

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1996

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	14x	18x	22x	26x	30x
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12x	16x	20x	24x	28x	32x

The copy filmed here has been reproduced thanks to the generosity of:

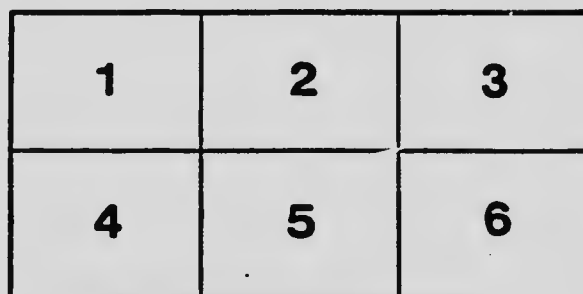
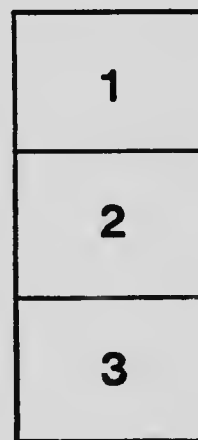
The United Church of Canada Archives
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

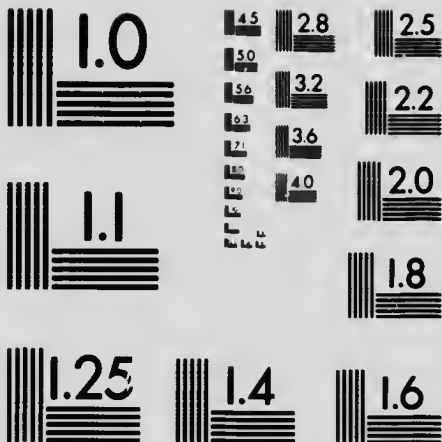
The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., pouvant être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

B. F. R.

Stratford, Conn.

F101

G7b Forms and Services

77



Form.
BX
9001
A1685
1904

Being the Partial Report of the
Special Committee on Forms and Services
As approved by the General Assembly
1904

The Presbyterian Board of Publication
and Sabbath School Work



G76

77

THE ORDER OF
MORNING SERVICE
ON THE LORD'S DAY

THE CALL TO WORSHIP

¶ *Let the Minister and all the People stand up and sing the following, or some other hymn calling to worship.*

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. *Amen.*

(*Thomas
Ken,
1695.*)

¶ *Let the Minister read one of the following sentences, the People standing. (If any Church so desire the service may begin with the sentences.)*

OUR help is in the name of the Lord, who made heaven and earth.—*Ps. cxxiv. 8.* The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them.—*Ps. cxlv. 18, 19.*

O come, let us worship and bow down: let us kneel before the Lord our maker.—*Ps. xcvi. 6.* Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.—*Ps. c. 3.*

Seek ye the Lord while He may be found, call ye upon Him while He is near: 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. lv. 6, 7.*

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.—*Ps. ciii. 8, 10.* If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*I John i. 9.*

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—*Heb. iv. 14, 16.*

¶ Then let the Minister say,

Let us pray.

¶ Let the People reverently bow down while the Minister leads them in the Invocation, using if he will one of the following prayers:

THE INVOCATION

ALmighty God, who of Thy great mercy hast gathered us into Thy visible Church; grant that we may not swerve from the purity of Thy worship; but so honor Thee, both in spirit and in outward form, that Thy name may be glorified in us, and we may be true members of Thine only-begotten Son, Jesus Christ our Lord. *Amen.*

(*John Calvin, 1550. ab.*)

ETERNAL God, our Maker and our Lord, giver of all grace, from whom every good prayer cometh, and who pourest Thy Spirit upon all who ask Thee; deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and pure affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

(*Altered and abbreviated from Bright's "Ancient Collects."*)

ALmighty God, our heavenly Father, who hast made the Church Thy dwelling-place, and chosen it as Thy rest for ever, and hast taught us in Thy Word not to forsake the assembling of ourselves together; regard us in Thy mercy, we beseech Thee, and send Thy Holy Spirit upon us; that our worship may prepare us both to serve Thee now, and to glorify Thee hereafter in Thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

(*Scottish Church: Common Order. First Sunday. ab.*)

ALMIGHTY God, our heavenly Father, who hast promised that in all places where Thou dost record Thy name, Thou wilt meet with Thy servants to bless them; fulfil now Thy promise, and make us joyful in Thy house of prayer; that our worship, being offered in the name of Thy Son and by the guidance of Thy Spirit, may be acceptable unto Thee, and profitable unto ourselves; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

(Scottish Church Common Order Second Sunday. ab.)

