

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.

ERHS
BX
9573
A2
1857
1858

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.

Entered, according to Act of Congress, in the year 1857, by
LINDSAY & BLAKISTON,
in the Clerk's Office of the District Court of the United States for the Eastern District of
Pennsylvania.

STEREOTYPED BY J. FAGAN.

PRINTED BY C. SHERMAN & SON.

THE COLLECT.

ALMIGHTY and everlasting God, by whose word the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; make us, we beseech Thee, to be such manner of persons in all holy conversation and godliness, as they ought to be who look for such things; that when this frame of nature shall be dissolved, we may be counted worthy to behold and enjoy, according to Thy promise, the new heavens and the new earth, wherein dwelleth righteousness: through the merits and mediation of Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

After the singing of a short Anthem by the Choir, the Minister shall commence the services before the altar with an Invocation, as follows:—
In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*
Let us pray.
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 are I, the Spirit of them. 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

THE REGULAR SERVICE

ON

THE LORD'S DAY.

[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.]

I.

INVOCATION.

After the singing of a short *Anthem* by the Choir, the Minister shall commence the services before the altar with an *Invocation*, as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

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.*

CONFESSION OF SIN.

DEARLY BELOVED IN THE LORD: Let us humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same, remembering the words of His holy Apostle: If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Then the Minister and Congregation shall kneel down, and repeat the following *Confession*.

ALMIGHTY and most merciful God, our heavenly Father, we humble ourselves in Thy holy presence under a deep sense of our unworthiness. We have sinned against heaven and in Thy sight. We have come short of Thy glory. We have broken Thy laws. We have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. We have failed in our solemn vows, and there is no health nor soundness in us.

But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the Cross of Thy dear Son. Father in heaven, for His sake, have mercy upon us. Deliver us from the guilt and power of sin. Create in us a clean heart, and renew a right spirit within us, that we may present ourselves a living sacrifice unto Thee, and serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord.

Resp. *Amen.*

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following declaration of the remission of sins for Christ's sake.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe.

Thus saith the Lord: As I live, I have no pleasure in the death of the sinner, but that he may turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, believe in the Lord Jesus Christ, and are resolved to walk in newness of life, I announce and declare, by the authority and in the name of Christ, as His minister, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord.

Resp. *Amen.*

Or this:

ALMIGHTY God, who desireth not the death of the sinner, but rather that he may turn from his wickedness and live, and who gave His Son Jesus Christ as a sacrifice and propitiation for the sins of the whole world; have mercy upon you, absolve you from all sin, establish you in His grace, grant unto you His Holy Spirit, and bring you to life everlasting, through Jesus Christ our Lord.

R. *Amen.*

M. Peace be with you.

R. *Amen.*

PROFESSION OF FAITH.

Here the Congregation shall rise, and follow the Minister in repeating the *Apostles' Creed*.

WE believe in God the Father Almighty, Maker of heaven and earth:

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

We believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting. *Amen.*

M. Lord, we believe.

R. *Help Thou O Lord, our unbelief!*

M. Praise ye the Lord.

R. *The Lord's name be praised!*

THANKSGIVING AND PRAISE.

Then shall the whole Congregation and Choir sing or chant a *Psalm*, the *Te Deum* (p. 23), or the *Gloria in Excelsis* (p. 22.)

SCRIPTURE LESSONS AND COLLECT.

Then shall the Minister read the *Gospel* and *Epistle* of the day, from Part II., commencing thus: The Gospel (The Epistle) for the day (*here name the Sunday*), is recorded in (*here name the place*). After the reading, he shall offer the corresponding *Collect*, and then repeat the Minor Doxology, the Choir or Congregation responding, as follows:

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

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

M. The Lord be with you.

R. *And with thy spirit.*

GENERAL PETITION.

M. Let us pray.

ALMIGHTY and eternal God, we adore Thee as the God and Father of our Lord and Saviour Jesus Christ, and

unite with angels and archangels around Thy throne, with the glorious company of the patriarchs, prophets, apostles, martyrs and saints in heaven, as well as with Thy militant Church upon earth, in ascribing unto Thee honor and blessing, thanksgiving and praise. Holy, holy, holy is the Lord God of Hosts: heaven and earth are full of the majesty of Thy glory. Thou hast created us in Thine own image; Thou hast redeemed us with the precious blood of Thy Son; Thou hast sanctified us by Thy Spirit, and called us out of darkness into Thy marvellous light. Grant, we beseech Thee, that at all times we may be duly sensible of these unspeakable mercies, and manifest our gratitude not only with our lips, but also in our lives, by surrendering ourselves to Thy service, and walking before Thee in righteousness and holiness all our days. Deliver us more and more from the bondage of sin and error, from the power of the flesh, the corruption of the world, and the temptation of the devil. Give unto us the faith which worketh by love; the hope that maketh not ashamed; the charity that never faileth; confidence in Thee that shall never be shaken; patience that shall never faint; courage that shall always be ready to confess Christ, and to fight under His banner against the powers of darkness; so that we may live in Thy fear, die in Thy peace, rest in hope, and attain to the resurrection of the saints, through the infinite merits of Jesus Christ our Lord.

