Exhortation.

In the second rubric at the end of the Office, the word "*performed*" is changed to "*administered.*" These words are added :

And in case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.

At the end of the Office this is added :

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words :*

If thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON
THOSE WHO ARE BAPTIZED, AND COME TO YEARS
OF DISCRETION.

The first rubric reads :

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following : the People standing until the Lord's Prayer.*

Following the Preface is this direction :

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

Reverend Father in God, I present unto you these children
[or these persons] to receive the Laying on of Hands.

This rubric is added :

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles*.

The rubric next to the last reads :

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

THE FORM OF SOLEMNIZATION OF MATRIMONY.

The Exhortation has been expanded.

THE ORDER FOR THE VISITATION OF THE SICK.

The Commendatory Prayer is shortened by the omission of these lines, "And teach us who survive, in this, and other like daily spectacles of mortality" and "bring us to everlasting life."

THE COMMUNION OF THE SICK.

These rubrics are added :

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice :*

The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; The Prayer of Consecration, ending with these words, partakers of his most blessed Body and Blood; The Communion; The Lord's Prayer; The Blessing.

- ¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle and Gospel for the Day, for those appointed above.*

THE ORDER FOR THE BURIAL OF THE DEAD.

The rubric after the Sentences reads:

- ¶ *After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the 39th and 90th Psalms.*

The Gloria Patri is printed at the close of the first Selection from the Psalms and the last verse in the second is changed from "So teach us to number our days" to "O teach us to number our days."

After the Lesson is this rubric:

- ¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere provided in this Book, may be added.*

In place of the rubric before the Lord's Prayer the following is substituted:

¶ *Then the Minister shall say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

After "The Grace," etc., are four new prayers, followed by this rubric:

- ¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

At the Burial of the Dead at Sea.

- ¶ *The same office may be used; but in the Sentence of Committal, the Minister shall say.*

In the Committal the words "We therefore commit *his* body to the deep" are substituted for "We therefore commit *his* body to the ground," and "the sea shall give up her dead," takes the place of "the earth and the sea shall give up their dead."

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, COMMONLY CALLED THE CHURCHING OF WOMEN.

The only change is in the third rubric :

¶ Then shall be said by both of them the following Hymn, the woman still kneeling.

FORMS OF PRAYER TO BE USED AT SEA.

The title of the third prayer is changed to read: *Prayers to be used in all Ships in Storms at Sea. Short Prayers in respect of a Storm,* are placed before instead of after *The Prayer to be said before a Fight at sea against any enemy.*

The Lord's Prayer is removed to a place directly after the Absolution and has this rubric :

¶ Then shall they together say the Lord's Prayer.

Thanksgiving after a Storm has been placed after *Special Prayers with respect to the Enemy.* The Psalm, "If the Lord had not been on our side," is given the heading, *Thanksgiving after a Victory.*

At the Burial of the Dead at Sea with some changes is removed from this Office to the end of the Service of The Burial of the Dead as already noted.

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

Minister and Answer are omitted from the Versicles following the Lord's Prayer.

The grouping of the Collects is changed, being placed after the 51st Psalm, and the Psalm is not printed. The first Collect is omitted, and the one beginning "O God, whose nature and

property is ever to have mercy," etc., is substituted. Before the Collects, we have this rubric:

¶ *Here the Minister, as he shall see convenient, may read certain or all of these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

After the Creed the second rubric now reads:

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter, Miserere mei, Deus.*

The *Prayer for Persons under Sentence of Death* becomes *A Form of Prayer for Persons under sentence of death.*

This title is followed by this rubric:

¶ *When a Criminal is under sentence of death, the Minister shall proceed to exhort him after this form, or other like.*

After the Blessing the rubric reads:

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

The following is added:

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

The *Prayer for imprisoned Debtors* is removed.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD.

The Anthem is changed to the Prayer Book version found in the Psalter and for the fourth verse is inserted the seventh verse of the 147th Psalm. The Gloria Patri is printed at the end.

The Prayer after the General Thanksgiving has been changed to this language:

We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies.

THE PSALTER, OR PSALMS OF DAVID.

*Various changes have been made in the punctuation, the spelling of words, the capitalization, etc., of the Psalms. The Psalter is printed with the musical colon. The 141st Psalm is removed from the morning of the twenty-ninth day of the month to the evening of the same day.

The *Selection of Psalms* and the *Selection of Psalms for Holy Days* are omitted and a *Table of Proper Psalms on Certain Days*, and a *Table of Selections of Psalms* substituted.

The Psalms are designated with ordinary numerals, and the verses of the 119th Psalm are numbered consecutively throughout.

THE FORM AND MANNER OF MAKING, ORDAINING AND
CONSECRATING BISHOPS, PRIESTS AND DEACONS.

In the Consecration of Bishops the rubric after the Gospel as changed reads:

¶ Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the elected Bishop—

In the same Office the longer form of the *Veni Creator Spiritus*, is omitted, and instead of the rubric "¶ Or this," we have:

¶ Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.

In the Ordering of Priests, in the rubric after the words, "When this is done," there is added, "the Nicene Creed shall be said, and."

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL.

From the title are omitted the words, "according to the order," etc.

Psalm xxiv. has the *Gloria Patri* printed at the end.

*For full particulars see Various Psalter Readings in *Liturgiae Americanae* edited by Rev. William McGarvey.

In the prayer beginning "O eternal God," etc., the words "the performance of" are omitted.

The second supplication has been changed to read:

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Alternate Lessons are provided. Rubric concerning part of Psalm after Morning Prayer omitted. The following takes the place of the four rubrics after the Gospel:

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

The last part of the final prayer has been changed to read:

Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

AN OFFICE OF INSTITUTION OF MINISTERS INTO PARISHES OR CHURCHES.

The words in the title, "prescribed by," etc., have been removed. The words, "may transmit the following Letter of Institution, for the proposed Rector, or Assistant Minister, to one of his Presbyters whom he may appoint as the Institutor," are omitted from the first rubric, and the following line substituted, "may proceed to institute him into the Parish."

In the Letter of Institution the words [*or, Assistant Minister, as the case may be*] are omitted. The words [*or Assistant Minister*] wherever they previously occurred in the Office are stricken out.

The Standing Committee's Letter of Institution, and the rubric that belongs to it are removed.

The changed rubric before the Proper Psalms reads:

¶ On the day designated for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.

The next rubric is altered into :

¶ Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say.

In the rubric that follows, the same words, *the Bishop or*, are introduced. The next rubric that has been changed reads :

¶ No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.

The words *Instituting Minister* give way to *Institutor* in the rubric after the Reception of the keys.

Following the Lord's Prayer the rubric is changed to :

¶ Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.

The following takes the place of *Laudate Nomen* and its rubric :

¶ Then shall be said or sung Psalm lxxviii. Exsurgat Deus, or Psalm xxvi. Judica me, Domine.

From the final rubric these words, *and may perform such other duties herein assigned the Instituting Minister as he may choose*, are removed.

ARTICLES OF RELIGION.

These have been placed at the end of the Prayer Book and given a separate title-page.

APPENDIX B.

*LIST OF PRAYER BOOKS, OR PARTS THEREOF, IN MANUSCRIPT, OWNED IN THE UNITED STATES AND CANADA.

LANGUAGE.	CONTENTS.	SIZE. CHURCH.	WHERE LOCATED.	OWNER.
Abnaki	Catechism and Prayers...12°	R. C. Quebec, Can.....		Archepiscopal Library.
Abnaki	Prayers	8° R. C. Oka, Can.....		Mission Church.
Abnaki	Prayers	12° R. C. Hartford, Conn.....		Dr. J. H. Trumbull.
Abnaki	Instruction and Prayers... 8°	R. C. Quebec, Can.....		Laval University.
Abnaki	Liturgy	4° R. C. Pierreville, Can.....		Mission Church.
Abnaki	Prayers	4° R. C. Oka, Can.....		Mission Church.
Abnaki	Prayers	18° R. C. Hartford, Conn.....		Dr. J. H. Trumbull.
Algonquian	Catechism and Prayers... 8°	R. C. Oka, Can.....		Mission Church.
Algonquian	Prayers	8° R. C. Washington, D. C.....		Library of the late James C. Pilling.
Blackfoot.....	Prayers and Catechism...12°	R. C. Piegan Reserve, N. W. T....		Rev. Emile Legal.
Blackfoot.....	Prayers	Fol C. E. Blackfoot Crossing, N. W. T....		Rev. John W. Tims.
Chinook Jargon.....	Prayers	4° R. C. Salt Lake City, U.....		Rev. T. S. Bulmer, D. D.
English.....	Prayers	12° A. E. C. St. Paul, Minn.....		Rev. John Wright, D. D.
Illinois.....	Prayers and Instructions..16°	R. C. Kingston, Can.....		Maj. Hubert Neilson.
Illinois and French..	Prayers and Hymns.....	Fol R. C. Providence, R. I.....		Library of the late J. C. Brown.
Micmac	Prayers and Vespers..... 8°	R. C. Quebec, Can.....		Archepiscopal Library.