ALMIGHTY Lord and Everlasting God, whom the heaven of heavens cannot contain, much less the temples which our hands have builded, but who art ever nigh unto the humble and contrite; send down Thy Holy Spirit, we beseech Thee, on all that are here assembled; that, being cleansed and illumined by His grace, we may worthily show forth Thy praise, meekly learn Thy Word, render due thanks for Thy mercies, and obtain a gracious answer to our prayers; through the merits of Jesus Christ our Lord. *Amen.*

(Compiled C. W. Shields.)

THE CONFESSION OF SINS

¶ *The People may say this confession with the Minister.*

ALMIGHTY and most merciful Father; We acknowledge and confess in Thy holy Presence, our sinful nature prone to evil and slothful in good; And all our shortcomings and offenses against Thee. Thou alone knowest how often we have sinned; In wandering from Thy ways, in transgressing Thy laws, in wasting Thy gifts, in forgetting Thy love. But Thou, O Lord, have pity upon us; Who are ashamed and sorry for all wherein we have displeased Thee. Teach us to hate our errors; And cleanse us from our secret faults. Forgive our manifold misdeeds; And take away our sins; For the sake of Thy dear Son our Saviour. And O most holy and loving Father: Send Thy purifying grace into our hearts, we beseech Thee; That we may henceforth live in Thy light and walk in Thy ways; According to the commandments of Jesus Christ our Lord. *Amen.*

THE ASSURANCE OF PARDON

¶ *To be said by the Minister, the People still bowing down.*

ALMIGHTY God, who hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, and doth freely pardon and forgive all who repent and turn to Him:

Now fulfil in every contrite heart the promise of redeeming grace, remitting all our sins, and cleansing us from an evil conscience, through the perfect sacrifice of His Son our Saviour; And keep us evermore in the peace of Christ and the joy of a holy life, that we may love and serve and praise the God of our salvation; In the name of the Father, the Son, and the Holy Ghost. *Amen.*

¶ *Or this:*

GOD so loved the world, that He gave His only-begotten Son, (St. John iii. 16.) that whosoever believeth in Him should not perish, but have everlasting life.

Hear now the gracious words of our Lord Jesus Christ unto all that truly repent and turn to Him:

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. (St. Matt. xi. 28.)

Him that cometh to Me I will in no wise cast out. (St. John vi. 37.)

The grace of our Lord Jesus Christ be with you all. *Amen.* (Phil. iv. 23.)

¶ *Then let the Minister and the People stand up and say,*

Minister. Now bless the Lord our God:

(1 Chron. xxix. 20, 13.)

Answer. And praise His glorious name.

Minister. O give thanks unto the Lord, for He is good:

(Ps. cvii. 1)

Answer. For His mercy endureth for ever.

THE PSALTER

¶ *Then let a portion of the Psalter be chanted, or read responsively by the Minister and the People, all standing, and at the end may be said or sung,*

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

(Nicene Usage, 461.)

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

¶ *The People being seated shall attend devoutly to*

THE PUBLIC READING OF THE HOLY SCRIPTURES

¶ *Let the Minister read from the Word of God as it is written in the Old and New Testaments, clearly and distinctly, that the People may understand the meaning. If a selection from each Testament is read, as is most proper and profitable, that from the Old Testament may be followed, in places where there are choirs, by the singing of an Anthem or Response.* (Directory for Worship.)

¶ *Before each reading let the Minister say, Hear the Holy Scripture as it is written in such a chapter of such a book: and after the reading, The Lord bless to us the reading of His Holy Word.*

¶ *If the Old Testament selection be The Ten Commandments, after them the Minister shall read St. Matthew xxii. 37-40, saying before he reads, Hear also the Summary of the Law by our Lord Jesus Christ*

A HYMN OF PRAISE.

¶ *Here let the People stand up and praise God with the spirit and with the understanding, making melody with their voices as well as with their hearts, unto the Lord. And at the close of this hymn let them remain standing and join with the Minister in the confession of their faith.* (Directory for Worship.)

THE CREED

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell,* The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

(Justinian 390.)

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; and the Life everlasting. Amen.

¶ *Then let the Minister say,*

Let us pray.

¶ *And the People, reverently bowing down, shall follow in their hearts*

THE GENERAL PRAYER

¶ *The Minister, leading the people in their common prayers, shall come with a heart prepared to offer unto God—*

* Or, *He continued in the state of the dead, and under the power of death, until the third day.*

ADORATIONS: *for His glorious perfection, and for the revelation of Himself in His works, in His Word, and in His Son, Jesus Christ:*

(Directory
for
Worship.)