R. *Amen.*

O Lord God Almighty, King of saints, who hast chosen Zion for Thy habitation and Thy rest for ever; regard, we beseech Thee, with Thy special favor and benediction, Thy holy Church in all lands and nations. Pour out Thy Spirit upon Thy ministering servants, that they may truly be the salt of the earth, and the light of the world; and after having turned many to righteousness, may shine as

the brightness of the firmament, and as the stars for ever. Bless Thy people with all spiritual blessings, and grant that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Heal all divisions and distractions among believers; and so unite them in truth and love, that they may be of one heart and of one soul, keeping the unity of the Spirit in the bond of peace. Extend the borders of Thy kingdom, and give to Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. Hasten the time, when at the name of Jesus every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father.

R. *Amen.*

Almighty God, the supreme Ruler of heaven and earth, the King of kings and Lord of lords, who dost from the throne of Thy majesty behold the nations of the earth, look down in mercy, we beseech Thee, upon the land in which we dwell. Bless thy servants, the President of the United States, and the Governor of this Commonwealth, our public councils and all that are in authority; that they may rule in Thy fear, and that we may lead a quiet and peaceable life in all godliness and honesty. Be pleased to continue the rich favors which Thou hast bestowed upon this nation, and make us duly grateful for them. Increase and preserve to our use the kindly fruits of the earth. Prosper every useful and honest occupation. Shed down the healthful influences of Thy Spirit upon all schools and seminaries of learning. Preserve us from pestilence and famine, from war and rebellion, from distraction and dissension, and from every national sin and calamity. Make us an example of righteousness in the world, and an instrument in Thy hand to spread the Gospel among the nations of the earth, until all kingdoms and dominions shall be given to the people

of the saints of the Most High, whose kingdom is an everlasting kingdom.

R. *Amen.*

No Most merciful Father, Thou fountain of all blessings and giver of every good and perfect gift, we commend to Thy care and benediction all classes and conditions of men. Remember them according to their several wants and necessities, and grant unto them the knowledge of Thy saving truth as it is in Jesus. Especially do we beseech Thee to look down in compassion upon all widows and orphans, all prisoners and captives, all sick and dying persons, and upon all those that are in any way afflicted and distressed, or persecuted for righteousness' sake; grant unto them repentance and faith, the ornament of a meek and quiet spirit, patience and resignation to Thy good and holy will, the rich comfort of Thy grace in this life, and an eternal weight of glory in the great day of our Lord and Saviour Jesus Christ.

R. *Amen.*

Our Father, &c,

R. *Amen.*

SINGING OF A HYMN.

Then the Minister shall give out a *Hymn*, in the usual manner, and ascend the pulpit.

THE SERMON.

The Minister shall now proceed to preach the *Sermon*, which on ordinary occasions should 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.

PRAYER AFTER THE SERMON.

After the sermon, the Minister may offer a free prayer, with special reference to the subject of his discourse and the wants of the congregation; or, if he prefer, he may use the following or a similar form.

Let us pray.

ALMIGHTY God, our heavenly Father, we render Thee hearty thanks that Thou hast permitted us once more to enter the courts of Thy sanctuary, to hear Thy word, to sing Thy praise, to enjoy the communion of saints, and to be built up in our most holy faith on the foundation of the apostles and prophets. Accompany, we beseech Thee, with Thy heavenly benediction the truth which has been preached unto us this day, that as good seed in good ground, it may take root, grow up and bring forth fruit in due season to the honor of Thy great name. Continue to us the use of the precious means of grace, and grant that we all who are now assembled in Thy sanctuary on earth may be numbered with the saints in glory everlasting, and render hallelujah and praise unto Thee, the Father, the Son, and the Holy Ghost, blessed for evermore.

R. *Amen.*

HYMN AND BENEDICTION.

Then shall the collection be taken up, and after the singing of the concluding hymn, the Minister shall dismiss the Congregation with the Mosaic or Apostolic *Benediction*.

II.

INVOCATION.

GRACE be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

Let us pray.

ALMIGHTY and most merciful God, Father of our Lord Jesus Christ, who sittest on a throne of glory, surrounded by the hosts of heaven, and yet delightest to dwell with him who is of an humble and a contrite heart; inspire us, we beseech Thee, with a solemn sense of Thy presence, and fill us with the Holy Ghost, that we may worship Thee in spirit and in truth; and let the words of our mouths, and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength, and our Redeemer. *Amen.*

Here a Psalm or Hymn shall be sung, and a portion of Scripture read.

GENERAL PETITION.

ALMIGHTY and everlasting God our heavenly Father, from whom cometh down every good and perfect gift, we present ourselves before Thee in the name of Thy dear Son, Jesus Christ our Lord, with a deep sense of our unworthiness and guilt, but also with a filial confidence in Thine infinite mercy. Grant us, we beseech Thee, the remission of all our sins, and make us to know the blessedness of the man to whom the Lord imputeth not iniquity. Create in us a clean heart, and renew a right spirit within us. Impart unto us the power of that faith which overcometh the world, the flesh and the devil. Fill our hearts with love to God, and charity to our fellow-men. Establish in us the hope of everlasting glory. Strengthen

us by Thy Spirit unto every good word and work, and make us to grow daily in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and for ever.

R. Amen.

O Thou God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant, we beseech Thee, Thy blessing upon the Church which He has redeemed with His most precious blood. Illuminate her ministers with true knowledge and understanding of Thy word. Send down the healthful influences of Thy grace upon her congregations. Make her strong and mighty against all heresy and schism, against all error and corruption. Clothe her with the beauty of holiness and peace. Enlarge her borders, and hasten the day when the whole world shall be filled with Thy glory, and when those who sit in the region and shadow of death shall know and worship Thee the only true God, and Jesus Christ whom Thou hast sent.