LANGUAGE.	CONTENTS.	SIZE. CHURCH.	WHERE LOCATED.	OWNER
Micmac	.....Liturgy		Fol R. C. Quebec, Can.	.....Archepiscopal Library.
Micmac	.....Catechism and Prayers...	4°	R. C. Quebec, Can.	.....Archepiscopal Library.
Micmac	.....Catechism and Prayers...	12°	R. C. Quebec, Can.	.....Archepiscopal Library.
Micmac	.....Prayer Book.....		Fol R. C. Washington, D. C.	.....Maj. J. W. Powell.
Micmac	.....Prayer Book.....	4°	R. C. Brooklyn.....	.....Wilberforce Eames.
Micmac	.....Prayer Book.....	12°	R. C. Hantsport, N. S.	.....Library of the late.....Rev. S. T. Rand.
Micmac	.....Mass and Vespers.....	16°	R. C. Elizabeth, N. J.	.....Library of the late.....J. G. Shea.
Micmac	.....Catechism and Prayers...	4°	R. C. Bangor, Me.	.....Rev. M. C. O'Brien,
Mohawk	.....Mass and Vespers.....	4°	R. C. Caughnawago, Can.	.....Mission Church.
Mohawk	.....Church Service.....	8°	R. C. Caughnawago, Can.	.....Mission Church.
Mohawk	.....Prayers.....	4°	R. C. Oka, Can.	.....Mission Church.
Mohawk	.....Prayers.....	4°	R. C. New York.....	.....Dr. W. H. Haynes.
Mohawk	.....Prayers.....	8°	R. C. Washington, D. C.	.....Maj. J. W. Powell.
Montagnais	.....Catechism and Prayers...	8°	R. C. Quebec, Can.	.....Archepiscopal Library.
Montagnais	.....Prayers.....	12°	R. C. Quebec Can.	.....Archepiscopal Library.
Nesquiat	.....Prayers.....		R. C. Nesquiat Mission, B. C.	.....Rev. A. J. Brabant.
Ojibwa	.....Lectures and Prayers.....	4°	A. E. C. Washington, D. C.	.....Bureau of Ethnology.
Ottawa	.....Catechism and Prayers...	8°	R. C. Quebec, Can.	.....Laval University.
Ottawa	.....Prayers.....	8°	R. C. Quebec, Can.	.....Laval University.

* This list has been compiled from the bibliographies of the late Mr. J. C. Pilling and others. The numerous manuscripts that contain solely the Lord's Prayer have not been included.

APPENDIX C.

* LIST OF PRAYER BOOKS, AND PORTIONS THEREOF, PUBLISHED IN MEXICO, CANADA AND THE UNITED STATES, PRIOR TO THE YEAR 1861, WITH QUOTATION OF PRICES.

Abbreviations: C. E. Church of England; A. E. C. American Episcopal Church; R. C. Roman Catholic; R. D. C. Reformed Dutch Church; M. E. C. Methodist Episcopal Church; U. C. Universalist Church; P. C. Presbyterian Church; M. B. Moravian Brethren; S. Swedenborgian; H. Huguenot; J. Jewish; U. Unitarian; D. U. Denomination Unknown; E. L. Evangelical Lutheran.

1561.

Missale Romanum Ordinarium. (R. C.) Mexico, Antonio de Espinosa. Folio, \$1,250.00.

1567.

Incipiunt Hore Beate Marie, virginis, secundus ordinem Fratru Predicatorum. (R. C.) Mexico, Petrus Ocharte. 4^o, \$550.00.

1579.

Ceremonial Y Rubricas Generales, Con Laorden de celebrar las missas y auifos paralos defectos q acercadellas pueden acontecer. Sacados del nuevo Missal Tridentino. Y traduzido por el muy R. P. Fray Iuan Ozcariz. Dirigido al Illustrissimo y Reuerendissimo Senor D. Pedro Moya de Cotreras, Arcobispo de Mexico, del Consejo de su Majestad, etc. (R. C.) Mexico, Pedro Balli. 8^o, \$92.50.

1583.

Forma Brevis Administrandi apud Indos Sanctu Baptismi Sacramentum: iuxtaordine Sanctæ Romanæ Ecclesiæ: ex cocesione S. D. Pauli Papæ III. nuper summa cura, & diligentia limata, ac prælo mandata, per Fratrem Michaellem a carate Minoritani. (R. C.) Mexico, Petrus Ocharte. 8^o, \$125.00.

* The prices here quoted have been made up from book dealers' catalogues, and reports of auctioneers, librarians and private buyers. They are not infallible, but approximate. To save space the titles in many cases have been abbreviated, but enough has been given, to identify the books. In titles of more than one volume the price refers to the set and not to single books.

1614.

Manual breve y forma de administrar los Santos Sacramentos a los indos universalmenti; ex concessione Pau. Papæ III. (R.C.) Mexico, Maria de Espinosa. 8^o, \$80.00.

1730.

Ritual para administrar los Santos Sacramentos, etc. (R. C.) Mexico. 4^o, \$80.00.

1642.

Manual breve y forma de administrar los Santos Sacramentos, etc. (R. C.) Mexico, Francisco Robledo. 4^o, \$75.00.

1669.

Manual breve y forma de administrar los Santos Sacramentos, etc. (R. C.) Mexico, Francisco Rodriguez Lupercio. 8^o, \$60.00.

1674.

Manual de Administrar los Santos Sacramentos. (R. C.) 12^o, \$50.00.

1715.

Morning and Evening Prayer in Mohawk. (C. E.) New York, William Bradford. Small 4^o, \$240.00.

1731.

Manual breve y forma de administrar los Santos Sacramentos, etc. (R. C.) Mexico, Joseph Bernardo de Hogal. 4^o, \$48.00.

1732.

Manual breve y forma de administrar los Santos Sacramentos, etc. (R. C.) Mexico, Joseph Bernardo de Hogal. 4^o, \$40.00.

1760.

The Form of Prayer which was performed at the Jews' Synagogue in the City of New York, on Thursday October 23, 1760; Being the Day appointed by Proclamation for a General Thanksgiving to Almighty God for the Reducing of Canada to

His Majesty's Dominions. (J.) New York, W. Weyman.
12^o, \$25.00.

1762.

Form of Prayer for the Seventh Day of May. (C. E.) New
York, William Weyman. 12^o, \$25.00.

1763.

Morning and Evening Prayer in Mohawk. (C. E.) Boston,
Richard and Samuel Draper. Small 4^o, \$50.00.

1766.

Prayers for Shabbath, Rosh-Hashanah, and Kippur. (J.)
New York, John Holt. Square 12^o, \$50.00.

1767.

The Family Prayer Book, containing Morning and Evening
Prayers. Ephrata, Printed for William Barton. 16^o, 35.00.

Psalms of David, with Confession of Faith, Liturgy, etc., of
the Reformed Dutch Church. New York, James Parker. 12^o,
\$25.00.

Prayer Book in Montagnais. (R. C.) Quebec, Brown & Gil-
more. Small 4^o, \$50.00.

1768.

Officia Sanctorum in Breviario Romano. (R. C.) Mexico. 4^o,
\$25.00.

1769.

Morning and Evening Prayer in Mohawk. (C. E.) New
York, W. Weyman and Hugh Gaine. 8^o, \$75.00.

1770.

The Garden of the Soul. (R. C.) Philadelphia, Joseph
Cruikshank. 18^o, \$50.00.

1774.

A Manual of Catholic Prayers. (R. C.) Philadelphia,
R. Bell. 12^o, \$30.00.

1776.

Règlement de la Confrérie de l'Adoration Perpétuelle du S. Sacrement et de la Bonne Morte. (R. C.) Montreal, F. Mesplet & C. Berger. 16°, \$15.00.

Delaware, Indian and English Spelling Book with Prayers, etc. (M. B.) Philadelphia, Henry Miller. 16°, \$25.00.

1777.

Officium in honorem Domini nostri J. C., etc. (R. C.) Montreal, F. Mesplet. 12°, \$4.00.

1778.

Neuvaine en l'honneur de St. Francois Xavier. (R. C.) Montreal, F. Mesplet. \$3.00.

1780.

Morning and Evening Prayer in Mohawk. (C. E.) Quebec, William Brown. 8°, \$50.00.

Morning Prayer for the use of the College of Philadelphia. (A. E. C.) John Dunlap. 12°, \$15.00.

1781.

Primer and Prayers in Mohawk. (C. E.) Montreal, Printed at Fleury Mesplets. Square 24°, \$75.00.

1785.

Liturgy collected principally from the Book of Common Prayer, for the use of the First Episcopal Church of Boston. (U.) Boston, Peter Edes. 12°, \$20.00.

1786.

The Book of Common Prayer And Administration of the Sacraments And other Rites and Ceremonies As revised and proposed to the Use of The Protestant Episcopal Church, etc. (A. E. C.) Philadelphia, Hall & Sellers. 12°, \$150.00.