SUPPLICATIONS: *for the supply of all our needs temporal and spiritual, and for the aid and comfort of the Holy Ghost in all our duties and trials:*

INTERCESSIONS: *for the whole world of mankind; remembering especially our country and all who are invested with civil authority, the Church Universal and that with which we are particularly connected, all missionaries and ministers of the Gospel, and all others who are seeking to do good on earth, all poor and sick and sorrowful people, (especially those for whom our prayers are asked,) all little children and the youth assembled in schools and colleges, those who are in the midst of great danger or temptation, and all who are bound to us by kinship or affection:*

THANKSGIVINGS: *for all mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Jesus Christ, His unspeakable gift, and the hope of eternal life through Him..*

¶ *In any or all of these Adorations, Supplications, Intercessions and Thanksgivings, the Minister, if he will, may use any of the Prayers given in this book, (pages —). Or he may carefully order his thoughts and compose his spirit to utter with propriety the desires and petitions of the People, remembering what is suitable and necessary for them in their common worship. At the end of the General Prayer the Minister and People shall say together the Lord's Prayer. The Thanksgivings may be offered in the following form:*

THE GENERAL THANKSGIVING

ALMIGHTY God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

(Edward
Reynolds,
member
of the West-
minster
Assembly.)

THE LORD'S PRAYER

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 debts, As we forgive our debtors. And lead us not into temptation, But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

(St. Matt.
vi. 9-13.)

THE OFFERING

¶ *The bringing of offerings for the service of God is to be performed as an act of worship. Let the Minister, having made such announcements as are needful and fitting, then say. Let us make our offering to Almighty God for (naming the cause). If the choir sing a Canticle or Anthem it should be one proper for the occasion. When the gifts are brought to the table, the Minister may dedicate them to God with a brief prayer for his blessing; the church-officers who have gathered the gifts standing, and the congregation bowing down.*

(Directory
for
Worship.)

¶ *On special occasions the offering may be made after the Sermon.*

A PRAYER OF DEDICATION

O GOD, most merciful and gracious, of whose bounty we have all received: We beseech Thee to accept this offering of Thy people: To remember in Thy love those who have brought it, and those for whom they have brought it; And so to follow it with Thy blessing that it may promote peace and good-will among men, and advance the kingdom of our Lord and Saviour Jesus Christ. Amen.

¶ *Then let the People stand up and sing*

A HYMN

¶ *If it be more convenient in any church, this singing may precede the offering: or it may be omitted.*

¶ *Then the Minister, taking his text from the Word of God, and remembering that it is his office to instruct men in divine truth, to hold forth Christ crucified as their Saviour, and to incite them to Christian faith and duty, shall preach*

(Directory
for
Worship.)

THE SERMON

¶ *The Sermon being ended, let the People stand up and sing*

A HYMN

¶ *Then let the People reverently bow down while the Minister leads them in prayer, using if he so desire one of the following as*

THE CLOSING PRAYER

O GOD, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy, that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. *Amen.*

(Gregorian usage 590.)

ALmighty God, who hast given unto us the good seed of Thy Word, grant that we may receive it into honest hearts: And so guard it by Thy grace from the wiles of Satan and the cares of this life, that the faith and hope and love which Thou hast begotten, may be in us the beginning of life eternal, through Jesus Christ our Lord. *Amen.*

O GOD, who hast sounded in our ears Thy divine and saving oracles, enlighten the souls of us sinners to the full understanding of what has been spoken, that we may be not only hearers of spiritual words, but also doers of good works, following after faith unfeigned, blameless life and irreproachable conduct: through Jesus Christ our Lord. *Amen.*

(Liturgy of St. James, A.D. 200.)

MOST merciful God, we beseech Thee to grant unto us that we may earnestly desire, wisely search out, truly perceive, and perfectly fulfil those things which are well-pleasing in Thy sight, to the praise and glory of Thy name. *Amen.*

(St. Thomas Aquinas, 1227-1274.)

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

(Gelasius, 494.)

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; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

(A Prayer of St. Chrysostom, 400.)

¶ *The People remaining in the posture of prayer, the Minister shall pronounce*

THE BENEDICTION

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

(2 Cor. xiii. 14.)

Or—

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

(Phil. iv. 7.)

¶ *After the Benediction it is fitting that the People remain bowed in silent prayer, beseeching God that none may leave His house without a blessing.*

¶ *Note that the last Hymn may be omitted, or its place in the service changed, according to the wish and usage of any church.*

THE ORDER FOR
THE ADMINISTRATION OF BAPTISM
TO INFANTS

- ¶ *Baptism is not to be unnecessarily delayed; nor to be administered in any case by any private person; but by a Minister of Christ, called to be the steward of the mysteries of God.* (Directory for Worship, viii, 1.)
- ¶ *Although Baptism is usually to be administered in the church, in the presence of the Congregation; yet there may be cases when it will be expedient to administer this sacrament in private houses; of which the Minister is to be the judge.* (do., viii, 5.)
- ¶ *After previous notice is given to the Minister, the Child to be baptized is to be presented to him by one or both the parents, whom the Minister shall address in this wise:* (do., viii, 3.)