R. Amen.

Almighty God, Thou King of kings and Lord of lords, from whom proceedeth all power and authority in heaven and on earth, most heartily we beseech Thee to look with favor upon Thy servants, the President of the United States, the Governor of this Commonwealth, our legislators and judges, and all civil rulers. Imbue them with the spirit of wisdom, truth, and mercy; and so rule their hearts, and bless their endeavors, that law and order, justice and peace, may everywhere prevail. Preserve us from public calamities, from famine and pestilence, from war and rebellion, but especially from national sins and corruption, and make us great and strong in the fear of God and the love of righteousness. Bless all the nations of the earth, and let the time soon come, when Jesus Christ shall reign King of nations as He now reigns King of saints.

R. Amen.

O God, the Creator and Preserver of all mankind, we implore Thy mercy in behalf of all classes and conditions of men. Look down in compassion upon all who are in circumstances of affliction and distress, whether in mind, body, or outward estate; and grant that the chastisement of Thy hand may yield the peaceable fruit of righteousness unto them who are exercised thereby. Remember in mercy all who suffer persecution for truth and righteousness' sake; give unto them the spirit of Thy martyrs; strengthen their faith and patience, that they may receive at last the crown of life. Be a friend to the poor and needy, a father to the fatherless, and a husband to the widow; feed the hungry, and clothe the naked; protect those who are in danger either by land or by water; visit the prisoner in his captivity; relieve the slave and the oppressed, and comfort the sick and the dying. Do good unto all men, especially unto them that believe.

Hear us, O merciful Father, in these our supplications, for the sake of Thy dear Son, Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end.

R. Amen.

Here a Psalm or Hymn shall be sung.

SERMON.

After the sermon, the Minister shall offer a free prayer, or the Apostles' Creed and the Lord's Prayer, or the following thanksgiving:

ALMIGHTY God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We praise Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for

the hope of glory. And we beseech Thee, give us a due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end.

R. *Amen.*

Almighty God, who hast given us grace at this time with one accord to make our common supplication unto Thee, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

R. *Amen.*

Hymn and Benediction.

III.

INVOCATION.

ALMIGHTY God, our heavenly Father, Thou art a great God, and a great King, worthy to be feared and had in reverence of all them that are about Thee. Let a sense of Thy presence, and of the awful majesty of Thy glory, possess our spirits, we humbly entreat Thee, as we attempt thus to engage in Thy solemn worship. May we have power to draw nigh to Thee with a true heart, and in full assurance of faith; that it may please Thee at the

same time to draw nigh to us, and fill us with the consolations of Thy heavenly grace, through the infinite merits of Thy Son, our Lord and Saviour Jesus Christ. *Amen.*

GENERAL PETITION.

ALMIGHTY and most holy God, who art of purer eyes than to behold iniquity, and in whose sight even the heavens are not clean, we acknowledge ourselves unworthy of the privilege we enjoy, in being permitted to tread Thy courts and to call upon Thy name. We have sinned against Thee, and have broken Thy law, which is holy, just, and good, doing what we ought not to have done, and leaving undone that which it was our duty to do. We have erred and strayed from Thy ways like lost sheep. Enter not into judgment with us, O Lord, but look upon us mercifully in Christ, who is the propitiation for our sins, and in whom Thou hast declared Thyself to be ever well pleased. For the sake of His holy life, His precious death and burial, His glorious resurrection and ascension, have mercy upon us, O God the Father of heaven, have mercy upon us miserable sinners. Lamb of God, that takest away the sin of the world, have mercy upon us. Son of God, Redeemer of the world, have mercy upon us, and grant us Thy peace.

Out of the depths have we cried unto Thee, O Lord. Lord, hear our voice; let Thine ears be attentive to the voice of our supplications. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. We wait for the Lord; our soul doth wait, and in His word do we hope. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.

O God of our salvation, who hast so loved the world as to send into it Thine only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; vouchsafe unto us the aid of Thy Holy Spirit, that we may be firmly assured of this mystery of grace, and cleaving to it always with true faith, may be enabled to cleanse ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, following those who through faith and patience inherit the promises. Forgetting those things which are behind, and reaching forth unto those things which are before, may we press toward the mark for the prize of the high calling of God in Christ Jesus. So order the course of Thy providence toward us that all things may work together for our good, and minister to our growth in righteousness and grace. Help us rightly to understand, and wisely to improve, the lessons of heavenly wisdom which are set before us every day in the divine administration of this present world. But especially enable us, through the aid of Thy Spirit, so to use the means of salvation we enjoy in the Church, that we may be delivered from the power of our sins, and be strengthened with all might in the inner man unto every good word and work. Make us equal to all duties and trials. Help us to overcome the world. Subdue Satan under our feet. Hold Thou us up in our goings, and lead us by Thy hand in the way in which we ought to walk, that we come not short of Thy glory, and that no man take from us our crown. And finally, when we shall thus have endured to the end, through the power of Thy victorious grace, grant, O most merciful Father, that we may die in peace, and that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

O God, the fountain of all truth and grace, regard in mercy, we beseech Thee, the kingdom of Thy dear Son.

