

LITURGY  
FOR THE USE OF THE  
CONGREGATIONS  
OF THE  
**German Reformed Church**  
IN THE  
UNITED STATES OF NORTH AMERICA.

Approved by the Synod of said Church.

CHAMBERSBURG, Pa.  
PRINTED AT THE PUBLICATION OFFICE OF THE GERMAN REFORMED CHURCH.  
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1841.

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The following is a true copy of the Liturgy of the German Reformed Church, as adopted by the Synod at Greencastle, Pa., in October, 1840.  
(ATTEST.)

SAMUEL R. FISHER,  
*Stated Clerk.*

## FORM OF MARRIAGE.

THE matrimonial state is a good and holy state, which God himself instituted in Paradise at the creation of man. "It is not good," said he, "that man should be alone; I will make him a help meet for him:" and he formed Eve from Adam's side, and brought her to him, and ordained, that "a man shall leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh."

The design of this institution is to unite mankind, in a natural and close connexion, by the ties of kindred blood and of affinity, creating all the endearing relations of life.

The relative duties of husband and wife are explained in the holy Scriptures. We are taught in the sacred record, that, by divine appointment, the husband is the head of the wife, and as such shall maintain, guide, and direct her. His dominion over her must not be oppressive, but beneficial. He shall love her as he loves himself; always keeping in mind that she is the helpmate and partner whom God has given to him. In the history of the woman's creation we have an impressive indication of the purpose of God respecting her relation to the man. She was not taken from his head, to denote authority and dominion; nor from his feet, to indicate inferiority and base subjection; but from his side, as possessing an equality with him in all that pertains to the enjoyment of life; from

under his arm, to be protected; from near his heart, to be beloved.

On the other hand, it is the duty of the wife to love and honor her husband. She is commanded to obey him, as the church obeys the Lord Jesus Christ; that is, cheerfully and habitually, in commands that are pure, and just, and good. She must watch over his interests, share with him in his grief or joy, and in all things demean herself as the helpmate whom God has appointed for him. As her husband is her natural protector, and, next to God, her refuge in every care and trouble, so her affectionate sympathy with him must be the source from which his domestic comforts are chiefly derived.

Such being the origin and the design of the matrimonial state, and the duties which God enjoins upon wedded persons, it is expedient that you solemnly profess your purpose to live conformably thereto.—Please join your right hands.

I ask you, the man, in the name of God, and in his holy presence, do you take her, whose right hand you embrace, to be your wedded wife; do you promise to live with her agreeably to the will of God, and never to forsake her, as long as you both shall live? *Answer.* I do.

I ask you, the woman, in the name of God, and in his holy presence, do you take him, whose right hand you embrace, to be your wedded husband; do you promise to live with him conformably to the will of God, and never to forsake him, as long as you both shall live? *Answer.* I do.

Since you —, and —, have now consented to live together in the holy state of matrimony, agreeably to the will of God, and have solemnly professed your purpose so to do, I do therefore, in the name of God, the Sovereign Lord of heaven and earth, pronounce you to be husband and wife.

The Lord that has united you, bless your union; and what he has joined, let not man put asunder.

#### PRAYER.

Lord, Almighty God, who art the Creator, and the supreme Lord of all things, who madest man in thy image, that he might know thee, and serve thee, and might enjoy the felicity that flows from thy approbation; and didst appoint for him the institution of marriage as a means of promoting virtue and happiness on earth; we beseech thee of thy infinite goodness, to regard with favor thy servant and thy handmaid, who have now been joined in the bonds of matrimony. Grant that they may truly perform what they have solemnly promised. May they be of one mind, of one spirit, united in affection and in all the diversified activity of life, bearing one another's burdens, and sympathizing in one another's cares and feelings. Give them that spirit of love which is rational and holy, in order that they may wisely and virtuously contribute to each other's welfare; and, while they are pursuing their earthly felicity, may they attend with a deeper concern to that which is heavenly, and come to each other's aid in all those exertions by which a fitness for eternal life is obtained. Support them under every trial; counsel them in every time of perplexity and danger; impart to them whatever temporal blessings may be consistent with thy wise and righteous purpose; bless them especially in all spiritual things in Christ Jesus; and when they shall have served thee on earth, receive them to thyself in heaven, to higher and holier enjoyments than this

world can afford : and unto thee, the triune God, the Fountain of good, the Father of light in whom there is no darkness, be eternal glory, through Jesus Christ our Lord. Amen.

## ORDINATION OF A MINISTER OF THE GOSPEL.

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The Lord of the harvest, who sends forth laborers into his field, grant us his presence, fit us for our work, and let his blessing rest upon it, that it may succeed to the honor of his name. Amen.

Beloved brother in the Lord, you are called to be a pastor and teacher in the Christian church, and you have now presented yourself here to be ordained to this office, by the imposition of our hands, and to consecrate yourself, by a solemn vow, to him who is the Lord of the church, who knows your heart, and is the holy and righteous judge of all men.

The office to which you are called is one of the highest dignity and importance. "If any man desire the office of a bishop," says the apostle, "he desireth a good work." It is an office the Son of God himself undertook, when he came into our world to seek and to save that which was lost. Its object is to save the fallen race of man from perdition, and to make them partakers of eternal life in another state of being. It does not contemplate some earthly advantages, which endure for a moment, and then pass away forever, and are known no more : it extends beyond this present life and all its interests, and embraces eternity. The Christian pastor is an ambassador for Christ, in an embassy of mercy and of reconciliation between heaven and earth ; and he is to speak "as though God did beseech by him." The ambassador represents the interests and speaks the words of an earthly king ; and his office is, for that reason, both important and dignified. The minister of the



gospel sustains the same relation to the King of Kings, the Sovereign of the universe ; and whatever his office may be in the view of the fallen children of men, it is one which an angel regards with reverence.

The first messengers of the gospel were the apostles, who received their authority immediately from the Lord Jesus Christ himself. By the imposition of their hands they ordained such as they deemed faithful and suitable men, to be the ordinary pastors and teachers of the churches which they had planted. In the same manner did these pastors ordain others ; and the custom has thus come down to our own time. As the apostles acted by authority from the Lord himself, so these pastors acted by authority from the apostles. This rite is not a mere ceremony ; but if the person who receives ordination is one whom the Lord has called, and his heart is right in his sight, the laying on of the hands upon him is both a recognition of his authority, as a minister of the gospel, and a symbolical assurance given him from above, that his consecration of himself is accepted, and that the Lord's Spirit shall be with him.

It will be your duty, brother, to consider yourself devoted exclusively to the gospel ministry. "He that hath put his hand to the plough, and looketh back," said Jesus, "is not fit for the kingdom of heaven." So he that has taken upon him the ministry of the gospel, and looks away from it to other pursuits and other cares, is not fit for this office. When the apostle of the Gentiles gave his injunction to his beloved Timothy, he said : "Meditate upon these things ; give thyself wholly to them, that thy profiting may appear unto all men. Take heed unto thyself, and unto thy doctrine ; continue in them ; for in doing this, thou shalt both save thyself, and them that hear thee."

You are constituted a bishop or overseer, in the church, which the Lord has purchased with his own blood. The souls that shall be entrusted to you, must be accounted for. If any of them perish by your neglect, upon you will lie the guilt of their blood, and from your hands will it be required. Your office is one of fearful responsibility. Well may you say : "Who is sufficient for these things ?" If you are called of God, as we trust you are, your sufficiency will come from him : but it behoves you to see to it, that you be faithful, and that you suffer not your heart to be overcharged with the cares of this world, or beguiled by the deceitfulness of any thing that militates against your proper calling.

It will be your duty to preach the gospel in its purity, as it is contained in the holy Scripture. You shall neither add to it, nor take away from it, nor put a false coloring upon it. It is the word of God, which was at first spoken by the Lord himself, and was delivered to us by them that heard him, and was attested from heaven by signs and wonders, and by divers miracles and gifts of the Holy Ghost. The preacher must learn this word, by diligent and faithful study, with a mind prayerfully directed to him from whose lips it came ; and what he learns, he must deliver in the name of God, as one who must render an account to him in the day of eternal retribution.

The minister of the gospel must be a minister of it always, and every where ; in the pulpit, and out of it ; in the season that is convenient to himself, and out of that season ; in his intercourse with his people, in his care of the children and youth in the church, and in his attention to the world. His life must accord with his teaching. Every where the Christian, and the Christian minister must appear in him. He is a

light, that must not be put under a bushel ; a salt of the earth, that must not lose its savor ; a city set upon a hill, that cannot be hid.

In all the exercise of your ministry, you must never lose sight of the great, holy, and merciful design of the gospel to save sinners. "The Son of Man came not to condemn the world ; but that the world through him might be saved." But fallen man can be saved only by returning to God, in repentance, and faith, and a holy life. He must be transformed into the likeness of Christ, in order to be fitted for an inheritance among the saints, in the place where Jesus is. All that is requisite to produce this result will constitute a part of your duty : whatever has no tendency to produce it, is of no value in the sight of God ; whatever retards it, or prevents it, is wicked. You must not imagine that you are serving God by any thing that excites the bad passions, that dissipates the pious feelings, or that ruptures the bond of love. Be not zealous for any thing, with a zeal by which the heart is made worse, and the Spirit of God is grieved ; however true, and however valuable it may seem to you in other respects : but be always intent to bring the soul nearer to God.

And now, brother, answer to me the questions I shall put to you, that we may know what is in your heart, and may be able to acquit ourselves in our own consciences, when we lay our hands upon you.

Do you cordially receive the holy Scriptures of the Old and New Testament, as the record of the revelations of God, and as the sufficient and only rule of faith and of life? *Answer.* I do.

Do you receive the Heidelberg Catechism as substantially the system of Christian doctrine taught in the holy Scriptures? *Answer.* I do.

Do you sincerely believe that you are called of God to this ministry ; and do you solemnly promise to discharge all the duties thereof, according to his word, wherever he may please to appoint your field of labor? *Answer.* I do.

Do you receive the constitution of our Church, and promise to yield obedience to it in all your ministerial conduct? *Answer.* I do.\*

*[Here the brother who is to be ordained shall kneel down, and each of the brethren, who are appointed to perform the ordination, shall lay the right hand upon his head, and the presiding brother shall proceed thus :]*

In the name of the Lord Jesus Christ, the chief Shepherd and the Lord of his Church, trusting in the power of his grace, we ordain, consecrate and appoint you to the ministry of reconciliation, to proclaim his gospel, to administer the sealing ordinances of his Church, to exercise Christian discipline therein, and to be wholly set apart as an instrument to his use in the salvation of fallen and redeemed men,—and to this end may the blessing of God the Father, the Son, and the Holy Ghost, abide on you, and be with your spirit. Amen.

*[Here the brother shall rise from his knees, and each of the ordaining brethren shall successively give him the right hand of fellowship, saying :]*

We receive you to this ministry in the name of the Father and of the Son, and of the Holy Spirit. Or :

Our fellowship is with the Father and with his Son, Jesus Christ, and with the Holy Spirit of promise. Or :

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you.

\*When the candidate about to be ordained, is also to take the pastoral charge of the congregation, in which such ordination is performed, then the first question in the form of Installation may be added to the above, and the Installation services afterwards dispensed with.

[Here a charge or exhortation shall be addressed to the new pastor by one of the brethren, or the following may be read:]

### CHARGE.

Brother in the Lord Jesus Christ, we have received you amongst us, as a minister of the gospel of Christ. It is not from us, but from the Lord that you receive this office. We can therefore add nothing to your obligations in it, nor can we take any thing from them; and what we say to you on this subject, we say also to ourselves.

There is a spirit that belongs to this sacred office which we all must imbibe and cherish within us, if we would be qualified either for its duties, or for its consolations, and would approve ourselves to him whom we acknowledge as our head, and whom we profess to serve; and this spirit, beloved brother, must animate you; must breathe in all your actions, and be, indeed, the spring from which they all proceed: the principle that warms them into life: it is the spirit of love.

"Lovest thou me," said Jesus, three times successively, to his disciple, when he confirmed him anew in his ministry; and Peter answered in the fulness of a heart deeply touched: "Yea, Lord, thou knowest that I love thee."

Love to Jesus Christ implies love toward God and toward man, and is, indeed, the centre and the soul of that love. It is the essence of all genuine piety and virtue; and is especially the principle that should have possession of the Christian minister's heart; inasmuch as it alone can secure his fidelity at all times, and in every change of situation. To you also, therefore, is the question put, *Lovest thou me?* And happy are you, brother, if you can answer this question affirmatively to him who is the searcher of the heart, and knows

what lies hid in its deepest recesses. Then to you also is the high commission given, which the Lord gave to Peter. "Feed my sheep"—"Feed my lambs."

But to feed the flock agreeably to the mind of Jesus; to lead them to green pastures and to pure waters; to refresh their souls, and to guide them in right paths; so that, even in the dark valley, your rod and your staff may comfort them; this demands a close imitation of his great example.

Learn, therefore, from the Lord himself. Be conformed to *his* character. Search in *his* word. With him be wise as the serpent and harmless as the dove. Let your preaching be pure, sincere, drawn from the warmth of a believing heart, and energetic as the Lord's words. Let your instruction of the youth, that shall be committed to your care, be simple, luminous, and cordial. Love them, and bless them, as Jesus did. Like *his* intercourse with his disciples; like *his* fidelity to the church for which he laid down his life; like *his* intercession for those whom the Father had given to him; so let *your* intercourse, *your* fidelity, and *your* prayer be. Keep that which is sickly, poor, and helpless, always bound to your heart. Even as he did not break the bruised reed, nor quench the smoking flax, so must you not thrust away the weak, the wavering, the erring, and the fallen. Receive them, as he did, with tender kindness, and let them have a sure support in your leading hand. Consider that *they* have the strongest claim on your affectionate care, who need it most; as the weak of the flock, and the sheep that is gone astray, call forth most of the shepherd's concern; and remember, it was characteristic of the ministry of Jesus, that by him the gospel was preached to the poor. Baptize believers in the gospel, and their infant children, as commanded by him. Administer the Lord's Supper with a seriousness and a love like his.

