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A Manual Of Forms For Ministers For Special Occasions And For The Work And Worship Of The Church

Benjamin L. Smith

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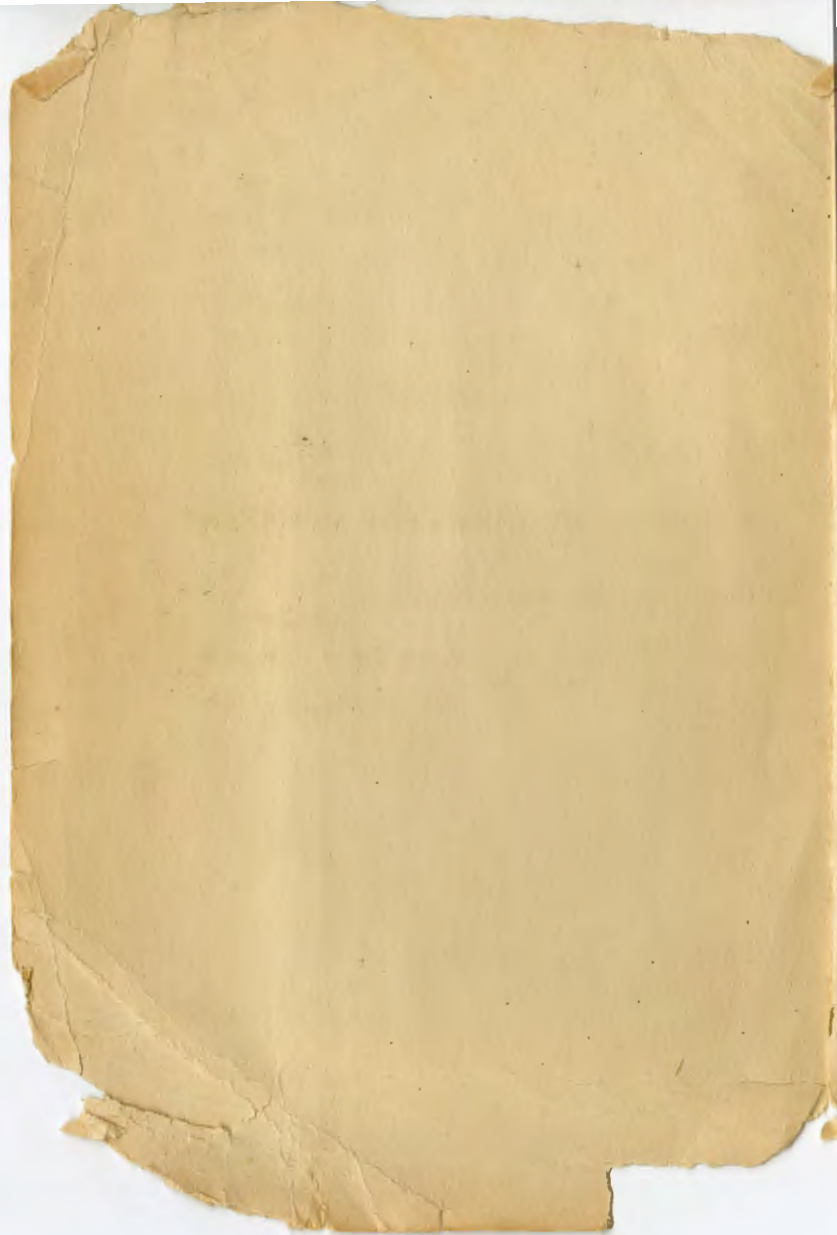
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FRANK SPRAGUE JR.



A MANUAL OF FORMS FOR MINISTERS

Let all things be done decently and in order.

—1 Corinthians 14:40

Study to show thyself approved unto God; a workman that needeth not to be ashamed.

—2 Timothy 2:15

FOR A MANUAL OF FORMS FOR MINISTERS

FOR SPECIAL OCCASIONS AND FOR THE WORK AND WORSHIP OF THE CHURCH

Marriage, Burial, Baptism, The Lord's Supper, Ordina-
tion, Dedication, Orders of Services, Certificates,
Etc., Etc.

SCRIPTURE SELECTIONS

FOR
THE HOUR OF TROUBLE
THE HOUSE OF MOURNING
THE CHAMBER OF SICKNESS
THE FUNERAL SERVICE

By

BENJAMIN L. SMITH, A.M.

Former Secretary American Christian Missionary Society, Editor
Millennial Harbinger Abridged

CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

1919

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MINISTERS
OF THE
SACRAMENTS
AND FOR
THE WORK AND WORSHIP
OF THE CHURCH

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Preface

The Disciples of Christ have always been a free people, including a freedom from ritualism. With an increasing culture there is a growing desire that all things be done decently and in good order.

To enable the ministers to fulfill this aim more perfectly, by supplying a concise Manual for the various services of the ministry, is the aim of this book.

The compiler of this Manual is in full sympathy with the desire to keep our services free from formality which is merely formal; yet he believes our spirit of liberty will permit the minister to welcome a guide to meet the various occasions of service with careful preparation; in order that all duties may be discharged with dignity and in good form.

BENJAMIN L. SMITH.

Central Christian Church,
Moberly, Mo.

Marriage Ceremonies

THE STATE LAW, MARRIAGE OF THE
CIVILIZATION

THE STATE LAW, MARRIAGE OF THE
CIVILIZATION

THE STATE LAW, MARRIAGE OF THE
CIVILIZATION

1

Marriage Ceremonies

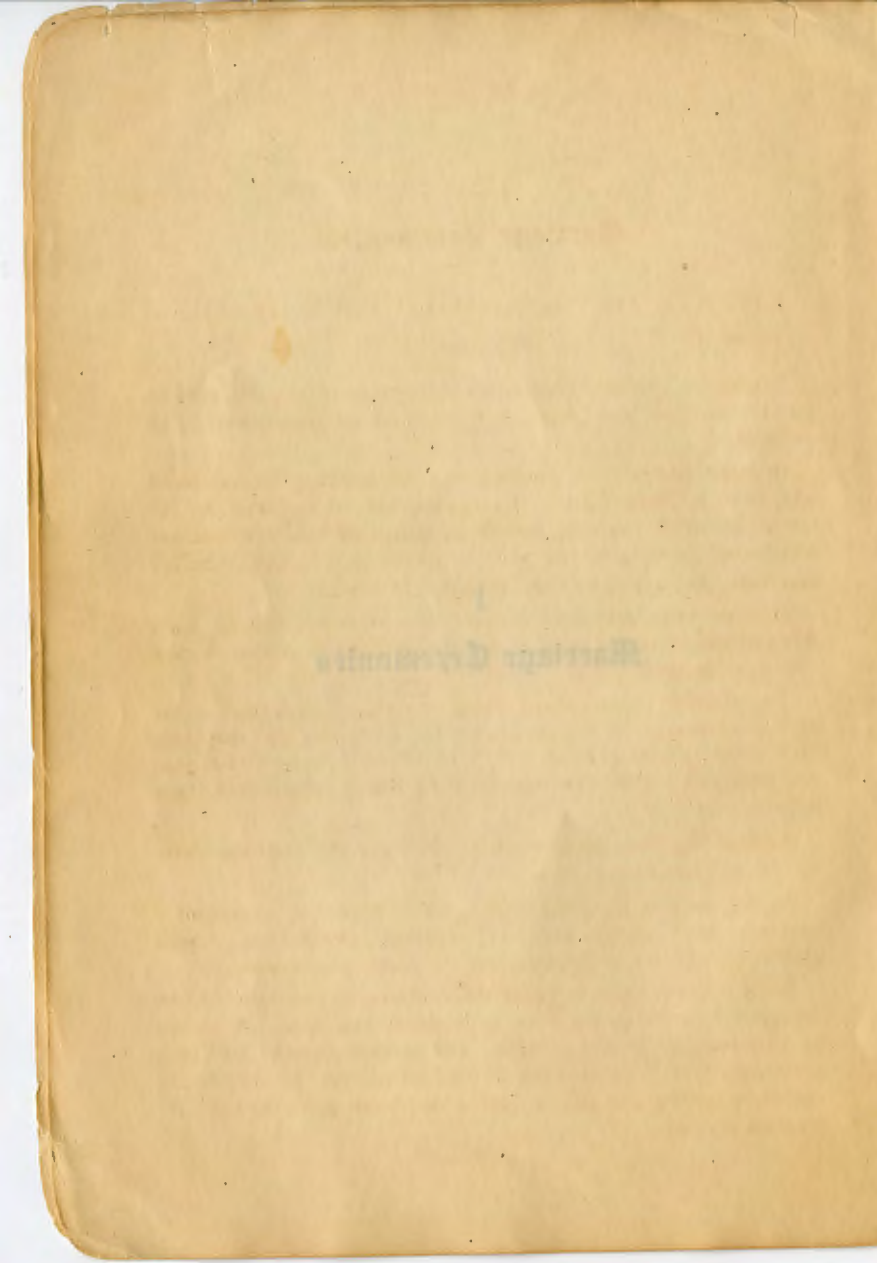
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Marriage Ceremonies

1. STATE LAWS. SIGNIFICANCE OF THE CEREMONY

Before any minister solemnizes a marriage he should acquaint himself with the laws of the State in which the marriage is to be performed.

In some States it is required that the minister be registered and have a State license, the number of which must be recorded on every marriage certificate issued by him. In a larger number of States a license must be issued to each couple before marriage, and the laws vary in different States.

If a minister performs a marriage ceremony without legal warrant the marriage is valid, but the minister is subject to fine and imprisonment.

The essential element of every marriage ceremony is the mutual agreement of the parties before witnesses, that they take each other as husband and wife. Any form is valid which provides for this mutual agreement. Most States require that there be witnesses.

Around this consenting we have arranged the marriage ceremonies and customs.

In the interest of good order and to invest so important a contract with appropriate and religious significance, regard should be had for a dignified and religious ceremonial.

Society has a right to know the contracting parties are to be recognized as living together as husband and wife. A record of all marriages should be kept. The careful minister will keep a record of his own; a copy of this record will be sent to the authority issuing the license and a certificate given to the contracting parties.

2. THE CEREMONY AND ITS ACCOMPANIMENTS

(1) THE MARRIAGE PROCESSION.

There is a great variety of tastes in regard to the marriage ceremony and its accompaniments.

The bride stands on the left of the groom during the ceremony; the bridesmaids stand on the left of the bride; the best man and the groomsmen on the right of the groom. If the father of the bride stands with them, he should be to the right of the minister and a little to the rear.

The order of the bridal procession is not the special responsibility of the minister, but he is frequently consulted and the request for help should be promptly met by him.

The following diagram will be of help to young ministers. It is arranged for a party of four ushers and the same number of bridesmaids; a flower girl and ring bearer; it can be easily adapted to a larger or smaller number. It is planned for a service where the father gives the bride to the groom.

THE ORDER OF ENTRY OF THE PROCESSION

FG		FG
U		U
U		U
M		M
M		M
	RB	
	MH	
B		BF

U=Usher; M=Bridesmaid; RB=Ring-bearer;
K=Best Man; MH=Maid of Honor; FG=Flower
Girl; G=Groom; B=Bride; BF=Bride's Father;
BM=Bride's Mother; GF=Groom's Father; GM=
Groom's Mother. The minister may retire by the way
in which he entered; or, in case of the marriage of

MARRIAGE CEREMONIES

members of his own congregation, may walk out with his own wife at the end of the bridal party as it retires.

The minister takes his place at the front of the altar and does not take part in the procession.

(2) ARRANGEMENT OF THE PARTY AT THE ALTAR.

U1	U3	U4	U2
M1	M3	M4	M2
		BF	
(RB)	K	G	B
			MH
FG1			FG2
	M		

(3) THE ORDER OF RECESSION.

G-B
K-MH
U-M
U-M
U-M
FG-FG
RB
BF-BM
GF-GM
M

(4) THE EPISCOPAL CEREMONY.

FORM I.—*According to the Book of Common Prayer as Used by the Protestant Episcopal Church in the United States*

The persons to be married standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among

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all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show any just cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace.

Then shall the minister say unto the persons who are to be married:

I require and charge you both as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

The minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the minister shall say to the man:

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

The man shall answer:

I will.

Then shall the minister say unto the woman:

MARRIAGE CEREMONIES

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

The woman shall answer:

I will.

Then shall the minister say:

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner: The minister, receiving the woman at her father's or friend's hands, shall cause the man, with his right hand, to take the woman by her right hand, and to say after him as followeth:

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

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

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

Then shall they again loose their hands, and the man shall give unto the woman a ring, and the minister, taking the ring,

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shall deliver it unto the man to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say:

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

Then the minister shall say:

Let us pray.

Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman whom we bless in Thy name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. AMEN.

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

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

Then shall the minister speak unto the company:

MARRIAGE CEREMONIES

Forasmuch as these persons have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

And the minister shall add this blessing:

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

(5) A SIMPLER CEREMONY.

Where a wedding is to be performed at home and it is desired to be done with dignified simplicity, the following form may be employed:

The persons to be married standing, facing the minister, he shall first address the company, and shall say:

Dearly beloved, we are gathered together here in the presence of God and in the face of this company, to join together this man and this woman in Holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, and adorned by our Lord Jesus Christ by his presence and the first miracle that he wrought in Cana of Galilee, and is commended by the Apostle Paul to be honorable among all men; and therefore is not by any to be entered upon lightly

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and unadvisedly, but reverently, soberly, discreetly and in the fear of God. Into this goodly estate these two persons present come now to be joined; and we are here to wish them joy as they go forth to the establishment of a new home.

Then shall the minister, calling him by his first name, address the man, saying:

M——, wilt thou have this woman to thy wedded wife, to live together after God's own ordinance in the holy estate of matrimony? Wilt thou love her, cherish her, honor her and protect her in sickness and in health, and forsaking all others keep thee only unto her so long as you both shall live?

The man shall answer:

I will.

Then shall the minister say to the woman:

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

The woman shall answer:

I will.

When it is desired that the bride be given away, the minister shall ask:

Who giveth this woman to be married to this man?

The minister receiving the woman at her father's or friend's hands shall cause the man with his right hand to take the woman by her right hand and say after him, as follows:

MARRIAGE CEREMONIES

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

While they still hold each other's hands, the woman shall say after the minister:

I, N——, take thee, M——, to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death us do part, according to God's holy ordinance, and thereto I give thee my troth.

Then may the man produce a ring and hand it to the minister and the minister taking the ring shall deliver it to the man to put upon the fourth finger of the woman's left hand, and the man during the act of placing the ring shall say after the minister:

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

Then shall the minister speak unto the company:

For as much as M—— and N—— have promised to be faithful and true each to the other, and have witnessed the same before God and this company by giving and receiving a ring and by joining hands, now therefore, in accordance with the laws of God and the State of, I pronounce them husband and wife. Those whom God hath joined together let no man put asunder. Let us pray.

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Then shall they kneel and the minister shall offer prayer, and the prayer may conclude with the following blessing:

The Lord God Almighty, bless, preserve and keep you. The Lord with his favor mercifully look upon you and fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting, through Jesus Christ, our Lord. Amen.

(6) DR. HORACE BUSHNELL'S CEREMONY.

(The following is Dr. Horace Bushnell's form of marriage—it has been pronounced the most beautiful marriage ceremony in the English language.)

[To the Guests.]

When Jesus was called and his disciples to the marriage he gladly met the call, and there began his ministry and his acts of power. Thus also are we here assembled, to be witnesses after him of the pledges this man and this woman are now to make to each other, and to set them forth in their new estate of wedlock by our prayers and Christian greetings.

[To the Parties.]

This rite of marriage in which you two ⁹in come now to be united, as in bonds of religion, is the first and oldest rite of the world, celebrated in the world's beginning before God, the Creator, himself sole Witness, Guest and Priest. And what it then was, it now is; marriage has never fallen, but is what of Paradise lives over, continued still by God, to soothe the troubles and comfort the sorrows of our broken state. This it will be to you, if you have it in your hearts to beautify and

MARRIAGE CEREMONIES

sweeten it by your tender ^{mercies} assiduities, your mindfulness in little things, your patiences and sacrifices of self to each other. All which I charge it on you here in God's name to remember; which also, as you will ever pray for, yourselves, performing faithfully your vows, you will now join your right hands.

[To the Man.]

Will you (A.B.) take this woman whom you hold by the hand to be your wedded wife; promising to keep, cherish, and defend her and to be her faithful and true husband so long as you both shall live?

[Response.] I will.

[To the Woman.]

Will you (C. D.) take this man whom you hold by the hand to be your wedded husband; promising to adhere unchangeably to him in all life's changes, and to be his loving and true wife till death divide you?

[Response.] I will.

[For the Ring.]

Here the man shall give the ring to the minister.

Forasmuch now as the husband is the head of the wife, imparting unto her his name and receiving her into his care and providence, I give you this ring [giving the ring to the man] that you may place it on the finger of this woman, as a token that in troth you so receive her.

Here the ring is placed and held.

Thus are you to compass about her life with strength and protecting love.

Thus are you to wear this ring as the enclosing bond of reverence and dearest faith, both fulfilling the perfect circle of duty that makes you one.

[The Pronouncement.]

In the name then of Jesus Christ and before God and these witnesses, I pronounce you husband and wife. What God hath joined together, let not man put asunder.

Prayer is now offered, followed by

[The Benediction.]

And now may he who walked in visible converse with the first human pair in the days of their innocence; and he who coming in sorrow made the marriage feast to rejoice by his miraculous ministry; and he who dwelling in your hearts can make your house a habitation of love and peace,—the Father, Son and Holy Ghost be with you evermore. Amen.

(7) A SHORT CEREMONY.

Many desire a brief ceremony. The parties having taken their places before the minister, he shall say:

“I charge you both before Almighty God and the witnesses present, that if there be any reason why you should not be married, that you make it known. If there be none you will join your right hands.”

To the man:

“Do you —— take the woman whom you hold by the hand to be your wedded wife?”

“I do.”

“Do you promise to love her, to honor her, and cherish her, and leaving all others, cleave only to her until death do you part?”

MARRIAGE CEREMONIES

"I do."

To the woman:

"Do you ——— take the man whom you hold by the hand to be your wedded husband?"

"I do."

"Do you promise to love him, to honor him, to cherish him, and leaving all others, cleave only to him until death do you part?"

"I do."

If a ring is used it may be given to the bride and by her given to the minister. After he has spoken of its symbolism, the minister gives it to the groom—thus completing the circle; the groom places it on the fourth finger of the woman's left hand. The parties again joining hands, the minister shall place his hand on theirs and say:

"Inasmuch as you have both promised and pledged yourselves to each other, I now therefore, pronounce you husband and wife—in the name of the Father and of the Son and of the Holy Spirit. Amen.

The minister will then offer a short prayer and close with this benediction:

"The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you. The Lord lift up the light of his countenance upon you and give you peace. Amen."

(8) ANOTHER SHORT CEREMONY.

When the bridal couple stands before the minister, he shall say:

"I ask you both before God and these witnesses, that if there be any reason why you should not be married that you make it known, for know you well that if you are married unlawfully, the marriage is void. If you know

of no impediment to your lawful marriage you will join your right hands."

"Do you ——— take this woman to be your wedded wife and promise to be true to her?"

"I do."

"Do you ——— take this man to be your wedded husband and promise to be true to him?"