The Communion Office, or order for the administration of the Holy Eucharist, or Supper of the Lord, with private devotions. (A. E. C.) New London, T. Green. 12°, \$125.00.

Prayers in Scripture Expression. By Matthew Henry. (P. C.)
Wilmington, Del. 16°, \$3.00.

1788.

Officia Sanctorum in Breviario Romano. (R. C.) Mexico. 4°.

1789.

The Devout Christian's Vade Mecum. (R. C.) Philadelphia,
M. Carey. 32°, \$10.00.

1790.

Book of Common Prayer. (A. E. C.) Philadelphia, Hall
& Sellers. 12°, \$15.00.

1791.

The Pious Guide. (R. C.) Georgetown, D. C., James Doyle.
12°, \$10.00.

Book of Common Prayer. (A. E. C.) Philadelphia, Hall
& Sellers. 12°, \$10.00.

Book of Offices. (A. E. C.) Philadelphia, Hall & Sellers.
4°, \$12.00.

Book of Offices. (A. E. C.) Philadelphia, Hall & Sellers.
Fol., 15.00.

1792.

The Garden of the Soul. (R. C.) Philadelphia, M. Carey.
12°, \$15.00.

The Pious Guide. (R. C.) Georgetown, D. C. James Doyle.
12°, \$8.00.

The Devout Christian's Vade Mecum. (R. C.) Philadelphia,
M. Carey. 32°, \$8.00.

The Order of Worship or Forms of Prayer for the New
Church. (S.) Baltimore, Samuel and John Adams. 12°, \$30.00.

1793.

Book of Common Prayer. (A. E. C.) New York, Hugh
Gaine. 12°, \$10.00.

The Ordination Offices. (A. E. C.) New York, Hugh Gaine.
Royal Folio, \$15.00.

1794.

Book of Common Prayer. (A. E. C.) New York, Hugh Gainé. 12^o, \$8.00.

Book of Common Prayer. (A. E. C.) Boston, Manning & Loring. 12^o, \$8.00.

Book of Common Prayer. (A. E. C.) Philadelphia, Hall & Sellers. 12^o, \$8.00.

Book of Common Prayer. (A. E. C.) Boston, Thomas & Andrews. 12^o, \$8.00.

1795.

Recueil de cantiques à l'usage des Missions, etc. (R. C.) Quebec, John Neilson. 12^o, \$5.00.

The Psalter or Psalms of David, Printed as they are to be sung in Churches, with the Order for Morning and Evening Prayer daily throughout the Year. (A. E. C.) New London, Thomas C. Green. 12^o, \$125.00.

Book of Common Prayer. (A. E. C.) New York. Hugh Gainé. Fol., \$12.50,

Book of Common Prayer. (A. E. C.) Philadelphia, W. Young & J. Ormrod. 12^o, \$9.00.

A Hymn and Prayer Book. (E. L.) New York, Hurtin & Commardinger. 18^o, \$25.00.

1796.

Heures romaines. (R. C.) Quebec, John Neilson. 12^o, \$10.00.

Recueil de cantiques, etc., 2 vols. (R. C.) Quebec, John Neilson. 12^o, \$5.00.

La Journée du Chrétien. (R. C.) Baltimore, W. Pechin. 24^o, \$2.50.

1797.

La Journée du Chrétien. (R. C.) Quebec, Louis Germain. 24^o, \$2.50.

Recueil du cantiques, etc. (R. C.) Quebec, John Neilson. 12^o, \$5.00.

Book of Common Prayer. (A. E. C.) New York, T. Allen. 12^o, \$5.00.

The Catholic Liturgy. Compiled by Nathan Davies. (D. U.) Boston, Samuel Hall. 8^o, \$15.00.

Golden Treasury, with a few Forms of Prayer. (D. U.) New York. 12^o, \$1.00.

1798.

Book of Common Prayer. (A. E. C.) New York, Hugh Gainé. 24^o, \$4.50.

A Short Abridgment of Christian Doctrine, with prayers. (R. C.) Baltimore, Michael Duffy. 18^o, \$5.00.

1799.

Formulaires de Prières à l'usage, des Pensionnaires de Religieuses Ursulines. (R. C.) Quebec. 12^o, \$3.75.

1800.

Le graduel romain à l'usage du Diocèse de Québec. (R. C.) Quebec, John Neilson. 8^o, \$10.00.

Book of Common Prayer. (A. E. C.) Boston, I. Thomas & E. T. Andrews. 12^o, \$4.50.

Book of Common Prayer. (A. E. C.) Philadelphia, Hall & Sellers. 12^o, \$5.00.

Book of Common Prayer. (A. E. C.) Wilmington, Del., Peter Brynberg. 24^c, \$4.25.

1801.

Le graduel romain à l'usage du Diocèse de Québec. Quebec, John Neilson. 8^o, \$8.00.

Le processional romaine à l'usage du diocèse de Québec. (R. C.) Quebec, John Neilson. 8^o, \$5.00

The Devout Christian's Vade Mecum. (R. C.) Baltimore, Warner & Hanna. 32^o, \$3.50.

Book of Common Prayer. (A. E. C.) Brooklyn, Thomas Kirk. 8^o, \$3.50.

1802.

Le graduel romain à l'usage du Diocèse de Québec. John Neilson. 8°, \$8.00.

Le Vespéral romain à l'usage du Diocèse de Québec. (R. C.) Quebec, John Neilson. 8°, \$4.00.

Book of Common Prayer. (A. E. C.) Worcester, Isaiah Thomas, Jr. 16°, \$3.50.

1803.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 18°, \$3.00.

Book of Common Prayer. (A. E. C.) New York, Printed by George Foreman for William Durell. 16°, \$3.00.

Book of Common Prayer. (A. E. C.) New York, Printed by George Foreman for Peter Brynberg, Wilmington, Del. 16°, \$3.75.

Book of Common Prayer. (A. E. C.) New York, Samuel Campbell. 24°, \$3.00.

Book of Common Prayer. (A. E. C.) New York, Printed by William A. Davis for Samuel Campbell. 24°, \$3.00.

Book of Common Prayer. (A. E. C.) Wilmington, Del., Peter Brynberg. 32°, \$2.50.

Roman Catholic Manual. Boston, Manning & Loring. 24°, \$3.50.

Hymns and Liturgy in Delaware Indian. (M. B.) Philadelphia, Henry Switzer. 12°, \$15.00.

1804.

Recueil de cantiques, etc. (R. C.) Quebec, John Neilson. 16°, \$2.00.

Recueil de cantiques, etc. (R. C.) Quebec, Thomas Cary & Co. 16°, \$2.00.

Key of Paradise. (R. C.) Baltimore. 18°, \$1.25.

1805.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 26°, \$2.50.

Book of Common Prayer. (A. E. C.) New York, Peter A. Mesier. 4^o, \$3.25.

Book of Common Prayer. (A. E. C.) Philadelphia, I. A. Plowman. 8^o, \$3.00.

Book of Common Prayer. (A. E. C.) New York. 4^o, \$3.25.

1806.

Book of Common Prayer. (A. E. C.) New York, Alexander Ming. 12^o, \$2.25.

Book of Common Prayer. (A. E. C.) New York, Peter A. Mesier. 8^o, \$3.00.

1807.

Instructions chrétiennes pour les jeunes gens, etc. (R. C.) Quebec, John Neilson. 16^o, \$1.50.

Catechisme ou Abrégé de la Doctrine Chrétienne, with Prayer. (R. C.) Baltimore, Jean W. Butler. 32^o, \$1.25.

1808.

Catechism and Prayers. (R. C.) New York, Bernard Dornin. 16^o, \$1.50.

Manuale Clericorum Seminarii Sulpitii Baltimorensis. (R. C.) Baltimore, John W. Butler. 24^o, \$3.25.

The Pious Guide. (R. C.) New York, Bernard Dornin. 12^o, \$3.00.

Book of Offices. (A. E. C.) New York, Hugh Gaine. 4^o, \$5.00.

Office of Institution. (A. E. C.) New York, T. & J. Swords. 8^o, \$2.50.

Book of Common Prayer. (A. E. C.) Baltimore, William Warner. 18^o, \$2.00.

Book of Common Prayer. (A. E. C.) New York, Campbell & Mitchell, 24^o, \$1.75.

1809.

The Pious Guide. (R. C.) New York, Bernard Dornin. 12^o, \$3.00.

True Piety. (R. C.) Baltimore, Warner & Hanna. 18^o, \$2.50.

La solide dévotion à les très-sainte familie de Jésus, Marie & Joseph. (R. C.) Quebec. 16^o, \$1.50.

Catechisme ou Abrégé de la Doctrine Chrétienne, with prayers. (R. C.) Office de Libraire Catholique Romain. 24^o, \$2.00.

Book of Common Prayer. (A. E. C.) Philadelphia, John Bioren. 16^o, \$2.00.

1810.

The Office of the Holy Week. (R. C.) Baltimore, Printed for Bernard Dornin by G. Dobbin & Murphy. 12^o, \$2.25.

