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CHURCH MANUAL

First Peoples Church

OF BROOKLYN, N. Y.

CONTAINING

ORGANIZATION,

GOVERNMENT,

DOCTRINES

AND RITUAL

INCORPORATED 1906.

Evangelical in Doctrine.
Congregational in Government.

*"Fear not, little flock, for it is your Father's good
pleasure to give you the kingdom."*

—Luke xii. 32.

PREFATORY.

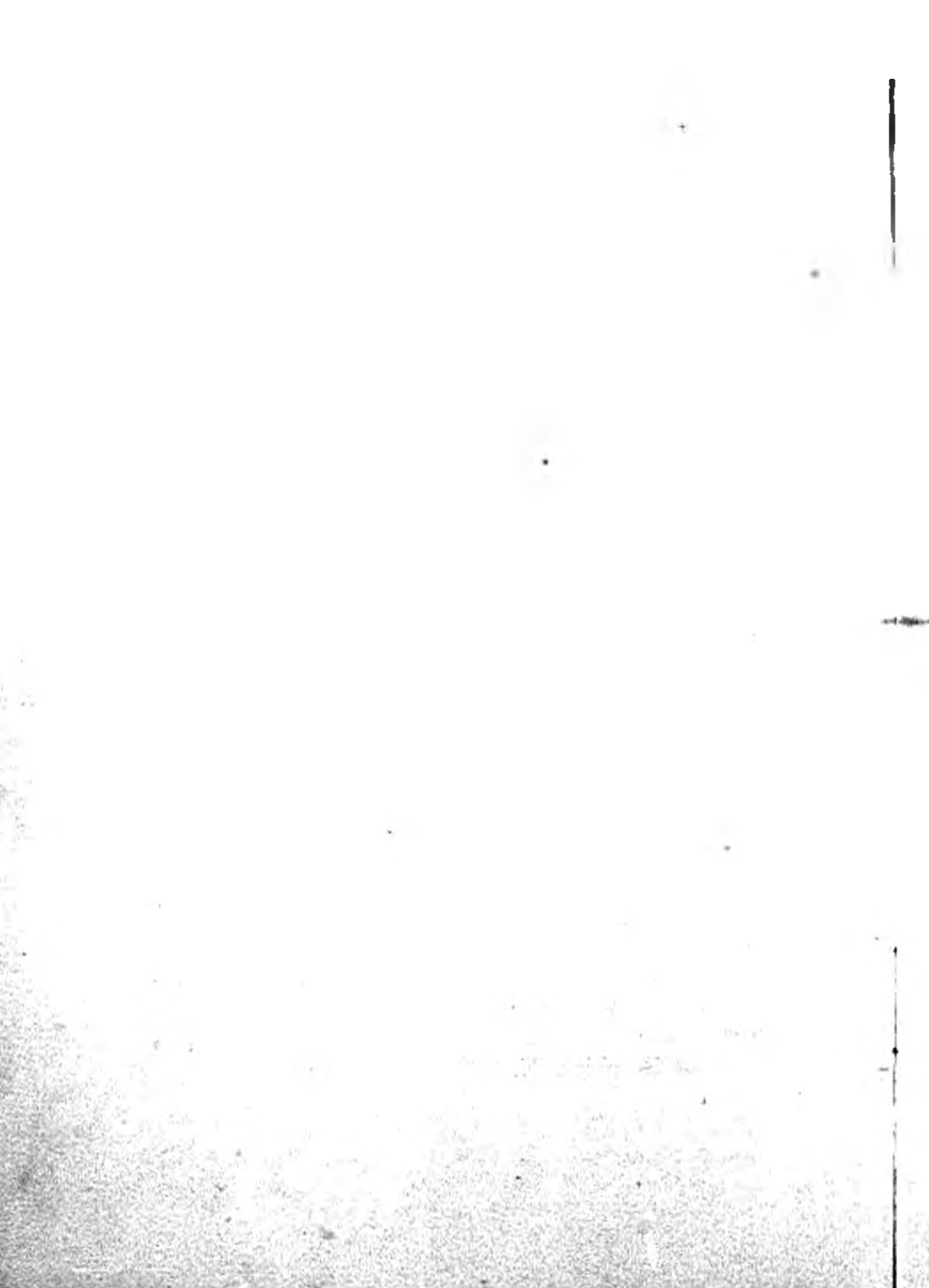
A church consists of a number of believers who unite by a public profession of the Christian religion, and mutually consent to pray together, and watch over one another in love, to maintain the worship and service of God, and the ordinances and discipline of the Gospel.