DEARLY beloved, Almighty God has not only received us into His Church, but has also promised to be our God and the God and Father of our children; which covenant He has renewed to us in His New Testament by this Sacrament of Baptism, as a sign and seal of the washing away of our sins and of our ingrafting into Christ. In granting this Sacrament to our children He assures us thereby that they are of the number of God's people, and have remission of their sins in Christ; which thing is made most evident by St. Paul who pronounces the children of the faithful to be holy.

(John Knox's Book of Common Order, arranged.)

Hear also in the Gospel, as written by St. Mark, how our Saviour Christ calls the children unto Him, and blesses them:

“They brought young children to Christ, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.”

These testimonies of the Holy Ghost, as they ought greatly to rejoice you, so ought they to make you diligent and careful to nurture and instruct your children in the true knowledge and fear of God, not hiding from them the good will and pleasure of their Heavenly Father, nor suffering them from lack of knowledge to turn back from Him.

Finally, to the intent that we be assured that you consent to the performance hereof,

Do you here promise and declare that you will instruct your *child* in the principles of our holy religion as contained in the Scriptures, and that you will seek, by example and precept, with the help of divine grace, to bring *him* up in the nurture and admonition of the Lord?

(Dir. for
Worship,
viii, 4.)

¶ *And the parents, each of them, shall make answer:*

I do.

¶ *Then the Minister shall say:*

Let us pray.

ALMIGHTY and Everlasting God, who hast vouchsafed to call us to be partakers of Thy great mercy, we beseech Thee that *these Thy servants* may have grace given *them* to perform the things which *they have* promised before Thee:

(Knox's
Common
Order,
arranged.)

And may it please Thee to receive and to sanctify with Thy Spirit *this child* now to be baptized according to Thy Word; that *he* may obtain the fullness of Thy grace, and ever remain in the number of Thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall say to the parents:*

What is the name of this child?

¶ *Then the Minister (taking the child in his arms, or leaving it in the arms of the parent), pronouncing the name of the child, shall pour or sprinkle water upon it, saying,*

(Dir. for
Worship,
viii, 5.)

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

¶ *Then the Minister shall say:*

WE receive *this child* into the congregation of Christ's flock; among His chosen followers; in the confidence that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and to continue Christ's faithful *soldier* and *servant* unto *his* life's end.

¶ *Then the Minister shall say:*

Let us pray.

MOST holy and merciful Father, we give Thee humble thanks for Thine infinite goodness, who hast not only numbered us amongst Thy saints, but also of Thy free mercy dost call our children unto Thee, marking them with this sacrament, as a singular token and badge of Thy love. Wherefore, most loving Father, we beseech Thee that Thou wilt confirm this Thy favor more and more toward us, and take into Thy tuition and defense *this child*, whom we offer and present unto Thee with common supplications. Suffer *him* not to fall from Thee, and lose the force of Baptism; but may *he* know Thee *his* merciful Father, through Thy Holy Spirit working in *his heart*, and so prevail against Satan, that in the end *he* may obtain the victory, and be exalted into the liberty of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

(Knox's
Common
Order,
abridged.)

¶ *Then the Minister shall say:*

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

(2 Cor. xiii,
14.)

¶ *Infants descending from parents, either both or but one of them professing faith in Christ and obedience to Him, are within the covenant of promise, and are to be baptized.*

(Larger
Catechism,
186.)

¶ *The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this sacrament the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time. Grace and salvation are, however, not so inseparably annexed unto Baptism as that none can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.*

(Confession
of Faith,
xxviii, 6.)

(do., xxviii,
5.)

¶ *When, by death of the parents or otherwise, children are removed from their custody, the guardian or other person who has undertaken to rear them may present them for Baptism, provided he possess the qualifications requisite for having his own children baptized, and is willing to assume the obligations made by parents in the foregoing service.*

(Minutes,
Synod N Y.
and Phila.,
1786.)

REPORT OF
THE SPECIAL COMMITTEE ON
FORMS AND SERVICES.

FATHERS AND BRETHREN:

Your Special Committee on Forms and Services, in presenting their Report, beg leave to call your attention to the nature and conditions of the task committed to them.

The General Assembly of 1903, in answer to Overtures from the Presbytery of Denver and the Synod of New York, on the recommendation of the Committee on Bills and Overtures after consultation with representatives of the Board of Publication, unanimously passed the following resolutions:

Resolved, 1. That a Committee of eleven be appointed by the Moderator, in conference with the Editorial Committee of the Board of Publication, to take into consideration, and if possible to prepare, in harmony with the Directory for Worship, a Book of Simple Forms and Services, which shall be proper and helpful for voluntary use in Presbyterian Churches in the celebration of the Sacraments, in marriages and funerals, and in the conduct of public worship.

Resolved, 2. That in the preparation of these voluntary services the Committee be instructed to draw from the Holy Scriptures and the usage of the Reformed Churches, to avoid those forms which savor of ritualism; to embody sound doctrine in the language of orderly devotion, and to keep ever in mind the end of Presbyterian worship, which is that all the people should join in the service of God as He is revealed in Jesus Christ.