Cause Thy face to shine upon Thy holy Catholic Church in all lands, that she may speedily become the joy and praise, the peace and salvation of the whole earth. Clothe her ministers with righteousness and truth. Bring to an end the disorders and divisions, the heresies and schisms, which still mar her communion. Restore, O Lord, the captivity of Jacob. Let Zion arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising. Let no weapon prosper that is formed against the Church. Encourage the hearts, and strengthen the hands of Thy faithful people in every place. Be merciful unto us, O God of our salvation, and cause Thy face to shine upon us; that Thy way may be known upon the earth, and Thy saving health among all nations. All this we beg, for the sake of Thy Son, our Lord and Saviour Jesus Christ.

Almighty and everlasting God, the high and mighty Ruler of the universe, most heartily we beseech Thee with Thy favor to behold and bless Thy servant, the President of the United States, and all others in authority. Inspire our rulers with wisdom. Direct and control our public counsels, that we may be defended from sin, which is a reproach to any people, and exalted by righteousness among the nations of the earth. Lift up the standard of Thy Spirit against all ungodliness, and shed down upon us the healthful influences of Thy grace, that pure and undefiled religion may everywhere abound and prevail. Continue unto us the dews and showers of heaven, the fruits of the earth in their season, and all the common blessings of Thy providence. Save us from plague, pestilence, and famine, and from the terrible scourge of war. Set us apart and sanctify us as a people, O Lord, for Thine own praise, and for the service of Thy glorious Gospel throughout the world.

Father of our Lord Jesus Christ, the Father of mercies

and the God of all comfort, we humbly beseech Thee to bless all sorts and conditions of men. Especially we commend to Thy compassionate regard all who are in affliction and distress. Remember in mercy the poor and the needy; the desolate and the oppressed; all such as are in any danger, whether by sea or land; and all who suffer, whether in mind, body, or outward estate. Show pity upon all widows and orphans; upon all prisoners and captives; upon all sick persons, and upon those who are drawing nigh to the gates of death. Grant unto them, O most merciful Father, power to take refuge in Thy holy covenant, and to humble themselves truly under Thy mighty hand; that it may please Thee to lift them up in due time, giving them patience under their sufferings, and a happy issue out of all their afflictions, through Jesus Christ our Lord.

Our Father, &c.

IV.

O THOU most holy and everlasting God, Almighty Father of angels and of men; with all the heavenly hosts, who surround Thy throne and perpetually worship Thee; with all the spirits of the just made perfect, patriarchs, prophets, apostles, and martyrs; with the whole Catholic Church, in heaven and on earth, we, unworthy as we are, unite in rendering and ascribing, as is most justly due, all glory, honor, might, majesty and dominion unto Thee, the only living and only true God.

Thou art the Creator of all things, visible and invisible; the Maker of our bodies and the Father of our spirits; the Fountain of all life and blessedness; the Giver of all our mercies. We bring Thee our humble tribute of

thanks for Thy great goodness. We thank Thee for life, health, and strength, and for the innumerable common blessings which, notwithstanding our sins, we enjoy so richly at Thy hand. But, above all gifts of nature, we would never cease to remember, with the deepest gratitude, the unspeakable gift of Thine only-begotten and well-beloved Son, Jesus Christ our Lord, whom Thou didst send into our lost and miserable world, to become an everlasting Saviour unto all them who put their trust in Him. We thank Thee for His incarnation, His life of suffering, His miracles and divine teachings, His bitter passion on the cross, His resurrection from the dead, His ascension to Thy right hand, His prevailing intercession, the outpouring of the Holy Ghost, and the establishment of the Christian Church, with all her great and precious means of grace.

In view of all these mercies, we confess, O God, our Father, that we have sinned against heaven and in Thy sight, and are not worthy to be called Thy children. We have sinned against light and knowledge. Members of a fallen race, we do by nature the works of iniquity, and there is no health in us. But, blessed be Thy holy name! there is forgiveness with Thee that Thou mayest be feared. Have mercy upon us, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies, blot out our transgressions. O Thou Lamb of God, that takest away the sin of the world, take away our sins. Purge us from guilt and pollution. Wash us in Thy blood, and we shall be clean. Give us penitent and contrite hearts, and clothe us with the robe of Thy righteousness, that we may rejoice in Thee, the God of our salvation. Enlighten the eyes of our understanding, that we may learn to know Thee aright. Reign in us and rule over us, and bring every thought and feeling into complete captivity to the obedience of faith.

O Thou holy and eternal Spirit, who through all ages workest mightily in the hearts of them that believe, be pleased so to give power to the ministrations of Thy grace, as also to the events of Thy providence, that they may work together for our good, that becoming more and more closely united to our blessed Lord, we may be able to keep up a successful conflict with the powers of evil in ourselves and in the surrounding world, and at last attain, with all saints, unto the resurrection of the just and the joys of Thy heavenly kingdom.

O Thou holy and adorable Son of God, to whom all power in heaven and on earth is committed for the sake of Thy body, the Church, we heartily beseech Thee to open the windows of heaven and pour out a blessing upon her. Plentifully endow Thy servants, who minister in holy things, with the gifts of Thy grace, so that they may rightly dispense Thy word and sacraments unto all the people, to the strengthening of their faith in Thee, and the increase of love toward all men. Heal her divisions and strifes. Bind together her true members with the bands of a never-failing charity. Preserve her safe from heresy and schism. Confound and defeat the machinations of her enemies, and hasten the coming of that day, when every knee shall bow, and every tongue confess Thee to be Lord, to the glory of God the Father.