Such a company of believers possess all the power that the Lord Jesus Christ committed to his Church and is warranted in exercising in His name, the authority He has given in the Scriptures for the maintenance of its peace, order, and prosperity.

The church has a right in and of itself to choose and appoint its own pastor, and such other officers as it may deem necessary in order to its due organization, and for its spiritual improvement.

ORGANIZATION.

Acknowledging the foregoing as embodying the general principles of church organization and government, we, therefore, who have been accustomed to meet together for the worship of God, do, by the order of the Gospel, unite together, to be known as "First Peoples Church of Brooklyn, N. Y."



GOVERNMENT AND CONSTITUTION.

ARTICLE I.—THE CHURCH.

This organization shall be called the First Peoples Church of Brooklyn, N. Y.

ARTICLE II.—OBJECT.

The object of this church shall be the regeneration of sinners, the perfecting of believers in Christ Jesus, the mutual building up of each other in the faith and love of the Gospel, and the maintenance of a proper place, or places of worship, and such other religious work as may conform to the general object.

ARTICLE III.—GOVERNMENT.

The government of this church shall be congregational, except as hereinafter provided, when it shall be representative, by an executive committee, to be known as the Official Board, which shall be composed of the officers of the church.

ARTICLE IV.—OFFICERS.

The officers, who shall be members of the church, shall be elected by the church, by ballot, at the annual meeting, or an adjournment thereof, and their term of office shall begin with the fiscal year, and continue one year, or until their successors are elected and qualified, excepting the Trustees, whose election and term of office is prescribed by law.

Vacancies, from any cause, shall be filled by the Official Board until an election shall take place at a business meeting of the church.

Absence of any member of the Official Board from three regular monthly meetings consecutively, without giving a reason acceptable to a majority of the members present at the succeeding meeting, shall be considered a resignation, and the chair shall declare such office vacant.

The officers of the church, who shall constitute the Official Board, shall be known by the following titles: Pastor, Elder, Clerk, Actuary, three Trustees, seven Stewards, Sunday School Superintendent, President of the Young People's Society of Christian Endeavor, Class Leaders, and Licensed Preachers.

Section 1. Pastor.—The Pastor shall be called to the service of the church, or may be dismissed therefrom, by a two-thirds vote of the members of the church present at a special meeting called for the purpose. Such special meeting shall be called by the Clerk at the request of the Official Board, or by one-tenth of the members serving written notice on him to do so, by mailing to each member at his last known post-office address at least five days prior to the date of holding said meeting a notice, stating the object for which said meeting is called. The foregoing applies only to the first call of a Pastor, otherwise his election shall be the same as other officers, at the regular annual meeting of the church.

The Pastor may be continued in office as long as both parties are agreed to continue the relation, but the relation may be dissolved at the option of either, by giving three months notice, or otherwise by mutual consent.

His special duties are to faithfully preach and expound the Word of God, administer the sacraments, solemnize marriage, visit the sick, bury the dead, report to the Official Board all members who are in distress, exercise pastoral oversight of his flock and have general supervision of the religious services and interests of the church and congregation, and to assign members to classes.

The Pastor by virtue of his office presides at the business meetings of the church and of the Official Board.