"I do."

"Will you each endeavor to live your lives in a unity and harmony based upon an understanding, sympathy, and co-operation, giving the best of yourselves; ever cherishing and sustaining one another?"

"We do."

"What token do you give in acknowledgment of these obligations?"

The groom gives the bride a ring, which she hands to the minister, he gives it to the groom, saying:

"This ring is of gold, precious; so let your love be the most precious earthly possession of your hearts; this ring is a circle, without end, the symbol of eternity, so may your love be to all eternity."

The groom shall here place the ring on the fourth finger of the left hand of the bride. The couple shall again join hands.

"As you have both pledged yourselves to each other, I hereby pronounce you husband and wife—God bless you in being true to the vows you have taken to each other."

"May the Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. Amen."

MARRIAGE CEREMONIES

3. CERTIFICATE OF MARRIAGE

Marriage certificates can be purchased in many forms and prices. It is well to keep a supply on hand, but if you need to write a certificate the following form is commended:

This is to certify that, in accordance with the Laws of God and of the State of, Mr., of, and M., of, were by me,, a minister of the gospel, united in Holy Matrimony, at....., in the County of and State of, on the day of, in the year of our Lord one thousand nine hundred and

The marriage above was performed by virtue of a License duly issued by the Clerk of the Court of County and of the State above named, the said License Number bearing date

.....
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Witnesses.

REIGN OF

The reign of King Henry the Fifth was a most glorious and successful one. He was born on the 21st of December, 1413, at Monmouth, in Wales. His father, King Henry the Fourth, died on the 20th of March, 1413, and Henry the Fifth succeeded him as King of England and France. He was only ten years of age when he became king, and his mother, Queen Mary of Bohemia, acted as regent for him. Henry the Fifth was a brave and valiant warrior, and he led his army to many victories. He was killed at the Battle of Agincourt on the 25th of October, 1415, and he was buried in the Church of St. Denis, near Paris. His reign was a most glorious one, and he is remembered as one of the greatest kings of England.

Ministering to The Troubled

5
Ministry in the Temple

Ministering to The Troubled

1. THE HOME WHERE TROUBLE HAS COME

A large part of the minister's work must be with those who are in trouble. Bruised and broken hearts must needs be bound up: feeble knees are to be strengthened; a word in season must be spoken to the discouraged, the weary and the weak.

Disappointment has shattered the hopes of this household; financial adversity has crippled that friend; a prodigal son or brother or daughter has saddened yon home, almost to heart breaking; death has smitten the four corners of another home and hearts are aching and need your ministry of comfort.

Do you regard such occasions as tasks or opportunities?

Hesitate not, put on your hat, go at once; comfort your people and as you grasp their hands in sympathy they will slip into your keeping the key to their hearts.

Perhaps you may help to redress an injury and they will love you ever afterward, or you may by a frank talk stop a misunderstanding or heal a festering sore spot, or by honest, loving, dealing save a soul from death. Nathan did the best job in his life when he dealt faithfully with David, "Thou art the man."

If a son or daughter has fallen into open disgrace pay the home a tender visit; as the brother you are, give them confidential counsel as well as sympathy.

If tidings of serious sickness come, lose no time in visiting that home; a soul may be near eternity and want you. If a business man has met a severe reverse, go to him; give him a warm hand shake, a word of sympathy and he will never forget it.

Do not try to stop the tears of those in real sorrow or deep

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grief. Tears relieve sorrowing hearts and often keep them from breaking. Gradually, gently, lead the sorrowing to think of the other side, for true comfort comes when "we think not of the things that are seen, but of the things that are unseen; for the things that are seen are temporal, but the things that are unseen are eternal."

If it is wise to read the Scriptures in the home of trouble, let the readings be not too long, and let the prayer following be sympathetic, intimate, and full of the spirit of consolation. Pray for the people by name.

2. SCRIPTURES FOR THE TROUBLED

Casting all your care on him, for he careth for you.
—1 Peter 5:7.

Thou wilt keep him in perfect peace, whose mind is stayed on thee, for he trusteth in thee.—Isa. 26:3.

He maketh the storm a calm, so the waves thereof are still.—Ps. 107:29.

Be still and know that I am God.—Ps. 46:10.

What time I am afraid, I will trust in thee.—Ps. 56:3.

I will trust and not be afraid: for Jehovah is my strength and my song; he also is become my salvation.
—Isa. 12:2.

I will both lay me down in peace, and sleep: for thou Lord, only makest me to dwell in safety.—Ps. 4:8.

Let not your heart be troubled; you believe in God, believe also in me.—John 14:1.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

For it is better, if the will of God be so, to suffer for well doing than for evil doing.—1 Peter 3:17.

For our light affliction, which is but for a moment,

MINISTERING TO THE TROUBLED

worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are unseen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. 4:17, 18.

And we know that all things work together for good to them that love God.—Rom. 8:28.

3. THE CHAMBER OF SICKNESS—SCRIPTURE SELECTIONS

(1) GREEN PASTURES.

The Lord's Word.

I am the good shepherd.—John 10:11.

The good shepherd "knoweth his sheep."—John 10:14.

He "callesh them all by name."—John 10:3.

He "goeth before them."—John 10:4.

He "giveth his life for them."—John 10:11.

He "giveth them eternal life."—John 10:28.

They shall become one flock, one shepherd.—John 10:16.

And they shall never perish.—John 10:28.

The Soul's Response.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul:

He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

MANUAL OF FORMS FOR MINISTERS

I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of
mine enemies:
Thou hast anointed my head with oil; my cup runneth
over.
Surely goodness and mercy shall follow me all the days
of my life:
And I will dwell in the house of the Lord for ever.
—Psalm 23.

(2) STILL WATERS.

Be still, and know that I am God.—Ps. 46:10.

Thou wilt keep him in perfect peace, whose mind is
stayed on thee.—Isa. 26:3.

Thou makest all his bed in his sickness.—Ps. 41:3.

For so he giveth unto his beloved sleep.—Ps. 127:2.

He maketh the storm a calm,

So that the waves thereof are still.

Then are they glad because they be quiet;

So he bringeth them unto the haven where they would
be.—Ps. 107:29, 30.

There the weary be at rest.—Job 3:17.

And he shall wipe away every tear from their eyes;
and death shall be no more; neither shall there be mourn-
ing, nor crying, nor pain, any more.—Rev. 21:4.

And the inhabitants shall not say, I am sick.—Isa.
33:24.

Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the
seas;

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Though the waters thereof roar and be troubled:
Though the mountains shake with the swelling thereof.

—Ps. 46:2, 3.

What time I am afraid,

I will put my trust in thee.—Ps. 56:3.

I will trust, and will not be afraid.—Isa. 12:2.

In peace will I both lay me down and sleep:

For thou, Lord, alone makest me dwell in safety.—

Ps. 4:8.

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from the Lord,

Which made heaven and earth.

He will not suffer thy foot to be moved:

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The Lord is thy keeper:

The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The Lord shall keep thee from all evil;

He shall keep thy soul.

The Lord shall keep thy going out and thy coming in,

From this time forth and for evermore.—Ps. 121.

The Lord is my light and my salvation; whom shall I
fear?

The Lord is the strength of my life; of whom shall I
be afraid?

When evil-doers came upon me to eat up my flesh,

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Even mine adversaries and my foes, they stumbled and fell.

Though an host should encamp against me,

My heart shall not fear:

Though war should rise against me,

Even then will I be confident.

One thing have I asked of the Lord, that will I seek after;

That I may dwell in the house of the Lord all the days of my life,

To behold the beauty of the Lord, and to inquire in his temple.

For in the day of trouble he shall keep me secretly in his pavilion:

In the covert of his tabernacle shall he hide me;

He shall lift me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me;

And I will offer in his tabernacle sacrifices of joy;

I will sing, yea, I will sing praises unto the Lord.—

Ps. 27:1-6.

(3) DELECTABLE MOUNTAINS.

“So they went up to the delectable mountains, to behold the gardens and orchards, the vineyards and fountains of water: where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks. . . . These mountains are Immanuel’s land, and *they are within sight of the city.*—*Bunyan’s Pilgrim’s Progress.*

Until the day be cool, and the shadows flee away,

I will get me to the mountain of myrrh.—Cant. 4:6.

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I am my beloved's, and my beloved is mine:
He feedeth his flock among the lilies.—Cant. 6:3.

He giveth power to the faint; and to him that hath
no might he increaseth strength.—Isa. 40:29.

He healeth the broken in heart, and bindeth up their
wounds.—Ps. 147:3.

And I have put my words in thy mouth, and have
covered thee in the shadow of mine hand, that I may
plant the heavens, and lay the foundations of the earth,
and say unto Zion, Thou art my people.—Isa. 51:16.

As one whom his mother comforteth, so will I com-
fort you.—Isa. 66:13.

Sing, O heavens; and be joyful, O earth; and break
forth into singing, O mountains: for the Lord hath
comforted his people, and will have compassion upon
his afflicted.—Isa. 49:13.

He shall feed his flock like a shepherd, he shall gather
the lambs in his arm, and carry them in his bosom, and
shall gently lead those that give suck.—Isa. 40:11.

And he carried me away in the Spirit to a mountain
great and high, and shewed me the holy city Jerusalem,
coming down out of heaven from God, having the glory
of God.—Rev. 21:10.

And he shewed me a river of water of life, bright as
crystal, proceeding out of the throne of God and of the
Lamb, in the midst of the street thereof. And on this
side of the river and on that was the tree of life, bear-
ing twelve manner of fruits, yielding its fruit every
month: and the leaves of the tree were for the healing
of the nations. And there shall be no curse any more:
and the throne of God and of the Lamb shall be there—

in: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.—Rev. 22:1-5.

(4) THE ENTRANCE GATE—FOR THOSE NOT CHRISTIANS.

These selections are chiefly for those not yet in the fold. They are the inviting and assuring words of Scripture to one who would "see Jesus." May their use change many a sick-room into a "Bethel," and put "a new song" in the mouth.

Knock, and it shall be opened unto you.—Matt. 7:7.

Behold, the Lamb of God, which taketh away the sin of the world!—John 1:29.

I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.—John 10:9.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—Acts 4:12.

Believe on the Lord Jesus, and thou shalt be saved.—Acts 16:31.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11:28.

If any man thirst, let him come unto me, and drink.—John 7:37.

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Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. 55:1.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.—John 10:27.

A bruised reed shall he not break, and smoking flax shall he not quench.—Matt. 12:20.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. 1:18.

Him that cometh to me I will in no wise cast out.—John 6:37.

He that will, let him take the water of life freely.—Rev. 22:17.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:7.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying

unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.—Luke 15:3-7.

But when he (the prodigal son) came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.—Luke 15:17-20.

(5) AT EVENTIDE—FOR THE LAST HOURS.

These selections are for that last hour when the shadows are almost at their full lengthening, ere "the silver cord be loosed or the golden bowl be broken." Much speech of man seems idle. It is a time for "Jesus only." Some brief word of Scripture, whether a cry of need or a cry of trust, spoken by the minister and repeated by the dying, may change "the valley of weeping" into "a place of springs," and "the valley of the shadow of death" into "a garden of spices."

Lord, save me.—Matt. 14:30.

Lord Jesus, receive my spirit.—Acts 7:59.

God, be merciful to me a sinner.—Luke 18:13.

The blood of Jesus his Son cleanseth us from all sin.
—1 John 1:7.

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Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1:15.

Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

Lord I believe, help thou mine unbelief.—Mark 9:24.

Lead me to the rock that is higher than I.—Ps. 61:2.

Have mercy upon me, O God, according to thy loving-kindness:

According to the multitude of thy tender mercies blot out my transgressions.—Ps. 51.

Though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me:

Thy rod and thy staff, they comfort me.—Ps. 23:4.

Though he slay me, yet will I wait for him.—Job 13:15.

For so he giveth his beloved sleep.—Ps. 127:2.

My flesh and my heart faileth:

But God is the strength of my heart and my portion forever.—Ps. 73:26.

Into thy hands I commend my spirit.—Luke 23:46.

Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation.—Luke 2:29.

Faith.—John 14, Psalm 23, Psalm 90, John 11.

Repentance from Sin.—Psalm 51.

Patience.—Job 40, Hebrews 12.

Joy and Hope.—Romans 8, 1 Corinthians 15:12-26, Rev. 22.

4. THE HOUSE OF MOURNING—SCRIPTURE SELECTIONS

(1) EVERLASTING FOUNDATIONS.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his.—2 Tim. 2:19.

Trust ye in the Lord for ever: for in the Lord Jehovah is an everlasting rock (a rock of ages).—Isa. 26:4.

The Lord is my rock, and my fortress, and my deliverer,
even mine;

The God of my rock, in him will I trust;

My shield, and the horn of my salvation, my high tower,
and my refuge.—2 Sam. 22:2, 3.

For who is God, save the Lord?

And who is a rock, save our God?

God is my strong fortress:

And he guideth the perfect in his way.

He maketh his feet like hinds' feet:

And setteth me upon my high places.—2 Sam. 22:32-34.

Thou hast also given me the shield of thy salvation:

And thy gentleness hath made me great.—2 Sam. 22:36.

But Israel shall be saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.—Isa. 45:17.

In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.—Isa. 54:8.

The eternal God is thy dwelling place,

And underneath are the everlasting arms.—Deut. 33:27.

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Jesus Christ is the same yesterday and to-day, yea and for ever.—Heb. 13:8.

He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.—Ps. 72:8, 9.

His name shall endure for ever.—Ps. 72:17.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste.—Isa. 28:16.

For other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Cor. 3:11.

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities,

nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:28-39.

(2) EXCEEDING GREAT PROMISES.

Know therefore that the Lord thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.—Deut. 7:9.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—James 1:12.

Oh how great is thy goodness, which thou hast laid up
for them that fear thee,

Which thou hast wrought for them that put their trust
in thee, before the sons of men.

In the covert of thy presence shalt thou hide them from
the plottings of man:

Thou shalt keep them secretly in a pavilion from the
strife of tongues.—Ps. 31:19, 20.

Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;

To deliver their soul from death, and to keep them alive
in famine.—Ps. 33:18, 19.

The angel of the Lord encampeth round about them
that fear him,

And delivereth them.—Ps. 34:7.

Like as a father pitieth his children,

So the Lord pitieth them that fear him.—Ps. 103:13.

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And their soul shall be as a watered garden.—Jer. 31:12.

They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed;

He shall come again with joy, bringing his sheaves with him.—Ps. 126:5, 6.

Call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.—Ps. 50:15.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in the day-time,

And in the night his song shall be with me,
Even a prayer unto the God of my life.—Ps. 42:7, 8.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. 11:28-30.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy saviour.—Isa. 43:2, 3.

Certainly I will be with thee.—Exodus 3:12.

I will commune with thee from above the mercy-seat.
—Exodus 25:22.

I will strengthen thee; yea, I will help thee.—Isa. 41:10.

Let not your heart be troubled.—John 14:1.

I will not leave you desolate: I come unto you.—John 14:18.

I come again, and will receive you unto myself; that where I am, there ye may be also.—John 14:3.

(3) SAFE HIDING PLACES.

The name of the Lord is a strong tower:

The righteous runneth into it, and is safe.—Prov. 18:10.

God is our refuge and strength,

A very present help in trouble.—Ps. 46:1.

Be merciful unto me, O God, be merciful unto me;

For my soul taketh refuge in thee:

Yea, in the shadow of thy wings will I take refuge,

Until these calamities be overpast.—Ps. 42:1.

It is better to trust in the Lord

Than to put confidence in man.

It is better to trust in the Lord

Than to put confidence in princes.—Ps. 118:8, 9.

They that trust in the Lord

Are as mount Zion, which cannot be moved, but abideth
for ever.—Ps. 125:1. ✓

Be thou to me a rock of habitation, whereunto I may
continually resort.—Ps. 71:3.

Keep me as the apple of the eye,

Hide me under the shadow of thy wings.—Ps. 17:8.

Thou art my hiding place; thou wilt preserve me from
trouble;

MINISTERING TO THE TROUBLED

Thou wilt compass me about with songs of deliverance.

—Ps. 32:7.

In the Lord put I my trust:

How say ye to my soul,

Flee as a bird to your mountain?—Ps. 11:1.

The Lord is my light and my salvation; whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?—Ps. 27:1.

For in the day of trouble he shall keep me secretly in his pavilion:

In the covert of his tabernacle shall he hide me.—Ps. 27:5.

For the Lord God is a sun and a shield.—Ps. 84:11.

(4) PRECIOUS CONSOLATIONS.

Blessed is the man whom thou chastenest, O Lord.—Ps. 94:12.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—James 1:12.

In the world ye have tribulation: but be of good cheer; I have overcome the world.—John 16:33.

Cast thy burden upon the Lord, and he shall sustain thee:

He shall never suffer the righteous to be moved.—Ps. 55:22.

And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope put-

teth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.—Rom. 5:3-5.

J For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. 4:17, 18.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inso-much as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.—1 Pet. 4:12, 13.

When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43:2.

Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.—Isa. 48:10.

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reprov'd of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.—Heb.
12:6.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers

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of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Heb. 12:5-11.

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.—Rom. 8:16-18.

And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters:

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and God shall wipe away all tears from their eyes.—
Rev. 7:14-17.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.

For he shall deliver thee from the snare of the fowler,
And from the noiseome pestilence,
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.

—Psalm 91:1-4.

The Burial of The Dead

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
VOL. II.
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THE HISTORY OF THE
CITY OF BOSTON

The Burial of The Dead

1. SUGGESTIONS TO THE MINISTER

As soon as the minister knows that he is expected to have charge of the funeral services he should hasten to the home to comfort the bereaved. Here is the place for taste and tact, to do enough, and not do too much. He should ascertain the wishes of the family concerning the funeral arrangements and carry out those wishes in a manner to give comfort and confidence. Keep in close touch and sympathy with the funeral director and follow his lead.

The simpler the services the better, but let them be full of sympathy and heart power.

It is never the duty of the minister to declare that anyone has died finally impenitent. God is the only Judge. Nor should the minister be disloyal and say that non-Christians are among the saved. It is generally well to be sparing of personal eulogy.

2. BRIEF SERVICE FOR HOME OR CHURCH OR AT THE GRAVE

When the funeral is held in the home the minister should take his place at the head of the casket. When the service is in the church he may meet the casket at the door and precede it up the aisle; and when the service is in the cemetery, he should meet the casket as it is removed from the hearse and precede it to the grave.

Standing beside the casket at the home, or preceding it in the church or at the grave, the minister may say:

✓ "Hear ye the word of the Lord! Comfort your hearts with these words. I am the resurrection and the life. ✓

He that believeth in me shall never die, yea though he were dead, yet shall he live."

"I know that my Redeemer liveth and that he shall stand at the latter day upon the earth and after my skin hath been thus destroyed yet from my flesh shall I see God, whom I shall see for myself and not another."

"The Lord gave; the Lord hath taken away; blessed be the Name of the Lord."

GOD THE REFUGE OF HIS PEOPLE

God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of
the seas;

Though the waters thereof roar and be troubled,

Though the mountains tremble with the swelling thereof.

[Selah

There is a river, the streams whereof make glad the
city of God,

The holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved:

God will help her, and that right early.

The nations raged, the kingdoms were moved:

He uttered his voice, the earth melted.