O Thou, who art the King of kings and Lord of lords, grant, we pray Thee, unto all the rulers and magistrates of this nation, a spirit of wisdom and godly fear. Give us just laws, and let them be justly executed. Restrain the violence of the wicked, and pardon our national sins, that we may escape Thy righteous judgments, and pass the rest of our days in the peaceful enjoyment of Thy favor. Have mercy on the oppressed and broken-hearted. Be a father to the fatherless, the widow's stay, and the stranger's guide. Prepare the dying for death, and im-

part the consolations of Thy heavenly grace unto all the sons and daughters of affliction and sorrow. Touch the hearts of impenitent sinners. Bring back wanderers to Thy fold. Increase the number and holiness of Thine own children, and confirm all baptized persons by Thy grace and Spirit, that, amid the trials and temptations peculiar to their years, they may grow up into the stature of perfect men in Christ Jesus, and gain, with us all, the crown of everlasting life.

All these things we ask in the name of Him, who hath taught us to pray unto Thee, saying:

Our Father, &c.

he fell didst redeem him in great mercy and love. In Thy holy name have we received, through Baptism, the washing of regeneration; and Thou hast become our Prophet to teach us, our Priest to atone for us, and our King to reign over us and in us. Thou art the desire of all nations, the hope of Israel, and the portion of all Thy saints. O let the nations be glad and sing for joy. Let the people praise Thee, O God; let all the people praise Thee.

Thou art the Holy One of Israel, who dost make Thy people holy; O let all that are holy praise Thee. Let all Thy saints sing aloud and give thanks unto Thee at the remembrance of Thy holiness.

Thou didst create us: we praise Thee. Thou hast redeemed us: we give thanks unto Thee. Thou dost sanctify us: we glorify Thee. Thou art our God, our portion, and our joy: with all the heavenly hosts that surround Thy throne, we worship Thee; and with all Thy saints on earth we unite in giving glory to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

THE HOLY COMMUNION.

Preparation for the Holy Communion.

The Minister shall commence with the sentence:

THE Lord is in His holy temple; let all the earth keep silence before Him.

Then shall follow the solemn rehearsal of the *Ten Commandments*, with the proper Response and Collect, all the people standing (p. 27).

After this the *Litany* shall be repeated, all kneeling (p. 24.)

Next a suitable *Psalm* or *Hymn* shall be sung.

Then a short *Sermon* may be preached, bearing on the general object of the service.

Then shall be sung another *Hymn*; after which the Minister, taking his place at the altar, shall address the communicants, as follows:

BELOVED IN THE LORD:—Another communion season is at hand. We expect, through the great mercy of God our heavenly Father, to unite once more, around the sacramental altar, in the commemoration of our Saviour's dying love. Having this in view, it becomes us to consider well the nature of this holy service, and to look earnestly to ourselves, that we may come to it with due preparation of mind and heart, remembering the words of St. Paul, where he saith: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for

he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. The great solemnity and deep import of the sacrament are at once evident from the time and manner of its institution. Our Lord Jesus Christ, we are told, "the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

It has not been without reason, therefore, that the celebration of the Holy Eucharist has ever been regarded by the Church as the inmost sanctuary of the whole Christian worship. We have to do here, not with outward signs only, but with the heavenly realities themselves which these signs are employed to represent. "The cup of blessing which we bless," says St. Paul, "is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" So our blessed Lord Himself solemnly calls the bread His body, and the cup His blood, or the new testament in His blood. "Not only thereby to teach us," as we learn from our Catechism, "that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us that we are as really partakers of His true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of Him; and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God."

Being of such high and awful character, it is plain that

the Lord's Supper can be rightly and safely approached only by those who are of a truly devout and religious mind. These holy mysteries are not for the irreverent, the worldly, or the profane. The impenitent, the unbelieving, and all who refuse to obey the gospel of our Lord Jesus Christ, have no right, while they continue such, to partake of this Christian altar. They can do so only at their own peril; for coming to it thus in the spirit of hypocrisy and wickedness, they turn the blessing of the sacrament into a curse, and that which should be a savor of life unto life is made to be for them only a savor of death unto death. They eat and drink damnation or judgment to themselves; not because they are sinners, but because they are impenitent sinners; not because they are unworthy, but because they eat and drink unworthily, not discerning the Lord's body. If any of you who are here present, then, know yourselves to be the willing servants of sin, being without repentance and faith, and yielding yourselves to the power of worldly affections and lusts, we solemnly warn and admonish you, that ye presume not, so long as this is your character, to come to the table of the Lord. Do not pretend, in this way, to join righteousness with unrighteousness, and light with darkness. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."

On the other hand, we cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of His Church, and who earnestly desire to possess His Spirit and to walk in His steps. To all such the voice of the infinitely compassionate Redeemer Himself speaks: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest." Fear not, therefore, as many of you as have this mind, to

embrace the joyful and glorious privilege which is here offered for your use. "Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Only ye must take good heed, that your particular preparation for the Sacrament at this time be sincere and whole, according to God's command; so that no let or bar may be found in yourselves to its proper comfort and benefit. See that ye have grace, not only in general habit, but also in present exercise and power. Renew your repentance and faith. Be in perfect charity with all men. Put away from you the leaven of malice and wickedness. Remember earnestly your past offences and shortcomings, that ye may humble yourselves, with true hearty confession, under the mighty hand of Him, who alone has power to exalt you spiritually in His own good time. Thus, clothed in the robes of salvation, you will be able to compass God's holy altar with thankfulness and joy, and to share the full benefit of its one offering for sin, while you feed on the sacrifice at the same time as the bread of everlasting life. For in this most comfortable Sacrament of the Body and Blood of our Saviour Jesus Christ, we have exhibited and brought home to us at once, both the forgiveness of sins through His death, and the gift of immortality through His glorious resurrection; according to His own word: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My

flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever."