Section 2. Elder.—It shall be the duty of the Elder to assist the Pastor, and officiate in his absence, excepting in those duties which may be performed only by an ordained minister.

Section 3. Clerk.—The Clerk shall record the doings of the business meetings; conduct the correspondence of the church, and call special meetings when requested to do so by the Pastor, Official Board, or by one-tenth of the members of the church. He shall also be Clerk of the Official Board, and have the custody of the seal of the Corporation.

Section 4. Actuary.—The Actuary shall perform the duties usually devolving upon a financial secretary, have charge of all accounts of the church, keeping the same by the double entry system, report to the board monthly all balances, the general financial conditions as shown by his books, and any other items of interest.

Section 5. Treasurer.—The Treasurer shall have custody of the funds of the church, and make disbursements as directed by the church through their Board of Trustees. He shall keep accurate books of account and shall perform such other duties as are usually incidental to the office. He shall furnish the Actuary with an itemized statement weekly, showing receipts and disbursements, also an itemized report to the Official Board at each regular monthly meeting.

Section 6. Board of Trustees.—The Board of Trustees shall consist of three members, whose term of office shall be for three years (except the first board, whose election and term of office is prescribed by law), one to be elected at each annual meeting. The Board of Trustees shall hold all the church property, using so much of the proceeds as may be needful to pay all legal obligations, and shall be amenable to the church, to which they shall make reports at the quarterly meetings. The reports shall embrace the following:

1. Description of church property and its value.
2. Change in title, if any.
3. Income.
4. Expenditures.

5. Debts and how contracted.
6. Amount of insurance in force on church property, and name of companies carrying the same.

Section 7. Stewards.—It shall be the duty of the Stewards to provide the elements for the Lord's Supper, see that the church building is kept in proper condition for worship, and provide fuel for heating the same. To facilitate raising the necessary amount for current expenses.

The Stewards shall, immediately after the annual church meeting, estimate the amount needed for expenses for the ensuing year, then ascertain from each member of the church and congregation the amounts they will give as a regular weekly offering. If there is a deficiency after finding the total annual income from these pledges, then let the Stewards, with the assistance of the Pastor, devise ways and means to secure the necessary increase. The Stewards, with the Pastor and Trustees, shall adopt and carry out a plan by which every contributor shall have opportunity of regularly paying each week his contribution. These sums shall be paid over regularly to the Treasurer, who shall forthwith report the same to the Actuary, as hereinbefore provided.

Section 8. Sunday School Superintendent.—The Sunday School Superintendent shall be nominated by the Sunday School Board annually, and elected, or confirmed, by the church in business session.

The duty of the Superintendent shall be to have general oversight of the school at the regular weekly session, and of all matters pertaining thereto. He shall nominate the teachers for their classes, and preside at all business meetings of the Sunday School Board. The teachers shall be elected by the Sunday School Board.

Section 9. President of the Y. P. S. C. E.—The President of the Y. P. S. C. E. shall report monthly to the Official Board, and quarterly to the church, in business session, concerning the general welfare of the Christian Endeavor Society.

Section 10. Class Leaders.—The Class Leaders are

nominated by the Pastor and elected by the church for the term of one year. They shall have charge of the class meetings; inquire of each member of their classes concerning his spiritual life and fidelity to covenant; and to give special attention to inquirers after Christ, and to young and inexperienced Christians.

They shall report monthly to the Official Board, and quarterly to the church in business session. They shall keep a list of names and residences of the members of their classes in a suitable book.

Section 11. Licensed Preachers.—Any member of the church giving evidence by his piety, zeal, and aptness to teach, that he is called of God to the work of the ministry, may by a two-thirds vote of the Official Board be recommended to the church for a license to preach the Gospel, a majority vote of the membership of the church present and voting is sufficient to grant the license, the license to be and remain in full force and effect at the pleasure of the church.

The license shall be signed by the Pastor, and the Clerk of the church.

ARTICLE V.—OFFICIAL BOARD.