Jehovah of hosts is with us;

The God of Jacob is our refuge.

[Selah

Come, behold the works of Jehovah,

What desolations he hath made in the earth.

THE BURIAL OF THE DEAD

He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted
in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

—Psalm 46.

GOD'S ETERNITY AND MAN'S TRANSITORINESS

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a
sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.

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For all our days are passed away in thy wrath:
We bring our years to an end as a sigh.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto
thee?

So teach us to number our days,
That we may get us a heart of wisdom.
Return, O Jehovah; how long?
And let it repent thee concerning thy servants.
Oh satisfy us in the morning with thy lovingkindness,
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

—Psalm 90.

SECURITY FOR HIM WHO TRUSTS IN JEHOVAH

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

THE BURIAL OF THE DEAD

For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.

He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.

Only with thine eyes shalt thou behold,
And see the reward of the wicked.

For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,

Neither shall any plague come nigh thy tent.

For he will give his angels charge over thee,
To keep thee in all thy ways.

They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:

The young lion and the serpent shalt thou trample under
foot.

Because he hath set his love upon me, therefore will I
deliver him:

I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;

I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

—Psalm 91.

3. FORMS SPECIALLY ADAPTED FOR SERVICE AT THE CHURCH

As the body is borne to its place before the pulpit, the minister shall say:

I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—John 11: 25, 26.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted.—2 Cor. 1:3, 4.

When the assembly is seated and ready for service the minister shall say:

Let us pray.

The prayer should be full of sympathy for the bereaved.

Appropriate hymns are full of comfort, if rightly sung. Read the Scriptures freely and let your words be few.

THE BURIAL OF THE DEAD

(1) SELECTIONS FOR BURIAL SERVICE.

THE SHEPHERD PSALM

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his
name's sake.
Yea, though I walk through the valley of the shadow
of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of
mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all
the days of my life;
And I shall dwell in the house of Jehovah for ever.

—Psalm 23.

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.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But the lovingkindness of Jehovah is from everlasting
to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.—
Ps. 103:15-18.

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world.
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a
sleep:

In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a sigh.—Ps. 90:1-9.

For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.—2 Cor. 5:10.

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Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.—John 5:24-29.

Oh, that they were wise, that they understood this, That they would consider their latter end!—Deut. 32:29.

(2) FUNERAL SERVICES OF A CHILD.

I.

Preceding the casket the minister may say:

✓ "Comfort your hearts with these words:"

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. 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.—Ps. 39:4, 5.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee: send thee help from the sanctuary and strengthen thee out of Zion.—Ps. 20.

Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.—Matt. 19:14.

Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Matt 10:13-16.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1:21.

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? and they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel and came into the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst use and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12:18-23.

And when the child was grown [larger], it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he

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had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.—2 Kings 4:18-21.

While he yet spake, there came from the ruler of the synagogue's house certain who said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid; only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father

and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the maid by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose; and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he commanded that something should be given her to eat.—Mark 5:35-43.

When the minister has taken his seat, and the casket has been placed upon the platform, then may be sung an appropriate hymn.

After the hymn has been sung, comforting extracts from the Scriptures should read. It is not out of place to read tender passages from Christian poets.

II.

My beloved is gone down to his garden . . . to gather lilies.—Sol. Song 6:2.

He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom.—Isa. 40:11.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive

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one such little child in my name receiveth me : but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.—Matt. 18:1-6.

See that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye ? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray ? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18:10-14.

And they brought unto him also their babes, that he should touch them : but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.—Luke 18:15, 16.

Thus saith the Lord : A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children ; she refuseth to be comforted for her children, because they are not. Thus saith the Lord ; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the Lord ; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the Lord ; and thy

children shall come again to their own border.—Jer. 31:15-17.

And the streets of the city shall be full of boys and girls playing in the streets thereof.—Zech. 8:5.

Wait on the Lord:

Be strong, and let thine heart take courage;

Yea, wait thou on the Lord.—Ps. 27:14.

The Lord is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him.—Nahum 1:7.

The Lord is nigh unto them that are of a broken heart, And saveth such as be of a contrite spirit.—Ps. 34:18.

Like as a father pitieth his children,

So the Lord pitieth them that fear him.

For he knoweth our frame;

He remembereth that we are dust.—Ps. 103:13, 14.

O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.—Isa. 33:2.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1:21.

III.

Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.—Mark 10:14-16.

He shall gather the lambs in his arm, and carry them in his bosom.—Isa. 40:11.

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They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat.—Rev. 7:16.

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.—Rev. 21:4.

Wherefore comfort one another with these words.—1 Thess. 4:18.

My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.—Heb. 12:5, 6.

Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Heb. 12:9-11.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—2 Cor. 1:3, 4.

(3) FUNERAL OF YOUNG PERSON. SELECTIONS OF SCRIPTURES.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and God hath visited his people.—Luke 7:11-16.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was night unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were

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dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have you laid him? They said unto him, Lord, come and see. Jesus wept. —John 11:17-35.

(4) FUNERAL OF ONE IN MIDDLE AGE.

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain; whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.—James 4:13, 14.

For he knoweth not that which shall be; for who can tell him how it shall be? There is no man that hath

power over the spirit to retain the spirit; neither hath he power over the day of death; and there is no discharge in war.—Eccles. 8:7, 8.

Yet God preserveth the mighty by his power:
He riseth up that hath no assurance of life.
God giveth them to be in security, and they rest thereon;
And his eyes are upon their ways.
They are exalted; yet a little while, and they are gone;
Yea, they are brought low, they are taken out of the
way as all others,
And are cut off as the tops of the ears of grain.—Job
24:22-24.

One dieth in his full strength,
Being wholly at ease and quiet:
His pails are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.—Job 21:23-26.

Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.—Mark 13:33-37.

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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.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.—Ps. 103:
15, 16.

(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow.)—Job 8:9.
My days are swifter than a weaver's shuttle.—Job 7:6.
Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships
As the eagle that swoopeth on the prey.—Job 9:25, 26.
My days are like a shadow that declineth.—Ps. 102:11.
Lord, what is man, that thou takest knowledge of him?
Or the son of man, that thou makest account of him?
Man is like to vanity:
His days are as a shadow that passeth away.—Ps. 144:
3, 4.

The voice of one saying, Cry. And one said, What
shall I cry? All flesh is grass, and all the goodness
thereof is as the flower of the field: the grass withereth,
the flower fadeth; because the breath of the Lord blow-
eth upon it: surely the people is grass. The grass with-
ereth, the flower fadeth: but the word of our God shall
stand for ever.—Isa. 40:6-8.

Jehovah, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days as handbreadths;
And my life-time is as nothing before thee:
Surely every man at his best estate is altogether vanity.
Surely every man walketh in a vain show; [Selah
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather
them.

And now, Lord, what wait I for?
My hope is in thee.—Ps. 39:4-7.
Let me die the death of the righteous,
And let my last end be like his!—Num. 23:10.

(5) FUNERAL OF THE AGED.

We spend our years as a tale that is told.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone and we fly away.—Ps. 90:9, 10.

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.—Gen. 47:9.

The hoary head is a crown of glory;
It shall be found in the way of righteousness.—Prov. 16:31.

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The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be flourishing, to show that the Lord is upright. He is my rock; and there is no unrighteousness in him. Ps. 90:12-15.

Thou shalt come to thy grave in a full age,
Like as a shock of grain cometh in his season.—Job
5:26.

And Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.—Gen. 25:8-10.

And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days.—Gen. 35:29.

So Job died, being old and full of days.—Job 42:17.

Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.—Gen. 15:15.

Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in his season.—Job
5:26.

The hoary head is a crown of glory,
It shall be found in the way of righteousness.—Prov.
16:31.

Even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver.—Isa. 46:4.

Thine eyes shall see the king in his beauty: they shall behold a far stretching land.—Isa. 33:17.

Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age.—Zech. 8:4.

And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever.—Isa. 32:17.

(6) FUNERAL OF BELIEVER.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.—Rev. 14:13.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.—1 Thess. 4:13-18.

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again

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in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ the Son of God, even he that cometh into the world.—John 11:23-27.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

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. And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away.—Rev. 21:1-4.

(7) TOPICAL SELECTIONS FOR FUNERALS.

I. THE RESURRECTION

But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, even this body is destroyed,

Then without my flesh shall I see God;
Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger.—
Job 19:25-27.

For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living.—Rom. 14:8, 9.

Jesus saith unto Martha, thy brother shall rise again. Martha saith unto him, I know he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—John 11:23-26.

For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life: and I will raise him up at the last day.—John 6:40.

Why is it judged incredible with you, if God doth raise the dead?—Acts 26:8.

Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead.—1 Cor. 15:36-38, 42.

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who

shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.—Phil. 3:20, 21.

7 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thess. 4:13-18.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over

these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:4-6.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom of God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evi-

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dent that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the

earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory: O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—1 Cor. 15:12-58.

II. GOD'S COMFORT

Wherefore, comfort ye one another with these words.—1 Thess. 4:18.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. 66:13.

Comfort ye, comfort ye my people, saith your God.
—Isa. 40:1.

Blessed are they that mourn: for they shall be comforted.—Matt. 5:4.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.—Isa. 61:1-3.

Thus saith the Lord, thy redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.—Isa. 48:17.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.—Ezek. 20:37.

And thou shalt consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.—Deut. 8:5.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will

hear them: I will say, It is my people; and they shall say, The Lord is my God.—Zech. 13:9.

Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.—Isa. 43:1-3.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee.—Isa. 54:7, 8, 10.

Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. 41:10.

I will in no wise fail thee, neither will I in any wise forsake thee.—Heb. 13:5.

As many as I love, I reprove and chasten.—Rev. 3:19.

And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.—John 16:22.

My grace is sufficient for thee: for my power is made perfect in weakness.—2 Cor. 12:9.

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I, even I, am he that comforteth you.—Isa. 51:12.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.—John 16:33.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.—John 14:27.

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter,

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:35-39.

III. TRUST

God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;

Though the waters thereof roar and be troubled,

Though the mountains shake with the swelling thereof.

—Ps. 46:1-3.

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He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Lord, art my refuge!—Ps. 91:1-9.

Wherefore we faint not; but though our outward man
is decaying, yet our inward man is renewed day by day.
For our light affliction, which is for the moment, work-
eth for us more and more exceedingly an eternal weight
of glory; while we look not at the things which are
seen, but at the things which are not seen: for the
things which are seen are temporal; but the things
which are not seen are eternal.—2 Cor. 4:16-18.

Before I was afflicted I went astray;
But now I observe thy word.
It is good for me that I have been afflicted;

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That I might learn thy statutes.—Ps. 119:65, 71.
When he slew them, then they inquired after him:
And they returned and sought God early.
And they remembered that God was their rock,
And the Most High God their redeemer.—Ps. 78:34, 35.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inso-much as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.—1 Pet. 4:12, 13.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire beside thee.
My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.—Ps. 73:24-26.

For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1:12.

For in the day of trouble he shall keep me secretly in his pavilion:

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"We declare that we have taken God to be our Father; Jesus Christ to be our Savior; the Holy Spirit to be our Guest and Guide; the Word of God to be our only rule of faith and practice.

"Pledging loyalty to our Lord, and fidelity to each other, we hereunto affix our names.

"In the name of Christ. AMEN.

Those whose names are affixed are to be considered as charter members of the church and it is sometimes decided to keep the roll open for some days and count all who sign within that period as charter members.

After the membership roll has been signed those who have so indicated their intention are considered members of the new organization.

After careful consideration a preliminary election may be held to select elders and deacons. [See form for election of officers.] When these officers have shown their fitness they can be ordained, for life, or for a limited term, which the church should decide by vote.

On all matters of expediency the majority of votes cast should decide. Matters of New Testament faith and practice cannot be decided by vote. They are questions of conscience and revelations of God.

The church should elect elders, deacons and if desirable deaconesses; a church clerk; treasurer; trustees and minister.

After the church is organized steps should be taken at once to organize a Bible School, unless this has preceded the church, and other societies necessary to make the life and work of the church effective.

Let all things be done decently and in order.

II.

NAME—This church shall be called the.....
Church of Christ (or Christian Church) of.....

THE CHURCH: SETTING THINGS IN ORDER

The covenant by which this church exists as a distinct body, and which every member accepts, is as follows:

"Acknowledging Jesus Christ to be our Savior and Lord, and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of his kingdom in the world, we do now, in the sight of God and invoking his blessing, solemnly covenant and agree with each other to associate ourselves to be a church of the Lord Jesus Christ, as warranted by the Word of God.

"We agree to maintain the institutions of the gospel, to submit ourselves to the orderly administration of the affairs of the church, and to walk together in brotherly love.

"And this we do depending upon the aid of our heavenly Father, who so loved the world that he gave his only begotten Son for our salvation, and of Jesus Christ, who hath redeemed us with his blood, and of the Holy Spirit our Comforter and Guide.

"Indicating our sincerity and pledging ourselves to each other in support of the church we hereunto affix our names."

Done on this.....day of.....in the year
of our Lord one thousand nine hundred and.....
at.....

In the name of Christ. AMEN.

Signed.....

(2) INCORPORATION OF A CHURCH.

The incorporation of a church is a simple but a very important matter. It enables a church to inherit bequests that may be made to it. If not incorporated this may be difficult.

The incorporation makes the church a body corporate and makes it easier for it to transact legal business.

The following directions are adequate in most cases, but it is always safe to consult a Christian lawyer for instructions to meet the requirements of your State.

Prepare a written notice signed by an adequate number of members, preferably by the board of trustees announcing that at a meeting of the church held at a certain date the church will be asked to vote upon the question of being incorporated. Let this notice be read upon two Sundays, from the pulpit, before the date of meeting. If desired publish also in the paper of greatest local circulation.

When the time designated shall arrive let the meeting be called to order. After prayer let the above call be read and incorporated in the minutes of the meeting. Be sure to have a secretary to keep an accurate record. Let the motion take this form:

"Resolved that this church apply for Incorporation under the laws of the State and that Messrs. A. E. and B. R. now acting as trustees, be the trustees under the incorporation and that they and the chairman and secretary of this meeting be authorized and instructed to act for the church in the preparation and filing of the necessary papers."

The papers to be filed in some States require the signature of all the incorporators, who must not be less than three (some five) in number; In other States the chairman or secretary of the meeting may make affidavit to the papers.

This affidavit and papers are to be filed with the recorder of deeds, or such officer as the state designates for the purpose, who will issue the proper certificate of incorporation.

THE CHURCH: SETTING THINGS IN ORDER

FORM OF AFFIDAVIT

State of.....

ss.

County of.....

I,, do solemnly swear, that at a meeting of the members of the.....Christian Church, held at.....on the.....day of.....; in response to the following call:

(Insert the call for the meeting.)

The following resolution was carried by a true and regular vote of the members of said church:

(Insert resolution asking incorporation.)

And according to said resolution Messrs. A. E. and B. H. were elected trustees of said church. The said church adopted as its corporate name; The.....Christian Church of..... and adopted as its corporate seal the following device.....

(the whole to be inclosed in a scroll and to be either written, stamped or printed.)

At said meeting the affiant acted as chairman (or secretary).

Name.....

Sworn and subscribed to before me this.....day of.....19....

.....

Notary Public.

In some States a corporate seal is positively necessary. Seal presses such as notaries use are inexpensive and a specially

designed seal with a motto and device or both, costs very little and is appropriate.

One of the mission boards has its seal the figure of an ox standing between an altar and a plow, the motto reads "Ready for either." Some churches have a seven branched candlestick and the motto "Let your light so shine."

If a church is not incorporated use your influence to have this done; it puts the affairs of the church in better legal form.

2. FORM OF BREAKING GROUND FOR A NEW BUILDING

The people being assembled where the church building is to be erected, will stand while the minister repeats the following sentences.

The heaven, even the heavens are the Lord's but the earth hath he given to the children of men.—Ps. 115:16.

Is not the Lord your God with you, and hath He not given you rest on every side? Now set your heart and your soul to seek the Lord, your God; arise, therefore and build ye the sanctuary of the Lord God.—1 Chron. 22:19.

INVOCATION

Almighty God, our Father: the earth is thine and the fullness thereof; thou hast made it fruitful and filled it with beauty; thou hast taught us to occupy the earth and subdue it, and to look to Thee as the Giver of it all and to pray that thy kingdom may come, as in heaven, so on earth. Accept this spot of ground which we offer as the place of one of Thy sanctuaries. As we break the sod today as a giving to Thee—do Thou take it and let it be consecrated as the place of the Lord's house. Sow here the good seed of the Kingdom and

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bring forth in this place the rich fruitage of an abundant harvest to the saving of men and women and the honor of Thy great name. AMEN.

Then let the minister read the lesson from Genesis 28:10-22 and lead in the responsive reading of the 24th Psalm.

Follow this with the singing of an appropriate hymn.

There should be given a short address concerning the building to be erected, descriptive of its architecture and its spiritual meaning in the community, and its symbolism as the house of God.

After this the minister, taking a spade and setting it in the earth, where the first spadeful is to be taken shall offer prayer, for God's blessing on the work and workers: then he, or some person specially chosen shall remove the first spadeful of earth. After this may follow others, as chosen, representative of the different societies of the church. Each one shall remove a spadeful of earth with an appropriate quotation of Scripture.

Closing Hymn and Benediction.

3. FORM OF LAYING A CORNER STONE

(Frequently some public service is desired to mark the completion of the foundation of a new church building, and the laying of the corner stone upon, which the superstructure is to be builded. We submit this form of service.)

The minister shall say:

We are met this day to lay the corner stone of this church building. We thus mark the first stage in the progress of the material construction. When we have carried the head-stone to its place with shouting of "Grace—Grace unto it," we shall solemnly dedicate the completed temple to the service of Almighty God. As we lay this corner stone let us look beyond things seen and remember that the Church of the living God has

but one true corner stone—Jesus Christ—tried, precious, true.

Let us Pray to our God.

O thou, Lord God Almighty, who didst direct the foundations of the temple to be laid by thine Israel of old and who didst inspire thy people with joy, so they shouted a great shout when they praised Thee, because the foundation was laid; hear our prayer and accept this work at our hands and add thy blessing to it. May we be stirred with thanksgiving and joy because the foundation of this house is laid. May our service today be well pleasing in Thy sight; as we lay the corner stone of this new church for Thee. Grant it O Lord, our strength and our Redeemer. AMEN.

Here let all the people sing:

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

Let the Leader read the following Scriptures:

Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation.—Isa. 28:16.

Behold, I lay in Zion a chief corner stone, elect precious: And he that believeth on him shall not be put to shame.

For you therefore that believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and a stone of stumbling, and a rock of offence.

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And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the order of David, king of Israel. And they sang one to another in praising and giving thanks unto the Lord, saying, For he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.—Ezra 3:10-13.

(Here may follow a brief address from some such text as: What mean you by this service? Ex. 12:26 wherein may be set forth the significance of the service; a declaration as to what the completed church shall stand for and pointing to Christ Jesus, as the one only foundation of the church, unto Whom coming, all believing souls, as living stones, are built up a spiritual house, and in Whom, all the building, fitly framed together grows into a holy temple to the Lord.)

Here may be sung a suitable hymn as:

I Love Thy Kingdom Lord,
The House of thine abode,
The Church our Blest Redeemer saved,
With His own precious blood.