Catechism and Prayers. (R. C.) New York, B. Dornin. 16^o, \$1.00.

Officium in festo sanctæ familiæ Jesu, Mariæ, Joseph. (R. C.) Quebec. 8^o, \$1.30.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 24^o, \$1.75.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 12^o, \$2.00.

1811.

Book of Common Prayer. (A. E. C.) Boston, J. T. Buckingham. 8^o, \$2.50.

Book of Common Prayer. (A. E. C.) Boston, Charles Williams. 8^o, \$2.50.

Roman Catholic Manual. Boston, J. T. Buckingham. 18^o, \$2.00.

A Liturgy collected for the use of the Church at King's Chapel, Boston. (U.) Boston. 8^o, \$4.50.

1812.

Heures romaines. (R. C.) Quebec, John Neilson. 12^o, \$5.00.

Le graduel romain à l'usage du Diocèse de Québec. Quebec, John Neilson. 8^o, \$5.00.

Heures romaines. (R. C.) Montreal, C. P. Leprohon. 32^o, \$3.50.

Recueil de cantiques, etc. (R. C.) Quebec. 12^o, \$1.25.

The Spiritual Mirror of the Confraternity of St. Augustine and St. Monica. (R. C.) Philadelphia, A. Fagan. 18^o, \$1.50.

The Devout Christian's Vade Mecum. (R. C.) Baltimore, William Warner. 32°, \$1.50.

Morning and Evening Prayer, etc. (A. E. C.) Boston, Charles Williams. 12°, Engraved title page, \$4.50.

Book of Common Prayer, (A. E. C.) Philadelphia, Moses Thomas. 12°, \$2.00.

Book of Common Prayer. (A. E. C.) New York, D. & G. Bruce. 48°, \$1.50.

1813.

Devout Christian's Vade Mecum. (R. C.) New York, T. Kinnersley. 32°, \$1.25.

The Pious Guide. (R. C.) New York, Bernard Dornin. 12°, \$2.50.

Man's Only Affair, with prayers and vespers. (R. C.) New York, T. Seymour. 24°, \$2.00.

Manuel du Chrétien. (R. C.) Quebec. 32°, \$1.50.

Exercise Tres-devot envors St. Antoine de Padoue. (R. C.) Montreal, James Brown. 16°, \$1.75.

La Imitation, etc. (R. C.) Quebec. 16°, \$2.50.

Spelling Book and Prayers in Iroquoian. (A. E. C.) Plattsburgh, F. C. Powell. 16°, \$3.00.

Book of Common Prayer. (A. E. C.) Philadelphia, W. W. Woodward. 48°, \$1.75.

Hymns and Liturgy of the Protestant Church of the United Brethren. (M. B.) Philadelphia, Conrad Zentler. 8°, \$40.00.

1814.

The Garden of the Soul. (R. C.) Baltimore. 12°, \$1.25.

Christian's Manual of Faith and Doctrine. (R. C.) New York. 18°, \$1.00.

Petite Manuel du Chrétien. (R. C.) Quebec. 32°, \$1.00.

True Piety. (R. C.) Baltimore, William Warner. 12°, \$1.50.

The Scapular, with Office for the B. V. Mary. (R. C.) Philadelphia, A. Fagan. 18°, \$1.50.

Two Sermons on Family Prayer, with collection of Prayers.

By Rev. Charles Stewart. (C. E.) Montreal, Nahum Mower. 8^o, \$6.00.

A Form of prayer and thanksgiving to Almighty God; to be used on Thursday, the Twenty-first Day of April, 1814, etc. (C. E.) Quebec, John Neilson. 4^o, \$10.00.

Book of Common Prayer. (A. E. C.) Baltimore, Leeds & Coale. 12^o, \$2.00.

Psalms and Hymns with the Catechism, Confession of Faith and Liturgy of the Reformed Dutch Church. New York, George Foreman. 8^o, \$1.50.

1815.

Book of Common Prayer. (A. E. C.) Baltimore, Coale & Maxwell. 16^o, \$1.25.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 12^o, \$1.50.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 24^o, \$1.00.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 16^o, \$1.00.

The Pious Guide. (R. C.) New York, Bernard Dornin. 12^o, \$1.50.

The Pious Guide. (R. C.) Georgetown, D. C., Joseph Milligan. 12^o, \$1.50.

Le petit Catechisme, with prayers. (R. C.) Quebec. 16^o, \$1.00.

A Form of prayer and thanksgiving to Almighty God; to be used On Thursday, the Sixth Day of April, 1815, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God: For putting an end to the War in which we were engaged against the United States of America. (C. E.) Quebec, John Neilson. 4^o, \$7.50.

1816.

Prayer Book in Mohawk. (R. C.) Montreal, Lane & Bowman. 18^o, \$75.00.

L'Office de la semaine sainte. (R. C.) Quebec. 8^o, \$4.00.

Key to Paradise. New York. 12^o, \$1.25.

La Journée du Chrétien. (R. C.) Montreal, Lane & Bowman.
32°, \$1.50.

Journée du Chrétien. Latin and French. (R. C.) Philadelphia, M. Carey. 18°, \$1.50.

A Catechism, with prayers. (R. C.) Philadelphia, William Fry. 12°, \$1.25.

Petites Etrennes Spirituelles. Latin and French. (R. C.) Philadelphia, M. Carey. 32°, \$1.00

Book of Common Prayer. (A. E. C.) Boston. 8°, \$1.50.

Book of Common Prayer. (A. E. C.) T. & J. Swords.
24°, \$1.00.

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- Pocket Manual. (R. C.) Baltimore, Fielding Lucas, Jr. 32^o.
- Office of the Holy Week. (R. C.) Baltimore, Fielding Lucas, Jr. 24^o.
- The Devout Communicant. (R. C.) Baltimore, Fielding Lucas, Jr. 24^o.
- Child's Prayer and Hymn Book. (R. C.) Baltimore, Fielding Lucas, Jr. 32^o.
- Daily Exercise. (R. C.) Baltimore, Fielding Lucas, Jr. 48^o.
- Ursuline Manual. (R. C.) Baltimore, Fielding Lucas, Jr. 18^o.
- Journée du Chrétien. (R. C.) New York, D. & J. Sadlier. 18^o.
- The Garden of the Soul. (R. C.) New York, D. & J. Sadlier. 16^o.

Prayers in Montagnais. (R. C.) Quebec, William Neilson. 12°, \$10.00.

Book of Common Prayer. (A. E. C.) Philadelphia, Thomas Wardle. 12°.

A Collection of Hymns for the use of the Delaware Christian Indians of the Missions of the United Brethren in North America, with Liturgy. (M. B.) Bethlehem, J. & W. Held. 18°, \$5.00.

1848.

Book of Common Prayer. (A. E. C.) Philadelphia, Henry F. Anners. 12°.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. Philadelphia, George S. Appleton. 8°.

Book of Common Prayer in German. (A. E. C.) New York. 12°.

Book of Common Prayer. (A. E. C.) Philadelphia, King & Baird. 16°.

Book of Common Prayer. (A. E. C.) Philadelphia, Thomas Wardle. 24°.

Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. 48°.

Book of Common Prayer. (A. E. C.) Philadelphia, Henry F. Anners. 48°.

Catechism, Creed and Prayers in Montagnais. (R. C.) Quebec, Augustin Coté et Cie. 12°, \$7.50.

Heures Romaines. (R. C.) Montreal, C. P. Leprohon. 32°.

Manuel des Prières de Notre Dame de Bon Secours à Montreal. (R. C.) Montreal, Lowell & Gibson. 12°. \$2.00.

Le Petit Catechisme du diocèse de Québec, with prayers. Quebec. 12°, 50c.

A Manual of Devotions for Confirmation and first Communion. (R. C.) New York. 18°.

St. Vincent's Manual. (R. C.) Baltimore, John Murphy. 18°.

The Catholic Christian's Companion to Prayer, the Sacraments and the Holy Sacrifice of the Mass. (R. C.) Baltimore, John Murphy. 32°.

Child's Prayer and Hymn Book. (R. C.) Baltimore, John Murphy. 32°.

Guide to Heaven. (R. C.) Baltimore, John Murphy. 32°.

Christian Sacrifice Illustrated. (R. C.) Baltimore, John Murphy. 32°.

True Piety. (R. C.) Baltimore, John Murphy. 18°.

The Key of Paradise. (R. C.) Baltimore, John Murphy. 18°.

Daily Exercise. (R. C.) Baltimore, John Murphy. 48°.

The Chapel Companion. (R. C.) Baltimore, John Murphy. 32°.

Miniature Key of Heaven and Catholic Christian's Daily Companion. (R. C.) Baltimore, John Murphy. 48°.

German Prayer Book. (R. C.) Baltimore, John Murphy. 32°.

Hymn Book and Liturgy of the Protestant Church of the United Brethren, in German. (M. B.) Philadelphia, John H. Schwacke. 16°, \$2.50.

The Book of Daily Prayers. (J.) Philadelphia, C. Sherman. 8°, \$2.00.

1849.