The duties of the Official Board shall be as follows: To have general charge of the temporal interests of the church, and attend to all matters of business that may come up during the interim of the quarterly business meetings of the church.

The Official Board shall hold its regular monthly meeting the Saturday evening immediately preceding the first Sunday of each month, and special meetings at the call of the Pastor or of three members of the Board. The Official Board shall be amenable to the church for the proper discharge of its duties.

ARTICLE VI.—MEMBERSHIP.

Any person having been baptized (by sprinkling, pouring, or immersion) and giving evidence of saving faith in Jesus Christ, may, upon a two-thirds vote of the Official Board, and affirmatively answering the cov-

enant questions prescribed by the church, and subscribing to the "Articles of Faith" and "Form of Government," by signing their name in a book provided for that purpose, be received into the church.

No person shall become the Pastor of this church by installation or ordination without becoming a member of it. All persons using, making or selling intoxicating drinks as a beverage are thereby disqualified for membership in this church

ARTICLE VII.—BUSINESS MEETINGS

Section 1.—Church.—The annual business meeting of the church shall be held Monday after the first Sunday in December.

The quarterly business meetings shall be held the Monday after the first Sunday in March, June and September.

Special business meetings may be called at any time by the pastor or Official Board. When special business meetings are held it shall be the duty of the Clerk to notify each member, in writing. The notice shall state time and place of meeting, and shall be addressed and mailed to their address of record. Notice is to be given at least three days before time of holding such meeting. In all church business meetings, twenty-five per cent of the membership shall constitute a quorum.

Section 2. Official Board.—At meetings of the Official Board fifty per cent of its membership shall constitute a quorum.

ARTICLE VIII.—SACRAMENTS.

The Sacraments are properly administered by ordained ministers. With all evangelical bodies, we believe in two Sacraments: Baptism and the Lord's Supper. We leave the mode of baptism to be determined by the candidate.

Unfermented grape juice and plain white bread shall constitute the symbols for the Lord's Supper. Unless otherwise ordered, the first Sunday of each month shall be regularly observed as Communion Sunday.

ARTICLE IX.—DISCIPLINE

The New Testament enjoins upon the church the duty of exercising discipline over its members. This is enforced by positive command. The Apostle Paul commended the Corinthian Church for its careful and zealous exercise of discipline over its disorderly members. II Cor. 7:8-13.

Our ascended Lord approved the Church of Ephesus because it tried them which say: "They are apostles and are not." On the other hand, He threatened the Church at Pergamos with judgment because it retained those who held to the "doctrine of Baalim," and to the doctrine of the Nicolaitanes." He likewise reprov'd the church at Thyatira because it suffered "that woman Jezebel, which called herself a prophetess, to teach and seduce" His servants. Rev. II:2, 14, 15, 16, 20. If, therefore, the church is to expect the approval of its Head, it must keep itself free from false teachers and evil persons.

Anything that is forbidden by the letter or the spirit of the Scriptures, anything that would prevent the reception of a member into the church, or breaking the vows of the church, is walking disorderly, and shall be considered a just and reasonable cause for dismissal.

All matters of discipline shall rest entirely with the church.

Charges against members shall be presented in writing, to the Official Board, but in no case shall charges be entertained unless the accuser is willing to come face to face with the accused, and unless proper means have been used to restore the accused according to Matthew 18:15-17.

Members at a distance should communicate with the church at least once each year; failing to do this, they may be dropped for neglect of the church.

When a person is dropped or expelled he shall be officially notified of such action by the Clerk, and the same recorded in the roll book.

When the Official Board finds it necessary it may, at any regular meeting, by a majority vote of all members of the Board present, suspend any refractory member

from official position, pending the business meeting of the church.

No member of the Official Board shall be entitled to a seat or vote in the Official Board while disciplinary matters relating to himself are under consideration before the church.

ARTICLE X.—AMENDMENTS.