Resolved, 3. That this Committee shall report to the next General Assembly, and shall submit whatever work they have been

enabled to complete to the Assembly for approval and disposition" (*Minutes*, 1903, p. 113).

We desire you to read these resolutions with special care: first, in order to guard against any misunderstanding of the work which has been undertaken; and, second, in order that you may have full knowledge of the principles which have guided and controlled your Committee in endeavoring to carry out the will of the Assembly. Thus only can we hope to have the practical sympathy of our brethren in a difficult and laborious task, and to accomplish, in the spirit of fellowship, something which may be of real use to the Church which we all serve.

We have read our instructions as follows, and have endeavored to obey them faithfully in all that we have done:

NEGATIVELY.—1. We are not empowered, (nor should we be willing,) to prepare a required liturgy, to be imposed upon our churches by authority. The liberty of worship which now exists is not to be abridged. All that may be done in the preparation of forms is to be offered for "*voluntary use*."

2. We are forbidden to work in any way which is not in harmony with the Presbyterian doctrine of worship. We are not to follow other Churches (which may hold a different doctrine), nor to borrow forms in which sacerdotal or prelatic theories are embodied or implied. We are to make "*a book proper for use in Presbyterian churches*."

3. We are forbidden to use "those forms which savor of ritualism." All rites and ceremonies which are unscriptural in spirit or artificial in form, as well as those which seem to lay the chief emphasis of worship upon certain outward acts, or to disregard the spiritual priesthood of all believers in Christ, are to be avoided.

These negative conditions, setting bounds to our work, we have gladly recognized and scrupulously observed. Even in regard to words which are in familiar use, such as "absolution," "altar," and the like, we have preferred to avoid those which are open to an interpretation not in harmony with the Reformed Faith and practice.

POSITIVELY.—We find in our instructions two things which are to be done: First, the general subject of Forms and Services in our Church is to be considered. Second, if possible, a Book of

Simple Forms and Services is to be prepared, along certain lines, and submitted to the General Assembly for approval and disposition. On the first of these points we are ready to present a full Report. On the second point we have to present a partial Report.

I. The general consideration of the subject of methods and forms of public worship in the Presbyterian Church must include, first, an historical study, and second, a careful investigation of present conditions and needs.

1. Historically, we observe, what every intelligent Presbyterian knows, that the use of forms of service was practically universal among the early Calvinistic or Reformed Churches. In Switzerland, in Germany, in France, in Italy, in Holland, in Scotland, and in England service-books were prepared for the use of the various congregations by the leaders of the Reformation. In these books are found directions for the order and conduct of public worship and the administration of the Sacraments, and prayers expressing, in language drawn for the most part from the Holy Scriptures and the fathers of the primitive Church, the desires and petitions of an assembly of Christians holding the Reformed Faith. The Genevan Liturgy of John Calvin, the "Book of Common Order" of John Knox, the Calvinistic Liturgy of the Church of Strasburg, the Christian Ordinances of the Netherlands Congregations, the Liturgy of the Palatinate, the "Prayers on the Psalms," published in the Scottish Psalm-book of 1595, "Hermann's Consultation," compiled by Bucer and Melancthon—these and many other books of like character afford ample proof that the use of orderly forms and services, not only for the conduct of public worship, but also for the guidance of families in their daily prayers, is historically in harmony with Presbyterian principles. It was with such a form that Calvin celebrated his last communion; the reading of such a prayer cheered John Knox in his dying hour; and Admiral Coligny was engaged in repeating the beautiful liturgy of the Reformed Church in France when he was murdered on the morning of St. Bartholomew's Day.

In most of the Reformed Churches, holding the same faith and order with us, the use of these ancient service-books, modified to meet present needs, still continues. The chief reason why a Di-

rectory for Worship was substituted for "the Book of Common Order," at the Westminster Assembly, was "to meet the preferences of the English Puritan divines," which the Scotch Presbyterians were willing to do on all points not essential to the faith.

The Directory for Worship, adopted by our Church in 1788, and amended in 1789 and in 1886, while it disapproves "of *confining* ministers to set or fixed forms of prayer," says nothing against their voluntary use, or the preparation of an order of service which shall be helpful to the congregation in public worship. On the contrary, it protests against "mean, irregular and extravagant effusions" (Chap. I, 4); it speaks of prayer and praise as "the more important duties" not to be interfered with by unduly long sermons (Chap. VII, 4); and it gives such careful directions for the conduct of public services in an orderly manner, as naturally to suggest that a collection of good and proper forms would be helpful in the carrying out of these directions.

2. Coming now to the consideration of the present condition and needs of worship in our Presbyterian Churches, your Committee desired first of all to know the facts, and, second, to come into touch with the general feelings and wishes of the whole Church, as far as possible.