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Everything being in readiness, the minister shall announce, with a distinct voice, the articles which have been deposited in the box, which in turn is placed in the corner stone. These contents vary but they usually include a copy of the Scriptures; a historical sketch of the church, a copy of the roll of members, a list of officers and other matter of that nature.

Here the box shall be deposited in the corner stone and the stone formally put in place—after being tried, the minister shall declare the corner stone duly laid.

Then shall follow a prayer of thanksgiving and for the protection of the workmen who shall be engaged in the further work of the building and for the church in her part of the prosecution of the building work.

Let all the people sing:

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name,
In earth and sky and sea;
Holy, holy, holy, merciful and mighty—
God over all, and blest eternally.

Then shall follow the Aaronic benediction:

The Lord bless thee and keep thee
The Lord make His face to shine upon
thee and be gracious to thee,
The Lord lift up His countenance upon
thee and give thee peace.

4. FORMS FOR DEDICATION OF A CHURCH BUILDING

(1) PROGRAMS OF DEDICATION.

I.

1. Organ Voluntary.
2. Invocation and Lord's Prayer in Concert.
3. Hymn.

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4. Prayer of Thanksgiving.
5. Communion Hymn.
6. Lord's Supper.
7. Scripture Lesson.
8. Dedicatory Sermon.
9. Offering and Subscriptions.
10. Dedication by the Minister, with Responsive Service.
11. Dedicatory Prayer.
12. Dedicatory Anthem or Hymn.
13. Delivery of Keys, by Chairman of Building Committee to Trustees each making short address.
14. Congratulatory addresses by visiting Ministers and former Pastors.
15. Doxology and Benediction.

This program may be divided into two services, Numbers 1 to 9 in the morning hour and the remaining part in an afternoon or evening service.

II.

1. Voluntary.
2. Hymn. "Within thy house, O Lord, our God.
In glory now appear!"
3. Thanksgiving Prayer.
4. Scripture Lesson.
5. Hymn or Special Music, Anthem or Solo.
6. Delivery of Key to Trustees and acceptance.
7. Dedication Sermon.
8. Subscriptions.
9. Dedicatory Prayer.

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10. Formal Dedication—the people standing and responding from a printed form.

11. Closing Hymn.

12. Benediction.

(2) FORM FOR DEDICATION.

The people being assembled, the ministers taking part in the dedication shall enter at the door, where they will be met by the trustees and the officers of the church and shall proceed down the aisle, the ministers leading—the presiding minister shall recite the following Scriptures.

The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein.

For he hath founded it upon the seas and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity nor sworn deceitfully;

He shall receive blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek Him; that seek thy face, O Jacob.

Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty; the Lord mighty in battle.

Lift up your heads, O ye gates: even lift them up, Ye everlasting doors and the King of glory shall come in.

Who is this King of glory?

The Lord: he is the King of glory.

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The minister will invoke the divine blessing upon the occasion and read selections of Scripture such as the following: 1 Chronicles 29:1-20; 2 Chronicles 6; 1 Corinthians 3; 1 Kings 8:22-30. A hymn may be sung by the congregation or special music rendered by the choir.

A prayer of thanksgiving and the dedication sermon may be followed by subscriptions for the building, if necessary to raise money on the occasion.

The chairman of the building committee shall now step to the front with the chairman of the board of trustees and the chairman of the building committee in a short congratulatory speech shall hand the keys of the church to the trustees saying:

"I hereby transfer to you as chairman of the board of trustees, the keys of this completed building."

The chairman of the board of trustees, accepting the keys, shall express appreciation for the services of the Building Committee and congratulate them upon the completion of their work and say:

"I accept these keys in behalf of the church."

Then shall the people stand and read from a printed slip the following:

I. RESPONSIVE READING

Minister: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever.

People: Amen.

Minister: Behold, the tabernacle of God is with man and He shall dwell with them.

People: And they shall be His people, and God Himself shall be with them, and be their God.

Minister: Lord, who shall sojourn in thy tabernacle?

People: Who shall dwell in thy holy hill?

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Minister: He that walketh uprightly and worketh righteousness.

People: And speaketh truth in his heart.

Minister: Who shall ascend into the hill of the Lord?

People: And who shall stand in the holy place?

Minister: He that hath clean hands and a pure heart.

People: Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.

Minister: He shall receive a blessing from the Lord.

People: And righteousness from the God of his salvation.

Minister: Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors;

People: And the King of glory shall come in.

Minister: Who is this king of glory?

People: The Lord of hosts, He is the King of glory.

Minister: But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which we have builded.

People: Yet have respect, O Lord, unto the prayer which Thy servants pray before Thee this day, that Thine eyes may be opened towards this house night and day.

Minister: Let the beauty of the Lord, our God, be upon us.

People: And establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

Minister and People unitedly: This house which we have been permitted to build through the gracious favor of divine Providence, we do now solemnly dedicate to

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the worship and service of Almighty God, the Father, the Son, and the Holy Ghost. AMEN.

Here shall be sung this word of praise:

"Holy, holy, holy Lord God Almighty!

All Thy works shall praise Thy name,
in earth and sky and sea;

Holy, holy, holy, merciful and mighty!

God over all and blest eternally."

The people shall then repeat the Lord's Prayer in concert, the minister leading and at once following with the prayer of dedication.

THE PRAYER OF DEDICATION

Almighty God we bring Thee now the work of our hands and we pray Thee that Thou wouldst accept this house as we set it apart to Thy word and work and use it for Thy name's honor and glory. May it be to us and to our children through all the coming years a shrine of blessed memories. May it be a refuge from the cares and anxieties and burdens of daily living—a place where we may gather strength and light from heaven. Make it a shelter from every distress, to which resorting in faith we may receive the benediction of the peace of God and our Lord Jesus Christ. May this house be dedicated to the defense of Liberty of thought and speech in the Lord. May it be used for the glory of God and of Jesus Christ our Savior: for the defense of the Word; for the advancement of the Gospel of the Son of God—for the saving of souls and the upbuilding of the Church of Christ.

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As the giving of the temple is vain without the consecration of the people, we offer Thee our souls anew. Through Thy word dwell in our hearts by faith and may we here be changed into Thine image, from glory to glory. May Christ be formed in us, the hope of glory and may our lives reflect Thy gospel unto others.

And so we bring Thee this place of assembly, this house that we have builded. We solemnly dedicate it to Thee. We set it apart for Thy worship—for the offering of prayer and thanksgiving; for the sacrifice of broken and contrite hearts; for the reading and hearing of Thy holy word; for the unfolding of the heavenly oracles; and for the administration of Thine appointed sacraments. Bow Thy heavens, O Lord, and come down, and make this house now and forever Thy dwelling-place. Fill it with the glory of Thy presence. Upon wall and window, upon lintel and door-post, upon pulpit and pew and organ, may there be written, Holiness to the Lord.

Bless, we beseech Thee, those who minister here—may they be vessels fitted for the Master's use and as they pray to Thee for strength to do and to be, hear Thou in heaven Thy dwelling place and bless their ministry on earth to the souls of the waiting people. When tired, sinsick, hungry hearts come here with their need, O hear Thou in heaven Thy dwelling place and grant that here they may find the bread and water of life.

Hear our prayer and accept this house and use it for Thy great name, we ask through Jesus Christ, our Lord.
AMEN.

After the prayer of dedication then shall the people read, from a printed form, in concert as follows:

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We set apart this house to the worship of the living and true God, and to the service of Jesus Christ our Lord. We devote it to the preaching of the gospel of the grace of God for the conversion of sinners and to the education of Christians in the knowledge of spiritual truth and in all the activities of Christian life.

Here shall the incense of prayer and praise ascend to God. Here shall the ordinance of the Lord's house be sacredly observed. Here shall the word of God be sounded out for the salvation of the perishing. Here may children of sin and sorrow find a refuge from despair and ruin, and Christians a harbor to which they can resort when the tempest is high, and be safe.

May no discordant note of strife ever be heard within these walls, but may the faith out of which all goodness springs, the hope which purifies and comforts the sorrowing heart, and the love which honors God, blesses man and binds Christians in blessed fellowship, ever inspire and sway the hearts and lives of those who worship here.

May God graciously accept this offering of a house in His name, an offering made by grateful hearts and willing hands, and bless every heart that shares in this gift.

May multitudes here be born to God, so that when we who are here today shall have gone to our own eternal home, others will take up the service and repeat from generation to generation the old, old story of the cross until Jesus comes and all His redeemed are gathered home.

We invoke His blessing on the labor of our own hands,

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and we commit to his holy care and keeping all the interest connected with this religious enterprise. "May the beauty of the Lord our God be upon us and establish Thou the work of our hands. Yea, the work of our hands establish Thou it."

And to thy blessed name, O God, whose we are and whom we serve, be honor and glory everlasting, through Jesus Christ our Lord. AMEN.

The minister shall then say:

I now solemnly declare this house to be dedicated to the work and worship of Almighty God and to our Lord, Jesus Christ. May it be used always and only for their honor and service. To this we ask the blessing of God. AMEN.

Then shall be sung the Doxology and followed by the Benediction.

II. RESPONSIVE READING

Minister: [Or some good reader selected for the occasion.] We thank Thee, our Father, for this house which our hearts and hands have builded, Thy Spirit working in us both to will and to do. First, let us dedicate this house to the better life within ourselves; to inward loyalty to Jesus the Christ, which is the source of all highest character and noblest conduct. To purity of heart let us dedicate this our church.

People: Blessed are the pure in heart, for they shall see God. Blessed are they who hunger and thirst for righteousness, for they shall be filled.

Minister: To service next; service from the heart outwards—service of the clean hand; the kind eye, the

THE CHURCH: SETTING THINGS IN ORDER

tender word, the loving greeting, the self-forgetting deed; to the service which remembers that the most precious thing to give a fellow-man is some form of one's better self. To fellowship of hearts and the joining of hands, let us dedicate this church.

People: Amen and amen! "It is more blessed to give than to receive." To the bearers of others' burdens, to mutual helpfulness and sympathy, to the love which thinketh no evil, which suffereth long and is kind, we disciples of Jesus dedicate this place.

Minister: To the spirit which seeks the truth, to know it, love it, speak it, and live it—which realizes that things seen are temporal and things unseen eternal—which deeply feels the greatness of human beings because of their immortal endowments, and longs to lift them into the light and liberty of the sons of God—to the spirit which gratefully honors Jesus as the Life, the Truth and the Way—let us dedicate this church.

People: To trust in truth, reverence for the Word of God, to the freest thinking and speaking only "in the Lord" and according to the oracles of God, to prayerfulness and the cherishing of high ideals, to forbearance in matters of mere opinion, and to the enkindling and sustentation of the higher life do we reverently consecrate this church.

Minister: To believe that to bring men to love the good and live the good is the supreme aim of the religion of Jesus; that the Christ type of character and not the dogmas of the creeds will conquer and hold the hearts of men; that the best and purest religion is to accept Him

in His teachings and commandments, and follow Him with unquestioning loyalty until He is revealed in us and formed within us; to the faith that no good thing is failure and no evil thing success; to the sense of union now and here with things eternal, the sense of deathlessness, which the self-forgetting life awakes in man; to these high faiths and whatever else aspires and looks Godward, let us dedicate our church.

People: To these our beliefs, and to the end that their best meanings may open in our minds and their glory fill our lives, invoking the benison of God the Father, Son, and Holy Spirit, we solemnly dedicate our church home.

Minister: To God the eternal Father, to Jesus Christ His Son, our Lord, to the Holy Spirit ever present in the church of the living God; to happy praise and reverent worship, as here we think the thought of Him together; to gratitude and joy and trust, as here we name Him by the heart's name, "Father,"—to the eternal God, now and without ceasing, let us strive to dedicate our church.

People: In spirit and in truth, so far as in us lies, we the sheep of Thy pasture, in joyful remembrance of our deliverance from the guilt and dominion of sin, do dedicate this house to Thee our God, our fathers' and mothers' God. And by our worship here, may every home of ours more truly become a house of God!

Minister: Yea, let every heart and home be Thy house, O God. And may this church be as a larger home into which our separate homes all open. Let nothing noble

THE CHURCH: SETTING THINGS IN ORDER

there, be here unwelcome or unknown. Here let little children be taught the way of righteousness, the weak will strengthened, the breaking heart consoled, the wayward impulse sweetly checked. Here manifest Thyself as a pardoning, consoling, comforting God to all who come to this house. AMEN.

THE ACT OF DEDICATION

The people will stand and join in the following responsive service:

Minister: Surely the Lord is in this place.

Congregation: This is none other but the house of God, and this is the gate of Heaven.

Minister: Surely goodness and mercy shall follow me all the days of my life.

Congregation: And I will dwell in the house of the Lord forever.

Minister: But who am I, and what is my people, that we should be able to offer so willingly after this sort?

Congregation: O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine Hand, and is all Thine own.

Minister: The Lord hath said that He would dwell in the thick darkness. But I have build Thee an house of habitation, and a place for Thee to dwell in.

Congregation: But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded!

Minister: Thus saith the Lord, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

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Congregation: For now have I chosen and hallowed this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually.

Minister: Now, O my God, let, I beseech thee, Thine eyes be open, and let Thine ears be attent, unto the prayer that is made in this place.

Congregation: Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.

Minister: To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, source of life and Light;

Congregation: We dedicate this house.

Minister: For worship in prayer and song; for the ministry of the Word; for the celebration of the holy sacraments;

Congregation: We dedicate this house.

Minister: For comfort to those who mourn; for strength to those who are tempted; for help in right living;

Congregation: We dedicate this house.

Minister: To the memory of our beloved dead, to the gentle and true of former times, to all who have unloosed the bonds of ignorance and wrong;

Congregation: We dedicate this house.

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their

THE CHURCH: SETTING THINGS IN ORDER

fellows; to the weak and defenseless; to the darkened mind, the tempted heart, the life weary and heavy-laden, and to all human need;

Congregation: We dedicate this house.

Minister: To the ministry of the strong to the weak; to the bringing of light in darkness; to the giving of hope, courage, and spiritual health to all human hearts;

Congregation: We dedicate this house.

Minister: To the proclamation of the truth that sets men free; to the liberty of the sons of God; to reverence for all worth of the past; and to the eager acceptance of all good which the future may unfold;

Congregation: We dedicate this house.

Minister: For the sanctification of the family; for the guidance of childhood; for the salvation of men;

Congregation: We dedicate this house.

Minister: For the fostering of patriotism; for the training of conscience; for aggression against evil;

Congregation: We dedicate this house.

Minister: For the help of the needy; for the promotion of brotherhood; for bringing in the Kingdom of God;

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, a free will offering of thanksgiving and praise, from those who have tasted the cup of thy salvation, and experienced the riches of thy grace;

Congregation: We, the people of this church and congregation, now consecrating ourselves anew, dedi-

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cate this entire building in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

Choir and Congregation: Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. AMEN.

Then may be offered the Prayer of Dedication.

Then may be sung an appropriate hymn.

The services may conclude with the Benediction.

The Church: Her Work and Worship

I. CHURCH AND SERVICE

What is the Church? What is her work? What is her worship?

The Church is the Body of Christ.

Christ is the Head of the Church, His blood purifies us from all unrighteousness. Thus we are enabled to stand without spot before the Father.

Large Texts

Church

5

The Church: Her Work and Worship

1. Church

2. Church and People

3. Church and Society

4. Church and State

5. Church and World

6. Church and Home

7. Church and Church

8. Church and Church

9. Church and Church

10. Church and Church

11. Church and Church

12. Church and Church

13. Church and Church

14. Church and Church

15. Church and Church

The Church: Her Work and Worship

1. ORDERS OF SERVICE

There is no place where one can show good taste more than in conducting the public worship of the church.

(1) REGULAR SERVICES.

From the Gloria in Excelsis we select some orders of service that are admirable. They are capable of many different modifications and combinations.

I.

1. Organ Prelude.
2. Doxology.
3. Invocation and Lord's Prayer.
4. Responsive Reading.
5. Hymn.
6. Lesson and Prayer.
7. Offering and Announcements.
8. Special Music.
9. Sermon.
10. Invitation Hymn.
11. Lord's Supper.
12. Closing Hymn.
13. Benediction.

II.

Organ Prelude.
Opening Sentence—Responsive Sentence by Choir.
Invocation and Lord's Prayer.
Hymn.

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Responsive Reading.
General Prayer.
Anthem.
Sermon.
Hymn of Invitation.
Communion Hymn.
Lord's Supper.
Offering and Announcements.
Doxology.
Benediction.

III.

Organ Prelude.
Opening Sentence, with Response by Choir, singing
the first Stanza of Hymn

Holy, Holy, Holy, Lord God Almighty
Early in the morning, our songs
shall rise to Thee.

The Twenty-third Psalm. (In Concert.)
Invocation and Lord's Prayer.
Hymn.

Lesson and Prayer.
Communion Hymn.
Lord's Supper.
Offering and Announcements.
Special Music. Solo or Anthem.
Sermon.

Invitation Hymn.
Reception of New Members.
Closing Hymn or Closing Chant or Doxology.
Benediction.

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Postlude.

(2) ORDER OF EVANGELISTIC SERVICE.

Organ Prelude and Doxology.

Lord's Prayer in Concert—with Response by the Choir.

The Twenty-third Psalm, recited in Concert.

Gospel Song, followed by Quotations of Scripture.

Sentence Prayers, closing with Prayer by Leader.

Scripture Lesson.

Solo, or Anthem.

Sermon and Hymn of Invitation.

Baptismal Service.

Offering.

Question Box with Answers.

Announcements.

Closing Hymn and Benediction.

(3) ORDER OF VESPER SERVICE.

Organ Prelude.

Chant.

Invocation and Lord's Prayer.

Responsive Reading.

Solo or Special Music.

Prayer.

Anthem.

Scripture Lesson.

Quartette.

Fifteen Minute Sermon.

Hymn.

Benediction and Organ Postlude.

2. SENTENCES FOR OPENING SERVICE

To be quoted by the minister.

I.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

II.

O thou, whosoever thou art that enterest this house, be silent, be thoughtful, be reverent; for this is the house of God.

And leave it not without a prayer to God for thyself, for those who minister, and for all who worship here.

III.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: And ye shall find rest unto your souls. For My yoke is easy and My burden is light.

IV.

Hear, O Lord Israel, and give ear, O Earth.

The Lord, our God, is one.

And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.

And thou shalt love thy neighbor as thyself.

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V.

We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

VI.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy lovingkindness in the morning, and Thy faithfulness every night.

VII.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

Abide with us: for it is toward evening, and the day is far spent.

VIII.

Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee.

Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

To be read responsively by minister and congregation. Choir may follow with responsive sentence.

IX.

1. *O come, let us worship and bow down;*
Let us kneel before the Lord our maker.

2. *For he is our God;*

And we are the people of His pasture, and the sheep of His hand.

X.

1. *The Lord is in His holy temple:*
Let all the earth keep silence before Him.
All.
2. Let the words of my mouth,
And the meditations of my heart,
Be acceptable in Thy sight,
O Lord, my Rock and my Redeemer.

XI.

1. *Wherewith shall I come before the Lord,*
And bow myself before Thee, most high God?
2. *He hath showed thee, O man, what is good;*
And what doth the Lord require of thee, but to do
justly, and to love mercy, and to walk humbly with thy
God?

XII.