Ye then, beloved brethren in the Lord, who have looked earnestly into your own hearts, and who find in yourselves these good dispositions of penitence and faith, with the sincere desire and purpose of forsaking all sin and following after all Christian holiness, approach with me now to the throne of grace, and make your humble confession to Almighty God.

All kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we cast ourselves down at Thy feet, with deep humiliation and heartfelt penitent grief, in view of our manifold sins and great unrighteousness, whereby we have provoked against ourselves most justly Thine indignation and wrath. We have sinned against Thee in thought, word, and deed. We have broken Thy holy laws. We have come short of Thy righteousness and glory, in all our ways. Our lives bear testimony against us, and our own hearts condemn us, as being prone to all evil, and backward to all good. We have abused Thy mercies, and made light of Thy judgments. We have turned aside from Thy covenant; and have not been faithful and diligent, as we ought to have been, in using the helps of Thy grace for our own eternal salvation. We acknowledge and bewail before Thee, the corruption of our nature, the vanity of our minds, the waywardness of our hearts, the wanderings and apostasies of our whole fallen life. Righteousness belongeth unto Thee, O Lord; and unto us only confusion of face. But

unto Thee, O Lord our God, belong also mercies and forgivenesses, though we have rebelled against Thee. For Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee. Look upon us, therefore, O righteous and holy Father, with an eye of pity and compassion, as we now humble ourselves, with sincere confession, before the throne of Thy heavenly grace; and for the sake of Thy Son Jesus Christ, whose blood cleanseth from all sin, and in whom Thou hast declared Thyself to be ever well pleased, speak pardon and peace to our souls. Let Thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of our past sins, be pleased also to quicken us, we beseech Thee, in the way of righteousness, and uphold us with Thy free Spirit; that we may walk worthy henceforth of the vocation wherewith we are called, and ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy holy name, through Jesus Christ our Lord.

R. Amen.

Then shall the Minister stand up, and say:

Hearken now unto the comforting assurance of God's grace, as it is promised in His own word unto all who turn to Him with true repentance and faith.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.—*John* iii. 16.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—*1 Tim.* i. 15.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—*Rom.* x. 9, 10.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*1 John* i. 9.

Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.—*John* xx. 21-23.

Unto as many of you, therefore, beloved in the Lord, as have now made confession of your sins unto God with hearty repentance and sincere faith, being resolved to turn from them and to follow after righteousness and true holiness in time to come, I declare by the authority of the Gospel, that all your sins are remitted and forgiven, through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. And now may 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 our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.

R. Amen.

Then shall the congregation rise, and join in singing a *Doxology* or a short *Hymn*; after which the service shall be concluded with this *Benediction*:

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

The Holy Communion.

[When the Communion is celebrated, this service shall take the place of the regular service of the Lord's Day.]

The Minister, standing at the altar, shall begin thus:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

ALMIGHTY and everlasting God, who by the blood of thy dear Son hast consecrated for us a new and living way into the holiest of all; cleanse our minds, we beseech Thee, by the inspiration of Thy Holy Spirit, that we, Thy redeemed people, drawing near unto Thee in these holy mysteries, with a true heart and undefiled conscience, in full assurance of faith, may offer unto Thee an acceptable sacrifice in righteousness, and worthily magnify Thy great and glorious name: through Jesus Christ our Lord. *Amen.*

Then shall the Minister pronounce slowly and solemnly, either the whole, or some part, of the following selection of passages from the *Holy Scriptures*:

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.—*Isa. liii. 4-7.*

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

This is He of whom I said, After me cometh a man which is preferred before me; for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.—*John i. 29-34.*

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—*John iii. 14-17.*

This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*1 John i. 5-9.*

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—*1 John iv. 9, 10.*

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.—*John xv. 4, 5.*

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which

I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—*John vi. 51-58.*

Here shall be chanted the *Gloria in Excelsis*, the Congregation rising; or else in place of it may be said, or sung, either the *Te Deum* or the proper *Canticle* for the season; or a suitable *Hymn* may be sung.

Then shall follow the *Gospel* and *Epistle* for the day, with their proper *Collect*, and the *Festival Prayer* for the season.

After this, a brief *Sermon* or *Homily* may be preached, suitable to the occasion. Or, instead of this, the Minister may, if he see proper, read a fit lesson of moderate length, taken from the Holy Gospels, on the history of Christ's Passion and Death.

Having reached this point, the service shall now go forward with the recitation of the *Nicene Creed* (p. 16), the people rising and joining in it, whether spoken or sung. Instead of which, however, on the occasion of the last Communion in the Church year, use shall be made in the same way of the *Athanasian Creed* (p. 17).