The opinion is prevalent that there has been a movement among Presbyterians in the direction of a more thoughtful and beautiful worship; and that this movement, beginning in the Sabbath-schools with various "exercises," and proceeding among the churches with "orders of service" and more or less elaborate forms, has become so widespread as to need recognition, wise guidance, and perhaps some measure of prudent restraint. This prevalent opinion your Committee shared. But we wished to know certainly whether the opinion was in harmony with the facts.

Therefore we sent out a letter of inquiry to the churches, including as many as the facilities at our disposal would enable us to reach without laying too heavy an expense upon the Assembly's fund, and covering as far as possible the different regions of our country. To this letter a great number of valuable replies have been received. By the diligence and skill of the Stated

Clerk, Dr. Roberts, these replies have been tabulated, and we are enabled, for the first time in the history of our Church, to present you with facts instead of impressions, in regard to the present condition of public worship among Presbyterians.

From 26 Synods, 2001 ministers report for their churches as follows:

		PER CENT. OVER
<i>Sunday-schools:</i>		
Using Responsive Service.. .. .	1673	83
Using Lord's Prayer.....	1740	86
Using the Creed.....	746	37
<i>Churches:</i>		
Using Lord's Prayer.....	1432	71
Using Psalter responsively.....	1377	68
Using Creed regularly or occasionally.....	1017	51

Furthermore, of these 2001 ministers, 1774, or 88 *per cent.*, say that "there is room for improvement in the orderly and reverent conduct of worship generally." 1888, or 94 *per cent.*, say that "the people should participate." 1752, or over 87 *per cent.*, say that "a more general, voluntary agreement in regard to the parts of public worship and their order would be a help in this direction." A book of forms is used as follows: marriages 1627, funerals 1619, baptisms 1503, Lord's Supper 1457; and 1634, or over 81 *per cent.*, say that they "feel the need of such a book."

These figures show beyond question: first, that the movement toward an order of service with responsive features is already going on in three-fourths of our churches; second, that nine-tenths of our ministers desire improvement and better order in the conduct of worship generally in our Church; third, that almost all of our ministers wish the people to take part in the service; fourth, that more than four-fifths of our ministers wish for more unity in Presbyterian worship, if it can be voluntarily brought about; and finally, that all but about fifteen *per cent.* feel the need of a book of forms.

Another set of statistics, drawn from the same documents, refers to the actual orders of service used in the different churches. Here only the returns from the three large Synods of Illinois,

Pennsylvania and New York have been tabulated, because from them we can easily understand the state of affairs in the whole Church.

The Report includes 150 churches in Illinois, 427 in Pennsylvania, and 450 in New York—about 1000 churches in all.

873 open the service with the singing of "Praise God, from whom all blessings flow." 947 use an invocation. 722 use the Psalter responsively, 494 use the Lord's Prayer, 51 use the Ten Commandments, 908 regularly have an offering, 683 sing an anthem, 985 close with the Benediction.

A bewildering variety prevails in the arrangement of the different parts of the service. It is evidently difficult for the stranger within the gates of one of these Presbyterian churches to know when to rise up and when to sit down. To meet this difficulty the orders of service are usually printed from week to week, in the form of a time-table, and distributed in the pews on Sunday. The expense of this printing, the rustling of these papers, and the confusing variations of these services might be avoided (at least for a considerable number of churches,) if a book could be prepared that would embody the different parts of worship in common use, arranging them in a logical order which would be generally acceptable, and leaving a reasonable freedom of choice in regard to certain elements of the service. At the same time the book would not in any way interfere with those churches which still preferred to print a separate order of service. It seems perfectly clear to your Committee that such a book is greatly needed at the present time. In our judgment there is no reason why it should not be prepared and offered to the Church. We have therefore felt encouraged to go forward with the second part of the task which you have committed to us.

II. The preparation of "a Book of Simple Forms and Services, which shall be proper and helpful for voluntary use in Presbyterian Churches in the celebration of the Sacraments, in marriages and funerals, and in the conduct of public worship."

In entering upon this task we were careful to follow the guidance of the Assembly's resolution in regard to the method and purpose of our work. The positive instructions given to us embrace three points:

(1) We are "to draw from the Holy Scriptures and the usage of the Reformed Churches" in the preparation of the forms of service. Here we find not only a guide for the spirit and manner of our work, but also a rich treasure-house of materials lying ready to our hand.

The doctrine of the Reformed Churches in regard to worship has always been distinctively Scriptural. Our Catechism teaches that the Scripture "forbids the worshiping of God by images, or in any other way not appointed in His Word" (*Shorter Catechism*, 51). The Confession of Faith, while conceding that "there are some circumstances concerning the worship of God . . . which are to be ordered by the light of nature and Christian prudence," insists at the same time that this should be done "according to the general rules of the Word, which are always to be observed" (*Confession*, I, 6).