1. *The hour cometh, and now is, when the true wor-*
shippers shall worship the Father in spirit and truth:
For such doth the Father seek to be his worshippers.
2. *God is Spirit:*
And they that worship him must worship in spirit and
truth.

XIII.

1. *Behold what manner of love the Father hath bestowed*
upon us,
That we should be called children of God.
2. *And thou shalt love the Lord thy God, with all thy*
heart, and with all thy soul, and with all thy might.
And thou shalt love thy neighbor as thyself.

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3. *Behold, let us love one another:*

For love is of God; and every one that loveth is begotten of God and knoweth God.

XIV.

1. *He that dwelleth in the secret place of the Most High.*
Shall abide under the shadow of the Almighty.
2. *Lord, Thou hast been our dwelling-place*
In all generations.
3. *O satisfy us in the morning with Thy loving kindness;*
That we may rejoice and be glad all our days.

3. INVOCATIONS

(From "Gloria in Excelsis" by permission)

I.

With gladness we come again into Thy house, O our Father! We remember the many precious seasons of communion with Thee, and of fellowship one with another which Thou hast granted us here. Meet with us again today, and abundantly bless us, we pray, in Jesus' name. AMEN.

II.

O God, thrilling with life on this happy resurrection morning, we come to Thee. Our life is from Thee. In Thee we live and move and have our being. We give our lives back to Thee, for we have been bought with a price. Accept us, our Father, today, through our Lord Jesus Christ. AMEN.

III.

O Lord, with joy we come again into this quiet sanctuary, where Thou dost meet Thy people. Graciously

shed abroad Thy love in our hearts this day. Lift us out of our sins and sordidness. Fix our feet on the Rock of Ages. Feed us with the bread of eternal life, and give us strength for life's ceaseless duties. AMEN.

IV.

Father, in coming again into the assembly of Thy saints, we invoke Thy presence. We pray Thee to speak peace to the troubled; to give courage to the broken-hearted; to give strength to the heavy-laden; to bring conviction and repentance to the sinful; and to shed forth thy love in all our hearts: through Jesus Christ our Lord. AMEN.

V.

With the return of this blessed day, we gladly enter Thy house, our heavenly Father. We are weak, and we come praying for strength. We are sinful, and we pray for forgiveness. We hunger and thirst after righteousness, and we long to have the promise fulfilled in us. Though we are often selfish and indifferent, yet today we plead for the spirit of Christ. Satisfy us with Thy grace and truth, and send us hence, filled with divine strength, through Jesus Christ our Lord. AMEN.

VI.

Quietly turning from the world, we are come to seek Thy face, O Lord! We ask not freedom from the world's burdens, but for Thy reviving grace, that we may be enabled to bear our own part. We ask not for release from trial, but for divine strength to enable us to endure. We ask for light upon our pathway, and for

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the truth which will dispel our doubts. In Jesus' name.
AMEN.

VII.

Holy art Thou, O Lord, our God! and blessed is Thy great name. Sinful are we, O merciful Father, and hungry for Thy righteousness. Satisfy us today as we gather in Thy house. Fill us with Thy spirit, that we may have the wisdom and the strength to do Thy perfect will. In the Redeemer's name. AMEN.

VIII.

O Thou God and Father of our Lord Jesus Christ, with joy and praise do we enter Thy courts on this beautiful day. We come, fleeing from the dead past of our own cold and sinful natures, that we may bathe in the warmth and sunlight of Thy love, and thus be enabled to rise into the fulness of the new life in Thee. Here, to-day, meet with and bless Thy people, granting them the richness of Thy salvation; through Jesus Christ our Savior. AMEN.

IX.

Loving Father, Thy goodness permits us to come before Thee again with praise and adoration. We beseech Thee to hear the prayers of Thy people and bless us abundantly in our worship. Bless the reading of the Holy Scriptures, that we may receive from it the message of God. Bless thy ministering servant, that he may bring the word of God to Thy people. Bless us in our songs, that we may be lifted into perfect harmony with thee. Bless us as we sit together in this heavenly place around

the table of our Lord, and make us one in Him. Fill us with all the fulness of God, through Jesus Christ our Lord. AMEN.

X.

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

XI.

Our Father, again, as ever before, breathe upon us the blessings which we need—even that spirit of enlightenment, and of faith, and of love by which we shall know that we are Thy children, and rise into communion with Thee. Help us to lay aside all those influences that depress us, and which give strength to our senses. Give us those inspirations by which we may discern the invisible and the spiritual. And may the services of the sanctuary, and all the offerings of our hearts, our thoughts, and our fellowship, today, be acceptable to Thee. And look lovingly upon us, that we may have joy and rejoicing in Thee. We ask it for Christ's sake. AMEN.—Henry Ward Beecher.

4. ELECTION AND ORDINATION OF OFFICERS

Where congregational government prevails, each congregation may devise plans and methods for doing its work.

Some congregations elect officers for a permanent term, to be

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terminated by death or resignation; many other congregations elect their officers for a limited term, usually three years and the list is so arranged that one-third of the number is elected each year.

Generally the church is advised by its board of officers that an additional elder or deacon or deaconess is needed and the church will be asked on a certain day to vote for such officers. At the time appointed an elder announces that a certain brother, (or sister, if deaconess) is recommended for the office designated. A motion is made to accept and ratify the recommendation of the officers and by such a vote elect and declare such a brother duly elected to be such officer of the church.

Elections may be made by voice, by show of hands, by ballot or by rising. Recommendations made by the officers may be amended and other names substituted. Only be careful to have all things done in good order—remembering it is not wise to have many names before the church at once, nor is it wise to have men defeated after being nominated—hence it is far better to have just the number needed nominated and elected.

After officers have been selected, if they are for a life term they should be ordained and if elected for a limited term they should be installed. We ordain ministers for their life-work; we install them as pastors of a particular congregation for a limited term.

The day having been announced for the ordination, the candidates should be instructed to fast and the church invited to fast with them, the congregation usually abstaining from the meal immediately preceding the service of ordination.

The hour having arrived the service will begin as usual with song and prayer and the officers who participate having taken seats in front facing the congregation, the officers-elect will be called to take the front seat.

5. THE ELDERSHIP

When the minister wishes to instruct the church concerning the eldership let him read:

✓ If a man desire the office of a bishop, he desireth a good work. A bishop must then be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.—1 Tim. 3:1-7.

✓ Ordain elders in every city, as I have appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.—Titus 1:5-9.

Rebuke not an elder, but entreat him as a father; and the younger men as brethren. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder received not an accusation, but before

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two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man. Neither be partaker of other men's sins: keep thyself pure.—1 Tim. 5:1, 2, 17-22.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Pet. 5:2-4.

And from Miletus he [Paul] sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of that Lord Jesus, how he himself said, It is more blessed to give than to receive.—From Acts 20th chapter.

FORM OF ORDINATION OF ELDERS

The opening exercise may consists of the singing of a hymn, the reading of suitable Scriptures, a prayer, another hymn and a sermon on the Elder's office. The minister may read, in

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preparation for the sermon, Milligan's "Scheme of Redemption" (pp. 319-338) and Thomas Munnell's "Care of the Churches."

At the conclusion of the sermon, the elders-elect, who have been seated in front, will rise and face the congregation. The minister will say to the people:

"Are these the men whom you recently elected to the spiritual oversight of this congregation?"

The congregation will rise and respond:

"They are."

The minister will turn to the candidates and ask:

"Do you, _____, _____ and _____ desire the work of an elder?"

Each shall answer for himself:

"I do."

Again the minister shall ask:

✓ "Will you strive with God's help to be examples to the flock in the which the Holy Spirit hath made you overseers, and will you endeavor to learn and perform the duties of your sacred office to the best of your understanding and ability? Let each of you answer for himself as in the presence of God."

Each shall answer again for himself:

"I will."

After the ordination prayer, the evangelists and those who are to assist in the ordination standing, the candidates kneeling and remaining in this attitude until both the prayer and the imposition of hands are concluded. This prayer should be brief, not expository—being mainly an appeal for God's help to the men who are now to be set apart to responsible duties. At its conclusion the hands of the evangelists and elders are laid upon the heads of the candidates, one by one, and over each is slowly and impressively said:

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"Upon you is hereby conferred the office of an elder of this congregation. May God give you wisdom to rule well, to take the oversight not by constraint, but willingly, and to 'feed the Church of God which He hath purchased with His own Blood.' The Lord fill you with all spiritual benediction and grace, and make you a blessing in your day and generation, and the pattern of all Christian virtues to the sheep of His fold. Through Jesus Christ our Lord. AMEN."

In conclusion the minister shall say:

It is most fitting that this beginning of a goodly and godly fellowship should be marked by some outward expression. Therefore, after the benediction is pronounced, let all the members of the church cordially take each other by the hand, and come forward to give to each of the newly-elected officers the right hand in token of hearty reception and regard.

Here shall be pronounced the Apostolic benediction.

Dearly beloved brethren, you have been chosen to the office of elder by the vote of the church; it is my duty to impress upon you the great and solemn import of the work unto which you are called. You must first take heed unto yourself, to be examples to the church, in your daily living: you are to take heed unto the flock, over which the Holy Spirit has made you overseers, as those who must give an account to God. To you, with the other elders, is entrusted the spiritual care and oversight of the church; you are to see largely to its good order and discipline; to see that the gospel taught shall be in accord with the Scriptures—to watch the flock

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and guard it from wolves: to be as a father and brother to every member of the church for their good:

Yours is an office of spiritual oversight: an office of ruling: and an office of example. For the way you meet and discharge the duties of this office you must give an account to the great shepherd and bishop of our souls; may you do so with joy and not with grief.

Before proceeding further with this ordination service I must know your mind, for no man must take this work by constraint, but willingly.

Will you stand?

To the officers elect.

Do you, my brethren, accept the office of elder of this church?

Answer: I do.

Do you promise before Almighty God and the church, here assembled that you will meet the duties and obligations of the position to the best of your ability?

Answer: I do.

Will you please kneel.

The officers elect kneeling, there shall be placed upon their heads the right hands of those participating in the ordination and the minister shall offer the prayer of ordination.

PRAYER OF ORDINATION

Holy Father, hear our prayers as we ask Thy blessing upon these our brethren, whom we have chosen as elders of Thy church. Ratify our choice and accept them Thy servants in this church. And now as we ordain them wouldst Thou ordain them indeed and in truth. Endue them with that wisdom which is from above,

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which is first pure, then peaceable and easy to be entreated, and O may they ask it of Thee, for we know that Thou wilt give them wisdom freely and upbraid not for asking. May they be good men before the world. May they be good examples to the church, in all holy living and conversation. And may we submit ourselves to them in all good teaching as to men who must give account to God; that they may do it with joy and not with grief. And when the Chief Shepherd shall appear may they receive the crown of life, that fadeth not away. AMEN.

The officers then all standing, the minister shall say:

By the authority of our Lord Jesus Christ, I now declare you to have been ordained to the office of elder of the church of Christ and we give you the right hand of fellowship to welcome you into this work with us.

(Here the minister and the elders participating in the service shall extend to the newly ordained elders the hand of fellowship and welcome.)

The elders being seated the minister shall deliver to them the following charge:

CHARGE TO ELDERS

My brethren having been duly elected by the church and having been most solemnly ordained by fasting and prayer and the laying on of the hands of the other elders of the church, I now charge you, before Almighty God, who will judge the quick and the dead at His appearing and His kingdom that you take heed to yourselves and to the church, over which the Holy Spirit has made you overseers, to feed the church of God, which He hath

purchased with His own blood and may you keep His commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. AMEN.

The minister shall now address the members of the church, saying:

Do you, the members of this church, acknowledge and receive these brethren as ruling elders, and do you promise to yield them all that honor, encouragement and obedience in the Lord, to which their office, according to the Word of God and the constitution of this church, entitles them?

The members of the church shall answer by holding up their right hands.

CHARGE TO THE CHURCH

I also charge you, dear people of God, to accept these elders, whom you have chosen to rule in this church, in the spirit of affectionate obedience and trust. Esteem them very highly in love for their work's sake. And bear them on your hearts in daily prayer to God that they may be abundant in godly counsel, and faithful in heavenly consolations, and tenderly faithful in the exercise of Christian discipline.

The minister shall lead in prayer as follows:

O Lord God, most merciful and gracious, we thank Thee for the new relationship that has been here established. Make it a blessing and a joy to elders and people forevermore. Grant that these office-bearers may rule well, and with befitting sense of their high ordainment as called of God to this stewardship. And may the people count them worthy of double honor, and will-

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ingly submit themselves unto the godly admonition of these, Thy servants, walking with them in all obedience and charity. AMEN.

A suitable hymn is then sung as: "I Love Thy Kingdom Lord," and the service closed with the Doxology and Benediction.

6. THE DIACONATE

(1) THEIR AUTHORITY.

The deacon's office confers no authority to preach, though he may exercise that privilege in common with every disciple. His official duty is limited to the secular business and concerns of the church, though his work need not be. In caring for the church property, in looking up and supplying in Jesus' name the wants of the poor of the congregation, in raising funds for the support of the various activities of the church, deacons are able to do much outside the line of strict official duty. They should wait on the congregation when collections are taken and when the Lord's Supper is administered. They should either act as ushers or see that ushers are appointed. In a word, they are charged with all the ministries that relate to the secular interests of the church. A wide-awake board of deacons can do much toward promoting the efficiency and comfort of a congregation. Such a board will see to it that the bread and wine are provided, that the church edifice is kept clean and in a state of repair, that the hymn-books are distributed and collected again, that a supply of fuel is on hand during cold weather. Even such things as hitching-posts, horse-blocks, water-pails, etc., will not be considered unworthy of their attention. The church treasurer and church clerk should be chosen from the deacons.

(2) THEIR APPOINTMENT.

The appointment of deacons came about in this way:

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian

Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in 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 Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaüs a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them.—Acts 6:1-6.

(3) QUALIFICATIONS.

The qualifications of deacons are:

✓ Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let deacons be husbands of one wife, ruling their children and their houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:8-17.

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(4) PROGRAM OF ORDINATION OR INSTALLATION.

The same as for the ordination of officers or as follows:

1. Invocation.
2. Hymn.
3. Scriptures concerning Deacons.
4. General Prayer.
5. Ordination Sermon.
6. Deacons Elect come forward as names are called.
7. To the Church, "Do you accept these men as deacons?"
8. To Deacons Elect, "Do you accept the office of deacon of this church?"

"Do you promise in the presence of God and the church here present to inform yourself in respect to the duties and responsibilities of your office?"

"Do you solemnly promise to be faithful and discharge those duties to the best of your ability, before Almighty God?"

Each candidate shall answer:

"I do."

9. The deacons shall kneel and the hands of the ordaining elders and minister shall be placed on their heads and the prayer of ordination be offered, as follows:

O God our Father, hear our prayer for these brethren, called to be deacons of thy church. Fill them with grace and with wisdom. Give them favor with the people. Keep them faithful and may they purchase a good degree of thine approval by their fidelity in the discharge of the duties of their office. Keep them from sin and make them an example and inspiration to thy church.

Give them the love and confidence of their brethren here and there, may they hear Thee say; well done, good and faithful servant—we ask it all in the name and love of Jesus Christ our Lord. AMEN.

(5) FORM FOR THE INSTALLATION OF DEACONS.

(The service takes the regular form, with a special sermon on the deacon's office and work.)

The newly-elected deacons will come forward as their names are read by the minister, and when they have taken their places in front of the pulpit, the minister shall say:

In the inspired history of the early church it is recorded that when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve call the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you, seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in 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 Spirit, and Philip, and Prochorus, 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 on them.

This is our Scriptural warrant for setting men apart to the office of a deacon in Christ's Church.

Dearly beloved brethren, as you have been chosen to

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this office by the members of this particular church, in due form assembled and with prayer, I congratulate you on your selection and I am glad for the church that we have such men to serve her as deacons.

Will you rise and answer me before God and the people here present?

"Do you accept the office of deacon in this congregation, and promise faithfully to perform all the duties thereof?

"Do you promise to study the peace, unity and purity of the church?"

The deacons-elect shall audibly answer these questions, saying in each instance:

I do.

The minister shall now address the members of the church saying:

Do you, the members of this church, acknowledge and receive these brethren as deacons, and do you promise to yield them all that honor, encouragement and co-operation in the Lord, to which their office, according to the word of God and the constitution of this church, entitles them?

The members of the church shall answer by holding up their right hands.

Here the deacons-elect shall devoutly kneel, and the minister shall set them apart by prayer of ordination (and, if desired, by the laying on of hands), saying:

O thou blessed Lord Jesus, anointed to preach good tidings to the poor, and to set at liberty them that are bruised, set apart these thy servants, we beseech thee, by ordainment of thy Holy Spirit, to this same ministry

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of love and blessing to the poor of thy flock. Fill their hearts with something of that spirit by which thou wast prompted in thine infinite compassion to leave thy riches and become the servant of all the men and women of earth. May these brethren become the servants of the church to her upbuilding and her power. May we ever rejoice in the service of these deacons and may thy name be honored and thy kingdom be advanced in their lives. Make them a blessing to thy church. We ask it in His name. AMEN.

CHARGE TO THE DEACONS

And now I charge you, brethren, ordained to be deacons, study the word to see what manner of men you ought to be. For the beloved apostle, writing by inspiration of God, declares that deacons must be grave, not double-tongued, blameless, ruling their children and their own houses well, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

CHARGE TO THE CHURCH

And I also charge you, dear people of God, into whose service and ministry of love these brethren have entered, that you baptize this ministry to the poor with your daily prayers, that you supply it constantly and cheerfully with your liberal gifts, that you accept the offices of these brethren when needed with hearty appreciation and gratitude as from Christ himself. And may the blessing of

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God in abundant measure be vouchsafed to officers and people, through Jesus Christ. AMEN.

7. CHRISTIAN BAPTISM

(1) SUGGESTIONS.

The ordinance of Christian baptism can be so administered as to be a most beautiful and impressive symbol of the burial and resurrection of our Lord, but by careless, indifferent, administration it can make the ungodly laugh and believers grieve.

Every congregation should have a baptistry inside the church edifice. It should be beautiful and of adequate dimensions. Humiliating experiences can be related of shallow baptistries. There should be an abundant supply of leaded robes for both sexes. Do not baptize a man in his shirt sleeves. The water in the baptistry should be heated in cold weather. The baptistry should be surrounded by flowers. We should approach the service with songs and prayer.

The following service, if given with care and dignity, will insure a beautiful administration of the ordinance. If you need instruction ask an older minister for directions about the details of baptizing.

Do not hurry. Always finish the reading of the verse or song before baptizing the candidate. Select a good reader. Let the congregation sing appropriate hymns while the minister and candidates are preparing.

Have a robe or cloak to throw over the shoulders of the candidate as she comes from the water.

With these suggestions well in mind—get very familiar with the following service.

(2) A BAPTISMAL SERVICE.

Minister or someone appointed to read:

And Jesus came and spake unto them, saying, All authority hath been given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the

nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20.

Prayer.

The minister leads the first candidate into the water and says:

And they went down into the water, both Philip and the eunuch, and he baptized him.—Acts. 8:38.

The candidate is then baptized, and the minister says:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:3-6.

As the second candidate is lead into the water, the minister shall say:

On the day of Pentecost, the Apostle Peter said to penitent believers, Repent ye and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.—Acts. 2:38.