You are appointed by the Lord to be an example to the flock. Endeavor, therefore, to experience in yourself, and to exhibit in your life, the power of the truth which you preach to others. You must yourself walk in the way in which you desire to lead them; your conduct must illustrate the doctrines and the duties which you inculcate, and must win over to you the attention and the confidence of those who are taught. There must be no contradiction or inconsistency here: there must not be a pure doctrine and an impure life: there must not be found in you a good preacher and a bad man. It is by the unholy lives of professing Christians, and still more by the sins of ungodly ministers, that religion is most seriously injured, infidelity is nourished, and souls are destroyed, more than by all the efforts of avowed enemies. Your duty is to walk as Jesus walked, that you may be able to say with confidence to your flock: "Be ye followers of me, even as I am of Christ." As a minister of the gospel, you must not only be a Christian, but an exemplary Christian, exhibiting a purer life, a more perfect resignation, a holier devotion, and a more diffusive benevolence than others. "Let no man despise thee; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity."

Bear in mind that you are appointed to feed the flock, and not to lord 'it over them. There is one Lord, even Christ, and we are servants for his sake. Our office, indeed, is one of high dignity and honor; but we are instructed by him to seek not our advantage, but the good of those to whom we are sent; even as Christ came not to be ministered unto, but to minister: and he that would be highest in the Lord's esteem, must be willing to be the least of all, and the servant of all. "He that humbleth himself, shall be exalted; but he that exalteth himself, shall be humbled."

Never let the vain applause of men, or the desire of gain, influence your preaching, or your conduct. The will of God must be your only rule, love to him your motive, and his glory your end. Self must be forgotten in the pulpit, and nothing but the truth and the all-seeing God must be regarded there. If the desire to be applauded by an admiring audience should enter into your heart, cast it out as an evil spirit that would drive you into a madness over which an angel might weep; for what can be more truly mad, and what more truly pernicious, than to place yourself instead of God before his people, and to seek for yourself that honor which belongs to him only?

Preside well over your own house, that you may with more confidence undertake to govern the church: for if a man cannot govern his own family well, how can he be safely entrusted with a more arduous care. Order begins at home; and if it is not there, it will not be maintained elsewhere. "Physician, heal thyself," may always be said, and will be said, to the minister whose own house is in disorder.

Improve the talent entrusted to you, and endeavor to make it more and more useful to the church of God. It is not enough, if your preaching is acceptable and profitable, as long as there is a possibility that it might be better; nor that your mode of conducting your ministry is useful, if there be any room for improvement. A high standard of usefulness must be set up before you; and if you should ever have reached it, then set up a higher still. The watchword in Zion is: ONWARD! St. Paul never thought he had already attained, or was already perfect; but he forgot the things that were behind, and stretched himself after those that were before, pursuing after the prize of his high calling from God in Christ Jesus: and so also, brother, must you.



If you should do the Lord's work negligently, and should use the world's hypocrisy, we would, in that case, have good reason to fear that you were one of those in whom the Lord's denunciation would be accomplished: "Because thou art neither cold nor hot, I will spew thee out of my mouth." As lukewarm water creates nausea, and is rejected with disgust, so will the Lord abhor the man who is indolent and false in the gospel ministry. This office is least of all the one to which a man who seeks to be at ease, rather than to be useful, should aspire. The Christian minister must look for his rest, where he looks for his reward, not on earth, but in heaven. His life on earth must be one of labor and self-denial; and it is only the diligent and faithful servant that is permitted to hope for his Lord's approbation. Be faithful, therefore, unto death; have your loins girded and your lights burning, and be ready at all times, that when the Lord comes, in whatever hour it may be, he may find you prepared to serve him: and in the day of final retribution, when men and angels shall be assembled in his presence, he will give you that honorable and blissful testimony, Well done, good and faithful servant! Which may the Lord grant to you. Amen.

#### PRAYER.

*[During which the whole congregation shall kneel.]*

Almighty, holy and merciful Savior, who hast founded thy Church, and instituted the ministry of thy gospel, for the salvation of thy people among the children of men, and hast commanded thy servants to go into all the world, and to convert all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and hast declared that whoso-

ever believeth and is baptized shall be saved, but he that believeth not shall be damned; we acknowledge thee as the Sovereign Lord to whom the church belongs, and whose it is to send forth laborers into this field, to qualify them for their work, and to sustain them under their trials; and we beseech thee, of thy great goodness, to regard with favor thy servant, whom we have now set apart to the ministry of the gospel, believing that thou hast called him, and sendest him forth, to minister to the edification of thy people, and the conversion of perishing sinners. Thou hast heard the answer he has made to our interrogatory, and the pledge he has solemnly given in thy presence. Accept them, and ratify them in heaven. Let him never retract them, nor forget them, nor become unfaithful to them; and grant to him all that light of the understanding, and all that fidelity of the heart, which will fit him for so arduous an undertaking, and which can be received only from thee, who art the fountain of light and the source of all good. Impart to him much of thy gracious influences, strengthen him with might by thy spirit in the inner man, and let thy grace be made perfect in his weakness. Guard him against error and sin, and guide him in the path of truth and holiness; so that, being himself led by thy spirit, he may be a safe and faithful leader and an example to the flock, and may be enabled to say to them: "Be ye followers of me, as I am of Christ." Support him under every trial; counsel him in every perplexity; and let him never turn from thee to any other object of trust, nor to any other source of consolation, instead of thee: for thou, Lord, art the fountain of life, and the author of all strength, and of all pure and enduring comfort. And finally, when he shall have finished his course, grant to him a portion among thy good and faithful servants, who shall enter into the joy of their Lord. All this we humbly ask thee to



grant for thine own glory, and the honor of thy most holy name. Amen.

[Here the charge to be given to the people at the Installation of a minister, may be read, or a short exhortation be given by one of the brethren to the congregation, when the ordination is performed in the church from which the newly ordained brother received his call. An appropriate hymn shall then close the service, and the congregation shall be dismissed with the usual benediction.]

## INSTALLATION OF A MINISTER.

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[Installation is the constituting of a pastoral relation between a minister and a congregation or a pastoral charge. If a candidate for the ministry, having received a call from a congregation, be ordained in the congregation from which the call has been received, such ordination may be sufficient to constitute the pastoral relation. Installation shall always take place when a minister enters into a new pastoral relation, or has received his ordination in another place.]

[Authority to install a minister must be derived from the Classis within whose bounds the pastoral charge is situated. A suitable day being appointed, and due notice of it given, a sermon appropriate to the occasion shall be preached by one of the ministers designated by the Classis to perform the services of installation. After the sermon, the presiding minister, having stated to the congregation the object of the meeting, shall request the new pastor to arise in their presence, and shall address him as follows:]

Beloved brother in the Lord Jesus Christ, you have been regularly called by this people to minister to them in the gospel of our Lord, and you are now about to enter into the pastoral relation with them. This relation creates corresponding duties and rights, both on your part and on theirs. As it is the duty of the shepherd to feed the flock, to lead them, and to watch over them, and the corresponding right of the flock to receive this attention from him; so will it be your duty,

and the right of this people, that you feed and guide and watch over them in spiritual things; and as the ancient shepherd possessed the right to live by the milk of the flock, so will it be your right, and the duty of this people, that a suitable provision be made for you by them in temporal things.

The minister of the gospel is consecrated to his office. He is set apart, by his ordination, from temporal business, and devoted to the spiritual interests of the people whom God may intrust to his care. To these interests all his affection, his talents and his time must be given, and ordinarily nothing must be suffered to divert him from them. As "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath hired him to be a soldier," so the Christian minister must devote himself to the duties of his office with an undivided mind; with undistracted affections. He is commanded to seek first the kingdom of God and his righteousness; and a promise is given that all other things shall be added unto him; and to add those other things God has made the duty of the people to whom he ministers. If a people calling themselves Christians are *unwilling*, though they possess the ability, to make the necessary provision for their pastor, it may be an indication that God has designed him for another field, and for the people, perhaps, another shepherd.

It will be your duty, beloved brother, to feed this flock by expounding to them the word of God; especially the doctrines, the precepts, the promises, the warnings and the consolations of the gospel. These are the proper food of the soul; and in exhibiting these with clearness and force you will lead the flock to green pastures and to pure fountains; and as they feel that they are fed and refreshed, they will delight in your ministry, and your office will be pleasant to yourself and pro-

fitable to them. But your preaching must not be adapted only to cultivated and enlightened hearers. You must have especial regard to the unlearned, the uninformed, and the weak in understanding; and your manner of preaching must be adapted, I do not say to their taste, but to their capacity. Your main object must be to communicate a knowledge of the truth by which the soul is saved to all who need salvation; and the truest eloquence is that which best accomplishes this end. Embellishment must be a secondary consideration; and it must never be used at the expense of simplicity and clearness.

The communication of Christian knowledge must not be confined to the pulpit, but must be carried with you in all your intercourse with your people. You must visit them in their families, not as an acquaintance and a friend only, but as a pastor; and your object must be always to come in the full blessing of the gospel. Let the topics of your conversation be chiefly the great interests of the kingdom of heaven. Endeavor to shed spiritual light upon the understanding, and to kindle a holy warmth in the heart.

The children and youth in the congregation must receive your constant attention. The pastor should be a spiritual father in every family, and the children should learn to reverence him by the saving benefits they receive at his hand.

In your own life you must be an example to your people. As they are commanded to follow you, so it is your duty to be a follower of Christ. Your works must exhibit the power and the loveliness of true religion, and illustrate the doctrines and the precepts you inculcate. In your own behavior your people must perceive what you mean by faith in God, by love, and humility, and meekness, and self-denial. Your conduct must show what is meant by forgiveness of injuries, by

moderation in all things, by patience in affliction, and by every other Christian virtue. Such a life will give effect to your preaching, and you will thus save both yourself and them that hear you.

In your government of the congregation, always keep in mind that the Church is an institution of God for the production of holiness among the children of men. It is designed to recover man from the ruin of his fallen state, to bring him back to God, and to form anew in him that resemblance to the Deity in his moral character which is lost by the fall. He is destined for another world, in which eternal life or eternal death must be his allotment; and that he may escape the condemnation of hell, and attain to the bliss of heaven, he must be holy, inasmuch as God is holy. As a minister of God in the church you must therefore lend all your exertions to the conversion of sinners and the sanctification of the Lord's people. Nothing must be of value in your judgment, as nothing is of value in the judgment of God, which does not make man better and fitter for heaven than he is. Never imagine that you are serving the Lord, if you increase the numbers of your congregation, without increasing its piety; or if you gain the applause of your people, without bringing them nearer to God, and preparing them better for their final account. *In Christ Jesus*, says the apostle, *neither circumcision availeth any thing, nor uncircumcision, but a new creature*. And with as much truth we may say, in the Christian Church neither numbers, nor wealth, nor splendor, nor any earthly distinction availeth any thing, but a heavenly mind. Members who are manifestly vicious and ungodly must be expelled from the church, if they cannot be reformed. You must not, however, presume to cast out the tares which, in their appearance, are like the wheat, and have their roots entwined with it. Intolerance does not become the Christian minister. The Lord will judge

his people, and will separate the evil from the good; and the minister himself will stand or fall before that tribunal. But in admitting members to the church and administering to them its sealing ordinances, care must be taken, as far as human prudence can exercise that care, that they be, at least in the judgment of charity, really members of Christ; lest by admitting such as ought to be rejected, the covenant of God be profaned, and his displeasure kindled against the whole congregation. Take heed that you do not, by a false and unhallowed zeal to advance the interests of the congregation, grieve the Holy Spirit, and drive him from your ministry, and thereby render all your labor vain, if not pernicious. Love to Jesus Christ must be your motive, the word of God your only rule, and your end his glory alone.

And now, beloved brother, I request you to give distinct answers to the questions I shall propose to you.

1. Are you willing to take the charge of this congregation, [or congregations,] as their pastor, and to continue in it until God, by his providence, shall separate you from them? [or as long as such shall appear to be the will of God?] *Answer*. I am willing so to do.

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his church? *Answer*. I do.

3. Do you solemnly promise that, by the assistance of divine grace, you will endeavor faithfully to discharge all the duties of a pastor to this people, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ? *Answer*. I do.

[*The presiding minister shall then charge the congregation as follows :*]

Brethren in the Lord Jesus Christ, members of this congregation, you have called this brother to become your pastor; he has accepted your call, and in pursuance of that acceptance has given the pledges which you have now heard. From the exposition of the duties which the pastoral relation will impose on him, you can infer your own; and we, therefore, now request that you solemnly declare your willingness to discharge them according to the ability that God shall give you.

If it is the duty of your pastor to conduct his ministry among you in the manner we have represented to him, it is yours to concede to him the right, and to give to him the power and opportunity so to do, by punctually attending upon his ministrations, submitting yourselves to his instructions, his warnings and his faithful reproofs. You must not only open to him your church, and the doors of your dwellings, but, what is infinitely more important, your hearts also; giving earnest heed to the truth which he shall declare in the name of God, and obeying it in sincerity and faithfulness. You will be bound to submit to all acts of ecclesiastical discipline that are according to the word of God, and to aid and sustain him in the performance of them. You must cherish and comfort him, endeavoring to make his ministry "joyous and not grievous;" and, according to the ability which the Lord may give you, it will be your duty to provide liberally for his temporal wants and comforts. "Let him that is taught in the word," says the apostle, "communicate to him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore op-

portunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 5. 6-10.

And now, brethren, do you receive this brother as your pastor, agreeably to your call, and do you solemnly promise to perform on your part all that is due to a faithful pastor, as long as he shall continue faithful to his engagements? Then declare that such is your mind by rising up in your seats:

*[Here all who are willing to make this engagement shall arise, and again resume their seats. When the presiding minister shall proceed.]*

The engagement is mutual; and believing it to be agreeable to the Lord's will, we do by this act install you, brother N. N. as the pastor of this congregation, and declare the pastoral relation to exist between you and them; and we commend you and this people to the abundant grace of God in Christ Jesus. Amen.