Christian's Guide to Heaven. (R. C.) Philadelphia, Henry McGrath. 32°.

Christian's Guide to Heaven. (R. C.) Boston, Patrick Donahoe. 32°.

Daily Exercise. (R. C.) Boston, Patrick Donahoe.

St. Vincent's Manual. (R. C.) Baltimore, John Murphy & Co. 18°.

The Catholic Christian's Companion. (R. C.) Baltimore, John Murphy & Co. 32°.

Child's Prayer and Hymn Book. (R. C.) Baltimore, John Murphy & Co. 48°.

Christian's Guide to Heaven. (R. C.) Baltimore, John Murphy & Co. 32°.

Christian Sacrifice Illustrated. (R. C.) Baltimore, John Murphy & Co. 32°.

Key of Paradise. (R. C.) Baltimore, John Murphy & Co. 18°.

Daily Exercise. (R. C.) Baltimore, John Murphy & Co. 48°.

- Chapel Companion. (R. C.) Baltimore, John Murphy & Co. 32°.
- Miniature Key of Heaven and Catholic Christian's Daily Companion. (R. C.) Baltimore, John Murphy & Co. 32°.
- Catholic Manual. (R. C.) Baltimore, John Murphy & Co. 18°.
- Christian's Guide to Heaven. (R. C.) Baltimore, John Murphy & Co. 18°.
- Daily Companion. (R. C.) Baltimore, John Murphy & Co. 32°.
- Devout Communicant. (R. C.) Baltimore, John Murphy & Co. 24°.
- Garden of the Soul. (R. C.) Baltimore, John Murphy & Co. 18°.
- Path to Paradise. (R. C.) Baltimore, John Murphy & Co. 48°.
- Formules des annonces, des fêtes, etc. (R. C.) Quebec. 8°, \$1.50.
- Book of Common Prayer with Bishop Brownell's Commentary. (A. E. C.) New York. Royal 8°, \$1.25.
- A Method for Prayer. By Matthew Henry. (P. C.) New York, Robert Carter & Bros. 18°.

1850.

- Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. 16°.
- Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. 24°.
- Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. 4°.
- Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. Folio, \$1.50.
- Book of Common Prayer. (A. E. C.) Hartford, Silas Andrus & Son. 32°.
- Book of Common Prayer. (A. E. C.) Philadelphia, Henry F. Anners. 24°.
- Book of Common Prayer. (A. E. C.) Philadelphia, J. B. Lippincott & Co. 16°.

- St. Vincent's Manual. (R. C.) Baltimore, John Murphy. 16°.
 Manual of the Sacred Heart. (R. C.) Philadelphia, Henry McGrath. 18°.
 The Spirit of Prayer. (R. C.) Philadelphia, Henry McGrath. 18°.
 Gems of Piety. (R. C.) Philadelphia, Henry McGrath. 64°.
 Book of Common Prayer. King's Chapel. (U.) Boston, Ticknor, Reed & Fields. 8°, \$1.25.

1851.

- Prières pour les stations, etc. (R. C.) Quebec. 32°.
 Mohawk Primer and Prayer Book. (R. C.) Belleville, Howell & Moore. 16°, \$3.00.
 Devotions to Mass applied to Holy Communion. (R. C.) Philadelphia, Henry McGrath. 32°.
 Guide to Heaven. (R. C.) Philadelphia, Henry McGrath. 48°.
 Devout Manual. (R. C.) New York, Edward Dunigan & Bro. 32°.
 Daily Piety. (R. C.) New York, Edward Dunigan & Bro. 32°.
 Gems of Devotion. (R. C.) Baltimore, John Murphy & Co. 48°.
 The Garden of the Soul. (R. C.) Baltimore, Fielding Lucas, Jr. 18°.
 The Pious Guide. (R. C.) Baltimore, Fielding Lucas, Jr. 32°.
 The Pious Guide. (R. C.) Baltimore, Fielding Lucas, Jr. 18°.
 Book of Common Prayer. (A. E. C.) Hartford, A. C. Goodman & Co. 16°.
 Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 48°.
 Book of Common Prayer. (A. E. C.) Auburn, Alden Beardsley & Co. Rochester, Wanzer, Foote & Co. 16°.
 The Gospel Liturgy. (U. C.) Philadelphia, G. Collins. 16°, \$1.50.
 Liturgy and Hymns for the Protestant Church of the United Brethren. (M. B.) Bethlehem, Julius W. Held. 18°, \$1.00.

1852.

Hymns and Prayers in Montagnais. (R. C.) Montreal, Louis Perrault. 16°, \$8.00.

Prayer Book in Mohawk. (R. C.) Montreal, John Lovell. 16°, \$10.00.

Manuel du Jubilé, etc. (R. C.) Quebec, Coté & Cie. 12°.

The New Catholic Manual. (R. C.) Philadelphia, Henry McGrath & Sons. 24°.

Catholic Piety. (R. C.) Philadelphia, Henry McGrath & Sons. 24°.

Catholic Piety. (R. C.) Philadelphia, Henry McGrath & Sons. 32°.

St. Vincent's Manual. (R. C.) Baltimore, John Murphy & Co. 18°.

Book of Common Prayer. (A. E. C.) Philadelphia, William Rutter & Co. 12°.

Book of Common Prayer. (A. E. C.) Philadelphia, King & Baird. 32°.

Daily Service and the Litany according to the use of the Church Choral Society. (A. E. C.) New York. 16°.

1853.

Book of Common Prayer. (A. E. C.) New York, Stanford & Swords. 8°.

Sacra Privata. (A. E. C.) New York. 12°.

Book of Common Prayer in the language of the Six Nations of Indians. (A. E. C.) New York, Protestant Episcopal Tract Society. 16°, \$3.50.

Prayer Book in Chippewa. (C. E.) Toronto, Henry Rowsell. \$3.50.

Way to Heaven. (R. C.) New York, D. & J. Sadlier & Co. 32°.

The Mission Book. (R. C.) New York, P. O'Shea. 18°.

The Spirit of Devotion. (R. C.) Philadelphia, Henry McGrath. Royal 32°.

Christian's Guide to Heaven. (R. C.) Philadelphia, Henry McGrath. 32°.

Guide to Heaven, or Daily Exercise. (R. C.) Philadelphia, Henry McGrath. 48°.

The Graces of Mary, or Instruction and Devotions for the Month of May. (R. C.) New York, D. & J. Sadlier & Co. 16°.

Liturgy and Hymns for the use of the Protestant Church of the United Brethren. (M. B.) Bethlehem, Julius W. Held. 18°, \$1.00.

The Church Book of St. Peter's Church, Rochester, New York. (P. C.) Rochester, Lee, Mann & Co. 12°, \$3.00.

The Liturgy of the French Protestant Church of Charleston, S. C. (H.) Charleston, Steam Power Press of Walker & James. 12°, \$5.00.

The Form of Prayer of the Spanish and Portuguese Jews. (J.) 5 vols. Philadelphia. 12°, \$5.00.

1854.

Flowers of Piety. (R. C.) New York, E. Dunigan & Bro. 32°.

Gems of Piety. (R. C.) Philadelphia, Henry McGrath. 64°.

The Child's Own Prayer Book. (R. C.) Philadelphia, Henry McGrath. 48°.

St. Vincent's Manual. (R. C.) Baltimore, John Murphy & Co. 12°.

The Mission Book. (R. C.) New York, E. Dunigan & Bro. 12°.

Manuel du Jubilé, etc. (R. C.) Quebec, Michel & Devereau. 12°.

Catechism and Prayers in Mohawk. (R. C.) Montreal, Louis Perrault. 16°, \$7.00.

Litanies, Prayers, etc., in Nipissing. (R. C.) Montreal, John Lovell. 16°, \$5.50.

Prayer Book in Cree. (R. C.) Montreal, Louis Perrault. 12°, \$10.00.

Prayer Book in Cree. (C. E.) Moose Factory, Hudson Bay. 16°, \$5.00.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 8°.

A Liturgy for the use of a Christian Church. (U.) Boston, Crosby, Nichols & Co. 12°, \$1.50.

1855.

The Order of Prayer for Divine Service. (J.) Revised by Dr. L. Merzbacher. 2 vols New York. 12°, \$3.00.

Prayer Book in Cree. (R. C.) Quebec. 16°. \$8.00.

Catechism and Prayers in Cree. (R. C.) Quebec. 16°, \$4.50.

Prayers, Litanies, etc., in Ottawa. (R. C.) Cincinnati, J. A. Hemann. 16°, 3.50.

The Manual of the Church. (R. C.) New York, John McNichol. 16°.

1856.

Indian Good Book in Abnaki. (R. C.) New York, Edward Dunigan. 16°, \$8.00.

St. Vincent's Manual. (R. C.) Baltimore, John Murphy & Co. 16°.

Hymns, Prayers and Way of the Cross in Cree. (R. C.) Montreal, Louis Perrault. 24°, \$3.00.

Chants and Prayers in Montagnais. (R. C.) Quebec, Aug. Côté et Cie. 16°, \$5.00.