As the candidate is lowered into the water, a familiar hymn is sung, or the choir uses one of the baptismal chants.

After the third baptism, the minister says:

Having been buried with him in baptism, wherein ye were also raised with him through faith in the operation of God, who raised him from the dead. . . . If then ye

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were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God.—Col. 2:12 and 3:1-3.

As the fourth candidate is lowered into the water, another verse is sung, or the choir chants.

As the fifth candidate enters the pool, the minister says:

In those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. . . . Then went out unto him Jerusalem and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.—Matt. 3:1, 2, 5, 6.

The fifth candidate is then baptized, and the choir chants, or the minister says:

Then cometh Jesus from Galilee to the Jordan to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:13-17.

The sixth candidate is baptized, after which a verse or two of song is used.

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As the seventh candidate rises from the water, the minister says:

What shall we say then? Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.—Rom. 6:1-4.

The eighth candidate is then baptized, and as he rises from the water, a hymn or chant is used until the ninth candidate is in the pool.

As the ninth candidate is baptized, the minister says:

For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died he died unto sin once: but the life that he liveth he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.—Rom. 6:5-11.

If there are other candidates, use songs and chants during the intermissions between baptisms.

After the last candidate is baptized, the minister says:

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And Jesus, having been made perfect, became unto all them that obey him the author of eternal salvation. (Heb. 5:9.) For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.—Gal. 3:26, 27.

In closing, let all sing with bowed heads, "Nearer, My God, to Thee," to be followed by the benediction.

A leaflet may be prepared giving the Scriptures on baptism, arranged for responsive reading. Their use will be found instructive and impressive.

(3) BAPTISMAL FORMULAS.

By the authority of the Glorified Head of the church, I baptize thee (using the given name of the candidate, or the words, "my brother," "my sister," "my child,") into the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

In obedience to the Great Commission, and upon profession of your faith in the Lord Jesus Christ, I baptize thee (using the given name of the candidate, or some other designation,) into the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

Upon the confession of your faith in Jesus as the Christ, the Son of God, and your Savior, I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

Upon your profession of "repentance toward God and of faith in the Lord Jesus Christ," I baptize you into the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

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PRAYER BEFORE BAPTISM

We give thee thanks, O God, for those who have accepted our Lord Jesus Christ as Savior and who now are to put on Christ, in His own appointed way. Receive them, O Lord, as thou hast promised by thy well beloved Son. May they go with Him into this likeness of His death and rise to walk with Him in the new life. Grant that these and all of us may enjoy the benediction of the everlasting life with Thee, in the better land, which is promised in Christ Jesus, our Lord. In His Name. AMEN.

PRAYER AFTER BAPTISM

Holy and righteous Father, whose beloved Son, Christ Jesus, for the forgiveness of sins, did shed his precious blood and gave commandment to his disciples that they should teach all nations and baptize them into the name of the Father and of the Son and of the Holy Spirit; hear our supplications as we pray for these who have been baptized. May they be faithful to the vows and obligations of the Christians; may they receive the fullness of thy grace, and finally the gift of eternal life in and through Jesus Christ, our Lord. AMEN.

BENEDICTION

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. AMEN.

8. RECEPTION OF NEW MEMBERS

(1) RECEIVED BY THE PASTOR AND ELDERS.

After persons have been baptized into Christ, they are members of the body of Christ, His church; but for good order they are received into membership in the local congregation.

They are to come to the front as their names are called and take their places before the church and the minister, who shall say:

"What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all His people."

"Whosoever, therefore, shall confess me before men, him will I confess also before My Father, which is in Heaven. Whosoever shall deny me before men, him will I deny before my Father, which is in Heaven."

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Addressing the new members, the minister shall say:—

Dearly beloved, you have accepted the invitation to become children of God, and brothers and sisters of the Lord Jesus Christ; with the redeemed of all the ages; with us, your fellow believers, with the church throughout all the world you have witnessed that good confession which can never be taken away from you without your consent and only by your consent.

I ask you now before God and the church here present that you be faithful to that good confession, carrying it into your daily lives until it shall grow into a profession.

Make God your Father, not in word only but in deed and in truth; make Jesus Christ your elder brother by

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daily companionship and association; make the Holy Spirit your Guide and Comforter through the word of life.

Let me charge you to be faithful in your attendance upon the services of the church; careful in studying the Scriptures and constant in prayer.

You do unite yourselves with His church, to walk worthy the Christ who loves you; to co-operate in all good enterprises and to promote in all good fidelity its purity, its peace and its prosperity.

Many churches present the new members with a copy of the Scriptures, with the name and date of baptism written therein. The minister (or the minister and the elders) shall give each one the right hand of fellowship, with an appropriate greeting or verse of Scripture and conclude with the Aaronic benediction, viz:

"The Lord bless you and keep you;

The Lord make his face to shine upon you
and be gracious unto you;

The Lord lift up the light of his countenance
upon you and give you peace. AMEN.

—Num. 6:24-26.

(2) WELCOME BY THE CHURCH.

If it is desired that the church participate in the welcome to new members, then when the members have come forward and the minister has admonished them as above and is prepared to extend to them the right hand of fellowship, all the members of the church will rise, to welcome all that have presented themselves, either on profession or by letter, and the minister shall say:

We, the officers and members of this church earnestly welcome you to our communion, to share with us the

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labors and privileges, the trials and the rewards, of Christian discipleship.

Let us together "confess that we are pilgrims on the earth," and "declare plainly that we seek a country;" "looking for the blessed hope, and appearing of the glory of our great God and Savior Jesus Christ."

"We are persuaded of you things that accompany salvation." Living and dying may you be the Lord's; and at last, may you and we, faithful unto death, and more than conquerors through Him that loved us, stand holy and unreprouable in His sight to the praise of the glory of His grace, being entered into that blessed heavenly fellowship, where our communion shall be forever perfect and our joy forever full.

Here may be sung this stanza:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"The Lord bless thee and keep thee. The Lord make his face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

"Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish, in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time and now, and evermore. AMEN.

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9. THE LORD'S SUPPER

(1) ON THE FIRST DAY OF THE WEEK.

It is the custom of the Christian Church, following the example of the Apostolic church, to observe the Lord's Supper on the first day of the week.

It is the Lord's Table, which the church as his bride prepares for Him.

It is for the people of the Lord and the apostolic example teaches us to say: "Let a man examine himself and so let him eat."

The minister should use, his good offices to see that the Table is properly dressed, with clean linen, clean vessels for the emblems and clean men for the service.

He should explain to the elders and deacons how he plans to have the Supper served, and if necessary drill his officers, so each shall know his place and part, that there be no awkward mistakes before the congregation.

As the church enters upon the service; then the minister shall say:

Dearly Beloved Brethren: We come to this table to testify, not that we are righteous, but that we sincerely love the Lord Jesus Christ, and wish to become his true disciples. Ye, therefore, who do truly and earnestly desire to learn of the Savior, and to co-operate in the study and practice of his religion; who would live in love and charity with your neighbors, and would grow in the Christian life, draw near with faith, and take this holy ordinance to your comfort.

(2) FORMS OF OBSERVANCE.

I. THE LORD'S SUPPER

After a communion hymn shall have been sung, the Table shall be uncovered. Then the minister or elder designated shall

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offer thanks for the bread. As the elders give the plates with the bread to the deacons, the minister may say:

Paul says: For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it and said, This is my body, which is broken for you: this do in remembrance of me.—1 Cor. 11:23, 24.

The elders then give the plates of bread into the hands of the deacons, one of which is first handed back to them that they may partake, and then they are passed to all who desire to commune. As the deacons return, the elders rise and take the plates from their hands, and then after they are seated, serves each of them in turn.

They then fill the cups from the flagons with the fruit of the vine, and offer a voluntary prayer called the—

PRAYER OF THANKSGIVING

The minister then repeats the following scripture:

In like manner also the cup, after supper, saying, This cup is the new testament in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come.—1 Cor. 11:25, 26.

The wine is then distributed in the same manner as the bread. After which is taken a COLLECTION FOR THE POOR.

The service is closed with a hymn and the benediction.

II. THE LORD'S SUPPER

The minister says:

The Apostle Paul says to us:—I received from the Lord that which I also delivered unto you, how the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and

said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Cor. 11:23-26.

In imitation of his example, let us return thanks for the loaf:—"Our Father, we do thank thee for the institution of this blessed ordinance, this precious legacy and token of thy love. And that we may not come unworthily to this sacred memorial feast, we beseech thee, O God, lead us into a more intimate and experimental acquaintance with Jesus Christ and him crucified—with Jesus Christ and him glorified; that, knowing him and the power of his resurrection, and the fellowship of his sufferings, we may both discern the Lord's body and show the Lord's death.

"O let the teaching of Christ's dying to save us, which is represented in this ordinance, be both nourishing and refreshing to us; be both our strength and our song; the spring of our holiness and our joy. In his name. AMEN."

Let the elders then give the plates containing the bread to the deacons, who will serve the congregation in an orderly manner; after they have returned from serving the congregation they shall serve the elders, who in turn will then serve the deacons.

Then shall the minister return thanks for the cup, as follows:

"O Lord, let this cup of blessing which we bless be to us the communion of the blood of Christ. Grant that

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we may receive into our souls all that is symbolized by it, of love, forgiveness, hope and life. Grant that by faith we may drink of it, that he will dwell in us, and we in him and live in him; until that day when we shall drink it anew with him in the Father's Kingdom. For his name's sake we ask it. AMEN."

Then shall the wine be distributed to the people and to the elders and deacons in the same manner as the bread.

By doubling the number of the deacons many congregations serve the cup immediately after the bread.

III. THE LORD'S SUPPER

As the communion hymn is being sung, the elders take their places at each end of the table; the deacons take their places in front—the congregation stands during the singing of the last stanza of the hymn.

Without announcement the elder at the right returns thanks for the bread and at once the elder at the left returns thanks for the cup. The congregation is then seated. The elders then distribute the bread to the alternate deacons and they at once start to serve the congregation. The remaining deacons close ranks and the elders place in their hands the cups or trays.

These deacons start at once to serve the congregation, being careful to keep behind the deacons with the bread. All wait in the rear until all are ready to return which they do in an orderly manner and serve the elders. The elders then serve the deacons and close the service with a song of thanksgiving.

Into this service the minister may inject as much of words of scripture or of consecration or admonition as he deems wise.

Frequently the organist plays softly some devotional music during the serving of the congregation.

Let everything be done in good taste and good order and it will be well.

IV. THE LORD'S SUPPER

The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake

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it, and said, This is my body, which is for you: this do in remembrance of me.

Thanks and distribution of loaf.

In like manner also he took the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

Thanks and distribution of wine.

V. THE LORD'S SUPPER

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

Thanks and distribution of loaf.

And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it.

Thanks and distribution of wine.

VI. THE LORD'S SUPPER

This form is longer. Variety will be given to the service by using the forms alternately. Further variety may be introduced by the minister.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do ye in remembrance of me.

Distribution.

THE CHURCH: HER WORK AND WORSHIP

And when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. Eat ye all of it.

And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

Distribution.

And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it.

After drinking, the minister reads.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

The first stanza of "My Faith Looks Up to Thee" forms a fitting close to this service.

VII. FORM FOR SIMULTANEOUS COMMUNION

The following form for simultaneous communion is being observed in an increasing number of our leading churches. When rightly observed it is a very beautiful service. No church having adopted this form of service has returned to the old forms.

The officers assemble at the front, an elder taking his place at each end of the table. After an appropriate song, the minister reads:

The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

The elder to the right then offers thanks for the loaf, after which distribution is made to the congregation, each communicant retaining the bread in the hand until all are served, and the deacons have reassembled in front and are served. The minister then reads:

MANUAL OF FORMS FOR MINISTERS

And he gave to the disciples, and said, Take eat: this is my body.

All eat together. After a sufficient pause the minister reads.

In like manner also he took the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me.

The elder to the left offers thanks for the cup, after which the order is observed as for the distribution of the bread. The minister then reads:

And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. So likewise let us do.

After drinking, the cups will be retained in the hands until the minister reads the following verse:

As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.

The service may be closed with the singing of one verse of "Nearer, My God, to Thee," or some other well-known hymn.

(3) SCRIPTURE SELECTIONS FOR THE LORD'S SUPPER.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26:26-28.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And

THE CHURCH: HER WORK AND WORSHIP

he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives.—Mark 14:22-26.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!—Luke 22:19-22.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup you show the Lord's death till he come.—1 Cor. 11:23-26.

(4) MODELS OF PRAYERS FOR THE LORD'S TABLE.

I.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in

thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby, and that, being washed through his most precious blood, we may evermore dwell in him and he in us. AMEN.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. AMEN.

II.

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

(5) DEVOTIONAL EXCERPTA FOR THE LORD'S SUPPER.

I.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy; grant us, therefore, gracious Lord, to eat and

THE CHURCH: HER WORK AND WORSHIP

drink as discerning the Lord's death, that our souls may be washed through his most precious blood, and that we may evermore dwell in him and he in us. AMEN.

II.

We glorify thy holy name, Almighty God our Heavenly Father, because, of thy tender mercy, thou didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption, making a full, perfect and sufficient sacrifice for the sins of the whole world; and we thank thee sincerely that he did institute and command us in his holy gospel to continue to observe this Supper in perpetual memory of that his precious death and sacrifice until he should come again. We pray that as we partake of this perishing bread we may in faith feed upon Him who is the true bread of life, the bread that came down from heaven, and that we may go hence, strengthened by thy Spirit in the inner man. We ask it in Christ's name. AMEN.

(6) BENEDICTIONS FOR THE LORD'S SUPPER.

I.

The grace of our Lord Jesus Christ be with you all. AMEN.

II.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

III.

May grace, mercy and peace, from God the Father and from the Lord Jesus Christ, abide with you alway. AMEN.

IV.

The Lord bless thee, and keep thee :

The Lord make his face to shine upon thee, and be gracious unto thee :

The Lord lift up his countenance upon thee, and give thee peace. AMEN.

V.

Blessed be the Lord the God of Israel,

Who only doeth wondrous things :

And blessed be his glorious name for ever ;

And let the whole earth be filled with his glory. AMEN,
and AMEN.

VI.

And now may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. And the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. AMEN.

VII.

And unto the King eternal, incorruptible, invisible, the only God, be honor and glory, for ever and ever. AMEN.

VIII.

Lord of all power and might, who art the author and giver of all good things : graft in our hearts the love of thy name ; increase in us true religion ; nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. AMEN.

THE CHURCH: HER WORK AND WORSHIP

IX.

May we come unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. AMEN.

X.

The grace of our Lord Jesus Christ be with your spirit, brethren. AMEN.

XI.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. AMEN.

XII.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. AMEN.

XIII.

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

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XIV.

May we go to our homes in the love of God and be kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. AMEN.

XV.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible. AMEN.

XVI.

May we grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and for ever. AMEN.

XVII.

The grace of our Lord Jesus Christ be with your spirit. AMEN.

XVIII

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. AMEN.

XIX.

Peace be unto you all that are in Christ. The Lord be with thy spirit. Grace be with you. AMEN.

XX.

Grant us now thy parting blessing: keep us in thy fear, in thy love and in thy favor—prevent us from falling

THE CHURCH: HER WORK AND WORSHIP

and present us spotless before thy throne, with our loved and lost, with great joy, in Christ Jesus our Lord. AMEN.

10. THE OFFICIAL BOARD OF THE CHURCH

(1) PERSONNEL.

The board of officers is composed of the minister, the elders and deacons—some churches invite the Bible School superintendent and the presidents of the various societies of the church to meet with them. There should be held regular meetings to study the work of the church and to plan for its ongoing. The following has been found a good form for the orderly conduct of the business of the board.

(2) ORDER OF BUSINESS.

1. Prayer.
2. Roll Call.
3. Reading of Minutes.
4. Pastor's Report for previous month.
5. Report of Financial Secretary or Treasurer.
6. Report of Officers, Elders or Deacons.
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Unfinished Business.
10. New Business.
11. The Good of the Church.
12. Closing Prayer and Adjournment.

All requests for letters should be considered by the board and a recommendation made to the church—and let us hope the letters will be sent to the church where the applicant lives and not to the applicant.

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(3) STANDING COMMITTEES.

The usual Standing Committees of a Church Board of Officers are:

1. Finance Committee.
2. Communion Service.
3. House and Grounds.
4. Care of the Sick.
5. On Strangers.
6. Executive Committee.

The duties are indicated by the titles—the executive committee usually consists of the minister and elders and they are to decide small matters without calling the entire board together.

11. CHURCH LETTERS.

The application for a church letter should first be presented to the board of officers and the board should recommend such action to the church as is deemed wise and right, church letters should be sent from church to church and not from church to individuals.

FORM OF CHURCH LETTERS

THE CHURCH OF CHRIST AT.....

To the Disciples of Christ, wherever this may be presented: Greeting:

THIS IS TO CERTIFY

That the bearer..... is a member with us in good standing and full fellowship and as such we cordially commend.....to your Christian love and oversight.

By Order of the Church, this.....day of.....19..

.....Church Clerk.

THE CHURCH: HER WORK AND WORSHIP

To many letters is added:

The bearer will be considered a member of this congregation until we are notified of the reception elsewhere.

To other letters is added:

If notified within six months of his reception by you he will be considered as dismissed, otherwise this letter is null and void.

To many letters is attached the following coupon, to be returned to the Clerk of the Church granting the letter:

To.....

.....

This is to certify that.....has
united with the Church at.....on the.....
day of.....19..

..... Clerk.

12. ADJUSTMENT OF DIFFICULTIES AND DISTURBANCES

It must needs be that offences come and the wise minister is put to no greater test of his tact, his wisdom and his moral courage than in dealing with them.

Remember that the way of doing a thing is quite as important as the thing itself. Be wise as serpents, and harmless as doves.

Do nothing, say nothing, write nothing that you would not be perfectly willing to have known. Trust very few people with confidences that you would not have made public, for in the day and the hour when you think not they will be made public.

The instructions of the Master in regard to offences, Matt. 18: 15-17, are intensely practical and practicable.

If the offense is public in character let the elders follow the course there laid down.

MANUAL OF FORMS FOR MINISTERS

If a man thinks he is not justly dealt with let a committee mutually agreed upon hear and judge the matter.

If a church is disturbed and too many are involved for it to settle the matter of itself let a sister church be invited to send a committee to advise.

Let all difficulties be approached in the spirit of brotherly love, Christian courtesy and kindness; in an effort to win and not to drive away and most difficulties can be settled—especially if prayer is constantly resorted to for guidance and control.

13. CERTIFICATE OR CREDENTIAL FOR CONVENTION

Our conventions are becoming representative in character and for convenience we submit a form of certificate for representatives of the church to conventions.

FORM OF CERTIFICATE

-----19-----

This is to certify that the bearer-----
(Name of Representative)
is a duly chosen and properly authorized representative
of the-----**of**-----**to the**
(Name of Church) (Post-office) (State)
General Convention of the Churches of Christ to con-
vene in-----**from**-----19-----
The approximate membership of this Church is-----
and-----**representatives have been chosen.**

(Signed)
("Each Church may appoint one representative, and one additional representative for each one hundred members above the first hundred, provided that no Church shall have more than five representatives."—Article III of the Constitution.)

This certificate should be properly filled and taken to the convention and deposited with the committee on credentials. It may be signed by the clerk or minister of the church.