Alterations or additions to the "Articles of Faith" may be made by a majority vote at any church meeting called for that purpose, provided the Official Board shall recommend said alterations or additions by a three-fourths vote of all members of the Official Board.

Alterations or additions to the "Form of Government" may be made by a majority vote of the Official Board present at a meeting called for that purpose.

ARTICLES OF FAITH.

ARTICLE I.

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

We believe in the Holy Ghost, the one universal church; the communion of saints; the forgiveness of sins; the resurrection from the dead; and the life everlasting. Amen.

ARTICLE II.

We believe that the Holy Bible, containing the Scriptures of the Old and New Testaments, is the revelation of Divine truth, and the record of God's will, from whence we derive all correct knowledge of religious truth and duty, and that it is the only sufficient rule of a Christian's faith and practice.

ARTICLE III.

We believe man was created holy; that he fell from that state by transgression; that, in consequence of the fall, mankind are by nature destitute of holiness, and inclined to evil, and that continually, and in all their moral actions sinners against God, and under just condemnation to eternal ruin without defense or excuse.

ARTICLE IV.

We believe that Jesus Christ is both God and man; that by His sufferings and death He made atonement

for sin, sufficient for all mankind; that through Him salvation is freely offered to all, on condition of repentance and faith, that no one can merit this salvation, yet good works are pleasing and acceptable to God in Christ, and spring out of a true and living faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

ARTICLE V

We believe that all who truly repent of their sins, and believe in Christ, are justified on account of Christ's atoning sacrifice, and are regenerated by the special power of the Holy Ghost, whereby the soul is freed from the dominion of sin and brought into the glorious liberty of the children of God.

ARTICLE VI.

We believe justification is an act of God's free grace whereby He pardons all our sins, and accepts us as righteous in His sight. It is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in Jesus' blood, by the instrumentality of which faith, His perfect righteousness, is freely imputed to us of God. It is not a growth or development, but an instantaneous, sovereign, and gracious work.

ARTICLE VII.

We believe regeneration is the work of the Holy Spirit by which the sinner, dead in trespasses and sins, is regenerated, or born again, and is made alive unto God, so that "old things are passed away; behold they are become new."

Regeneration is always preceded by repentance, as well as by faith in the atoning Saviour, and is witnessed to by the Holy Spirit.

ARTICLE VIII.

We believe with all evangelical Christians that the Baptism with the Holy Ghost, Perfect Love, a Clean Heart, and Sanctification are synonymous terms.

ARTICLE IX.

We believe such is the nature of man since the fall that he cannot of his own will return to God; and is incapable of good works acceptable to God without the grace of God. A measure of grace is freely bestowed upon all leaving the will free to accept or reject Christ, hence our responsibility.

ARTICLE X.

We believe there are two sacraments instituted by Christ in His Gospel. "Baptism" and the "Lord's Supper."

ARTICLE XI.

Section 1. Baptism.—We believe that baptism with water in the name of the Father, and of the Son, and of the Holy Ghost is a sign of regeneration, or the new birth, and a type of the baptism with the Holy Spirit, and also a mark of difference whereby Christians are distinguished from others who are not baptized.

As to mode, we leave it optional with the candidate to be sprinkled, poured, or immersed.

Section 2. Lord's Supper.—We believe the Lord's Supper not only typifies the bond of love existing between our Lord and His disciples, but was ordained by our Lord for the continual remembrance of the sacrifice of Himself, and of the benefits we thereby receive. All regenerate believers may partake of this sacrament.

ARTICLE XII.

We believe that the religious observance of the Sabbath is binding on all, and that any indulgencies or avocations on that day that aim at worldly gain or pleasure, rather than at moral and religious improvement, involve a violation of Christian duty.

ARTICLE XIII.