Here shall follow a collection of the *Offerings* of the people, to be devoted to the service of the poor, or to some strictly benevolent purpose; during which the Minister shall read some sentences from the Holy Scriptures, such as may seem to him suitable to the occasion. When made, the collection shall be brought by the Deacons, in some proper vessel provided for the purpose, to the Minister; who shall then reverently place it upon the altar, in token of its proper meaning, as an oblation presented unto God. After which he shall uncover and expose to view the vessels containing the Bread and Wine for the use of the Holy Sacrament, and then proceed as follows:

DEARLY BELOVED IN THE LORD: Our blessed Saviour Jesus Christ, when He was about to finish the work of

our redemption by making Himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of His own Body and Blood; that it might be the abiding memorial of His precious death; the seal of His perpetual presence in the Church by the Holy Ghost; the mystical exhibition of His one offering of Himself made once, but of force always, to put away sin; the pledge of His undying love to His people; and the bond of His living union and fellowship with them to the end of time. From all this we may understand how great and glorious the Sacrament is, and with what just reason it hath ever been regarded in the Church as that act of worship, in which men are brought most near to God, and, as it were, into the innermost sanctuary of His presence, the holiest of all, where more than in any other service it is fit that their adoration should be joined with sacred reverence and awe. We have to do here, in a mystery, not with the shadows and types only of heavenly things, but with the very realities themselves of that true spiritual world in which Christ, now risen from the dead, continually lives and reigns. See, then, as many of you as have it in mind to take part in this service, that ye be properly clothed for the occasion with the spirit of humility, self-recollection, penitence, and prayer. Examine yourselves, whether ye be in the faith; prove your own selves. Renew inwardly your baptismal engagements and vows. Renounce all sin both in your lives and in your hearts. Be in perfect charity with all men. Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Present yourselves on the altar of the Gospel, in union with His glorious merits, a living sacrifice, holy, acceptable unto God, which is your reasonable service; giving thanks unto the Father, which hath made us meet

to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins. And now that we may be able so to compass God's holy altar with righteousness and joy, let us first of all bow down before Him, and make humble confession of our sins, that we may obtain forgiveness of the same through His infinite goodness and mercy.

All kneeling.

Almighty God, our Heavenly Father, who dost admit Thy people unto such wonderful communion, that partaking by a divine mystery of the Body and Blood of Thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to Thy presence, and beholding Thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee, in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us. Our righteousnesses are as filthy rags; our iniquities, like the wind, have carried us away. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ, forgive us all our sins; purify us, by the inspiration of Thy Holy Spirit, from all uncleanness in spirit and in flesh; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may hereafter serve Thee in newness of life; to the glory of Thy holy name, through Jesus Christ our Lord.

R. *Amen.*

Here the Minister shall rise and say:

The God of our Lord Jesus Christ, the Father of glory, grant unto you the spirit of wisdom and revelation in the

knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe; according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

R. *Amen.*

The whole Congregation now rising, the Minister shall proceed:

The Lord be with you.

R. *And with thy spirit.*

Lift up your hearts.

R. *We lift them up unto the Lord.*

Let us give thanks unto the Lord our God.

R. *It is meet and right so to do.*

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

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou didst in the beginning create all things for Thyself. By Thy word were the heavens made, and all the host of them by the breath of Thy mouth. The armies of the invisible world, angels and archangels, thrones, dominions, principalities, and powers; the glorious firmament on high, sun, moon, and stars; the earth and the fulness thereof; all are the work of Thy hands, and all are upheld by Thee continually in their being, as they stand by Thee, likewise, in their appointed order and course.

Thou also at the first didst make man in Thine own image, and after Thine own likeness, and didst set him over the works of Thy hands, endowing him with the excellent gift of righteousness, and forming him for immortality. And when afterwards, through the fraud and malice of Satan, he fell by transgression from that first estate, Thou didst not leave him still to perish utterly in his fall, but wast pleased to raise him up again and to restore him to the joyful hope of everlasting life, by the promise of redemption through Jesus Christ; who, being God of God, very God of very God, dwelling in the bosom of the Father with unspeakable blessedness from all eternity, at last when the fulness of the time was come, came down from heaven, and became man, for us men and for our salvation.

For all Thy mercies and favors, known to us and unknown, we give Thee thanks. But most of all, we praise Thee, the Father everlasting, for the gift of Thine adorable, true, and only Son, our Saviour Jesus Christ, who by His appearing hath abolished death and brought life and immortality to light through the gospel. We bless Thee for His holy incarnation; for His life on earth; for His precious sufferings and death upon the cross; for His resurrection from the dead; and for His glorious ascension to Thy right hand. We bless Thee for the giving

of the Holy Ghost; for the institution of the Church; for the means of grace; for the hope of everlasting life; and for the glory which shall be brought unto us at the coming, and in the kingdom, of Thy dear Son.

Thee, mighty God, heavenly King, we magnify and praise. With patriarchs and prophets, apostles and martyrs; with the holy Church throughout all the world; with the heavenly Jerusalem, the joyful assembly and congregation of the first-born on high; with the innumerable company of angels round about Thy throne, the heaven of heavens, and all the powers therein; we worship and adore Thy glorious name, joining in the song of the Cherubim and Seraphim, and with united voice, saying:

Here let the people join aloud in the *Seraphic Hymn*.

Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

Then the Minister shall proceed:

OUR LORD JESUS CHRIST, THE SAME NIGHT IN WHICH HE WAS BETRAYED [*here he shall take some of the bread into his hands*], TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT [*here he shall break the bread*], AND SAID, TAKE, EAT, THIS IS MY BODY WHICH IS BROKEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.

AFTER THE SAME MANNER ALSO [*here he shall take the cup into his hands*], HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; THIS DO YE AS OFTEN AS YE DRINK IT, IN REMEMBRANCE OF ME.

Let us pray.

ALMIGHTY GOD, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical

use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son, Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to partake really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day.