We turn, then, to the Bible to learn what are the proper parts of common worship, there recognized and appointed. We find clear warrant for certain great features of divine service by assembled worshippers.

The singing of praise, either with or without the accompaniment of instrumental music (Eph. v. 19; Col. iii. 16; Ps. xxxiii. 2-3, lxxxi. 1-2).

The offering of prayer, either in set forms or in free utterance (Deut. xxvi. 5-15; Matt. vi. 9; 1 Kings viii. 22-53; Acts xx. 36).

The repetition of sentences of adoration, thanksgiving, or supplication, either in unison or responsively, and the consent of the people in prayer or praise by the audible *Amen* (Acts iv. 24; The Psalms, *passim*, cvi. 48; 1 Chron. xvi).

The reading of Holy Scripture (Deut. xxxi. 10; Jer. xxxvi. 8; Col. iv. 16; Luke iv. 16).

The public confession of faith in God and Christ (1 Kings viii. 33; Luke xii. 8; 1 Tim. vi. 12; Heb. x. 23).

The bringing of offerings to God for His service (1 Cor. xvi. 1-4).

The preaching of the Word (Neh. viii. 8; Acts xxviii. 23, xx. 7; Luke iv. 21-22).

The pronouncing of a blessing upon the people in the name of God (1 Kings viii. 14; 2 Cor. xiii. 14).

The Sacraments of Baptism and the Lord's Supper.

Here we have the great and permanent elements of Christian Worship; and out of these elements, with due allowance for the minor circumstances "which are to be ordered by the light of nature and Christian prudence," we are to prepare our book of forms and services according to the usage of the Reformed Churches.

Turning to the records of that usage, past and present, in England, Scotland, Switzerland, Holland, France, Germany and America, we find a vast and precious store of forms, rich in sacred associations, breathing the spirit of perennial devotion—prayers and praises uttered in the language of Holy Scripture, or compiled from the service-books of primitive Christianity, or composed by the fathers of the Reformation and other men of like faith under the guidance of the Holy Spirit. These treasures of the devout congregation, these memorials of saintly fellowship and communion, are ours to use. This example of free harmony and orderly liberty in the service of the sanctuary is ours to follow. Under such influences, and in spiritual regions so abundantly filled with all manner of things that are pure and lovely and of good report, your Committee have labored with inward joy and a deepening sense of the rich inheritance of the Church to which we belong. We have had no temptation nor desire to wander into strange territories or to follow unfamiliar guides. And we are confident that from such great wealth of precious things, too long forgotten and too little used, it must be possible (even for hands that have but common skill and a desire to serve) to bring back something which will be profitable and helpful to many of our churches.

(2) We are instructed also "to embody sound doctrine in the language of orderly devotion." The importance of this injunction has impressed us greatly. The manner in which the services of religion are conducted has an immense, unconscious, and continual influence upon the vital elements of belief in the hearts of the worshipers. The great truths and historic facts of Christianity may be expressed in statements of doctrine; but unless they come to expression also in the common exercises of devotion, they are almost certain to sink out of the living consciousness of the Church. It is true that the language of devotion is different

from the language of definition: it is simpler, warmer, less intellectual and more emotional. It falls naturally into an utterance reflecting the deep colors of experience, and moving rhythmically under the impulses of the quickened heart. But the facts which enter into this experience, and the truths which quicken the heart to penitence, prayer, and praise, are none other than those which enter into the body of the faith. Devotion, in order to be sincere and helpful, must translate the elements of our belief into the music of confession and petition, adoration and thanksgiving, intercession and benediction, joyful vow and solemn sacrament.

Consider how necessary it is that the Sacraments of Baptism and the Lord's Supper should be administered in forms which will always remind the participants of the true meaning of these "outward and sensible signs of inward and spiritual grace" (*Larger Catechism*, 163). How can we hope to keep alive the interest and faith of the people who follow the Presbyterian order in these sealing ordinances, unless we use a service in which the faith of our Church is embodied? Services arranged under merely æsthetic influences, to gratify the craving for outward beauty,—services carelessly conducted, under the impulse of varying moods and altogether at the mercy of circumstances,—may easily bring the Sacraments, on the one hand, into neglect and contempt; or, on the other hand, into an artificial and superstitious method of observance.

The same thing is true of the parts of common worship on the Lord's Day. Take, for example, the public Confession of Sin, which our Directory for Worship enjoins. It is the faith of our Church that sin is not a mere mistake, a chance error, an occasional wandering from the right way, but the fruit of a sinful nature which is in us all. This belief is fundamental to our conception of Christian doctrine. Unless it is to die out of our religious life it must find expression in our worship. In a Church like ours Confession of Sin must include, at some time, in some place in the great service of the Lord's Day, a clear utterance of the deepened penitence which comes from the sense of a sinful nature, and of our absolute dependence upon the grace of God in Christ for our salvation.