*[After the charge to the people, the congregation shall be requested to kneel in solemn prayer, while the following or any other suitable prayer is offered up.]*

#### P R A Y E R .

Almighty, most holy, and most merciful God, it becomes us on this occasion to bow before thee in humble adoration, and to bring our supplications and our thanksgivings unto thee. The church is thine, thy kingdom on earth, the field of thy planting. Its members are thy people, its ministers are thy servants. Thou art the sovereign Lord, and thy wise and holy will, which is the law of all the intelligent creation, is thy Church's law. By thee the church has been established; by thee it is sustained, amidst all the dangers that beset it, in a world that is overspread with spiritual darkness, and abounds



with iniquity. Thou raisest up thy servants to minister in the gospel, and sendest them to labor wherever it seemeth good in thy sight. Their sufficiency is from thee, and all the success that can attend their ministry must result from thy blessing. Paul may plant, and Apollos may water, but thou, Lord, givest the increase; and that which thou givest is bestowed, according to thy sovereign pleasure, when and wheresoever it may please thee. We trust that, in constituting this pastoral connexion, we have acted in accordance with thy will, and have done that which thou approvest. We feel, indeed, that all we do is marked with infirmity, and that in this transaction also we need thy forgiveness; which we humbly beseech thee to grant through the atonement of our Savior Jesus Christ; yet we believe that thou hast sent this brother to labor among this people, and that this connexion is of thine own appointment: and we therefore entreat thee, in the exercise of thine infinite mercy, to grant to him and to his flock those manifestations of thy presence, and those effusions of thy spirit, by which only his ministry can be made effectual in the conversion of sinners and the edifying of thy people unto eternal life; and by which alone this church can be a house of God, and this people the children of the Most High. Grant to him the perfect spirit of his office, even the same mind that was in Jesus Christ, that he may labor according to that perfect example, in all sincerity and faithfulness, making thy will his only rule, thy glory his only end, actuated by supreme love to thee, untiring in labors, unwavering in faith, looking to thee for his reward, and trusting for it to thy free goodness. Bless him in his studies, in his teaching, in his pastoral visitation, and in his administration of Christian discipline. Make him an example to his flock, "in all righteousness and goodness and truth;" that he may adorn his profession and his office, and

may cause thy truth to be honored, and thy name to be hallowed, among the children of men who shall witness his deportment and shall see his good works. Give to his people a heart to profit by his ministry, that the seed which he scatters may fall upon good ground, and may bring forth fruit, some thirty, some sixty, and some a hundred fold, and may abide in the day of trial, when a spurious faith fails, like the plants upon stony ground, under the withering influence of a summer's heat. And finally, when he and they shall have finished their course, and the hand of death shall be upon them, and the world shall recede from their view, and flesh and heart shall fail in the distress of nature, let the light of thy countenance shine upon them, and the hope which is full of immortality support them, and give them that peace which passeth understanding, and that joy which triumphs over the grave. Then shall the world to come be to them a world of peace and of rest, and the eye shall weep no more, and the heart be pained no more, and they shall praise thee with other lips, and in holier strains, and shall address to thee a purer worship than this in which we now appear before thee. Hear us, Lord, in heaven, and mercifully accept our prayer, and let thy favor be upon us, and graciously accomplish in us the purpose of thy redeeming love. All this we ask in the name of Jesus Christ; to whom, with the Father, and the Spirit of promise, be glory forever and ever. Amen.

*[After rising from prayer, the elders and deacons of the pastoral charge, shall give to their minister the right hand of fellowship; an appropriate hymn may then be sung and the congregation dismissed with the usual benediction.]*



## FORM OF INFANT BAPTISM.

[For the rules of the church respecting the baptism of infants see the Constitution—Part III. Sec. 1. Art. 1.]

[The child being brought forward for baptism, the minister shall address the parents, or the sponsors if there be such, as follows: the words in italics being changed, as the case may require, from the singular to the plural, &c.]

Dearly beloved in the Lord, you have brought *this child* for the purpose of dedicating *it* to the service of God in baptism, as *an infant member* of his church.

Baptism is a permanent institution of the Christian Church. It was appointed by the Lord himself, when he commanded his apostles, and their associates, to go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; which is expressed in Mark, as spoken at another time: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It is the rite of initiation into the Christian Church, and is therefore to be conferred on all who are entitled to be received as members into its communion; and accordingly, in the New Testament all Christians are spoken of as baptized persons.

The authority to baptize the infant children of believing parents is derived from the fact that they, as well as their parents, are included in the covenant and church of God. The covenant of grace is essentially the same before and since the

coming of Christ. St. Paul teaches, in the epistle to the Galatians, that it was made with Abraham, and was confirmed by Christ. In the origination of it, God said to Abraham, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." The sign of the covenant was circumcision; and that sign was to be conferred on the children of Abraham on the eighth day after their birth, when they were yet infants, and could not understand what was done, nor give their own assent thereto. This constitution of the church subsisted in the time of Christ. His disciples had been accustomed, from their earliest days, to see infant children admitted into the church by circumcision: it had always been the practice also, when Gentiles were converted to the Jewish faith and were circumcised, to receive and circumcise their children with them. If the Lord designed that children should thenceforward be excluded from the church, it was necessary that he should declare that design expressly and fully. He abolished circumcision, as we learn from his apostles, and instituted baptism as the rite of initiation in the church of God, and as better adapted to the expansive benevolence of his religion; but he did not forbid to receive the children of believing parents into the church; on the contrary, he received them with the utmost kindness, as members of his kingdom, and commanded the ministers of his gospel to do the same. Of this we have an impressive example in the gospel by Mark, ch. x. 13. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased; and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. \* \* \* \* And he took them

up in his arms, put his hands on them, and blessed them."

Baptism is both a sign and a seal of the covenant of grace. As a sign it represents to us the promise of salvation through the mediation of Jesus Christ. It is a washing with water in the name of the Father and the Son and the Holy Ghost. It denotes that, as sinners, we are unclean, and cannot have fellowship with God, nor be admitted into his presence in heaven; but, as believers, we shall be cleansed from sin, and prepared for communion with him, and for an inheritance among his saints in the world of light; as water removes the impurities of the body, so the atoning blood of Christ, and the sanctifying influences of his spirit, shall remove defilement and guilt from the soul. As a seal baptism gives assurance of the certainty of the divine promise: it is the mark of Christ upon us, and denotes that, as believers, we are his, and are as certainly washed from the pollution of the soul, as we are washed externally with water, by which the filthiness of the body is purged away.

In the ordinance of baptism parents dedicate their children to the service of God, in Christ, through the Holy Spirit; and as they profess their own faith, so they engage to instruct the children in the gospel of Christ, and to bring them up in the nurture and admonition of the Lord, as his children and subjects of his kingdom. They do not create this duty toward their children by presenting them for baptism: it exists already: they are bound to consecrate their children as well as themselves to the service of God: but by this act they recognize the duty, and strengthen its obligation, with their solemn pledge to perform it.

It behooves you therefore, beloved in the Lord, to examine yourselves, both as to your faith, and as to your purpose

to discharge faithfully the duty that is incumbent upon you.

Do you sincerely believe the gospel of Jesus Christ, as it is contained in the Holy Scriptures; do you believe it as the doctrine revealed from heaven for our salvation; and do you receive it as the truth by which only we can be saved?

Do you desire to dedicate *this child* to the service of God, as a member of his church; do you desire that *it* may grow up in the knowledge and the fear of God, and may attain to eternal life; and do you promise that you will faithfully strive, by the grace of God, that nothing shall be wanting on your part to effect this holy and blessed end? *Answer. We do.*

[*Here the parents, or sponsors, shall present the child, or, if there be more than one, the children successively, and the minister, having in each case requested those presenting it to name the child, shall take water into his hand and pour or sprinkle it upon the child's head, and shall say: ]*

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

[*The minister shall then address the parents, or sponsors as follows: ]*

Beloved brethren, you have dedicated *this child* to the service of God, and have pledged *yourselves* that, by divine grace, nothing shall be wanting on your part that it may grow up in the knowledge and the fear of God, and may attain to eternal life. In this transaction you have to do with God, who is the omnipresent, the all-seeing and the Holy One. What you have done, has been done in his presence and under his eye: he has seen it and heard it; and he will require it. If your hearts are right in his sight, he approves the act, and his spirit will rest upon you in it. Nothing can be more acceptable to God than the desire of pious parents, (or sponsors) to

bring their children to him ; to cause them to know him, to reverence and love him, and to walk in his ways ; and their faithful exertions to teach them the knowledge of the truth, and to keep them from the paths of sin. The trust committed to them is of greater moment than all other trusts : it is an immortal soul, that must live in heaven or perish in hell ; and which is left without a guide if they neglect it ; a soul that is the work of God's hand, and is redeemed with the precious blood of Jesus Christ. If God so loved it as to give his only begotten Son that it might not perish, but might have eternal life, how acceptable to him must be the desire and the diligent and faithful exertions of Christian parents to rear their infant offspring for his kingdom ! How certain is it, that their continued and fervent prayer for this end, will be heard and answered. Jesus took the little children that were brought to him upon his arms, and blessed them : and so also does he now receive your *child*, and bless *it*, if you have brought it with the same believing and anxious mind. But take heed that you be not faithless. A fearful responsibility rests upon you ; and you have to do in it with him whom you cannot deceive by concealment of the truth, and from whose power you cannot escape. If *this child* should grow up in ignorance and sin by your neglect, it is most likely that *it* will perish in ignorance and sin ; but the guilt of its perdition will be upon you ; and it will be fearful indeed for you to appear before God, if you be stained with *its* blood. Take heed therefore that you instruct *it* diligently in the word of God ; that you watch over *it*, to keep *it* from all that is evil in his sight ; that you pray with *it*, and for *it* ; and that, in all your conduct, you set before *it* a good example of Christian piety and virtue, shewing in your walk the way of life which *it* ought to pursue. Then will the Lord look upon you with favor, and his blessing will rest upon

your pious efforts ; you will both save *yourselves* and enjoy the high felicity of being instrumental in the salvation of your *child* : but if you should fail of accomplishing all you desire, you will at least have the consolation to know that you have done your duty, and that God will reward you, not according to your success, but according to your faithfulness.

## P R A Y E R .

Almighty, holy and merciful God, who so lovedst the world as to give thine only begotten Son, that whosoever believeth in him might not perish, but have everlasting life, we come to thee in the name of Jesus Christ, believing thy holy word, and trusting in thy promise ; and we beseech thee to look in thy redeeming love upon *this child*, which we have received, as a *member* of thy Church, and have sealed as such with the holy ordinance of baptism. We give thee humble thanks that thou hast redeemed us and our infant children from the dominion of sin and death by the mediation of thy Son Jesus Christ, and that, by the ordinance of baptism, thou hast graciously signified and sealed to us the precious promise of forgiveness and eternal life, which is founded upon that mediation. We pray thee to receive *this child* as thine ; be a Father to *it* ; watch over *it* in mercy ; guide *it* by thy Holy Spirit ; teach *it* to know thee as the only true God, and Jesus Christ, whom thou hast sent, as the only Savior ; give to *it* that filial spirit by which *it* may cry to thee, Abba, Father. If *it* sin against thee, chasten *it* as a Father, that *it* may acknowledge thy judgment, and may fear thee ; but take not thy mercy from *it*, and do not blot out *its* name from the book of life. Sanctify *it* by thy truth, and make *it* meet for an inheritance among thy saints ;

that, when it shall quit this state of being, it may be where Jesus is, and may behold the glory which thou hast given to him, and be a *partaker* with him of the same blessedness, according to thy word. We beseech thee to look upon the parents of *this child*, [or upon the sponsors, who appear before thee.] Give them much of thy Holy Spirit, instruct and guide them, and fit them for every good work, that they may faithfully discharge the trust committed to them. Let them never lose sight of the account they must render to thee, and of the fearfulness of falling into thy hands as unfaithful stewards; and wake them up to great diligence and a holy earnestness in all thy service. Then will they have much comfort in thy word, while they sojourn in this land of their pilgrimage; and when the Lord shall appear, in the glory of his Father, to judge the children of men, they shall have confidence before him, and shall not be ashamed at his coming. Hear us, Lord, in heaven, and accept our prayer and thanksgiving, and pardon our sins, through Jesus Christ our Mediator and Redeemer. Amen.

## BAPTISM OF AN ADULT.

[For the regulations of the Reformed Church respecting the baptism of adults, see the Constitution, Part 3, Sec. 1, Art. 2, 3.]

[When a religious meeting is held for the baptism of an adult, it is not necessary that all the ordinary ceremonies of public worship be performed, or that a sermon should be preached: it is requisite only that the meeting be religious, and of sufficient publicity to make the baptism a public profession of faith in Christ.]

[The following passages of the Holy Scriptures, or a part of them, shall be read; and, if the minister deem it expedient, he shall make practical comments upon what he has read:]

JOHN III. 1-21. MATTHEW XXVIII. 16-20. MARK XVI. 15-16. ROMANS VI. 1, &c. TITUS III. 3-7.

[After the reading, and the expository and practical remarks on the text, or discourse and exhortation from it, the candidate for baptism shall present himself standing before the congregation, and the minister shall address him as follows: the words in italics being changed, as the case may require, the masculine for the feminine, or the singular for the plural.]

Beloved brother in the Lord Jesus Christ, you have presented yourself before God, in the presence of this congregation, to make a public profession of your faith in Jesus Christ, and to be solemnly recognized and sealed, as a member of his Church, by the ordinance of baptism. This is in accordance with the command of Jesus, which has made both the one and the other your duty, and the duty of every believer in the gospel.