The Minister and His Ministry

THE MINISTER'S RELATION TO THE CONGREGATION

In the Christian Church there is no other authority so high as the congregation. The minister is responsible to the congregation, as well as to the Lord. The congregation is the body of Christ, and the minister is its servant. The minister is to be a faithful steward of the Word of God, and to be a faithful steward of the congregation.

The responsibility of a minister is twofold. He is responsible to the Lord, and he is responsible to the congregation. The minister is to be a faithful steward of the Word of God, and to be a faithful steward of the congregation. The minister is to be a faithful steward of the Word of God, and to be a faithful steward of the congregation.

6

The Minister and His Ministry

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5. ORIENTATION OF MINISTERS

An orientation is the fixed setting of a ship or the direction of its movement. It is a direction in the sense of the mind and spirit. The orientation of the mind and spirit is the direction of the mind and spirit. The orientation of the mind and spirit is the direction of the mind and spirit.

It is a well known fact that the Church of England is the only Church in the world which has a continuous and unbroken history.

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THE MINISTERS OF THE CHURCH OF ENGLAND

The Ministers of the Church of England are the only Ministers in the world who are not only the Ministers of the Church but also the Ministers of the State.

THE MINISTERS OF THE CHURCH OF ENGLAND

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The Minister and His Ministry

1. THE MINISTER'S RELATION TO THE CONGREGATION

In the Christian Church there is no official distinction between the clergy and the laity. The minister is recognized, in our best congregations, as ex-officio an elder of the church; sometimes he is elected as an elder and possesses the authority of an elder—no more, no less.

The real power of a minister is personal, not official, the power of a strong compelling goodness of life and character; hence the force of Paul's saying to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The minister is both the teacher and pastor of the church and as such both he and his office should be held in honor. The minister is becoming more and more the executive head of an influential institution and should be so recognized, having the right of initiative and supervision.

The lines defining his power and authority have never been sharply drawn but it is felt that his work and office are different from that of any other man and from the Apostles we learn that men were set apart to the work of the ministry.

So today we set men apart to be ministers of the gospel and here we have full opportunity to see that all things are done in an orderly manner.

2. ORDINATION OF MINISTER

An ordination is the formal setting apart of a man to the work of the ministry. It is accomplished by the laying on of hands of the eldership and prayer. The candidate and those participating in the service are expected to fast from the noon

MANUAL OF FORMS FOR MINISTERS

day and evening meal—the members of the church are usually asked to fast for the evening meal.

Due notice should be given each one taking part that careful and adequate preparation may be made for every part of the service. The following program is suggested:

Organ Voluntary.

Anthem.

Invocation.

Statement of the purpose and method of the Service.

Scripture Lessons, Isa. 6:1-12; 1 Tim. 4:12-16; Titus 2:7, 8.

General Prayer, with special application.

Hymn.

Ordination Sermon.

At the conclusion of the sermon the leader will state to the people the previous action of the church in asking the brother to give himself to the ministry and read any letters from sister churches asking the ordination of the candidate and give as pertinent the candidate's fitness for the work. Excessive laudation should be avoided.

He will then cause the candidate to arise and remain standing while he asks him questions such as the following:

"My brother, before we ordain you to the work of the ministry of the gospel of our Lord Jesus Christ, I charge you to answer truly as before God and the Lord Jesus and the people here present, as to the faith and purposes of your heart.

"Do you believe with all your heart that Jesus is the Christ; the Son of the Living God?—Answer, my brother."

Answer. "I do with all my heart."

THE MINISTER AND HIS MINISTRY

"Do you receive the Holy Scriptures as inspired of God, through the Holy Spirit and as containing the word of God for the salvation of the world? Answer me before God."

Answer. "I do."

"Is it your sincere desire to be set apart to devote your life to the ministry of the word?"

Answer. "It is."

"Will you endeavor so to live that your life will bring credit and not dishonor to the gospel which you preach?"

Answer. "I will."

"Will you make it the supreme aim of your life to preach the word, to be instant in season, out of season and so to live and teach as to try to save yourself and those that hear you?"

Answer. "I will."

"Inasmuch as you have promised, you will now kneel and we will place our hands upon your head and with prayer will solemnly set you apart to the work of a minister of the gospel of Jesus Christ."

While the candidate kneels, those participating in the service will stand about him, placing their right hands upon his head and the appointed one will offer the

ORDINATION PRAYER

This prayer should be fervent, personal and short, asking the Lord to use the life now laid on His altar; to keep, guide and bless by making him a blessing to the church and for the saving of multitudes; and asking for him health of body, mind and heart and that he may be fully consecrated to the work whereunto he has been called.

After the prayer, and the candidate is seated, there should be a

MANUAL OF FORMS FOR MINISTERS

CHARGE TO THE CANDIDATE

This charge should be short and direct—renewing the sense of obligation for the vows of God are now on him. Paul charged Timothy, in the sight of God and of Christ Jesus who shall judge the living and the dead. These participating in the ordination should now extend the right hand of fellowship.

Then should be sung a suitable hymn, as:

“With joy we own thy servant, Lord,
Ordained to preach thy word.”

To be followed by a short

CHARGE TO THE PEOPLE

This should show plainly the duty of the church to its ministers, to give them full and hearty moral support, to hold them in high esteem for their works' sake; and to protect their reputation and influence for the sake of their work of upbuilding the church.

Then a suitable hymn as :“I love thy kingdom, Lord,” and the Benediction.

FORM FOR CERTIFICATE OF ORDINATION

To the Churches and Ministers of Christ:

Greeting:

This is to certify that the undersigned, on the invitation of the Christian Church of.....did duly ordain Brother.....as a minister of the gospel, setting him apart with fasting and laying on of the hands of the eldership and he is hereby commended to the churches and brethren in Christ, our Lord.

.....19.. Signed.

THE MINISTER AND HIS MINISTRY

3. INSTALLATION OF A PASTOR

If a pastor is to be installed, having been previously ordained, the service will follow the same general program, omitting those features which belong exclusively to ordination, viz;—fasting, laying on of hands and the prayer of ordination. For the latter have a prayer of installation and put more emphasis on the charge to the people.

No certificate of installation is needed.

4. FORM FOR SETTING APART A FOREIGN MISSIONARY

This part of the service should follow the sermon. A representative of the Board of Foreign Missions, one of its officers or some minister designated to act, should have charge. After the sermon the candidate should take his seat in front of the church and a special hymn, such as:

"Speed away; speed away, on thy mission of light,

To the lands that are wrapped in the darkness of night." should be sung. Then let the leader repeat:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world.—Matt. 28:18-20.

The leader will then address the candidate and say:

"My brother, you have listened to the command which Christ gave to His first disciples, which constitutes His church a missionary organization in all ages. You believe that this command is as binding on His followers today as it was in the beginning and in obedience to that command of the risen Lord you have offered yourself

MANUAL OF FORMS FOR MINISTERS

as a missionary, to go to the regions beyond and preach his gospel to those who have it not. You have been duly examined as to your physical, mental and spiritual qualifications and accepted by our board of missions. On account of these things we desire to set you apart as a missionary of the gospel, as the church at Antioch set apart Paul and Barnabas for like work long ago.

"For the clear understanding of the people, will you answer before God and the people present?"

"Do you believe with all your heart that Jesus is the Christ, the Son of the Living God?"

Answer. "I do."

"Do you believe the Scriptures contain the word of God as revealed by the Holy Spirit, for the salvation of the world?"

Answer. "I do."

"In accepting this work do you give yourself unreservedly to the service of Christ in the foreign field?"

Answer. "I do."

"In reliance upon divine help and guidance do you make it the purpose of your life to walk with Christ as His missionary, faithful to Him in word and deed and in hearty co-operation with your fellow workers in the field?"

Answer. "I do."

"Then I congratulate you that you have been called to this great work—Will you kneel?"

As the candidate is kneeling—the people standing, there will be offered a prayer of consecration and of blessing upon the life and life work which is now undertaken.

THE MINISTER AND HIS MINISTRY

The ministers present will extend to the candidate the right hand of fellowship and the meeting close with some familiar missionary hymn, as follows: ‘

“Sound, sound the truth abroad!
Bear ye the word of God,
Through the wide world!”

Follow this by the Benediction.

Organization and Conduct of Public
Assemblies

THE BAPTIST CHURCH

Q. What is the object of the Church?
 A. To glorify God and to save souls.
 Q. How is this accomplished?
 A. By the preaching of the Gospel and the administration of the Sacraments.
 Q. What is the Gospel?
 A. The good news that God has forgiven our sins through the death of His Son, Jesus Christ.
 Q. What are the Sacraments?
 A. Baptism and the Lord's Supper.
 Q. What is Baptism?
 A. An outward sign of inward grace, by which we are united to Christ and His Church.
 Q. What is the Lord's Supper?
 A. A memorial of Christ's death, by which we are strengthened in His love and united to His body and blood.

Q. How should we live as members of the Church?
 A. In holiness and love, as we follow the example of Jesus Christ.

Q. Do you believe with all your heart that Jesus is the Christ, the Son of the living God?
 A. Yes.

Q. Do you believe that the Scriptures teach the way of life?
 A. Yes.

Q. Do you believe that the Holy Spirit, the Father of the Church, is the power of God in the world?
 A. Yes.

Q. Do you believe that you are saved by the grace of God through faith in Jesus Christ?
 A. Yes.

Q. Do you believe that you are bound to the Church and its members?
 A. Yes.

Q. Do you believe that you are bound to the Sacraments?
 A. Yes.

Q. Do you believe that you are bound to the Word of God?
 A. Yes.
 Q. Do you believe that you are bound to the love of God and of your neighbor?
 A. Yes.
 Q. Do you believe that you are bound to the unity of the Church?
 A. Yes.

Q. Do you believe that you are bound to the discipline of the Church?
 A. Yes.

Q. Do you believe that you are bound to the fellowship of the Church?
 A. Yes.

Q. Do you believe that you are bound to the service of the Church?
 A. Yes.

7
Organization and Conduct of Public
Assemblies

Organization and Conduct of Public Assemblies

PARLIAMENTARY PROCEEDINGS

When new bodies meet anybody may call the assembly to order when the appointed time arrives, he may nominate someone for Chairman, or ask the assembly to nominate and put the nomination to vote. The chairman so elected takes his seat as presiding officer and calls for nominations for secretary. If the body expects to meet more than once the first organization is considered a temporary one and a committee on permanent organization is in order. When this committee reports the report is at once acted upon and its recommendations carried into effect.

Immediately after organization the committee on credentials is appointed and this committee takes the credentials of the delegates and makes up the roll of assembly—anyone not satisfied with the action of this committee may appeal to the assembly—the vote of the assembly is final.

Our limits will not permit a discussion of Parliamentary Law but we give some carefully thought out tables—which are according to the latest parliamentary rulings.

1. TABLE OF MOTIONS IN THE ORDER OF THEIR PRECEDENCE

(Key on Page 191)

Order of Precedence.—The motions below numbered 1 to 9 take precedence over all others in the order given, and any one of them is in order while a motion of a lower rank is pending.

9. The Main Question.....S

MANUAL OF FORMS FOR MINISTERS

To Modify or Amend.

8. To amend, substitute, or divide.....K

To Refer to Committee.

7. To commit (or recommit).....D

To Defer Action.

6. To postpone to a fixed time.....C
4. To lay on the table.....A E G

To Suppress or Extend Debate.

5. For the previous question.....A E M
To limit, or close, or extend debate.....A M

To Suppress the Question.

- Objection to consideration.....A H M N
4. To postpone indefinitely.....D E
4. To lay upon the table.....A E G Q

To Bring Up a Question the Second Time.

- To reconsider debatable question.....D E F I P
To reconsider undebatable question.....A E F I P

Concerning Orders, Rules, Etc.

3. For the orders of the day.....A E H N
To make subject a special order.....M
To amend the rules.....M
To suspend the rules.....A E F M
To take up question out of its order.....A E M
To take from the table.....A E G Q
Questions touching priority of business.....A

Questions of Privilege.

- Leave to continue speaking after indecorum.....A
Appeal from decision touching indecorum.....A E H L
Appeal from Chair's decision generally.....E H L
Question upon reading of papers.....A E N
The withdrawal of a motion.....A E O

For the Closing of a Meeting.

2. To adjourn (in committees, to rise), or to
take a recess, without limitation.....A E F Q R
1. To fix the time to which to adjourn.....B

2. KEY TO TABLE OF MOTIONS

- A. Undebatable, but remarks may be tacitly allowed.
- B. Undebatable if another question is before the assembly.
- C. Limited debate allowed on propriety of postponement only.
- D. Opens the main question to debate. Motions not so marked do not allow of references to main question.
- E. Cannot be amended.
- F. Cannot be reconsidered.
- G. An affirmative vote cannot be reconsidered.
- H. In order when another has the floor.
- I. A motion to reconsider may be moved and entered when another has the floor, but the business then before the house may not be set aside. This motion can only be entertained when made by one who voted originally with the prevailing side. It takes precedence of all others, excepting motions relating to adjournment. Only one reconsideration is permitted.
- K. A motion to amend an amendment cannot be amended.
- L. The Chair may give reasons for his decisions, even when the appeal is not debatable. A tie vote sustains the decision.
- M. Requires two-thirds vote unless special rules have been adopted.
- N. Does not require to be seconded.
- O. A motion may be withdrawn before it is seconded; if seconded the consent of the second must be secured, and usually the request of these two is granted by unanimous consent; but if the request to withdraw is contested after the motion has been seconded and stated, a majority vote is required to permit the mover to withdraw his motion.
- P. A reconsidered motion cannot be reconsidered.
- Q. Cannot be renewed until other business has intervened.
- R. Motion to adjourn can be amended when there is no other business before the house, but when modified in any form, loses it privilege.

- S. In order only when no other business is before the house.
May be debated or amended and yields to all subsidiary motions.

3. PLACE AND VALUE OF MOTIONS

Adjourn.

Cannot be amended or reconsidered: undebatable except when it would dissolve the assembly, leaving business unfinished, when limited discussion may be permitted. Loses its privilege if in any way modified.

Adjourn; To Fix the Time to.

Has precedence over other motion: may be amended as to the time to which adjournment is to take place: undebatable if another question is before the assembly.

Amend.

Debatable; may be amended: has the same privilege as the motion which it is proposed to modify; takes precedence of it.

Amend an Amendment.

Same as to amend, except it cannot be amended.

Appeal From a Decision of the Chair.

Debatable; one speech from each member; when relating to transgression of decorum or the rules it is not debatable, nor can it be amended, but the chair may state his reasons for his decision.

Call to Order.

Undebatable; does not require a second; cannot be amended, in order when another has the floor; may be decided by ruling of the chair, subject to appeal; or submitted by the chair without formal motion.

To Commit or Recommit.

Debatable; or opens the main question to debate, takes precedence of motion to amend or postpone indefinitely. Can be amended.

4. A. B. C. OF PARLIAMENTARY LAW

Close, Extend or Limit Debate.

Undebatable, and requires a two-thirds vote.

PUBLIC ASSEMBLIES

Divide the Question.

Same as amend. May be debated and amended.

Filling Blanks.

Same as amendments, but less formal.

Fix the Time of Adjournment.

Has precedence over every other motion; may be amended as to the time when adjournment shall take place; undebatable if another question is before the house.

Indecorum—Request to Continue Speaking After.

Undebatable.

Lay on Table.

Undebatable; cannot be amended; an affirmative vote cannot be reconsidered.

Lay on Table (When Used to Limit Debate).

An abuse of the question.

Limit Debate.

Undebatable, and requires a two-thirds vote.

Main Question.

Can be made only when no other business is before the house. Yields to all subsidiary and privileged questions.

Objection to a Question.

May be made when another has the floor; cannot be amended, privileged, debated or reconsidered; must be made when question is first introduced; requires two-thirds vote.

Orders of the Day.

Motion for order of the day is in order when another has the floor; does not require to be seconded; cannot be amended, and is not debatable.

Order, to Take Up a Question Out Of.

Not debatable; cannot be amended; requires two-thirds vote.

Parliamentary Inquiry.

Privileged; undebatable; does not require second.

Personal Right, Question Of.

Does not require second; highly privileged.

Points of Order.

Do not require second; undebatable.

MANUAL OF FORMS FOR MINISTERS

Postpone to a Fixed Time.

Limited debate permitted on the propriety of postponement; may be amended only as to the time.

Postpone Indefinitely.

Cannot be amended, but is debatable, and opens main question to discussion.

Previous Question.

Undebatable; cannot be amended; requires several seconds and two-thirds vote. Not in order in National Council.

Priority of Business, Questions Touching.

Undebatable, but remarks may be tacitly allowed.

Reading Papers, Request For.

Undebatable; cannot be amended.

Reconsider.

Cannot be amended or reconsidered. Is not debatable if original question was not debatable, but if original question was debatable, the motion to be reconsidered may be debated, and the main question is also opened for discussion. Can be made an entered upon record, but not discussed while another has the floor. Must be made on day, or session following, the vote to be reconsidered.

Refer to a Committee.

May be amended and is debatable, and opens main question for discussion.

Rescind.

May be amended or discussed; and opens main question for discussion. Not privileged.

Special Order.

To make a question a special order requires a two-thirds vote.

Substitute.

May be amended and discussed.

Suspend or Amend the Rules.

Cannot be amended, debated or reconsidered; requires two-thirds vote.

PUBLIC ASSEMBLIES

Table, to Lay On or Take From.

Undebatable, and cannot be amended; an affirmative vote cannot be reconsidered.

Take Up Question Out of Proper Order.

Undebatable; cannot be amended; requires two-thirds vote.

Withdrawal of Motion.

Cannot be amended or debated; if opposed, after question has been stated, requires consent of the house.

5. CLASSIFICATION OF MOTIONS

Motions Unamendable.

- To adjourn—when another question is before the house.
- To amend an amendment.
- To lay on the table.
- To postpone indefinitely.
- The previous question.
- The suppression of a question.
- To suspend the rules.
- To take up a question out of its order.
- To take from the table.
- To withdraw a motion.
- The appeal from the decision of the chair (as to decorum).
- The call to order.

Motions Undebatable.

- To adjourn—when another question is before the house.
- To close, or extend, or limit debate.
- To lay on the table.
- The suppression of a question.
- The previous question.
- To take up a question out of its order.
- To take from the table.
- To withdraw a motion.
- Appeal when referring to indecorum.
- The call to order.

MANUAL OF FORMS FOR MINISTERS

Motions Unreconsiderable.

To adjourn.

To suspend the rules.

An affirmative vote to take from the table.

Motions Requiring a Two-thirds Vote.

The suppression of a question.

To suspend the rules.

To amend the rules.

To close, extend or limit debate.

To make a special order.

The previous question.

To lay on table (when used to close debate).

To take up a question out of its order.

Require No Seconding.

The call to order.

The suppression of a question.

The reading of papers.

Parliamentary inquiries.

Objection to member speaking after indecorum.

In Order Even When Member Is Speaking.

The call to order.

The suppression of a question.

To reconsider (in emergencies).

The call for the orders of the day.

Require More Than One Second.

The motion to vote by ballot.

Yeas and nays.