R. Amen.

And be pleased now, O most merciful Father, graciously to receive at our hands this memorial of the blessed sacrifice of Thy Son, which we, Thy servants, thus bring before Thy divine Majesty, according to His own appointment and command; showing forth His passion and death; rejoicing in His glorious resurrection and ascension; and waiting for the blessed hope of His appearing and coming again. We are not worthy in ourselves to offer unto Thee any worship or service. Where-with shall we, sinners of the dust, come before the Lord, or bow ourselves before the most high God? We bring unto Thee, O holy and righteous Father, the infinite merits of Jesus Christ, Thine adorable, true, and only Son, in whom Thou hast declared Thyself to be well pleased, and through the offering of whose body once for all, full satisfaction has been made for the sins of the world. Have respect unto this glorious sacrifice, we beseech Thee, in union with which we here offer and present unto Thee, at the same time, O Lord, the reasonable sacrifice of our own persons; consecrating ourselves, on the altar of the gospel, in soul and body, property and life, to Thy most blessed service and praise. Look upon us through the mediation of our great High Priest. Make us accepted in the Beloved; and let His name be as a pure and holy incense, through which all our worship may come up before Thee, as the odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

R. Amen.

Remember in mercy, we beseech Thee, Thy Church militant throughout the whole earth. Let her ministers be clothed with righteousness, and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions; and grant unto her prosperity, safety, unity and peace.

R. Amen.

We commend unto Thee especially this particular church and congregation, pastor, elders, deacons, and people, beseeching Thee to accept their piety and faith, and to increase towards them Thy heavenly grace, so that they may come behind in no gift, waiting for the coming of our Lord Jesus Christ.

R. Amen.

We pray for all estates of men in Christian lands; for kings, princes, and governors, and for the people committed to their charge and care; especially for Thy servant, the President of the United States, and for all the rulers of this land and nation. Make us a righteous people, and give us power to serve Thee in quietness and peace.

R. Amen.

Vouchsafe unto us, we beseech Thee, favorable weather, that the fruits of the earth may ripen and be gathered in for us in due season; and be pleased of Thy great goodness to preserve us from war, pestilence, and famine.

R. Amen.

Send forth Thy light and Thy truth unto the ends of the earth; cause the glorious Gospel of Thy grace to be proclaimed among all nations; and powerfully incline the hearts of men everywhere, that they may hear and obey the joyful sound.

R. Amen.

Regard in tender compassion those among Thy people, who are called to suffer heavy affliction, or sore temptation and trial of any kind; and be Thou graciously nigh unto them with Thy divine help, according to all their need.

R. *Amen.*

Especially do we commend unto Thee those departing this life; let the arms of Thy love be round about them in their last hour; defend them against the assaults of the Devil; enable them joyfully to commit their spirits into Thy hands; and so receive them to Thy rest.

R. *Amen.*

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we rejoice before Thee in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We praise Thee for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with Him for evermore. We give thanks unto Thee for Thy great grace and many gifts bestowed on those who have thus gone before us in the way of salvation, and by whom we are now compassed about, in our Christian course, as a cloud of witnesses looking down upon us from the heavenly world. Enable us to follow their faith, that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day.

R. *Amen.*

Here let the people join aloud in the *Lord's Prayer*.

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we 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 ever and ever. *Amen.*

Then the Minister shall say:

Almighty God, the Father everlasting, from whom all blessing and power proceed, shed down upon you abundantly the riches of His heavenly grace.

The Lord Jesus Christ, the Head of His body the Church, who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks, send forth His light and His truth, and guide you in the way of eternal salvation.

The Holy Ghost, the Comforter, the Spirit of the Father and of the Son, come down upon you in His glory, and take up His habitation in your hearts henceforth and forever.

R. *Amen.*

The peace of our Lord Jesus Christ be with you all.
Amen.

Here the *Holy Communion* shall take place. 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 bread may be presented with the words:

The bread which we break, is the Communion of the Body of Christ.

The cup with the words:

The cup of blessing which we bless, is the Communion of the Blood of Christ.

Or, instead of these forms, if it be preferred, the Minister may repeat the words of institution in full relating to each part; adding afterwards, any other suitable sentences which he may see proper to use, from the Holy Scriptures. It is not necessary, however, that he should continue speaking all the time he is distributing the elements; full silence at times may be better than any words.

Each company of Communicants, when its turn of receiving is over, may be dismissed with one of the usual Benedictions, or with this form:

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.

When all have communicated, the Minister shall offer a free *Prayer*, or the *Post-Communion Prayer* may be said, as follows:

Almighty and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; assuring us thereby, that we are very members incorporate in the mystical body of Thy Son, and heirs through hope of Thine everlasting kingdom, by the merits of His most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Then shall be sung or said the *Te Deum*, unless it may have been used in the first part of the service; in which case it will be proper to use instead of it here, the *Gloria in Excelsis*, or a part of the 103d *Psalm*. After which the Minister shall pronounce, in conclusion of the whole service, this *Benediction*:

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

HOLY BAPTISM.

Baptism of Infants.

[Baptism shall be performed in the Church, except for good reason.]

The water being provided and put into the Font, or some other clean vessel, fit and decent for the sacred ordinance, the Minister, standing near to it, shall begin thus:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

DEARLY BELOVED: Our Lord and Saviour Jesus Christ, after His resurrection, and shortly before His ascension to the right hand of God the Father Almighty, instituted the holy sacrament of Baptism for the remission of sins, saying to his disciples: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Hear, also, what is written in another place, showing plainly the regard which the Saviour had to young children as being proper and fit subjects for His kingdom of grace: "And they brought young children to Him, that