"Whosoever shall confess me before men," said Jesus, "him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." It is the duty of all that hear the gospel to believe it, because it is truth: the truth which was communicated to men from heaven by the Lord himself, and which is come to us by them that heard him, God also bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost. Faith in the gospel is the principle by which the Holy Spirit gives to it all its efficiency in the heart, and makes it the power of God to save us; but this faith must be avowed and professed before men, that God may be honored, and that our example may have its good effect upon others: it is a light that must not be hidden, but placed on a candlestick, that it may give light to all who are in the house.

The ordinance of baptism is a permanent institution of the Christian Church. It was appointed by the Lord, when he gave to his apostles, and to their associates, the command, "Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is the rite of initiation into the Christian Church, and therefore to be conferred on all who are entitled to be received as members into its communion. The Christian Church consists of believers in the gospel, and of their infant children.

Baptism is both a sign and a seal of the covenant of grace. As a sign it represents to us the promise of salvation through the mediation of Jesus Christ. It is a washing with water in the name of the Father, and the Son and the Holy Ghost. It denotes that as sinners we are unclean, and cannot have fellowship with God, nor be admitted into his presence in hea-

ven; but that as believers we shall be cleansed, and prepared for communion with him, and for an inheritance among his saints in the world of light: as water removes the impurities of the body, so the atoning blood of Jesus and the sanctifying influence of his Spirit shall remove defilement and guilt from the soul. As a seal baptism gives us assurance of the certainty of the divine promise: it is the mark of Christ upon us, and denotes that the believer is his, and is as certainly washed from the pollution of his soul, as he is externally washed with water, by which the filthiness of the body is commonly washed away.

When we are baptized in the name of the Father and of the Son and of the Holy Ghost, it signifies and seals to us the promises that God, the Almighty Creator and Lord of heaven and earth, is our Father, and we are his children; that Jesus Christ, his Son, is our Savior, that the Holy Spirit is our comforter, who will abide with us forever: and by the same act we consecrate ourselves to God, in Christ, through the Holy Spirit, to live, not to ourselves, but to him; being called to be "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we may show forth the praises of him who hath called us out of darkness into his marvellous light."

It behooves you now, beloved *brother*, to examine yourself as to your faith in Christ. Sacraments possess no power in themselves to confer grace by the mere use of them. All their efficiency is derived from faith in the recipient. The preaching of the word is designed as a means, both to produce faith in the heart, and to nourish it when produced; but the sacraments, as sealing ordinances, are intended only to confirm a previously existing faith, and therefore can be of use only to those who already believe. If it is your desire to profess your faith in Christ, to consecrate *yourself* to the service of God,



and to receive the sign and seal of his covenant of grace, answer me the questions I shall now propose to you.

1. Do you believe that the Holy Scriptures of the Old and New Testament are divinely inspired scriptures, have divine authority, and are the perfect and only rule of faith and of life? *Answer.* Yes.

2. Do you sincerely believe that the doctrine which is received and publicly professed in the Protestant Church, and as a part of it in the Reformed Church, is truly the doctrine of the Holy Scriptures; will you live agreeably to it; will you adorn it, and in all things demean *yourself* as a true follower of Jesus Christ? *Answer.* Yes.

3. Will you at all times submit to the rules of order and discipline in the Reformed Church, and confirm them by your obedience, as it is meet for a follower of the Lord Jesus Christ? *Answer.* Yes.

4. True faith, in the language of our Catechism, is not only a certain knowledge by which we hold truth all that God has revealed to us in his word, but also an assured confidence, which the Holy Ghost works in our hearts, that not only to others, but to us also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits. Do you sincerely profess that all this is your faith? *Answer.* Yes.

[Here the candidate for baptism shall be directed to kneel, and the minister taking water into his hand, shall pour or sprinkle it upon the person's head, and shall say:]

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

[Here the baptized shall rise from his knees and stand during prayer; or the minister may request all the congregation to kneel.]

## P R A Y E R .

Almighty, most merciful and holy God, we give thee humble thanks that thou hast redeemed us from sin and death, by the mediation of thy Son Jesus Christ, whom thou freely gavest for us, to lay down his holy life in our stead. We thank thee that thou graciously vouchsafest to cleanse us from our sins, and to receive us into fellowship with thee, the Father, and with thy Son Jesus Christ; and that thou hast given us the sign and seal of this precious salvation in the holy ordinance of baptism. It is of thy free sovereign grace, and not of our merit, that we are made the subjects of this favour: not by works of righteousness which we have done, but according to thy mercy thou savest us, by the washing of regeneration, and renewing of the Holy Ghost, which thou sheddest forth abundantly, through Jesus Christ our Savior; that being justified by thy grace, we might be made heirs according to the hope of eternal life. We trust that thou hast given to our brother the spirit of that faith which *he* has professed; and that his profession is sincere, and acceptable to thee. Grant to *him* now, we beseech thee, the indwelling of thy Spirit; that filial mind that cries, Abba, Father. May the spirit of the Lord animate *him*, and guide *him*, breathe in all *his* life, and move *him* in all *his* actions. Grant that *he* may feel the constraining influence of the love of Christ; to live not to *himself*, but to him that loved *him*, and gave himself for *him*; that *he* may delight to do thy will, and may live near to thee, and derive *his* chief pleasure from thy service, after that perfect example of obedience that is set before us in the life of Jesus. Let *him* never forget, that as many as are baptized into Christ, are baptized into his death; that, like as Christ was raised up from the dead by the glory of the Father, so they also should

walk in newness of life ; and may *he* therefore consider himself dead indeed unto sin, but alive unto God, through Jesus Christ our Lord : strengthen *him* so with might, by thy spirit, in the inner man, that *he* may be enabled truly to say with thy holy apostle : "*I* am crucified with Christ ; nevertheless *I* live ; yet not *I*, but Christ liveth in *me* ; and the life which *I* now live in the flesh, *I* live by the faith of the Son of God, who loved *me*, and gave himself for *me*." Then shall *his* light shine before men, and they shall see *his* good works, and shall glorify thee, the Father who art in heaven. Then also shall *he* have joy and peace in believing, and find rest for *his* soul ; and when *he* shall have finished *his* course, there will remain for *him* a crown of righteousness which the Lord, the righteous judge will give *him* in that day ; and not to *him* only, but to all them that love his appearing. Hear us O Lord, in our supplication, accept our thanksgiving, and forgive our infirmity ; and to thee, the only true God, and Jesus Christ whom thou hast sent, and the Spirit of all grace, be glory forever and ever. Amen.

[*The congregation being seated, the minister shall exhort the baptized person as follows :*]

Beloved brother in the Lord, you have now made a profession of faith in Christ, and have received in your baptism, the initiatory sign and seal of the covenant of grace. By this solemn transaction you are separated from the world and numbered with the people of God, who are set apart to his service and are called to the inheritance of eternal life. You are marked out as a city that is set upon a hill, where it cannot be hid, and the beauty or deformity of which is noticed from afar. Attention is therefore unavoidably directed to you. The world, from which you have gone out, looks upon you, with a jealous and searching eye, to observe whether your life is

better than its own ; and will be the first to note and to publish your shame, if there be any thing to reproach in your conduct. You cannot justly complain of such treatment. You have placed *yourself* upon an eminence, by your religious profession, and have thereby given to all a right to expect from you what no one looks for in the life of the children of this world. Not that they are under no obligation, to do what is right ; but because your obligation is stronger. It was always your duty, as it is the duty of all men, to live according to the will of God : and nothing whatever can, in any measure, disengage you or them from this obligation ; but it is peculiarly your duty, and all the motives to the performance of it are strengthened, since you have voluntarily stepped out from among the rest of men, and have come into the presence of God, and have made a covenant by which you have engaged to be his, and have taken upon you the mark of his household. The Lord's people do most justly expect that you walk worthy of your vocation, and will be grieved if there be ungodliness in your conduct. You will sin by grieving them, and diminishing their comfort and joy. It is the Lord's will that they should have all fulness : and he has made it the duty of each Christian to co-operate with every other Christian for the common good ; there must be no strife in the body ; the hand must not hurt the eye, nor the eye the hand ; but all must act in harmony, that all may rejoice together. But above all, the Lord himself commands you to be holy. "It is written, Be ye holy ; for I am holy." Christians are not of the world, even as Christ is not of the world. To them the exhortation is addressed : "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world ; but be ye transformed

by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And for them Jesus prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." Such, beloved brother, is your calling; such your duty; such are your high privileges. May the Lord give you such a mind, and preserve you to his heavenly kingdom, that you may be where he is, and may behold his glory which the Father gave him, because he loved him before the foundation of the world. Amen.

*[Here an appropriate hymn shall be sung, and the congregation shall then be dismissed with the usual benediction.]*

*[If the baptism be performed in the church, at the ordinary time of public worship, the reading of the Scripture passages may be dispensed with, and the sermon be instead of them.]*

## CONFIRMATION.

*[Confirmation shall always take place before the communion. After the sermon and prayer, which ought to be short, that the service may not be protracted beyond a reasonable length, the minister shall address the congregation as follows:]*

Beloved brethren in the Lord, These whom you see before you are candidates for admission to the privileges of full communion in the Church. They have been instructed in the Christian faith agreeably to the form of doctrine contained in the Catechism of our Church. They have received that doctrine as the teaching of the Lord, and, believing that they understand it and feel its impression upon their hearts, they are now about to make a solemn profession of their faith in it, and of their purpose to live conformably to it. They desire to recognize in this public manner the obligation of the covenant made in their behalf in their baptism, and to dedicate themselves by their own act to the service of God, to whom they were consecrated in their infancy; (and those of them who are yet unbaptized are desirous of consecrating themselves, according to the Lord's appointment, by receiving baptism.) We have examined them as to their knowledge of the truth and their religious experience, and think we may admit them to full membership, as hopeful subjects of the kingdom of heaven. We now ask your intercession for them at the throne of grace, that the Lord may be pleased to receive them and to seal them as his own; to the end that they may be as truly

members of his mystical body, as they will be members of the visible Church. It will be your duty to receive them as brethren in the Lord, who, like yourselves, are dearly bought, and to pursue with reference to them a course of conduct by which they shall be edified in the truth, and improved in every Christian virtue. You and they will be members of the same body. As such you all are in common partakers of Christ and of all his riches and gifts; and every one of you must esteem it his duty to use his gifts, not only for his own advantage and salvation, but for the common good. There is no difference before God between the high and the low, the honored and the obscure: all are his: all are dearly bought, and all beloved. Take heed therefore that you put no stumbling-block in the way of any one of these, either by error in doctrine, or by misconduct in life. Remember the awful warning of the Lord Jesus: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come; but woe unto that man by whom the offence cometh."

The salvation of the soul is the great end for which the Son of God came; for which the gospel is preached, the Church is constituted, and its Sacraments are appointed. In the prosecution of this object all Christians are called to be co-workers with God: and if there is any where a stronger obligation to one Christian than to another, it is in the first place to the weakest, the young and inexperienced, who most need the watchings of Christian kindness; and, in the second, to those over whom natural ties have given us the greatest influence. The first is common to all Christians; the second is peculiar to parents and kindred, who are revered and beloved

as such. May the Lord impress upon all a just sense of their obligation.

[The minister shall then address the candidates as follows:]

Beloved brethren, you have been conducted through a course of instruction in the doctrines of our holy religion, and you are now about to profess your faith in them, and your purpose to live conformably to them and to rest your souls upon them.

The doctrines which you have been taught are the truth of God, which was revealed from heaven; it was taught at first by the Lord himself, and was communicated to us by them that heard him, God bearing them witness with signs and wonders, and with divers miracles and gifts of the Holy Ghost. These doctrines you are bound to believe, because they are true, and are attested as truth by the testimony of God himself; and upon your faith or unbelief depends your eternal felicity or woe: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

If you sincerely believe these doctrines, as we trust you do, you are bound by the command of Christ to profess your faith in them, and, in obedience to them, to consecrate yourselves to God, that you may henceforth live, not to yourselves, but to him. Whether you *will* live unto God or not, is indeed not a matter about which you have a right to determine any thing; because you are previously bound so to live, by an obligation you can neither dissolve nor weaken. But your service of God must be voluntary to be acceptable; it must be the service of the heart, constrained only by your own convictions and your own feelings; by your faith in his word, your reverence, your love, and your gratitude towards him. "With the heart we believe unto righteousness, and with the mouth confession is made unto salvation."

But your faith must be truly a belief that affects the heart



and your confession must be sincere. If you do not believe the doctrine you have learned, and if your belief of it does not cause it to move the heart, to produce a deep sorrow for your sins, an abhorrence of sin, a love of the law of God, a heavenly disposition of mind, and a settled purpose to lead a holy life, in that case you are not prepared to make a profession of faith; and if you present yourselves here, and give your solemn pledge that you will be the Lord's, all that you do will be only so much mocking of God; and instead of procuring a blessing for you, it will provoke his displeasure.

Err not, my brethren, "God is not mocked." What you do is done in his presence, and under his eye, and cannot be hidden from him. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? \* \* \* He that giveth man knowledge, shall he not know?" He searches your hearts and tries your reins; your inmost thoughts and your most secret desires are all open and exposed to him; and what he sees, he sees as a holy God, who is of purer eyes than to behold evil with allowance of it. While you stand in his presence, before whom the Seraph that never sinned covers his face, stand there with fear, and let the heart entertain nothing which he will not approve, and let the lips utter nothing which the heart does not mean. If there be dishonesty and falsehood within, draw back and first humble yourselves in deep repentance, and pray God to take away your sin, and to form in you that mind with which alone you can serve him and bring a further blessing upon yourselves.

But we hope better things of you, beloved brethren, and things that accompany salvation, though we thus speak. You have a Savior who has promised that he will be with you always, and that his grace shall be made perfect in your weakness. He commands you to strive that you may enter in at

the strait gate, to work out your salvation with fear and trembling, and to give all diligence to make your calling and election sure. This is your part; the part which you *must* perform; and if you are faithful in it, nothing is more certain than that you will overcome, though all the power of darkness should be arrayed against you. Without him, indeed, you can do nothing; but under his guidance, and the protection of his arm, there is no enemy that shall prevail against you. "Fear not little flock," said Jesus, "it is your Father's good pleasure to give you the kingdom." Such is the assurance of him who cannot err, and whose word will abide when the heavens and the earth shall pass away.