Catechism, Creed and Prayers in Montagnais. (R. C.) Quebec, Aug. Côté et Cie. 16°, \$6.00.

Book of Common Prayer. (A. E. C.) New York, Thomas N. Stanford. 8°.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 12°.

Book of Common Prayer. (A. E. C.) New York, Dana & Co. 16°.

Book of Common Prayer. (A. E. C.) Philadelphia, C. G. Henderson & Co. 48°.

Book of Common Prayer. (A. E. C.) New York, T. Nelson & Sons. 32°.

The Liturgy and Hymns of the American Province of the Moravian Church. Bethlehem. 18^o, \$1.00.

A Liturgy for the use of the Evangelical Lutheran Church. Baltimore. 16^o, \$1.00.

Prayers of Israel. (J.) New York, Henry Frank. 12^o, \$1.00.

1857.

Prayers, Hymns and Catechism in Cree. (R. C.) Montreal, Louis Perrault. 16^o, \$3.00.

Prayers, Hymns and Catechism in Montagnais. (R. C.) Montreal, Louis Perrault. 16^o, \$4.00.

Prayers, Hymns and Way of the Cross in Cree. (R. C.) Montreal, Louis Perrault. 24^o, \$5.00.

St. Vincent's Manual. Baltimore, John Murphy & Co. 16^o.

Indian Good Book in Abnaki. (R. C.) New York, E. Duni-
gan & Bro. 16^o. \$8.00.

Primer and Prayers in Mohawk. (R. C.) Montreal, John
Lovell. 12^o, \$5.00.

The Visitation Manual. (R. C.) Baltimore, John Murphy & Co.
16^o.

Book of Common Prayer. (A. E. C.) Philadelphia, J. B.
Lippincott & Co. 16^o.

Service for the two first nights of Passover. (J.) New York,
Henry Frank. 12^o, \$1.00.

A Book of Public Prayer, compiled from the authorized
formularies of Worship of the Presbyterian Church. New York,
Charles Scribner. 12^o, \$1.00.

1858.

Book of Common Prayer. (A. E. C.) New York, D. Apple-
ton & Co. 12^o.

Book of Common Prayer. (A. E. C.) New York, E. P.
Dutton & Co. 16^o.

Book of Common Prayer. (A. E. C.) New York, Bible and
Common Prayer Book Society. 16^o.

The Golden Manual. (R. C.) New York, D. & J. Sadlier & Co.
12^o.

- The Month of Mary. (R. C.) Boston, P. Donahoe. 32^o.
 Prayers, Litanies, etc., in Ottawa. (R. C.) Cincinnati,
 Joseph A. Hemann. 16^o, \$3.00.
 Indian Good Book in Abnaki. (R. C.) New York, E. Duni-
 gan & Bro. 16^o, \$8.00.
 Prayers in Abnaki. (R. C.) New York, James B. Kirker.
 8^o, \$3.50.
 Litanies, Gloria, etc., in Abnaki. (R. C.) New York, James
 B. Kirker. 8^o, \$2.50.
 A Liturgy or Order of Christian Worship of the German
 Reformed Church. Philadelphia, Lindsay & Blakiston. 8^o,
 \$5.00.
 A Service Book for Public Worship for the Chapel of Harvard
 University. (U.) Cambridge, John Bartlett. 12^o, \$1.25.
 Prayer Book. (J.) New York, Thalmessinger & Cahn. 12^o,
 \$1.50.

1859.

- Prayers and Hymns in Chippewa. (R. C.) Quebec, Louis
 Fréchette et Cie. 18^o, \$3.50.
 St. Vincent's Manual. (R. C.) Baltimore, John Murphy & Co.
 16^o.
 The Altar Manual. (R. C.) New York, D. & J. Sadlier & Co.
 16^o.
 A Manual of Prayers. (R. C.) New York, Dunigan Bros. 16^o.
 Book of Common Prayer. (A. E. C.) New York, E. P. Dutton
 & Co. 8^o.
 Book of Common Prayer. (A. E. C.) Philadelphia, William
 Rutter & Co. 8^o.
 Book of Common Prayer. (A. E. C.) New York, D. Apples-
 ton & Co. 24^o.
 Book of Common Prayer. (A. E. C.) New York, D. Apples-
 ton & Co. 8^o.
 Book of Common Prayer. (A. E. C.) Philadelphia, Willis
 P. Hazard. 16^o.
 Book of Common Prayer. (A. E. C.) Philadelphia, Bishop
 White Prayer Book Society. 8^o.

Vespers for Congregation meeting in New Chapel, Brooklyn. (U.) New York. 16^o.

Service Book, prepared for the use of the Second Unitarian Society in Baltimore. Baltimore, John D. Toy. 12^o, \$2.00.

Family Manual of the Broad Church. New York, O. Hutchinson. 12^o, \$1.50.

The Eucharistic Office of the Christian Catholic Church of Switzerland, translated and compared with the Missal Romanum New York. 12^o, \$1.00.

1860.

Himmelsschlüssel. (R. C.) New York, Benziger Bros. 16^o.

Palmgärtlein. (R. C.) New York, Benziger Bros. 18^o.

Der geheiligte Tag. (R. C.) New York, Benziger Bros. 18^o.

The Confraternity Manual. (R. C.) New York, P. O'Shea.

Exerpta ex Rituali Romano. (R. C.) Baltimore, Kelly, Hedian & Piet. 32^o.

The Raccolta or collection of Indulgeded Prayers. (R. C.) New York, D. & J. Sadlier & Co. 16^o.

Hymns and Prayers in Mohawk. (R. C.) Montreal, John Lovell. 12^o, \$5.00.

Chants liturgiques extraits du Graduel, etc. (R. C.) Quebec, Aug. Coté. 12^o, \$1.00.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 16^o.

Book of Common Prayer, with Bishop Brownell's commentary. (A. E. C.) Philadelphia, J. B. Lippincott & Co. Royal 8^o, \$1.25.

Book of Common Prayer. (A. E. C.) Philadelphia, J. B. Lippincott & Co. 12^o.

Book of Common Prayer. (A. E. C.) Philadelphia, Female Protestant Episcopal Prayer Book Society. 8^o.

APPENDIX D.

PRAYER BOOKS OF LATER DATES THAT ARE VALUED BY
COLLECTORS.

Abbreviations: R. C. Roman Catholic; C. E. Church of England; A. E. C. American Episcopal Church; R. D. C. Reformed Dutch Church; M. E. C. Methodist Episcopal Church; P. C. Presbyterian Church; M. B. Moravian Brethren; S. Swedenborgian; H. Huguenot; E. L. Evangelical Lutheran; S. E. L. Swedish Evangelical Lutheran; C. Congregational; J. Jewish; U. Unitarian.

1861.

The Christian Liturgy and Book of Common Prayer of the Apostolic Catholic or Universal Church of Christ. Boston, Ticknor & Fields. 12^o, \$2.00.

1862.

Hymn and Prayer Book for the Slave Indians. (C. E.) New York. Rennie, Shea & Lindsay. 12^o, \$3.00.

Dakota Service Book. (A. E. C.) Faribault, Minn., Central Republican Book and Job Office. 12^o, \$3.00.

1864.

Book of Common Prayer, edited by Rev. Dr. Shields. (P. C.) Philadelphia, W. S. & A. Martien. 12^o, \$1.25.

Book of Worship. (P. C.) Rochester, E. Darrow & Bro. 8^o, \$1.25.

Book of Holy Offices. (S.) Cincinnati, R. Clarke & Co., 18^o, \$1.00.

1865.

Prayers in Chippewa. (R. C.) Wikwemikong, Lake Huron. 16^o, \$5.00.

Prayers in Montagnais. (R. C.) Montreal, Louis Perrault & Co. 18^o, \$2.50.

Mass and Hymns in Mohawk. (R. C.) Montreal, John Lovell. 12^o, \$3.50.

Prayers in Mohawk. (R. C.) Montreal, John Lovell. 12^o, \$3.00.

1866.

Prayer Book in Chippewa. (A. E. C.) Detroit, Minn. Square 18^o, \$1.00.

Prayers and Catechism in Cree. (R. C.) Montreal, Louis Perrault et Cie. 18^o, \$5.00.

Prayers and Hymns in Cree. (R. C.) Montreal, John Lovell. 12^o, \$3.00.

Devotions to the B. V. Mary in Penobscot. (R. C.) New York, Virtue & Yorston. 8^o, \$5.00.

Prayers and Hymns in Pottawotomi. (R. C.) St. Louis, Francis Saler. 32^o, \$2.50

1867.

Mass, Vespers and Hymns in Montagnais. (R. C.) Quebec, A. Coté et Cie. 12^o, \$3.00.

Book of Common Prayer in Mohawk. (A. E. C.) New York, H. B. Durand. 16^o, \$5.00.

A Prayer Book and Hymnal for the use of the New Church. (S.) Philadelphia, J. B. Lippincott & Co. 12^o, \$1.00.

1868.