B

Hymns of Consolation

Hymns of Consolation

ABIDE WITH ME

1. Abide with me! Fast falls the eventide;
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!
2. Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!
3. Not a brief glance I beg, a passing word,
But as Thou dwellest with Thy disciples, Lord,
Familiar, condescending, patient, free—
Come, not to sojourn, but abide with me!
4. Come not in terrors, as the King of kings
But kind and good, with healing in Thy wings,
Tears for all woes, a heart for every plea;
Come, "Friend of sinners," and abide with me.

ASLEEP IN JESUS

1. Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.
2. Asleep in Jesus! oh, how sweet
To be for such a slumber meet!
With holy confidence to sing,
That death has lost its venom'd sting.
3. Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:

MANUAL OF FORMS FOR MINISTERS

No fear, no woe, shall dim the hour
That manifests the Saviour's power.

4. Asleep in Jesus! oh, for me
May such a blissful refuge be,
Securely shall my ashes lie,
And wait the summons from on high.

COME, YE DISCONSOLATE

1. Come, ye disconsolate, where'er you languish,
Come, at the shrine of God fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven can not heal.
2. Joy of the desolate, Light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
"Earth has no sorrow that heav'n can not cure."
3. Here see the bread of life; see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love; come, ever knowing,
Earth has no sorrow but heav'n can remove.

"FOREVER WITH THE LORD"

"Forever with the Lord!"
Amen! so let it be;
Life from the dead is in that word,—
'Tis immortality.
Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
My Father's house on high,
Home of my soul, how near,
At times, to faith's foreseeing eye,
Thy golden gates appear!

HYMNS OF CONSOLATION

Ah! then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.

So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord!"

James Montgomery.

I'M BUT A STRANGER HERE

I'm but a stranger here,
Heav'n is my home;
Earth is a desert drear,
Heav'n is my home.
Danger and sorrow stand
Round me on ev'ry hand;
Heav'n is my fatherland,
Heav'n is my home.

What tho' the tempest rage,
Heav'n is my home.
Short is my pilgrimage,
Heav'n is my home.
And time's wild wintry blast
Soon will be over-past;
I shall reach home at last,
Heav'n is my home.

Therefore I murmur not,
Heav'n is my home;
Whate'er my earthly lot,
Heav'n is my home.

MANUAL OF FORMS FOR MINISTERS

And I shall surely stand
There at my Lord's right hand;
Heav'n is my fatherland,
Heav'n is my home.

Thomas R. Taylor.

I NEED THEE EVERY HOUR

1. I need Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

Refrain:

I need Thee, O I need Thee:
Ev'ry hour I need Thee;
O bless me now, my Saviour!
I come to Thee.

2. I need Thee every hour,
Stay Thou near by;
Temptations lose their pow'r
When Thou art nigh,—Ref.

3. I need Thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.—Ref.

4. I need Thee every hour;
Teach me Thy will;
And Thy rich promises
In me fulfill.—Ref.

5. I need Thee every hour,
Most Holy One;
O make me Thine indeed,
Thou blessèd Son!—Ref.

HYMNS OF CONSOLATION

JESUS, LOVER OF MY SOUL

1. Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.
2. Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.
3. Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.
4. Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make me, keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

MANUAL OF FORMS FOR MINISTERS

LEAD, KINDLY LIGHT

1. Lead kindly Light! amid th' encircling gloom,
 Lead Thou me on;
 The night is dark, and I am far from home,
 Lead Thou me on;
 Keep Thou my feet; I do not ask to see
 The distant scene; one step enough for me.
2. I was not ever thus, nor prayed that Thou
 Shouldst lead me on;
 I lov'd to choose and see my path; but now
 Lead Thou me on;
 I lov'd the 'garish day, and spite of fears,
 Pride ruled my will. Remember not past years.
3. So long Thy pow'r has bless'd me, sure it still
 Will lead me on
 O'er moor and fen, o'er crag and torrent, till
 The night is gone;
 And with the morn those angels' faces smile
 Which I have lov'd long since, and lost awhile!

NEARER, MY GOD, TO THEE

1. Nearer, my God, to Thee,
 Nearer to Thee;
 E'en tho' it be a cross
 That raiseth me,
 Still all my song shall be—
 Nearer, my God, to Thee!
 Nearer to Thee.

HYMNS OF CONSOLATION

2. Tho' like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee!
Nearer to Thee.
3. There let the way appear
Steps unto heav'n;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee!
Nearer to Thee.
4. Then with my waking tho'ts
Bright with Thy praise,
Out of my stony griefs,
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee!
Nearer to Thee.
5. Or, if on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly;
Still all my song shall be,
Nearer, my God, to Thee!
Nearer to Thee.

ONE SWEETLY SOLEMN THOUGHT

1. One sweetly solemn tho't
Comes to me o'er and o'er,—
I'm nearer my home today
Than I have been before.

MANUAL OF FORMS FOR MINISTERS

2. Nearer my Father's house,
Where many mansions be;
I'm nearer the great white throne,
Nearer the crystal sea.
3. Nearer the bound of life,
Where burdens are laid down;
I'm nearer the time to leave
The cross, and wear the crown.
4. Be near me when my feet
Are slipping o'er the brink;
For I'm nearer my home today,
Perhaps than now I think.

THERE IS AN HOUR OF PEACEFUL REST

There is an hour of peaceful rest,
To mourning wand'ers giv'n;
There is a joy for souls distressed,
A balm for ev'ry wounded breast:
'Tis found above—in heav'n.

There is a home for weary souls,
By sin and sorrow driven,—
When tossed on life's tempestuous shoals,
When storms arise, and ocean rolls,
And all is drear—but heav'n.

There faith lifts up her cheerful eye
To brighter prospects given;
And views the tempest passing by,
The evening shadows quickly fly.
And all serene—in heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom;
Beyond the confines of the tomb
Appears the dawn of heaven! Amen.

William B. Tappan.

HYMNS OF CONSOLATION

WHAT A FRIEND WE HAVE IN JESUS

1. What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Ev'rything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer!
2. Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!
Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer!
3. Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge;
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there.

THE HISTORY OF THE

WEST INDIES

FROM THE FIRST DISCOVERY

TO THE PRESENT TIME

IN TWO VOLUMES

THE FIRST

OF THE HISTORY OF THE

WEST INDIES

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9

Poems of Consolation

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater, at the

Sign of the Gun, in St. Dunstons Church-yard

1679

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Poems of Consolation

SUITABLE FOR THE SICK ROOM, THE HOUSE OF MOURNING OR THE
FUNERAL HOUR.

Often it happens that some rare bit of song or lyric poem fits into the need of the hour of sickness or bereavement, as if dropped out of heaven. It is not always possible to command these poems. It is for your convenience that we insert a few of these "voices of the earth for heaven."

ASLEEP

Of all the thoughts of God that are
Borne inward unto souls afar,

Along the Psalmist's music deep,
Now tell me if that any is
For gift or grace surpassing this—
He giveth his beloved sleep.

And friends, dear friends, when it shall be
That this low breath is gone from me,

And round my bier, ye come to weep;
Let one, most loving of you all
Say, "Not a tear must o'er her fall—
He giveth his beloved sleep."

BEYOND

It seemeth such a little way to me
Across to that Strange Country, the Beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

MANUAL OF FORMS FOR MINISTERS

So close it lies, that, when my sight is clear,
I think I see the brightly gleaming strand:
I know I feel that those who've gone from here
Come near enough to touch my groping hand.
I often think but for our veiled eyes
We should find Heaven right 'round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still *dearer* country of the dead,
And join the lost ones so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand 'about a bier and see
The seal of death set on some well-loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair."

And so to me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with abated breath,
And white, set face, a little strip of sea
To find my loved ones waiting on the shore,
More beautiful, more precious than before.

Ella Wheeler Wilcox.

COMFORT IN TRIAL

Christ leads me through no darker rooms
Than He went through before;
He that into God's kingdom comes
Must enter by this door.

Richard Baxter.

POEMS OF CONSOLATION

COMPENSATION

If it was *home*, and we are wandering here,
Oh, sure, most pleasant will our welcome be;
For in His house are many mansions kept
As loving homes, O friend, for you and me!

If it was *love*, and some heart hurt our own,
Up there it will be straightened. We shall know
His love, and in His tender comfort find
Heart-warmth and peace—all that we missed below.

If it were *loss*, and we our dear ones weep—
'Tis *there* they wait: or if our hearts misplaced,
'Twill be forgotten. In the Heavenly Home
These old earth-longings will be all erased.

Mary Knapp.

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea;
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For tho' from out our bourne of time and place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Alfred Tennyson.

MANUAL OF FORMS FOR MINISTERS

THE FAITHFULNESS OF GOD

Lift thee, pale mourner; God, with pity tender,
Bends down to thy low cry;
He is thy keeper, He is thy defender,
He guards with sleepless eye.
The smiling world may cruelly deceive thee,
And thy poor heart may break,
But He will never, never, never leave thee,
And never thee forsake.

Thou cypress-wreathed, no more mid shadows linger,
Far from the realms of day;
Thy Heavenly Father points with love's own finger,
The upward, shining way;
Love unrepaid, Hope unfulfilled may grieve thee,
Thine idols all may break,
But He will never, never, never leave thee,
And never thee forsake.

GRATITUDE IN TRIAL

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on.

Mrs. Browning.

HOW PLEASANT ARE THY PATHS!

How pleasant are thy paths, O Death!
Like the bright slanting west,
Thou leadest down into the glow,
Where all those heaven-bound sunsets go
Ever from toil to rest.

How pleasant are thy paths, O Death!
From sin to pleasing God;

POEMS OF CONSOLATION

For the pardoned in thy land are bright
As innocence in robe of white,
And walk on the same road.

How pleasant are thy paths, O Death!
Straight to our Father's home;
All loss were gain that gained us this,
The sight of God—that single bliss
Of the grand world to come.

F. W. Faber.

THE IMMORTALITY OF LOVE

We must not doubt; or fear, or dread, that love for life is only
given,
And that the calm and sainted dead will meet estranged and cold
in heaven.

Oh, love were poor and vain indeed,
Based on so harsh and stern a creed!

True that this earth must pass away, with all the starry worlds
of light,
With all the glory of the day, and calmer tenderness of night;
For in that radiant home can shine
Alone the immortal and divine.

Earth's lower things—her pride, her fame, her science, learning,
wealth, and power—
Slow growths that through long ages came, or fruits of some
convulsive hour,

Whose very memory must decay—
Heaven is too pure for such as they.

They are complete, their work is done. So let them sleep in
endless rest.
Love's life is only here begun, nor is, nor can be fully blest;
It has no room to spread its wings
Amid this crowd of meaner things.

MANUAL OF FORMS FOR MINISTERS

Just for the very shadow thrown upon its sweetness here below,
The cross that it must bear alone, and bloody baptism of woe,
Crowned and completed through its pain,
We know that it shall rise again. •

Adelaide Anne Proctor.

IT IS WELL

"Is it well with thee, and with thy husband, and with the child?" And she said, "It is well."—2 Kings 4:26.

Yes; it is well! The evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we strove to strengthen
Break one by one—at evening-time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load,
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside Death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port, beneath a calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

POEMS OF CONSOLATION

'Tis well! The earth with all her myriad voices
Hath lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—retracing
The long, vain years, nor call our, lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot worn track.

LIGHT AFTER DARKNESS

Light after darkness, gain after loss;
Strength after weakness, crown after cross;
Sweet after bitter, song after sigh,
Home after wandering, praise after cry.

Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet Rest at last.

Near after distant, gleam after gloom,
Love after loneliness, Life after tomb;
After long agony, rapture of bliss,
Right was the pathway leading to this.

LOOKING HEAVENWARD

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping
I shall be soon.

Love, rest and home!

Sweet home!

Lord, tarry not, but come.

H. Bonar.

MANUAL OF FORMS FOR MINISTERS

OUR HOUSEHOLD PRIDE

Gem of our hearth, our household pride,
Earth's undefiled,
Could love have saved, thou hadst not died,
Our dear, sweet child!
Humbly we bow to Fate's decree;
Yet had we hoped that Time should see
Thee mourn for us; not us for thee.

Yet 'tis sweet balm to our despair,
Fond, fairest boy,
That heaven is God's, and thou art there,
With him in joy;
There past are death and all its woes;
There Life's sweet stream forever flows,
And rapture's day no sunset knows.

PEACE IN TRIAL

These surface troubles come and go,
Like rufflings of the sea;
The deeper depth is out of reach
To all, my God, but Thee.
F. W. Faber.

SATISFIED

I think that we shall all be satisfied
Upon the other side; that we shall see
What here we long for, was not for our good,
Or that fulfillment may our blessing be.

If it was *gold* we lacked, our Father has
Enough of that. The very streets are gold
Of that fair city whitherward we tend,
Whose glories still remain to us untold.

POEMS OF CONSOLATION

If it were *fame*—ah, what name is so great
As His? And He has said, "I call you friend."
Friend of the King! No greater fame can be,
And unlike earthly fame, there is no end.

If it were *health*—we have the promise sure
That *there* shall be no more, no more of pain;
His hand shall dry our tears, oh, blessed day,
When we may sigh or weep no more again!

SHE LIVES WHOM WE CALL DEAD

The air is full of farewells to the dying,
And mourning for the dead;
The heart of Rachel, for her children crying,
Will not be comforted.

Let us be patient. These severe afflictions
Not from the ground arise;
But oftentimes celestial benedictions
Assume this dark disguise.

In that great cloister's pure and holy stillness,
By guardian angels led;
Safe from temptation, safe from sin's pollution,
She [he] lives whom we call dead.

SUBMISSION IN TRIAL

My Jesus, as Thou wilt!
Oh! may Thy will be mine;
Into Thy hand of love
I would my all resign;
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say—
My Lord, Thy will be done.

MANUAL OF FORMS FOR MINISTERS

My Jesus, as Thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with Thee;
Straight to my home above
I travel calmly on,
And sing, in life or death,—
My Lord, Thy will be done.

Schmolke.

TEARS

To forge a sun, to rivet myriad stars,
Through serried veins to pour earth's flashing rills,
To kennel hungry seas in granite bars,
To whet the lightnings on the rock browed hills—
Majestic wonders! But sweet to be kept,
And, crowning wonder of them all, God wept.

Lo! our humanity has touched God's crown
As some frail leaf might touch the bending spheres;
And from the heights of Godship he stooped down
To bathe his forehead in the brine of tears.
He lived and talked with men; he toiled and slept,
But struck our human key-note when he wept.

Weep, burdened soul! Let fall thy tears like rain;
God counts the drops in which thy slow years steep;
He gathers them like mountain dew again,
Transformed to pearls which seraphim shall keep
For thy soul's crowning, when, by grief unswept,
It leans upon the breast of him that wept.

Lillian Blanche Fearing.

TRANSIENT AND PERMANENT

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

Tennyson.

POEMS OF CONSOLATION

TRUST IN TRIAL

I worship Thee, sweet will of God!
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

I love to kiss each print where Thou
Hast set Thine unseen feet;
I cannot fear Thee, blessed will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

F. W. Faber.

UNGRANTED PRAYER

We are children, asking of our Father,
Often through our tears,
Blessings that would prove to be but burdens
Far beyond our years;
Lifting up white hands athrill with yearning,
Praying with white lips
For boon so great the Father dare not grant it,
Lest the dark eclipse
Of our joy, let slip because of weakness,
Drive us from Him wild;—
He draws us nearer, nearer, saying,
"No, my own dear child."

SELECTED VERSES

Thy days, my darling one, were few—
An angel's morning visit,
That came and vanished with the dew—
'Twas here—'tis gone—*where is it?*

MANUAL OF FORMS FOR MINISTERS

I cannot tell to what sweet dell
The angels may have borne thee;
But this I know, thou canst not go
Where my heart will fail to find thee.

Truth is large. Our aspiration
Scarce embraces half we be.
Shame! to stand in his creation
And doubt Truth's efficiency!
To think God's song unexcelling,
The poor tales of our own telling.

Mrs. Browning.

O, iron nerve to true occasion true!
O fall'n at length, that tower of strength,
Which stood four-square to all the winds that blew.
Tennyson's Tribute to Wellington.

O man! this man in brotherhood your weary paths beguiling.
Groaned inly while he taught you peace, and died while ye were
smiling.

Mrs. Browning's Tribute to Cowper.

Life's race well run,
Life's work well done,
Life's crown well won.
Now comes rest.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no broken hearts are there.

POEMS OF CONSOLATION

No parted friends
O'er mournful recollections have to weep,
No bed of death enduring love attends
To watch the coming of a pulseless sleep.

"When God would set our spirits free,
And earth's enchantment end,
He takes the most effectual means,
And robs us of a friend."

"Where thou art gone
Adieus and farewells are a sound unknown,
May I but meet thee on that peaceful shore!
The parting sound shall pass my lips no more."

The land beyond the sea!
Sometimes across the strait,
Like a drawbridge to a castle-gate,
The slanting sunbeams lie, and seem to wait
For us to pass to thee,
Calm land beyond the sea.

F. W. Faber.

Jerusalem the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppressed;
I know not, Oh! I know not
What social joys are there—
What radiancy of glory—
What light beyond compare.

Tr. J. M. Neale.

MANUAL OF FORMS FOR MINISTERS

Thank God for grace,
Ye who weep only! If, as some have done,
Ye grope, tear-blinded, in a desert place,
And touch but tombs,—look up! Those tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun.

Mrs. Browning.

He comes and lays my heart, all heated,
On the bare anvil, minded so
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at His heaviest blows hold still.

Thank God, bless God, all ye who suffer not
More grief than ye can weep for.

The still affection of the heart
Became an outward breathing type,
That into stillness passed again,
And left a want unknown before.

Tennyson.

We could not wish her whiter—her
Who perfumed with pure blossom
The house!—a lovely thing to wear
Upon a mother's bosom.

Mrs. Browning.

The baby wept;
The mother took it from the nurse's arms,
And hushed its fears and soothed its vain alarms;
And baby slept.

Again it weeps;
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps.

POEMS OF CONSOLATION

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But has one vacant chair.

With silence only as their benediction
God's angels come,
Where, in the shadow of a great affliction,
The soul sits dumb;
Yet would we say what every heart approveth,
Our Father's will,
Calling to him the dear ones whom he loveth,
Is mercy still.

The following poems are recommended for discriminate use.
They are to be found in nearly every library:

Crossing the Bar.—*Tennyson*.

Elegy in a Country Churchyard.—*Gray*.

Hymn to Death.—*Bryant*.

Extracts from In Memoriam.—*Tennyson*.

Intimations of Immortality.—*Wadsworth*.

Resignation.—*Longfellow*.

Thanatopsis.—*Bryant*.

The Reaper and the Flowers.—*Longfellow*.

The Two Angels.—*Longfellow*.

The Two Voices.—*Tennyson*.

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Record

of Marriages, Funerals and Special Occasions

11

11

of the United States and the British Empire

RECORD OF MARRIAGES

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RECORD OF MARRIAGES

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RECORD OF ^{Baptisms} ~~MARRIAGES~~

DATE	NAMES	PLACE AND WITNESSES
-5-28	Edith Scott - Confession -	Baptized 3-18-28
-21-29	Stanley Gillam	} brothers abt 12 yrs. of age
21-29	Glenn Gillam	

RECORD OF MARRIAGES

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MANUAL OF FORMS FOR MINISTERS

RECORD OF FUNERALS

[illegible]

FRANK W. SPRAGUE, JR.