And now brethren, I shall put to you the following questions: and I shall expect you to answer them, not only in the presence of this congregation, but before the all-seeing and righteous God, and to say, in his presence, what he himself knows that your hearts mean, and what you intend to perform.

[Here the minister shall put the following questions to the candidates:]

1. Do you sincerely believe the Holy Scriptures of the Old and New Testament; and do you receive these Scriptures as the only rule according to which you desire to believe and to live?

2. Do you mourn over all your sins; trust in the Lord Jesus Christ as the all-sufficient and the only Savior, and expect the forgiveness of your sins, the sanctification of your hearts, and eternal life only through him?

3. Do you renounce all the works of darkness and devote yourselves to the Lord Jesus Christ, who loved you and gave himself for you, to live according to his precepts and to his glory?

[Having received an affirmative answer to these questions, the



*minister shall direct the candidates to kneel, and laying his hands upon them, he shall invoke the divine benediction in some one of the following forms, repeating the invocation as often as shall be requisite.]*

The God of mercy grant to you the powerful influence of his Spirit, that you may walk in his way, and preserve you to his heavenly kingdom. Amen.

The God and Father of our Lord Jesus Christ be your God and your Father, and grant to you the Spirit of his Son, that you may serve him with filial confidence and joy to the end, and may have an abundant entrance into his everlasting kingdom. Amen.

The Spirit of the Lord be upon you and abide in you, that you may perform all his pleasure, and be prepared by his mighty influence for an inheritance among the saints in light. Amen.

The God of peace, that brought again from the dead the Lord Jesus Christ, 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 forever and ever. Amen.

Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; to whom be glory forever and ever. Amen.

May the Comforter, the Holy Ghost, whom the world cannot receive, dwell in you; and may the peace of God that passeth all understanding, keep your hearts and minds in Christ Jesus. Amen.

The God of hope fill you with all joy and peace in believing,

that ye may abound in hope through the power of the Holy Ghost, and grant you a portion in the inheritance of eternal life, through Jesus Christ our Lord. Amen.

*[When the benediction has been pronounced upon those who are kneeling they shall arise and resume their seats. If any have been unbaptized, their baptism shall be performed immediately before the imposition of the minister's hands; but he shall lay his hands upon them after their baptism, and pronounce the benediction upon them, as upon the others.]*

*[When the rite of confirmation shall have been conferred on all the candidates, this part of the service shall be closed with a prayer, during which, for the greater solemnity, the whole congregation should be requested to kneel.]*

#### P R A Y E R .

Our Father who art in heaven, and rulest over all thy works with infinite power and wisdom and goodness, we acknowledge our dependence on thee and our duty to look to thee at all times as the source of every good. We are the work of thy hands, and are sustained by thy power, and all that we have is thy gift; by thee we are redeemed from eternal death, and have peace with thee, and rejoice in the hope of a blissful immortality; by thee the heart is renewed and strength is imparted to overcome in the hour of temptation; and if we triumph in the hour of death, as heirs of the glory of heaven, it is by thee; for by grace we are saved, through faith; and that not of ourselves: it is the gift of God; not of works, lest any man should boast. It is thy spirit, we trust, O Father, that has touched the hearts of these persons, and has moved them to come out from the world and to consecrate themselves, by their own free act, to thy service. We thank thee that thou hast given grace

to thy servant to instruct them according to thy holy word, and hast impressed the truth upon their hearts, and hast caused them to feel, in some measure, their obligation to live unto thee, and their need of the Savior whom thou hast sent into the world, and the preciousness of the salvation to which they are called by thy gospel. We humbly beseech thee, O Lord God, to perfect thy work in them. Let them not rest in impressions that leave the heart unchanged and pass away amidst the business and the cares of this world. Let not the truth which they have been taught, be in them as the seed which is sown among thorns, nor as that which falls upon the stony ground, where it abides unfruitful, or perishes, and disappoints our hopes; but give them grace from heaven to be prepared, as the good soil, to bring forth abundant fruit in the works of a holy life, that they may refresh the hearts of thy people and may glorify thy name on earth. Keep them, we pray thee, by thy power, through faith, unto eternal life. Suffer them not to be led into temptation. Give them much of the spirit of watchfulness and of prayer; the spirit of faith and obedience; the spirit of humility and love. Teach them to feel that they are not their own, but thine; that they are not of the world, even as Christ is not of the world; and form in them that mind that was in Christ, that they may purify themselves even as he is pure, and may have their highest pleasure in doing thy will and honoring thy holy name. If they sin against thee, forsake them not, and let not their hearts be hardened, but chasten them in mercy, that they may recover themselves from the snare of the enemy, and may return to thee. Sanctify them wholly by thy spirit, and fill them with all joy and peace in believing, that they may abound in hope through the power of the Holy Ghost; that walking in faith and in the consolation of the hope of heaven, they may be edified, and may, at

the same time, by their Christian example, be a light to those among whom they sojourn on earth, and may direct them also into the way of peace. We commit them to thee, Almighty God, and Father of mercy, knowing that it is thine to keep them. Thou gavest them their being and sustainest them; as they cannot subsist without thee, so without thy permission they cannot be caused to fall. Their hearts are in thy power; for thou madest them, and knowest them, and thou alone canst renew them and keep them in faith and in spiritual life. Our trust is in thy power and in the richness of thy mercy, which is above all our thoughts, and is sufficient for the chief of sinners who come to thee in the way thou hast appointed. We come in the name of Jesus Christ whom thou hast constituted our Mediator. We believe thy testimony concerning him, and look upon him, in his death upon the cross, as the Lamb of God that taketh away the sins of the world. Hear us, O Lord, for his sake, and in thy sovereign mercy accept our prayer; and unto thee the most Holy One, who art present with us and hearest us, though we see thee not with the eyes of our flesh, with whom is all power and knowledge and goodness, to thee the Father, Son, and Holy Ghost, be everlasting glory. Amen.

## THE ADMINISTRATION OF THE LORD'S SUPPER.

*That the services in this ordinance may neither be hurried, nor protracted to a length that would weary the audience, and exhaust the spirit of devotion, the sermon should be short, not exceeding half an hour's length. After the sermon, and the prayer which succeeds it, the minister shall recite the words of institution from the evangelists, or from St. Paul's first epistle to the Corinthians, and from these words address the congregation, or shall read the following form :*

"The Lord Jesus, in 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 : do this 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 often as ye drink it, in remembrance of me." And the apostle adds, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, until he come."

The Lord's Supper is designed as a memorial of our blessed Redeemer, Jesus Christ, offering himself for us, as the propitiation for our sins, in his death upon the cross. It was instituted by him, in the same night in which he was betrayed, with a perfect knowledge of all that awaited him, and under the peculiar feelings which that dark and solemn hour inspired. He was soon to be separated, by an awful and ignominious death, from the disciples whom he loved, and to whom

he was endeared by all their recollection of the past, and all their hope of the future. He would, indeed, see them again, but it would be a little while only ; for it was appointed that he should go to the Father, and they should then see him no more. As a token of his love, he appointed this ordinance, and commanded them to observe it in remembrance of him, until they should be with him again, in the Father's mansions in heaven. An absent friend is easily forgotten. It was the desire of Jesus that his disciples should not forget him ; because in their remembrance of him is all their safety, and all their true happiness : "having loved his own which were in the world, he loved them unto the end."

It is our duty to bear in mind, and with lively recollection, what Jesus is, what he has done for us, and what benefit we desire from him, in order that our faith, our love, and our obedience may be maintained in freshness and vigor ; that the Redeemer may be honored, and our joy may be full.

Jesus Christ was both God and man. The union of the Godhead with him conferred on his person an infinite dignity, and gave to all that he did or suffered an infinite value. His acts and his sufferings were not only those of the innocent and most holy one, but the acts and the sufferings of him with whom the Deity is mysteriously united.

His submission to sufferings and death, like all the other acts of his life, was perfectly voluntary.

It was an act of obedience to the will of the Father, who gave him for us that we might live. "He was crowned with glory and honor, that he by the grace of God might taste death for every man ;" and it was therefore the great end for which he came into the world, and which was always present to his mind, to give his life as a ransom for many.

That his death was voluntary appears in all his history.

He delivered himself into the traitor's hands, after a single word, calmly uttered, had caused the armed band to go backward and fall to the ground. He made no defence before his judges. He made no resistance to those who maltreated him. It was in his power to cover the Sanhedrim with shame and confusion, when they sought false witness against him from the basest of men; and when Pilate was hesitating between the sense of duty and the fear of offending the Jewish rulers, if Jesus had looked upon Pilate, as he looked on Peter, when that apostle denied him, how would the heart of Pilate have failed him to pronounce a sentence of death!

In Gethsemane he prayed, indeed, and prayed in an agony, that, if it were possible, the cup might be removed. But in that hour of distress a deep darkness was around him. Humanity was then left to manifest itself, and to shew that Jesus possessed all the feelings of our nature; lest we might imagine that his patience under his sufferings arose from the want of those feelings; and in that fearful trial, when the terrors which oppressed him overpowered the flesh, the purpose of his soul was still unshaken, *That the Father's will should be done*; and when the darkness was dissipated, and he saw with clearness again, what he had seen with clearness before, namely, *The Father's will*, he arose from his prayer, and with the most perfect resignation drank the cup: he suffered now like the lamb that is led to the slaughter; and like the sheep that is dumb before its shearer, so he opened not his mouth.

The death of Jesus was not an ordinary death; it was a public execution under the sentence of the temporal judge. He was thus reckoned with the transgressors, and suffered the reproach which falls upon those who die by the hands of the executioner; a reproach that penetrates very deeply the virtuous heart. "Reproach," says the prophesy, "has broken my heart."

It was not an ordinary execution; but a crucifixion; a punishment to which none but slaves who were guilty of crimes, and great criminals could be lawfully condemned. It was therefore of all executions the most ignominious. At the same time it was of all others the most painful; a lingering torture, full of inexpressible horror.

Neither was it an ordinary crucifixion; it was aggravated by every circumstance that could deepen the shame, or increase the anguish of the cross.

But even this was not the utmost of his distress. About the sixth hour the sun lost his light, and there was darkness over all the land until the ninth hour. This event presented the whole appearance of nature in gloom and sadness. With it a corresponding darkness arose in the mind of Jesus; he lost the sense of his Father's presence, which, until then, had sustained him, and enabled him to endure, with silent resignation, the awful weight of suffering which oppressed him. He bore it during three hours, without an audible groan, in all the majesty of silent woe; but the agonized mind at length gave vent to its accumulated sorrows, in that loud and plaintive cry, "My God, my God, why hast thou forsaken me?"

Now the measure was full; Jesus said, "It is finished;" and committing his spirit into the Father's hands, he bowed his head and died.

He was owned in his death as the Son of God; and the shame of the cross was taken away. The earth quaked, the rocks were rent, the graves were opened, and the veil of the temple was rent in twain. It was seen that this was the presence and the power of God, manifested to vindicate the honor of Jesus; and those who had mocked him, now smote their breasts and returned. He was raised from the dead on the third day; he ascended into heaven, and is now exalted at the



right hand of the Majesty on high, a Prince and a Savior, to give repentance and remission of sins and eternal life to his people.

The death of Jesus was the propitiation for our sins: "He suffered for us, the just for the unjust."—"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was laid upon him; and by his stripes we are healed. All we like sheep had gone astray; we had turned every man to his own way; and the Lord laid on him the iniquity of us all."—"God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."—And now "we have redemption through his blood, even the remission of sin."

This death is the ground of all our hope of acceptance with God, and of a blissful hereafter. If we can this day lift up our heads; if we can, with filial confidence, call upon God as our Father; if we can look forward with hope to the close of life, and to the eternity which awaits us; it is to the death of Jesus that we owe this felicity.

In this redemption by the death of Christ we behold the richest and most touching exhibition of divine love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but might have everlasting life." The love of God was the procuring cause; and the greatness of his love appears from what it has done; it has saved us from the second death; it has brought us a blissful immortality; it has blotted out the sin that would have destroyed us; it has made us the children of God; and it has effected all this through the death of the beloved, the only begotten Son.

"Oh! for this love let rocks and hills  
Their lasting silence break,

And all harmonious human tongues  
The Savior's praises speak."

All these things we commemorate in this holy ordinance. The bread and wine represent the Lord's body and blood; that is, the Lord's humanity. The breaking of the bread and pouring out of the wine represent his crucifixion and death, wherein his body was broken and his blood was shed. When we receive the broken bread and the wine poured out for us, this represents that the body of Jesus was broken *for us*, and his blood was shed *for us*; that he is our Redeemer; that we are saved through his death; and that we shall be fed and nourished by him to eternal life.

All believers, whose faith is unfeigned, are commanded to receive these symbols of his body and blood in remembrance of him. It is his dying command which no Christian can innocently disobey, and no one to whom the gospel is known can disregard without sin. But the manner in which we may profitably come to the Lord's Table, demands our most serious attention. Communion with him in this ordinance is not only a holy act, but the nearest approach we can make to him, by any single act of devotion, on this side of heaven. It must therefore not be attempted with carnal and unhallowed minds. When we desire to make such an approach to our exalted and blessed Redeemer, we must come with a preparation of the heart suitable to so holy an act.

"Let a man examine himself," said the apostle, "and so let him eat of this bread, and drink of this cup: for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

It becomes us on this occasion to feel, and humbly to confess, that we are sinners and deserve to die. We are polluted

with that sin which God hates, and from which we could be saved only by the death of his only begotten Son. As such we must deeply humble ourselves before that holy and just Being, hating our sin as he hates it, and earnestly desiring deliverance from it. We cannot please God by commemorating the offering up of his Son, if we do not sincerely and deeply repent of the sin which created the necessity for so great a sacrifice.