An Order of Public Worship. (S.) Montreal, John Lovell. 16^o, \$1.00.

Church Book. (E. L.) Philadelphia, Sherman & Co. 12^o, \$1.25.

Prayer and Hymn Book in Pottawotomi. (R. C.) Cincinnati, Benziger Bros. 16^o, \$3.00.

1869.

Liturgy of the French Protestant Church. (H.) New York, Charles M. Cornwell. 8^o, \$3.00.

1871.

Catechism and Prayers in Chinook Jargon. (R. C.) Montreal. 16^o, \$3.00.

Prayer Book. (J.) New York. 12^o, \$1.00.

1873.

Prayers and Hymns in Nipissing. (R. C.) Montreal, John Lovell. 8°, \$2.00.

Prayer Book. (J.) New York. 12°, \$1.00.

1874.

Prayers and Catechism in Chippewa. (R. C.) New York, Benziger Bros. 16°, \$1.50.

Prayers and Catechism in Otchipwe. (R. C.) New York, Benziger Bros. 16°, \$1.50.

Book of Common Prayer of the Reformed Episcopal Church. Philadelphia, James A. Moore. 12°, \$2.00.

1875.

Prayer Book in Cree. (C. E.) Mission Press, Stanley, Saskatchewan. 18°, \$10.00.

Prayer Book in Chippewa. (A. E. C.) 18°, \$1.00.

Book of Common Prayer in Mohawk. (A. E. C.) New York, T. Whittaker. 16°, \$1.00.

Service Book in Dakota. (A. E. C.) New York, Indian Commission. 12°, \$1.00.

1876.

A Liturgy of the New Church. (S.) Philadelphia, J. B. Lippincott & Co. 12°, \$1.00.

Book of Worship of the New Church. (S.) New York, Publishing House, 20 Cooper Institute. 12°, \$2.00.

1877.

Psalm and Prayer Book. (S. E. L.) Chicago, Engberg & Holmberg, 16°, \$1.00.

1878.

Service Book in Dakota. (A. E. C.) New York, Indian Commission. 12°, \$1.00.

Morning and Evening Prayer in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 12°, \$1.50.

Holy Communion Office in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 12^o, \$1.00.

Hymns and Prayers in Chinook Jargon. (C.) Portland, Oregon, George H. Himes. Square 16^o, \$1.25.

Morning and Evening Prayer in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 12^o, \$1.00.

Office of the Holy Communion in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 12^o, \$1.00.

1879.

Offices of Public Baptism, and Confirmation in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 8^o, \$1.00.

Service Book in Dakota. (A. E. C.) New York, Indian Commission. 12^o, \$1.00.

1880.

Prayers in Chippewa. (R. C.) Montreal, Beauchemin & Valois. 16^o, \$1.50.

Psalm and Prayer Book. (S. E. L.) Rock Island, Lutheran Augustana Book Concern. 16^o, 75c.

Offices of Matrimony, Visitation of the Sick and Burial of the Dead in Neklakapamuk. (C. E.) St. Paul's Mission Press, Victoria, B. C. 8^o, \$1.00.

1881.

Prayers in Menominee. (R. C.) St. Louis, 18^o, \$1.50.

1882.

Book of Common Prayer of the Reformed Episcopal Church. Philadelphia. 12^o, \$1.00.

Guide to Heaven in Menominee. (R. C.) St. Louis, B. Herder. 18^o, \$1.00.

1884.

Hymn and Prayer Book in Menominee. (R. C.) Menominee Reservation, Wis. 18^o, \$5.00.

The New Churchman's Prayer Book and Hymnal. (S.) Philadelphia, J. B. Lippincott & Co. 12^o, \$1.00.

1885.

Psalm and Prayer Book. (S. E. L.) Chicago, Enander & Bohmans. 12^o, 75c.

1886.

Psalm and Prayer Book. (S. E. L.) Chicago, Engberg & Holmberg. 12^o, 75c.

Prayers and Catechism in Chippewa and Cree. (R. C.) Montreal, C. O. Beauchemin & Sons. 4^o, \$1.00.

Prayers and Catechism in Cree. (R. C.) Montreal, C. O. Beauchemin & Sons. 4^o, \$1.00.

1887.

Prayers of Mass in Cree. (R. C.) Montreal, Beauchemin & Sons. 16^o, \$1.50.

Prayers in Montagnais. (R. C.) Quebec, A. Coté & Cie. 16^o, \$1.50.

1889.

Prayers in Montagnais. (R. C.) Quebec, A. Coté & Cie. 16^o, \$1.50.

Primer and Prayers in Cree. (R. C.) Montreal, Joseph Fournier. 16^o, \$1.25.

Catechism and Prayers in Cree. (R. C.) Montreal, C. O. Beauchemin & Sons. 16^o, \$1.25.

Hymns and Prayers in Chinook Jargon. (C.) Portland, Oregon, David Steel. Square 16^o, \$1.00.

1890.

Primer and Prayers in Micmac. (R. C.) Quebec, J. Dussault. 12^o, \$1.00.

1891.

Catechism and Prayers in Kalispel. (R. C.) Woodstock College, Md. 16^o, \$1.00.

Litany and Prayer in Kalispel. (R. C.) St. Ignatius Print, Montana. 12^o, \$1.00.

Prayers in Kalispel. (R. C.) St. Ignatius Print, Montana. 8°, \$1.00.

Prayers in Thompson. (R. C.) Kamloops, B. C. 16°, \$1.00.

Prayers in Skwamish. (R. C.) Kamloops, B. C. 16°, \$1.00.

Prayers in Stalo. (R. C.) Kamloops, B. C. 16°, \$1.00.

Prayers in Shushwap. (R. C.) Kamloops, B. C. 32°, 75c.

Catechism and Prayers in Carrier and French. (R. C.) Mission du lac Stuart. Square 16°, \$2.50.

1892.

Book of Common Prayer. (A. E. C.) Engraved borders, and bound in Vellum. Limited and special edition. New York. Folio, \$125.00.

Church Book. (E. L.) Philadelphia, General Council's Publication Board. 12°, \$1.50.

Morning Prayers in Shushwap. (R. C.) Kamloops, B. C. 16°, \$1.00.

Night Prayers in Shushwap. (R. C.) Kamloops, B. C. 16°, \$1.00.

Morning Prayers in Thompson or Mtlakapmah. (R. C.) 16°, \$1.25.

1893.

Prayers in Okonagon. (R. C.) Kamloops, B. C. 16°, \$1.25.

APPENDIX E.

LIST OF PRAYER BOOKS PRINTED IN ENGLAND OF SPECIAL
INTEREST TO AMERICANS, WITH QUOTATION
OF PRICES.

1773.

Abridgment of the Book of Common Prayer. By Lord
Le Dispenser and Benjamin Franklin. London. 8^o, \$1,250.00.

1784.

The Sunday Service of the Methodists in North America.
London. 12^o, \$35.00.

1786.

The Sunday Service of the Methodists in North America.
London. 12^o, \$30.00.

Primer and Prayers in Mohawk and English. (C. E.) London,
C. Buckton. Square 24^o, \$50.00.

1788.

The Sunday Service of the Methodists. London. 12^o, \$30.00.

1789.

Book of Common Prayer of the Protestant Episcopal Church.
Proposed Book. London. Reprinted for J. Debrett. \$100.00.

1792.

The Sunday Service of the Methodists. London. 12^o, \$30.00.

1825.

The Sunday Service of the Methodists. London. 12^o, \$25.00.

1826.

The Sunday Service of the Methodists. London. 12^o, \$25.00.

1863.

Book of Common Prayer of the Confederate States of America.
London. G. E. Eyre & W. Spottiswoode. 18^c, \$10.00.

ADDENDA.

THE FOLLOWING TITLES WERE INADVERTENTLY OMITTED FROM
APPENDICES C AND D.

1630.

Ritual para administrar los Santos Sacramentos, etc. (R. C.)
Mexico. 4^o, \$125.00.

1665.

Exercicios Espirituales. (R. C.) Mexico. 16^o, \$25.00.

1695.

Exercicios Espirituales de San Ignacio, etc. (R. C.) Mexico.
8^o, \$20.00.

1740. (?)

A Morning Prayer in Mohegan. Translation of Rev. John
Sergeant. (C.) No title page. Small 12^o. \$50.00.

1758.

Manual de Exercicios. (R. C.) La Puebla. 12^o, 15.00

1773.

Manual de Exercicios. (R. C.) La Puebla. 16^o, \$10.00.

1809.

Book of Common Prayer. (A. E. C.) Philadelphia, Abel
Dickinson. 24^o, \$1.00.

1813.

Book of Common Prayer. (A. E. C.) New York, T. & J. Swords. 24^o, \$1.00.

1830.

Book of Common Prayer. (A. E. C.) New York, Bible and Common Prayer Book Society. 24^o, 75c.

1833.

Book of Common Prayer. (A. E. C.) Philadelphia, Thomas T. Ash. 24^o, 75c.

1835.

Book of Common Prayer. (A. E. C.) Philadelphia, John C. Pechin. 24^o, 75c.