We believe that at the last day Christ will descend from heaven, at which time the dead shall rise, the righteous first, and afterward the wicked also; that a

solemn separation will then take place: that all such as continue impenitent and unbelieving unto death are eternally lost, and are cast out with the devil and his angels into everlasting punishment, but the righteous are saved to endless joy, and that the judgment will fix forever the final state of all men.

RITUAL.

SECTION I.—BAPTISMAL FORM.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him: How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered: Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Well Beloved: You have come desiring to receive Holy Baptism. Do you here, and now renounce the devil and all his works, the vanities of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.—I do.

Doest thou believe in God the Father Almighty, Maker

of heaven and earth; and in Jesus Christ, His only begotten Son, our Lord, and that He was conceived by the Holy Spirit, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He rose again the third day, that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead? and dost thou believe in the Holy Ghost, the one Universal Church, the communion of saints, the remission of sins, the resurrection, and everlasting life?

Answer.—I do.

Wilt thou be baptized in this faith?

Ans.—Such is my desire.

Wilt thou then obediently follow God's holy will and commandments, and be true to the same all the days of thy life?

Ans.—I will endeavor so to do, God being my helper.

The candidate shall then be baptised, the minister using the following formula:

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

SECTION 2.—BAPTISM OF INFANTS AND CHILDREN.

The congregation shall stand, and the minister shall read the words of the Gospel, written by St. Mark (chapter X. 13-16):

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.

Then shall the minister address the parents (or guardians) as follows:

Dearly Beloved: Forasmuch as this child is now presented by you for Christian baptism, you are to remember that it is your duty to see that he be taught,

as soon as he shall be able to learn, the nature and purpose of this holy sacrament, and that he may know these things the better, you shall call upon him to give reverent attendance upon the appointed means of grace, such as the preaching of the Gospel and the public and private worship of God; and further you shall provide that he shall read the Holy Scriptures, and learn the Lord's prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health, in order that he may be brought up to lead a true and holy life, remembering at all times that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ, that as He died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all evil affection, and daily living in truth and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as you are able, the Lord being your helper?

Answer.—We do.

Then shall the minister (the congregation standing) proceed to baptize the child, after which he shall offer prayer.

SECTION 3.—RECEPTION OF MEMBERS.

Dearly Beloved: You have come seeking the great privilege of union with the Church of God, the Church which Jesus died to sanctify and cleanse, that it might be presented to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. It is proper that you should confess your faith, and declare your purpose in the presence of God and of this congregation by covenanting with us.

The congregation standing, the official brethren will assemble within the altar rail and after a moment of silent prayer, the Pastor and church members will lead the candidates in reciting the covenant.

COVENANT.

Having been led, as I believe, by the Holy Spirit, to receive the Lord Jesus Christ as my Saviour, and on a profession of my faith having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, I do now in the presence of God, and of this congregation, most solemnly and joyfully enter into covenant with you as one body in Christ.

I promise, God helping me, to forsake the paths of sin, and to walk in the ways of righteousness before God all the days of my life.

With this view, I engage not to forsake the assembly of the saints, as the manner of some is, but will do all I can to promote the prosperity and spirituality of this church, to sustain its worship, doctrines, ordinances, and discipline, to contribute regularly and cheerfully to the support of the ministry and expenses of this church. I engage to maintain secret devotion and, if possible, regular family worship, to seek the salvation of my kindred and acquaintance; to be just in my dealings, faithful in my engagements, and exemplary in my deportment; to abstain from Sabbath breaking, and the contracting of debts without due care to discharge them; to avoid all tattling, backbiting, or evil speaking, anger, and unprofitable conversation.

I further engage to walk in Christian love with my brethren, giving and receiving admonition with meekness and affection, and to remember my brethren in prayer.

Do you cheerfully accept the obligations imposed by this covenant?

Ans.—I do.

Brethren, these persons having covenanted together with us, we will now extend to them the right hand of Christian fellowship, accepting them as members of this church.

Prayer and chant.

SECTION IV.—FORM FOR THE ADMINISTRATION OF THE
LORD'S SUPPER.