We must further trust in the sovereign mercy of God for the forgiveness of our sins, and in the merit of the Savior's death for the reason why that mercy should be exercised. No confidence must be placed in ourselves, or in any works of righteousness which we have done; but all our hope must rest upon the free mercy of God in Jesus Christ.

We must, in the third place, earnestly desire to live entirely for him that loved us and gave himself for us; to grow in the knowledge of him and of his holy doctrine, and in a preparedness of the heart to obey his divine precepts, and to imitate his heavenly example.

All those who have the witness within themselves that they possess these requisites will be accepted as worthy communicants. To them the Lord gives the assurance that his body was broken for them, and his blood was shed for them, as assuredly as they see this bread broken for them and this cup communicated to them; and further that he will feed and nourish their souls to eternal life, with his crucified body and shed blood, as certainly as they receive from the hands of the ministry, and taste with their mouth, the bread and cup of the Lord, as certain signs and seals of his body and blood.

## P R A Y E R .

Almighty, holy and merciful God, who so lovedst the world as to give thine only begotten Son, that whosoever believeth in him might not perish, but might have everlasting life, we give thee humble and hearty thanks for the precious hope thou hast given us in Jesus Christ, and for all the manifestations of mercy and love that have accompanied this gracious gift. (We are children of a fallen race; depraved by nature, we go astray from our earliest days; we are transgressors before thee, exposed to the penalty of thy law, and worthy of death; but thou, Lord, hast shown mercy unto us and saved us, and hast not spared thine only begotten Son that we might be saved. In this thou hast manifested the greatness of thy love toward us. Scarcely for a righteous man will *own* one die; peradventure for a good man some one may even dare to die; but God commendeth his love toward us by this, that Christ died for us when we were yet sinners, and when there was no goodness nor righteousness in us to move him to save us from death by laying down his own life in our stead. This was a love of which the world has seen no other example; it was the love of God, whose thoughts and whose ways are not like those of a man, but are as high above them as the heavens are above the earth. For this love we adore thee and bring thee this humble offering of praise and thanksgiving; and we pray thee to accept us in it through the merit of Jesus our Redeemer, and to pardon the infirmity and uncleanness in which we appear before thee.)

We thank thee, O Lord, for the institution of this holy ordinance in thy Church, to strengthen our faith in thy gracious promise, and to refresh our hearts with the remembrance of Jesus Christ; the remembrance of what he was and of what

he has done and suffered for us. We are this day reminded that we are dearly bought, not with gold and silver, but with the precious blood of Christ, as of a lamb without blemish and without spot. His body was broken for us, and his blood was shed for us, for the remission of our sins. He was wounded for our transgressions; he was bruised for our iniquity; the chastisement of our peace was laid upon him, and by his stripes we are healed. O! how dark would our existence be, and how dreadful the darkness, if we had no hope of thy mercy; and in how awful an uncertainty would that hope be suspended, if the Lord had sent us no Redeemer; if the Lord had shown us no sacrifice for our sins! Now the light of thy gospel shines upon us, and the offering up of the Son of God gives us the assurance of pardon; and this holy ordinance, that seals to us the promise of a participation in the benefit of the Savior's death, gives tranquility and glory to the anxious mind.

We beseech thee now, O Lord God, to grant us thy blessing on the emblems of thy broken body, and shed blood before us and thy gracious presence, and to bless us in the solemn exercise in which we are engaged. May we feel that we are near to God, and God is near to us, and that in this act we have fellowship with the Father and with his Son Jesus Christ. Give us the spirit of faith to look with a believing heart upon Jesus as the Lamb of God that taketh away the sins of the world. May we feel that he is our Savior; that we are washed with his blood, and have peace with God, and a part in the inheritance of eternal life. May the love of God be shed abroad in our hearts by the Holy Ghost, that our own love to thee may be kindled into a holier and more vigorous flame, and our obedience to thy precepts may approach nearer to the example of Jesus; that our faith may be increased and our hope strengthened, to the end that we may walk worthy of

our vocation, and, according to the promises of Jesus, our joy may be full. Hear us in heaven, we beseech thee, and hearing answer us according to thy mercy, and forgive the infirmity and sin that adhere to our prayer, and to all our worship, through Jesus Christ, our Lord. Amen.

*[An appropriate hymn shall now be sung. After the conclusion of the hymn, the minister shall direct the communicants to take their place standing around the table or the altar, or sitting around a table prepared for the purpose, in such numbers as not to crowd one another, and disturb the devotion. He shall break the bread to each communicant, and having poured out the wine, he shall give the cup to the first and let it pass from one to the other until all shall have received it.]*

*[Where the number of communicants is very large it may be proper to reserve for them a sufficient number of pews in the church, in which they, and no other persons, shall sit during the time of worship, and to let them keep their seats while they receive the bread and wine. In that case the elders must assist the minister in distributing the elements. The bread being first broken must be passed on plates from one pew to another, and each communicant must take from the plate a portion for himself.]*

*[One verse of an appropriate hymn shall be sung while the communicants are coming to the table. During the distribution of the elements the congregation shall sit in silent meditation.]*

*[In distributing the bread the minister shall recite the words of the institution, or the following words:]*

The bread which we break is the communion of the body of the Lord Jesus Christ, broken for you in his death upon the cross as an expiation for your sins.

*[In the distributing of the cup he shall also repeat the words of institution, or shall say the following:]*

The cup of blessing which we bless, is the communion of

the blood of the Lord Jesus Christ, shed for you in his death upon the cross for the remission of your sins.

*To avoid the constant repetition of the same words, which would destroy their interest, the minister, having begun with these, may proceed with any others that are adapted to the occasion, and will be edifying to the hearers. For this purpose he may use the following, or any part of them.]*

*[During the distribution of the bread.]*

The Lord Jesus, in 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. Do this in remembrance of me. He loved us and gave himself for us, to save us from the condemnation to which we were exposed as the just reward of our sins. Greater love hath no man, said he to his disciples, than this, that a man lay down his life for his friends; but he died for us when we were yet enemies.

Scarcely for a righteous man will one die, saith the apostle; peradventure for a good man some one would even dare to die. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life hath made us free from the law of sin and death. For, what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him, might not perish, but might have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

In this was manifested the love of God toward us, 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.

Beloved, if God so loved us, we ought also to love one another.—If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, if he has given us of his Spirit.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; namely, that as he is, so are we in this world: [we delight to do the Father's will, as he delighted; we renounce the world, as he renounced it; we are hated by the world, as he was hated by it.]



There is no [servile] fear in love ; but perfect love casteth out [such] fear : because [servile] fear hath torment. He that feareth [thus] is not made perfect in love. We love him, because he first loved us.—And this commandment we have from him, That he who loveth God, loves his brother also.

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This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. He came not to be ministered unto, but to minister, and to give his life a ransom for many. I am the good Shepherd, said he. The good Shepherd giveth his life for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, so know I the Father ; and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself ; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

—  
He suffered for us, the just for the unjust, that he might bring us unto God.—He bore our sins in his own body on the tree. God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

He was wounded for our transgression ; he was bruised for our iniquity ; the chastisement of our peace was laid upon him, and by his stripes we are healed. All we like sheep had gone astray, and the Lord laid upon him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth ; he was brought as a lamb to the slaughter, and as

a sheep before his shearers is dumb, so he opened not his mouth.

He was taken from prison and from judgment ; and who shall declare his generation ? for he was cut off out of the land of the living ; for the transgression of the Lord's people was he stricken.

And he made his grave with the wicked, and with the rich in his death, though he had done no violence, neither was any deceit in his mouth.

Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.

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The bread of God is he which cometh down from heaven, and giveth life to the world. I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven. If any man eat this bread, he shall live forever ; and the bread that I will give is my flesh, which I will give for the life of the world.

We eat the Lord's flesh, when we believe that his body was offered and broken upon the cross for us, and thus receive and apply to ourselves the benefit of his vicarious death. We then feed upon him, as it were, in our spirits ; we feel that in Christ we have all that we need ; we desire no other food for the soul ; and the life that is nourished in us, is a life that shall never cease, nor grow feeble. Receive this bread as the symbol of that by which the soul shall be fed.

*[In giving the cup.]*

After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins. This do in remembrance of me. As often as ye eat of this bread, and drink this cup, ye do show forth the Lord's death, until he come.

We commemorate his death, in which his blood was freely shed for us. It was the great expiation for sin, which was prefigured in the sacrifice that was offered by the priest in the temple. Not by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.

In him we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.

For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.

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, We have not sinned, 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.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot.

He was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.

The cup of blessing which we bless is the communion of the blood of Christ. It is the symbol of the blood which he shed in his death. In receiving it at the Lord's Table, and drinking of it in remembrance of him, we have communion with

him, as well as with one another. Truly, saith the apostle, our fellowship is with the Father, and with his Son Jesus Christ. And the Lord himself has said, He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.—If a man love me, he will keep my words; and my Father will love him, and we will come to him, and make our abode with him.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever 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.

Jesus lived by the Father through faith in him, believing all that God has revealed by his works and in his word concerning himself. So we live by the Savior through faith in him, believing all that the Scriptures have attested concerning him; and especially believing this great truth, that he died for us to make atonement for sin, and that we have forgiveness of sins and eternal life through his blood. His body was broken for us, and his blood was shed for us, for the remission of sins. This fundamental fact is represented to us, and is called up to our minds and impressed upon the heart, when we receive this bread and this wine in remembrance of him. It is in believing it that the soul is nourished and invigorated, and that it feeds, as it were, upon the body and the blood of Jesus Christ.

There is no difference; for all have sinned and come short of the glory of God; the glory which God originally designed for man, even eternal life; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

There is no salvation in any other, neither is any other name given under heaven among men, by which we can be saved, but the name of Jesus.

There is one God, and one Mediator between God and man, the man Jesus Christ; who gave himself a ransom for all, to be testified in due time.

After that the kindness and love of God our Savior toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.

[When all have communed, the following portion of the 103d Psalm may be read.]

1. Bless the Lord, O my soul, and all that is in me, bless his holy name.
2. Bless the Lord, O my soul, and forget not all his benefits.
3. Who forgiveth all thine iniquities; who healeth all thy diseases.
4. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

5. Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagles.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide ; neither will he keep his anger for ever.

10. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far has he removed our transgressions from us.

13. Like a Father pitieth his children, so the Lord pitieth them that fear him.

14. For he knoweth our frame ; he remembereth that we are dust.

15. As for man, his days are as grass ; as the flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone, and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ;

18. To such as keep his covenant, and to those that remember his commandments to do them.

20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening to the voice of his word.

21. Bless ye the Lord, all ye his hosts ; ye ministers of his that do his pleasure.

22. Bless the Lord, all his works, in all places of his dominion ; bless the Lord, O my soul,

*[Another suitable hymn may now be sung.—Instead of it a brief admonition may be addressed to the congregation. Both may have place successively, or both be omitted, as time and circumstances may require.]*



## INSTALLATION OF ELDERS AND DEACONS.

*[Elders and Deacons being previously chosen by the congregation, they shall be requested, after the sermon, to present themselves, and the minister shall address them as follows.]*

*[When a new church is constituted, the order prescribed in the form for that solemnity shall be observed.]*

The offices of Elders and Deacons were instituted in the Christian Church by the apostles, who in so doing acted conformably to the mind of Christ.

We read in the Acts of the Apostles, chap. 14. 23, that the apostles ordained Elders in every church; that is, in every congregation of Christians gathered by them in the places where they had preached the gospel. When the apostles did not themselves appoint these officers, they committed the appointment of them to evangelists whom they left at their departure for the purpose of organizing the churches they had collected. Thus we read (Titus 1. 5,) that Paul left Titus in Crete, "that he should set in order the things that were wanting, and ordain Elders in every city."

These Elders were the spiritual guides and rulers of their respective churches. They had the oversight of the flock. Their duty was to watch over the spiritual interests of the souls committed to their care.

Though all these Elders were spiritual guides and rulers, they did not all stately perform the same duties. The apostle says, (1 Tim. 5. 17.) "Let the Elders that rule well be

accounted worthy of double honor; especially they who labor in the word and doctrine." From these words it appears that, though all the Elders were employed in ruling the church, they did not all stately minister in the word and doctrine. They were, consequently, distinguished as *teaching* Elders and *ruling* Elders. The former were the ordinary preachers of the gospel; the latter were employed chiefly in the discipline and government of the church. Ruling Elders were not prohibited from teaching. They were the associates of their brethren in the office to which were committed the spiritual interests of the church; and as such they performed whatever services were necessary on their part for the edification of its members.

The nature and design of the office of Deacons appears from the history in Acts 6. 1-6. "And in those days, when the number of the disciples was multiplied, there was a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochoras, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands upon them."

From this account of the offices of Elders and Deacons it will be easy to infer the duties that are incumbent on those who are invested with them.

The Elders being the associates of the minister of the word, they shall aid him in his ministry, by all that co-operation that may be necessary or expedient on their part, for the spiritual edification of the people, and the maintenance of order in the church. Many of the duties of a minister of the gospel are incumbent also upon the Elders. Among these duties we may mention pastoral visitation, attention to the sick and afflicted, admonishing members who are become irregular in their conduct, and presiding or assisting in meetings for prayer and exhortation.

The office of the Deacons being charged with the care and management of the temporalities of the church, it is among their duties to collect the alms and other contributions, which are designed for the relief of the poor, the support of the ministry, or the other necessities of the congregation, and to apply them conscientiously to the uses for which they are intended.

The Elders and Deacons, together with the minister constitute the consistory, whose duty it is to preside over the congregation and to manage its concerns. They shall therefore act in concert and harmony, mutually aiding one another with their counsel and their labors, in such manner as the best interests of the Church shall require.

Now, brethren, you have been elected by this congregation to the offices of Elders and of Deacons, and you have presented yourselves here, in the presence of God, to be solemnly set apart to the offices to which you have respectively been chosen. You have heard what has been stated of the nature and design of these offices, and of the duties which belong to them, and are aware that these duties will be expected from you in all the extent in which you shall be able to perform them; and as it is essential to the welfare of the Church that these offices should be assumed only by those who are sincere-

ly intent to discharge them with fidelity; I ask you in the presence of God, whether it is your purpose to perform faithfully the duties of the offices to which you are respectively called, according to the ability which God may give you? *Answer.* It is.