1838.

Book of Common Prayer. (A. E. C.) Boston, C. Stimpson, Jr. 8^o, \$1.00.

1843.

Catechism and Prayers in Dakota. (R. C.) Translation of Rev. Augustin Ravoux. No title page. Printed by the translator on Mission Press at Prairie du Chien, Wis. 16^o, \$5.00.

Book of Common Prayer. (A. E. C.) Philadelphia, King & Baird. 16^o.

1844.

Prayers in Mohawk. (C. E.) Belleville, Intelligencer Office, Canada West. 12^o, \$3.75.

Book of Common Prayer. (A. E. C.) Philadelphia, Carey & Hart. 12^o.

Book of Common Prayer. (A. E. C.) New York, H. & S. Raynor. 24^o.

Book of Common Prayer. (A. E. C.) Hartford, Robins & Smith. 32.

1849.

Book of Common Prayer. (A. E. C.) Hartford, S. Andrus & Son. 8°.

1850.

Book of Common Prayer. (A. E. C.) New York, Bible and Common Prayer Book Society. 48°.

1851.

Book of Common Prayer. (A. E. C.) New York, Eyre & Spottiswoode. 24°.

1852.

Primer and Prayers in Chippewa. (E. L.) Detroit, Daily Tribune and Job Print. 16°, \$5.00.

1859.

Catechism and Prayers in Chippewa. (R. C.) Quebec, Coté et Cie. 18°, \$3.50.

1862.

Church Service in Dakota. (A. E. C.) Faribault, Minn., Central Republican Book and Job Office. 12°.

1863.

Book of Common Prayer. (A. E. C.) New York, T. Whittaker. 24°.

Catechism and Prayers in Dakota. (R. C.) St. Paul, Pioneer Office. 16°, \$2.00.

1865.

Prayer Book in Santee. (A. E. C.) Saint Paul, Pioneer Printing Company. 8°.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 32°.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 48°.

1865.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 32°.

Book of Common Prayer. (A. E. C.) Philadelphia, J. B. Lippincott & Co. 32°.

Book of Common Prayer. (A. E. C.) Philadelphia, J. B. Lippincott & Co. 24°.

1867.

Catechism and Prayers in Dakota. (R. C.) St. Paul, Pioneer Office. 16°, \$1.50.

The Sunday Service of the Methodist Episcopal Church, South. Nashville, A. H. Redford. 12°, \$2.00.

Book of Common Prayer. (A. E. C.) New York, T. Nelson & Sons. 24°.

Book of Common Prayer. (A. E. C.) New York, T. Nelson & Sons. 32°.

Book of Common Prayer. (A. E. C.) New York, T. Nelson & Sons. 48°.

1868.

Book of Common Prayer. (A. E. C.) Philadelphia, Claxton, Remsen & Haffelfinger. 12°.

Book of Common Prayer. (A. E. C.) Philadelphia, Protestant Episcopal Prayer Book Society. 24°.

Book of Common Prayer. (A. E. C.) New York, E. & J. B. Young & Co. 24°.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 48°.

1869.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 12°.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 32°.

1870.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 12°.

Book of Common Prayer. (A. E. C.) New York, D. Appleton & Co. 24°.

Book of Common Prayer. (A. E. C.) Philadelphia, J. B. Lippincott & Co. 32°.

1871.

The Mission Service in English and Santee. (A. E. C.) Mission Press, Santee Agency. 12°, \$1.25.

1879.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 12°.

Book of Common Prayer. (A. E. C.) Philadelphia, Protestant Episcopal Prayer Book Society. 32°.

Book of Common Prayer. (A. E. C.) New York, E. & J. B. Young & Co. 24°.

1881.

Book of Common Prayer. (A. E. C.) New York, E. & J. B. Young & Co. 12°.

Book of Common Prayer. (A. E. C.) New York, E. & J. B. Young & Co. 32°.

1882.

Book of Common Prayer. (A. E. C.) New York, E. & J. B. Young & Co. 48°.

Book of Common Prayer. (A. E. C.) New York, Prayer Book Society. 24°.

1887.

Book of Common Prayer. (A. E. C.) Philadelphia, Bishop White Prayer Book Society. 24°.

1890.

Catechism and Prayers in Dakota. (R. C.) Sioux Falls, South Dakota, Brown & Saenger. Square 16^o, \$1.00.

Book of Common Prayer. (A. E. C.) Philadelphia, Bishop White Prayer Book Society. 24^o.

1894.

Provisional Offices of the Mexican Episcopal Church, or Church of Jesus, in Spanish and English. Mexico, 16^o, \$1.00.

NOTE.

After this volume had gone through the press, there occurred in Boston, on Dec. 2d and 3d, at C. F. Libbie & Co's auction rooms, the sale of the library of the late Prof. Henry Reed, of the University of Pennsylvania. This library contained the Franklin Prayer Book owned by Bishop White, mentioned on page 398 of this book. The coveted prize was knocked down at twelve hundred and fifty dollars to Dodd, Mead & Co., of New York City. This was probably the first time a copy of the Franklin Prayer Book had been offered at an auction sale in this country, and the price was the largest ever paid for a Prayer Book in the United States.

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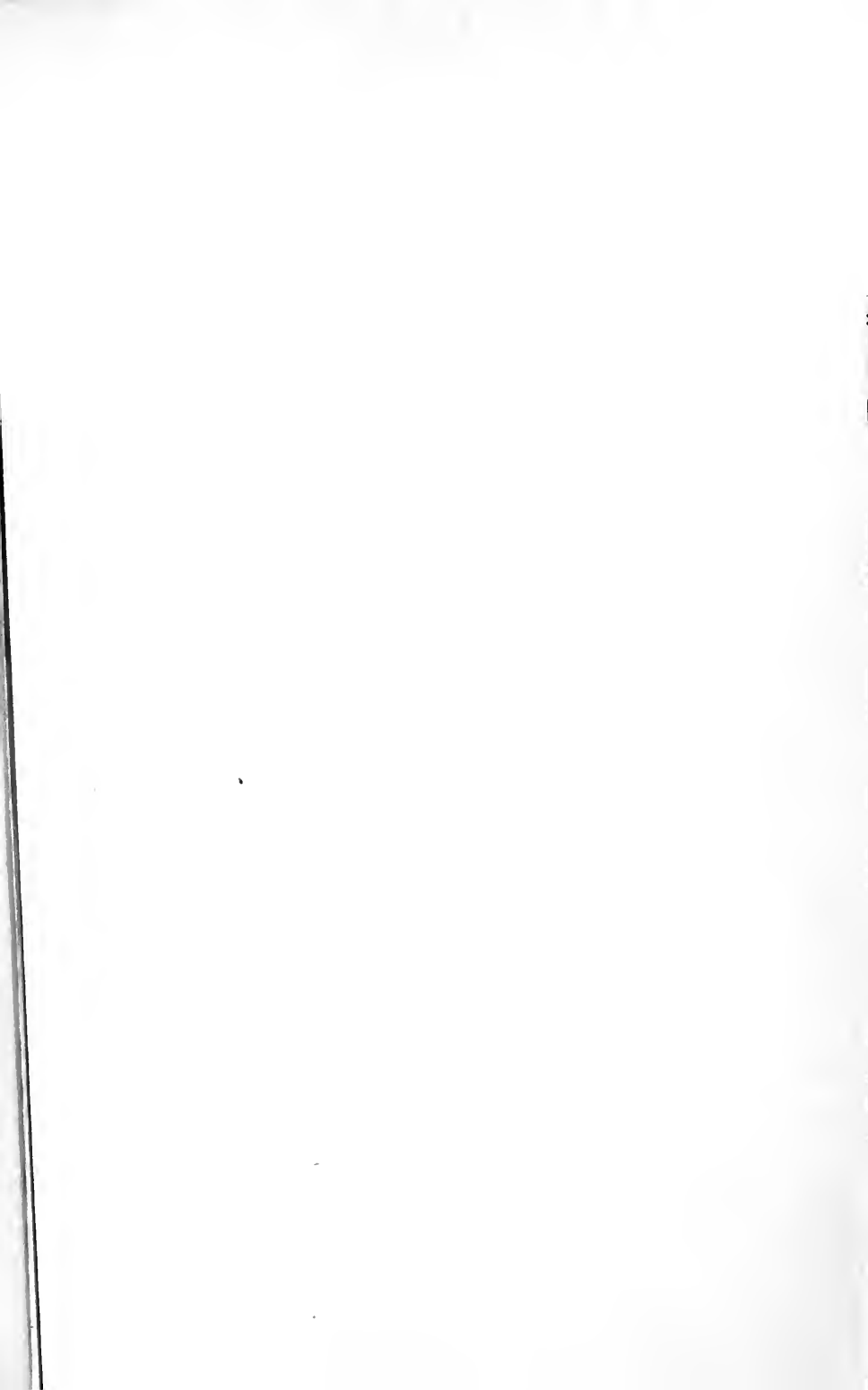
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