Invitation.

Prayer, as follows:

Almighty God, Father of our Lord Jesus Christ, Creator of all things and Judge of all men, who of thy tender mercy didst give thine only begotten Son Jesus Christ to suffer death upon the cross for our redemption; who made thereby the sacrifice of Himself once offered, a perfect and all-sufficient sacrifice for the sins of the whole world; and did institute and command us to continue, a perpetual memorial of his sufferings and death, until his coming again.

O Lord, we are now at thy table to celebrate thy goodness shown in thy sacrificial death. Grant us grace that we may be enabled to partake of these emblems of thy most blessed body and blood in true faith.

We do not presume to approach this sacrament, 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; for we from time to time have provoked thy wrath and indignation against us, by our manifold sins and transgressions, which we have committed by thought, word and deed, against thy Holy Majesty; but thou art the same God whose property it is to have mercy. Of thy great mercy thou hast promised forgiveness of sins to all them who, with hearty repentance and true faith, turn to thee. Unto thee all our desires are known and from thee no secrets are hid; have mercy on us, most merciful Father, for thy Son, our Lord Jesus Christ's sake, cast all our transgressions behind thee into the sea of thy eternal forgetfulness. Cleanse thou the thoughts of our hearts by the inspiration of thy Holy Spirit more and more, that we may perfectly love thee, and worthily magnify thy holy name.

It becomes our duty, at all times and in all places, to give thanks unto thee, O Lord, Holy Father, Almighty God! Therefore we would, in concert with the

angels and all the heavenly hosts, say: (*The congregation joining*)

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory! Glory be to thee, O Lord Most High. Amen.

(*The Pastor continues*):

Listen to our supplication, we humbly beseech thee, and grant to us grace, that we receiving these thy gifts of bread and wine, according to the institution of thy Son, our Lord and Saviour Jesus Christ, in remembrance of his suffering and death, may be partakers of his most blessed body and blood, that our souls and bodies may be made clean by the virtue of his death, and that he may evermore dwell in us and we in him.

The minister shall here receive the sacrament himself, and then administer to the others who are to partake.

After all have partaken, the minister shall close with extempore prayer.

SECTION V.—FORM OF THE SOLEMNIZATION OF MATRIMONY.

Dearly Beloved: You are here assembled in the presence of God, as witnesses to the marriage of these two persons. Marriage was instituted by God and is therefore an honorable state. St. Paul commended it to be honorable among all men. It is, therefore, not to be entered into by any unadvisedly, but with due consideration in the fear of God.

These two persons present have pledged each to the other to be united in marriage; therefore, if any can show just cause why they may not be lawfully married, let him now speak, or else hereafter forever hold his peace.

Then shall the minister say unto the man:

(*N.*) Wilt thou have (*N. N.*) to be thy wedded wife, to live together after God's ordinance, in the holy state of matrimony? Wilt thou love her, comfort and keep her in sickness and health; and forsaking all others, keep thee only unto her, until death shall separate you?

Answer.—I will.

Then shall the minister say unto the woman:

(N.) Wilt thou have (N. N.) to be thy wedded husband, to live together, after God's ordinance, in the holy state of matrimony? Wilt thou love, honor and keep him, in days of good and evil report, in sickness and in health; and forsaking all other, keep thee only unto him till death shall separate you?

Answer.—I will.

Then shall the minister ask them to join right hands, when he shall say:

Forasmuch as (N.) and (N.) have consented to live together in holy wedlock, and have witnessed the same before God, and this company, and have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost.

If the parties are married with a ring the groom shall at this time hand the ring to the minister, who in turn shall return it to the groom, directing him to place it on the third finger of the bride's left hand; the groom shall repeat the following after the minister while placing the ring:

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

Then shall the minister say:

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

Then shall the minister offer a brief prayer, after which he shall introduce the wedded couple to the company if the wedding be in private.