*[Here the minister whilst imposing his hands, shall say:]*

The Almighty and Holy God, whose servants you are, to whom your account must be rendered, and who will reward you according to your works, accept your solemn engagement, replenish you with his gifts, guide you with his counsel and strengthen you with his strength, through Jesus Christ our Lord. Amen.

Be faithful in your calling, brethren, that you may have confidence in his presence, and may not be ashamed before him at his coming; and remember that he, with whom you have to do, is the Lord, and not a man: the Lord to whom every knee shall bow of things in heaven and things on earth and things under the earth; who shall come in the glory of his Father, with all his holy angels, when the heavens and the earth, with all that interests us here, shall pass away, and nothing shall abide but that which is the object of the faithful Christian's hope.

#### P R A Y E R .

Most holy and merciful God, the high and lofty One, who inhabitest eternity, and dwellest also with them that are of a contrite spirit and of an humble heart, look, we pray thee, with favor and kindness upon thy servants, whom we have now, in thy name, set apart to the offices to which they have been called. Lord, hast thou called them? Is the voice of this congregation the voice of God? So it should be: so we hope

and trust it is. Though there be much infirmity in all that is done by the children of men, it is nevertheless all under thy overruling Providence; and if a sparrow does not fall to the ground without thee, these brethren have not been chosen and consecrated to their office without thy appointment. And now, Lord God, do thou glorify thyself in them, and in the congregation through them. Give them a heart to do all thy pleasure; keep them from doing that which is evil in thy sight; instruct them in the knowledge of thy will; strengthen them with might, by thy spirit, in the inner man; make them examples to the church in word, in conversation, in charity, in spirit, in faith, in purity; and let them not rest contented while any thing, which they can do, remains to be done, for the edification of thy people and the honor of thy most holy name. If they met with trials in the discharge of their several duties, support them under them with the consolations that come from above. If they learn that in the world they have trouble, may they always find that in thee they have peace. Teach them to look upon Jesus, the author and finisher of our faith; who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the majesty on high; and to imitate the example he gave us, when he bore with meekness the contradiction of sinners, and committing himself to thee, who art the righteous Judge, pursued with undeviating steps the path of holy obedience. Regard in mercy also their brethren in office, with whom they are associated. Let thy spirit rest upon the whole consistory. Unite them in counsel and in action, that they may co-operate harmoniously in every good work. Bless the congregation. Pour out thy Spirit upon it, that thy people may grow in grace and in the knowledge of our Lord Jesus Christ; that they may cause their light to shine before men, and may have much

joy and peace in believing; and that those who are yet without God, and those who are out of the way, may be brought near to thee, and be made joyful partakers of thy glorious salvation. Hear us in heaven for the sake of Jesus Christ, to whom be glory for ever and ever. Amen.

*[The minister shall then give the right hand of fellowship to each of the brethren. If he think proper, and time will permit, he may address an appropriate but brief exhortation to the congregation; upon which he shall dismiss them with the benediction.]*

## CONSTITUTING OF A CHURCH.

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*[When a sufficient number of persons are desirous of forming themselves into a new church or congregation, and of being solemnly constituted such, having at a previous meeting chosen their Elders and Deacons, they shall assemble for public worship, and some ordained minister of the gospel, a member of the same Classis to whose jurisdiction the congregation will belong, shall install their officers and recognize them as a church, subject to the revision and judgment of the Classis.]*

*[After an appropriate hymn and prayer, with which the service shall commence, the following form shall be recited:]*

Beloved brethren in the Lord Jesus Christ, the object of your meeting here, at this time, is that you be solemnly constituted a church or congregation of the Lord Jesus Christ.

A Christian church is a collective body of persons, called out from the world, and consecrated to the service of God, through the Lord Jesus Christ.

The term church is now ordinarily given to a house set apart for the worship of God; but in its primary signification it denotes, not the house, but the assembly who worship in it. In the most general sense, *the church* is the collective body of Christians throughout the world. In a particular sense, it is a portion of the Christian community, who are united in one creed and one mode of worship, differing in some respects from others; as the Reformed, the Lutheran, the Episcopal Church. In a more limited sense, it is the collective body of

individuals who are united under the ministry of one pastor, or are governed by one consistory; and in this sense the term *church* is synonymous with *congregation*.

The Christian church is called out from the world by the gospel. Its members are believers. They receive Jesus as the Christ, the apostles as the messengers of God, and the gospel as the system of truth emanating from God, by which alone we can be saved. They regard the death of Jesus as the propitiation for their sins, and look for justification before God only to his free grace.

Christians are called to eternal life; they are called to join a celestial family, who are destined to inherit a blissful immortality in a future state of existence, where Jesus Christ shall appear as their head and Lord, and they shall be his people; where their condition shall be like that of the angels of heaven, and God will be their Father, and they shall be his children. They are appointed to be conformed to the image of the Son of God, in his moral character, in his trials, and in his glory. Like him they shall triumph over death and the grave, and live for ever in the presence of God, and in the enjoyment of his favor.

Christians are called to be saints. They are consecrated to the service of God by their baptism, and they renew their engagement to a holy life, from time to time, by their communion in the Lord's Supper. As saints their fellowship is with the Father and with his Son Jesus Christ; and their duty is to walk in the light, as God is in the light; to purify themselves as Christ is pure. They must not be conformed to this world, but be transformed by the renewing of their minds, that they may learn by their experience what is that good and acceptable and perfect will of God. They are not their own, but are bought with a price, and are therefore bound to glorify God in



their bodies and their souls, which are his. If we have the mind of Christians, none of us, as the apostle says, liveth to himself, and none of us dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; so that whether living or dying, we feel and we acknowledge that we are his.

Such, beloved brethren, is your calling. In constituting yourselves a Christian church, you profess to go out from the world, to trust in Jesus Christ, to lay hold of the promise of life, and to consecrate yourselves to the service of God; you profess that you are not of the world, as Christ is not of the world, and that you are not your own, but his. Take heed, brethren, that what you do be right in the sight of God. Err not; for he is not mocked with impunity. Let your profession be sincere. Let your consecrating of yourselves to God be the act of the heart. Exercise that faith which realizes every where the presence of God, and feels the truth of his word. Cherish that hope of eternal life which lifts the mind above the interests of this world, and causes the affections to dwell on things in heaven. Let that love be in you that makes every duty easy and pleasant, and is itself the essence of all Christian vrrtue.

Many are called, but few are chosen. The kingdom of heaven is like a field in which the wheat and the tares grow together; it is like a net that is cast into the sea and encloses both good and bad; it is like unto ten virgins who went out to meet the bridegroom, of whom five were wise and five were foolish. We have reason therefore to believe that this church will exhibit the same character, and will contain within it both such as are Christians indeed, and such as have only the form of godliness, but not the power. None of you, brethren, must regard your connexion with this church as an evidence

of your title to heaven. You are called indeed by the gospel; but see to it that you are chosen also, and that you experience in yourselves the power of the gospel, as the power of God to save you. "Work out your salvation with fear and trembling." "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they will make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, brethren, rather give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

And now, brethren, if such be your sense of your high calling in Christ Jesus, and your purpose be sincere to walk worthy of it, and you thus desire to be constituted a church of Christ, declare that such is your mind by rising from your seats.

*[Here all who are truly so minded shall arise and again resume their seats. Only those who give this pledge shall be admitted members of the church. The minister shall then proceed.]*

Inasmuch as you have given this pledge of your willingness to walk worthy of the Christian vocation, I do hereby recognize you as a church of the Lord Jesus Christ; and may the Spirit of God dwell in your midst, as in his temple, and so fill you with his gracious influences that your joy may be full. Amen.

## P R A Y E R .

*[During which the whole congregation shall kneel.]*

Our Father, who art in heaven, we come to thee in the name of Jesus Christ, our only high priest and mediator, trusting in the expiation which he made for sin by his death, and in his name we call upon thee as our Father, and our God. We give thee hearty thanks that thy holy gospel is come to us; that we are taught by it to know thee, the only true God, and Jesus Christ whom thou hast sent. We thank thee that we are called by thy gospel unto eternal life; that thou enablest us to accept thy merciful invitation, and to consecrate ourselves to thy service as those who are not their own but thine. Look now on us from heaven, O God, in the greatness of thy love; pardon our infirmity, and cleanse and sanctify, through the atonement of Jesus, the offering we bring. Let it not be only the praise of the lips, nor the transient feeling of the heart that we offer, but ourselves. Prepare us to consecrate to thee our bodies and our souls, as a living sacrifice, and as our reasonable service; deeply sensible that our whole life, and all that we are, is thine, and that we are bound always to serve thee with all the heart, and with all the soul, and with all the mind, and with all the strength. Form in us the mind of Jesus, that we may be prepared to be his faithful followers in the great example he has given us in the conduct of his life, and may adorn our profession of faith, and may honor thee after the similitude of Jesus in all our conduct. Then shall our light shine before men that they may see our good works, and may glorify thee, our heavenly Father, by turning to thee from the world and owning, in their obedience, the truth of thy gospel; and thus shall we be a light unto others, and shall direct their feet also into the way of peace. Pour

out upon us as a church, and as individuals, much of thy Spirit; let thy truth be always with us, and thy work always amongst us; leave us not to ourselves, and forsake us not, though we be unworthy of thy presence and of the light of thy countenance; for by thee only can we live and prosper, and by thy grace alone can we be kept from falling. O righteous Father, strengthen us from heaven, that we may well employ the season of probation, as the seedtime for eternity, and may have treasures in heaven; and fit us for an inheritance among the saints in light, when this earthly state shall terminate, and the flesh shall return to the dust from which it came. Hear us, O Lord, and answer us in our petition; yet not as we will, but as thou wilt; and to thee, the King immortal, invisible, the only wise God; who alone hast immortality, and alone art good; to thee be glory forever and ever, through Jesus Christ our Lord. Amen.

*[Here the Elders and Deacons shall be installed agreeably to the prescribed form; after which a short sermon shall be preached. But if there are two services in the day, the ordaining of the Elders and Deacons may be reserved until the afternoon, and the sermon in the morning may be proportionably longer.]*

## THE LAYING OF A CORNER STONE.

[After the sermon, the officers and members of the congregation being present, the presiding minister shall address them as follows:]

Beloved brethren in the Lord Jesus Christ, you are present here this day for the purpose of laying, with suitable solemnity, the corner stone of an edifice which you desire to erect for the worship of God. No law of God requires you so to do; it is your own spontaneous act; proceeding, we trust, from that feeling of piety which ought to characterize you as a Christian congregation, and acceptable to God only so far as it springs from such a source.

The corner stone, to which frequent allusion is made in the Holy Scriptures, was a part of the foundation on which the edifice rested. "Behold," says the Lord in Isaiah, "I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." And in Paul's epistle to the Ephesians:—"Being built upon the foundation of the apostles and prophets; Jesus Christ being the chief corner Stone." It was placed in the corner where it bound the two walls that met there, and held them together. One corner stone was laid upon another; and the same was done at each of the four corners of the building. The corner stones were therefore many; but all of them taken collectively were spoken of as one. A single stone of peculiar magnitude, strength and beauty, which was laid in one of

the corners, either at the top or the bottom of the foundation wall, was the representative of all the rest, and of the whole foundation, and was emphatically called the corner stone, the chief corner stone, or the head of the corner. Hence Jesus Christ is called both the foundation and the corner stone in the edifice of Christianity; by which figure is meant, that what is taught concerning him in the gospel, is that essential part of our religion which sustains and holds together the whole system, and without which Christianity falls to the ground.

The laying of the corner stone is the decisive act in the commencement of our edifice; that act by which it is announced that a beginning is made to build the house: it is particularly so, when the corner stone is placed in the bottom of the foundation, and is the first stone that is laid. This act has therefore usually been made a prominent one, and has been accompanied with certain solemnities, when the edifice to be erected is designed for some important public object.

If the solemnities at the laying of a corner stone are religious, they are addressed to God, and contain an acknowledgment of dependence on him, both in the attempt to erect the edifice, and in the prosecution of the object for which it is intended. Such an acknowledgment is both proper and useful; it gives to God an honor which is due to him, and at the same time impresses our hearts with reverence and awe toward him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable, and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the allwise, holy and irresistible government of God; to feel that, in his

presence, we are nothing but an effect of his power, dependent on his pleasure for each moment of our existence; that we cannot even move without him; that the success of all our exertions depends upon him; and that, when we design to honor him, or to promote the public good, it is for him to say whether we are the instruments, and our measures the means, which he will choose to employ for those ends. When David thought to build a house of God, the Lord forbade him, and said, I have chosen thy son to build me an house.

Let us therefore humble ourselves before God, and confess his name, and seek his favor in solemn prayer.

#### P R A Y E R .

Lord our God, who art the King eternal, immortal, invisible, the same without change from everlasting to everlasting; who fillest all places with thy presence, pervading universal nature, and manifesting thyself in thy glorious attributes through all thy works; thou reignest in heaven and on earth, and doest whatsoever seemeth good to thee, and there is none that can resist thee, nor say to thee, What doest thou?