Thus we have felt in our work as a Committee the responsibility

of the task laid upon us; and we have tried faithfully to perform it in a way which shall be true at all points to the faith which is sincerely held by the disciples of Christ in the Presbyterian Church.

(3) We are further instructed to keep ever in mind in all our deliberations and decisions, "the end of Presbyterian worship, which is that all the people should join in the service of God as He is revealed in Jesus Christ."

The needs, the convenience, the natural and reasonable preferences of the people, in matters where there is room for choice in method and arrangement—these are the things to be remembered, if an order of service is to be prepared for worship which is designed to be popular, in the right sense of the word. A service, however bare, which is adapted to the use of the minister and choir only, answering one to the other in antiphonal grandeur, though it may have prevailed for a season in many of our churches, does not in our judgment promote the end of Presbyterian worship.

In regard to the forms for the Sacraments and for marriages and funerals, there will be little opportunity for variations. But in the longer forms, especially those for morning and evening service on the Lord's Day, it is most desirable that the people should have, first, a more general agreement in regard to the parts of the service, and their order; and, second, as much freedom of choice as possible in regard to the material of the different parts. Of course, the whole matter is optional; there is no compulsion or restriction; on the title-page of any book to be prepared there must stand (in our judgment) the words "For Voluntary Use in Presbyterian Churches." But over and above this general rubric we feel that there is need of considerable opportunity for variations, in different congregations and on particular occasions, in any form of service which is to be generally acceptable; and this liberty should be expressed, where it is possible, within the service itself.

Unity in the broad outline of the common worship; agreement upon certain simple and universal elements of the service, like the Psalter and the Lord's Prayer and the Creed, which are already part of the standards of our Church; liberty within the

broad outline to vary the use of certain forms, the place of certain hymns, the time of the offering, and so on; order without monotony; variety without confusion—these are the features that we have sought to bring into our work, in the hope of preparing a book which might really help the people to join in the service.

It will be seen that such a programme involves a great deal of careful, difficult, protracted labor. To make a book merely to suit our own personal tastes would have been easy. But this was not what we wanted to do. Our desire was to make a book which would suit others, and which would be serviceable for actual use, at least in a great many churches, if not in all.

A collection of books containing the material most likely to be of use was put in the hands of each member of the Committee. We divided the Committee into three Subcommittees, assigning to each the duty of making a first draft of certain services. When a Subcommittee had finished the first draft of a service, it was presented to the General Committee and subjected to the most minute and ruthless criticism. Word by word and line by line it was gone over. The members of the Committee, representing different sections of the country and different points of view, had no diffidence in expressing their judgments. Many of the forms were sifted and revised four or five times. The work was sometimes exasperating, often exhausting, always profitable.

The abundance of material at our disposal added to the difficulty of choice. We have collected much which we have not yet been able to arrange in proper form for practical use. It seemed to us that we should best fulfill the will and instructions of the Assembly by working slowly and carefully. The majority of the different forms which we were instructed to prepare are already under way; several of them are nearly finished; the others need considerable revision and rearrangement. Two forms of service seem to us approximately complete.

There was a difference of opinion in the Committee in regard to the question of presenting these two forms to the Assembly at this time. On the one hand, we felt the serious disadvantage and possible danger of having a "Book of Common Worship" examined and judged in fragments. On the other hand, we wished to keep in close touch with the whole Church by a frank

and full showing of the principles on which we have been working, and of the kind of work which we have been trying to do.

The question was settled for us, fortunately, by the last resolution in the charter of our appointment, which says that the Committee "shall submit whatever work they have been enabled to complete to the Assembly for approval and disposition."

In obedience to this instruction we beg leave to present these two portions of our work, with such brief commentary as seems needful to explain and emphasize certain points. We ask you not to consider these services as if they were intended to stand alone, but rather as parts of a structure which is not yet finished. We beg you to read them in the light of what we have said about the spirit, purpose and method of their preparation. We desire, through you, the sympathy and prayers of the whole Church in the continuance of our work, if it shall be ordered. And, finally, we submit to you this "*Order for the Administration of Baptism to Infants*" and this "*Order of Morning Service on the Lord's Day*," not as specimens of a required liturgy, but simply as forms which we hope may be found "proper and helpful for voluntary use in Presbyterian Churches."

(Signed)

HENRY VAN DYKE, *Chairman.*

Ministers.

JOHN DE WITT,
LOUIS F. BENSON,
CHARLES CUTHBERT HALL,
WILLIAM R. RICHARDS,
DOUGLASS P. PUTNAM.

Elders.

ROBERT N. WILLSON,
JOHN H. CONVERSE,
JOHN E. PARSONS,
NOLAN R. BEST,
HOMER LEE.