We desire, O God, to be wholly guided by thy good pleasure, and we beseech thee to hear us only so far as our petitions are in accordance thereto. Thou knowest the object for which we are now assembled and discernest the thought of every heart. Grant, O Lord, that, in erecting this house, we may have no desire which thou disapprovest; no motive or end but to promote thy glory, and to edify ourselves and others in thy truth. Mercifully accept our purpose to erect this house for the worship of thy name; prosper our work, and

help us to bring it to the desired completion. "A man's heart deviseth his way; but the Lord directeth his steps." We confess unto thee that, without thy favor, our counsels and our exertions avail nothing. We cannot erect this house, nor attain to the end at which we aim, by any strength of our own, if the Lord be against us. We therefore turn to thee and humbly beseech thee to grant us thy presence and the light of thy countenance, to the end that we may be prospered. Do thou also cause our undertaking to be subservient to thy glory, and to the interests of our souls, and of the souls of many who may come to this place to hear thy gospel, and to worship thee. May we find here a house of God, where many are born again, and a gate of heaven through which many shall enter into eternal life. May we serve thee in singleness of heart, doing all thy pleasure, and learn in our experience that it is blessed to serve thee, and that we are most happy when we live nearest to thee, and are most devoted to thy glory. Hear us, O Lord; for thou art our God in whom we trust. Let us find favor in thy sight, and let thy great mercy be upon us. Pardon our sin and our infirmity, and accept our prayer, through the merit of Jesus Christ our Savior; and to thee, the living God, to the Father, and the Son, and the Holy Ghost, be glory forever and ever. Amen.

*[Here the stone shall be laid and adjusted, and the presiding minister shall say the following form:]*

In the name of the triune God, the Father, the Son and the Holy Ghost, we lay this stone for a foundation of a house of worship to be consecrated to his service. In so doing we acknowledge his all-ruling Providence, and trust to his power and wisdom, and goodness; and may the infinite Lord hear us, and in his mercy accept us, through Jesus Christ. Amen.



[Here shall be read the 96th Psalm, as follows:]

1. O SING unto the Lord a new song: sing unto the Lord all the earth.

2. Sing unto the Lord, bless his name; shew forth his salvation from day to day.

3. Declare his glory among the Heathen, his wonders among all people.

4. For the Lord is great, and greatly to be praised; he is to be feared above all gods.

5. For all the gods of the nations are idols; but the Lord made the heavens.

6. Honor and majesty are before him; strength and beauty are in his sanctuary.

7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

8. Give unto the Lord the glory due unto his name; bring an offering, and come unto his courts.

9. O worship the Lord in the beauty of holiness; fear before him, all the earth.

10. Say among the Heathen that the Lord reigneth, the world also shall be established that it shall not be moved; he shall judge the people righteously.

11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice

13. Before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. Amen

[Here the 96th Psalm, or an appropriate hymn, shall be sung; and the people shall then be dismissed with the usual benediction.]

[If it be desirable to prolong the service, a concluding address may be given to the people, before the last hymn is sung.]

## DEDICATION OF A CHURCH.

The public worship of God is a divine institution, founded in the nature of man as a rational dependent being, and in positive appointment. We find it existing as early as the time of Enos, the Son of Seth, and the third from Adam. In Gen. 4. 26, we read: "Then began men to call upon the name of the Lord." In this place the author cannot mean that men then began to pray, or to worship in private, as individuals, or as families; for, doubtless, the first parents of our race prayed and worshiped God; and in the same chapter we are told that Cain and Abel brought sacrifices to the Lord. By the "calling upon the name of the Lord," in this place, we must therefore understand the public worship of God in a solemn assembly. After the expulsion of Cain, as soon as Enos was become the head of a family, when only three families that feared God were yet in existence, the appointment was made to meet together in a public assembly, at stated times, in one place, to call upon God in prayer and thanksgiving, and to offer a sacrifice in common for the whole people.

The Mosaic dispensation was designed to preserve and establish the doctrine of the divine unity, and the worship of the one true God, in opposition to the numerous deities of the surrounding heathen nations. In pursuance of that design one sacred place was appointed for the whole people, one altar was erected, and the times and the ceremonies of worship were prescribed with great minuteness; and from the time of

Solomon down to the time of Christ, the temple in Jerusalem was the only authorized house of public sacrifice and prayer for all nations; all other temples, as well as all other gods, being disowned and declared unclean.

The religion of Jesus Christ is intended to be the religion of the whole world. It is a more spiritual worship, not confirmed to particular places, nor to particular times, nor consisting in any prescribed ceremonies, besides the simple but significant ordinance of baptism and the Lord's Supper. "The hour cometh," said Jesus, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father."—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him, must worship him in spirit and in truth." John 4. 21-24.

Christian worship derives no sanctity from the place where it is performed. Under the Christian dispensation no place is in itself holier than another; but places of worship derive all their sanctity from the worship to which they are appropriated. "Where two or three are gathered together in my name," said Jesus, "there am I in the midst of them." and where the presence of Jesus is, there is the house of God and the gate of heaven.

The time for the public worship of God, is appointed in the Christian Church by the Lord. It is the first day of the week, the day on which the Lord rose from the dead, and was "declared to be the Son of God with power," the Prince of life and the Redeemer from the grave. Particular churches may meet indeed on any day also, but the Lord's day is set apart for the whole Church throughout the world, in order that all the people of God, may appear before him with one accord, in united prayer and thanksgiving. That day is holy and is set apart

to a holy use ; and it should not therefore be profaned by secular pursuits, or by wordly pleasures.

As all cannot meet in one place, though all can worship God on the same day, the places of meeting must be many ; and every Christian assembly is at liberty to choose its own place, and to erect its own house of worship. But when a place has been chosen and a house erected, the use to which it is destined should ordinarily forbid every other use, to the end that none but religious associations may arise in the minds of those who assemble there, and that earthly thoughts and feelings may not mingle and blend with those which are heavenly. The great object of desire is to secure, as far as it is possible, a spiritual worship, not consisting in mere customs and forms, but in the attention and the devoutness of the heart. For this purpose the day should be marked by a sacred stillness, and the place of worship by a sanctity that may overspread the mind with a religious solemnity and awe.

The consecrating of a house of worship is the setting of it apart from a common to a sacred use. It is thereby dedicated exclusively to the service of God. A sacredness is imparted to it by the use to which it is appointed. It becomes united with our religion, with the awful idea of God, and with the doctrines, the duties, the hope and the consolations of Christianity ; and it partakes, in a measure, of the same sanctity. All secular transactions in it, especially such as are characterized by frivolity or by wickedness, would desecrate it, and impair its religious effect, and are therefore precluded.

The congregation, who are now assembled in this place, have erected this house for the worship of God, and desire that it be solemnly set apart to that object. They have given to it the name of ————— ; and by this name we now set apart this house, and dedicate it to the worship of the triune

God, the Father, the Son and the Holy Spirit ; and henceforth let this house be a house of God, where his name shall be honored, and his gospel shall be proclaimed, and his blessings shall descend from heaven upon his children. Amen.

#### PRAYER.

O Lord, our God, there is no God beside thee. Thou art the maker of heaven and earth, and of all things that are in them.

We also are the work of thy hands, and live and move and have our being by thee. We are fearfully and wonderfully made ; and thy kind providence watches over us, and provides for all our wants. Thy mercies, O God, are over all thy works.

But especially hast thou manifested thy mercy in the provision which is made for our souls ; in the gift of thy dear Son ; in the promise of the forgiveness of sins, and of thy sanctifying spirit ; and in the prospect which is given us beyond this present life, where the darkness of the grave is dissipated, and a blissful and glorious immortality appears. "In this was manifested the love of God towards us, that God sent his only begotten Son into the world, that we through him might live. Herein is love, not that we loved God ; but that he loved us, and sent his Son to be the propitiation for our sins," For this love especially do we praise thee, and bring unto thee our humble thanksgivings. All other manifestations of thy goodness are overpowered by this greater light, even as the glory of the starry firmament disappears before the splendor of the rising sun. It is here we learn to feel that God is love, and that the Most High is a Father to whom the aspirations of the heart can rise without servile fear. It is

here we obtain that hope which is better than life, and which remains unhurt, and is triumphant, in the hour that terminates all other good. For this, O Lord, we adore thee; and we pray thee to give us grace from heaven to bring unto thee, in all the conduct of life, and in all the affections of the heart, a more perfect offering of praise.

We give thee thanks, O God, for the foundation of thy church on earth, for thy holy oracles, and for the ministry of thy word. We thank thee that, by thy providence, this house has been erected for the worship of thy name, that the gospel of thy Son may be proclaimed in it, and sinners may be called to repentance, and thy people may be edified in it unto eternal life. We pray thee now to accept the work of our hands. Let this house be indeed a house of God. Let thy presence be in it, and dwell thou in the midst of the assembly that shall worship here. Give to it ministers of thy gospel who shall be men after thy own heart, and own and bless their labors, with copious effusions of thy Spirit, that they may be effectual in the conversion of sinners from darkness to light, and from the power of Satan unto God, and in waking up thy people more and more, and edifying them in their holy faith. When thy people bring to thee their thanksgiving for the gifts of thy providence, accept their offering, and bless them in it, that their joy may be full; and when, in a season of calamity and distress, they humble themselves before thee, and implore thy mercy, hear thou in heaven, and pity them; forgive their sins that may have provoked thy displeasure, and deliver them, or comfort and support them under their trial, and sanctify their affliction unto them, that it may bring forth, in due time, the peaceful fruits of righteousness. Cause thy name to be hallowed, and thy kingdom to come, and thy will to be done, by means of this house, both among the congregation who

shall worship in it, and in the community among which they dwell; that our labor be not in vain; that there may be joy in heaven over sinners who repent; and that we may have confidence, and not be ashamed in the presence of Jesus, at his coming. Hear us, we beseech thee, O God of all grace, Father of light, and Fountain of good. Let our prayer come up before thee, and be acceptable, through the merit of Jesus Christ, and do unto us according to thy great mercy and love; and unto thee, the King immortal, invisible; who alone art mighty, and wise, and good: who dwellest in light which no man can approach; unto thee be all glory, through Jesus Christ, in heaven and on earth, forever and ever. Amen.

*[Here the collection may be taken up; after which the sermon and other parts of the worship shall follow. The dedication shall be preceded by an introductory hymn and prayer.]*



## BURIAL OF THE DEAD.

[*When the corpse has been laid in the grave, before the earth is cast upon it, the following shall be said. When a sermon is preached in the church, the portion included between brackets [ ] shall be omitted at the grave, and be read in the church before the sermon.*]

Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not. (Job 14. 1, 2.)

All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord abideth forever. (1 Pet. 1. 24.)

4. Lord, make me to know my end, and the measure of my days, what it is, that I may know how frail I am.

5. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

6. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them.

7. And now, Lord, what wait I for? my hope is in thee.

8. Deliver me from all my transgressions; make me not the reproach of the foolish. (Ps. 39. 4-8.)

23. O Lord, I am continually with thee: thou hast holden me by my right hand.

24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

26. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.

28. It is good for me to draw near to God: I shall put my trust in the Lord God, that I may declare all thy works. (Ps. 73. 23-28.)

Let not your heart be troubled, saith the Lord; believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am ye may be also. (John 14. 1-4.)

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth, and believeth in me shall never die. (John 11. 25, 26.)

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5. 24.)

This is the will of him that sent me, that whosoever seeth the Son, and believeth in him, may have everlasting life; and I will raise him up again at the last day. (John 6. 40.)

1 Cor. 15. 20, &c.

[20. Now is Christ risen from the dead, and become the first-fruits of them that slept. 21. For since by man came

death, by man came also the resurrection of the dead. 22. For as in Adam all die, even so in Christ shall all be made alive. 23. But every man in his own order: Christ the First-fruits; afterwards they that are Christ's at his coming. 24. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall put down all rule, and all authority, and power. 25. For he must reign, till he hath put all enemies under his feet. 26. The last enemy that shall be destroyed is death. 27. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28. And when all things shall be subdued unto him, then shall the Son himself also be subject to him that did put all things under him, that God may be all in all.

29. Else what shall they do which are baptized for the dead? if the dead rise not at all, why are they baptized for the dead? 30. And why stand we in jeopardy every hour? 31. I protest by your rejoicing, which I have in Christ Jesus, I die daily. 32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. 33. Be not deceived; evil communications corrupt good morals. 34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35. But some man will say, How are the dead raised? and with what body do they come? 36. Thou fool, that which thou sowest is not quickened, except it die. 37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. 38. But God giveth it a body, as it hath pleased him, and to every seed his own body. 39. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts,

another of fishes, and another of birds. 40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: 44. It is sown in a natural body; it is raised a spiritual body. 45. And so it is written, The first man, Adam, was made a living soul; the last Adam was made a quickening spirit. 46. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47. The first man is of the earth, earthy: the second man is the Lord from heaven. 48. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. 49. And as we have borne the image of the earthy, we shall bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, 52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55. O death, where is thy sting? O grave, where is thy victory? 56. The sting of death is sin; and the strength of sin is the law. 57. But thanks be to God, which giveth us the

victory through our Lord Jesus Christ. 58. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.]

[*Instead of the foregoing the following may be read, from 2 Cor. 5. 1-10.*]

[1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3. If so be that being clothed, we shall not be found naked. 4. For we that are in this tabernacle, do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5. Now he that hath wrought us for the self same thing is God, who also hath given us the earnest of the spirit. 6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7. (For we walk by faith, not by sight:) 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9. Wherefore we labor, that whether present or absent, we may be accepted of him. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.]

[*Or the following, from Rev. 7. 9-17, and 14. 13.*]

[After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and having palms in their hands; 10. And they cried with a loud voice, saying, Salvation to our God who sitteth on the throne, and unto the Lamb. 11. And

all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God. 12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen. 13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the lamb. 15. Therefore are they before the throne of God, and serve him night and day in his temple; and he that sitteth on the throne shall dwell among them. 16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17. For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.]

[*Or the following from Rev. 20. 11, to 21. 7.*]

[And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, small and great stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every

man according to their works. 14. And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life, was cast into the lake of fire.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. 2. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. 5. And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. 7. He that overcometh, shall inherit all things; and I will be his God, and he shall be my son.]

[*While the earth is cast upon the corpse, the following shall be said, the words in italics being changed, as the case may require.*]

Forasmuch as it has pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the appearance of our Lord Jesus Christ, at whose coming the dead shall be raised, the world judged and the state of all men irreversably fixed. Amen.

[*After a pause, during which the earth is cast into the grave, the minister shall give notice of the sermon to be preached in the church, or wherever it may be; if no sermon be preached, he shall dismiss the people at the grave with the benediction.*]

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.