

minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue." "Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments:" and do thou especially give thy heavenly grace to thy ministering servants who may be appointed to serve in this place. May they be appointed by Thee, O Lord, and then shall they be blessed by Thee. Give thy blessing also to those who are placed in trust to have the more especial charge of this thy house of prayer, let thy Holy Spirit ever direct them in all their consultations for the advancement of thy glory and the good of thy Church. Finally, O Father, give us now thy blessing; accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: to whom, with Thee, and the Holy Ghost, be ascribed all honour and glory, world without end. *Amen.*

*Then shall be sung,*

PSALM C.—NEW VERSION. *Tune—Old Hundredth.*

ALL people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with fear, his praise forth tell,  
Come ye before Him, and rejoice.

The Lord ye know is God indeed,  
Without our aid He did us make;  
We are his flock, He doth us feed,  
And for his sheep He doth us take.

O enter then his gates with praise,  
Approach with joy his courts unto;  
Praise, laud, and bless his Name always,  
For it is seemly so to do.

For why? the Lord our God is good,  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.

HIRON, PRINTER, DEDDINGTON.

FORM OF PRAYER  
TO BE USED ON  
LAYING THE CORNER-STONE  
OF A  
CHURCH,  
Dedicated to *S. James,*  
AT CLIFTON,  
IN THE PARISH OF DEDDINGTON,  
AND COUNTY OF OXFORD,  
On Monday, September the 8th, 1851.  
SERVICE TO COMMENCE AT FOUR O'CLOCK.

*The Minister will say,*

**G**OD that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things.—Acts xvii. 24, 25.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name and a pure offering: for my name shall be great among the heathen saith the Lord of hosts.—Malachi i. 11.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O God, shalt thou not despise.—Psalm li. 23.

Offer the sacrifices of righteousness, and put your trust in the Lord.—Psalm iv. 5.

*Then the Minister shall say,*

Dearly beloved, forasmuch as the Lord has been pleased to put it into the hearts of his faithful people to build a house for His holy worship, we have assembled here this day, we trust in His strength, to carry this good purpose into effect, and devoutly to beg His blessing on our present undertaking. Let us, therefore, commence this Service, by repeating the following Psalms.

*Then shall be said by the Minister and People.*

PSALM 84. *Quam dilecta!*

1. O how amiable are thy dwellings: thou Lord of hosts!

2. *My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.*

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4. *Blessed are they that dwell in thy house: they will be always praising thee.*

5. Blessed is the man whose strength is in thee: in whose heart are thy ways.

6. *Who going through the vale of misery use it for a well: and the pools are filled with water.*

7. They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8. *O Lord God of hosts, hear my prayer: hearken O God of Jacob.*

9. Behold, O God our defender: and look upon the face of thine Anointed.

10. *For one day in thy courts: is better than a thousand.*

11. I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12. *For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.*

13. O Lord God of hosts: blessed is the man that putteth his trust in thee.

*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.

PSALM 122. *Lætatus sum.*

1. I was glad when they said unto me: We will go into the house of the Lord.

2. *Our feet shall stand in thy gates: O Jerusalem.*

3. Jerusalem is built as a city: that is at unity in itself.

4. *For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.*

5. For there is the seat of judgment: even the seat of the house of David.

6. *O pray for the peace of Jerusalem: they shall prosper that love thee.*

7. Peace be within thy walls: and plenteousness within thy palaces.

8. *For my brethren and companions' sakes: I will wish thee prosperity.*

9. Yea, because of the house of the Lord our God: I will seek to do thee good.

*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.

¶ *Minister. Let us pray.*

**A**Lmighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of the people who put their trust in thee and serve thee: we thank thee that thou hast called us to the knowledge of thy grace and faith in thee. And we beseech thee that the devout sense of thy many mercies may revive and increase in us a spirit of peaceable submission to the laws, of loyalty to the Queen, of fervent zeal for thy holy Church, and of love and thankfulness to thee. May we faithfully and diligently use the means of Public Worship and Christian Education which, through thy good favour, we now establish for our own

Salvation and the Glory of thy Holy Name ; through Jesus Christ our Lord. *Amen.*

**O** Lord Jesus Christ, Son of the Living God, the brightness of the glory of the Father, and the express image of his person, who didst in the beginning lay the foundation of the earth, be thou to us our chief corner-stone and immoveable foundation. Prosper thou this our undertaking : keep those who shall labour in it from all accident and danger, from all light thoughts and evil words. Be thou the beginning and the ending of this work which we now take in hand for the praise and glory of thy name. *Amen.*

**O** merciful God, who has been graciously pleased to promise thy especial presence wherever two or three are met together in thy Name ; vouchsafe, we beseech thee, to be present with us, who are here now assembled, with all humility and readiness of heart, to lay the Corner-Stone of this building, that it may be a house to thy glory, through Jesus Christ, our Lord. *Amen.*

**O** LORD God of Israel ! there is no God like thee, in the heaven nor in the earth, which keepest covenant and shewest mercy unto thy servants. Thou dwellest not in temples made with hands : heaven is thy throne, and earth is thy footstool. The heaven of heavens cannot contain thee, how much less this house which we would build in thy Name. Yet, O Lord ! have respect to the prayer of thy servants and to their supplication. O Lord, our God, hearken unto the cry and the prayer which thy servants pray before thee—that day and night thine eyes may be open upon the house which we would here raise unto thee. Hearken unto the supplications of thy servants, O Lord !—hear thou from heaven thy dwelling-place ; and when thou hearest, forgive. And now, O God ! we beseech thee, let thine eyes be open and let thine ears be attent unto the prayers that shall be

offered in this place. And do thou grant to thy servants, Almighty God, to be strong and of a good courage, for the performance of this thy work ; let us not fear nor be dismayed, knowing that the Lord God, even our God, will be with us ; He will not fail us, nor forsake us, until we have finished all the work, for the service of the House of the Lord. *Amen.*

¶ **Here the Stone shall be laid,**

*The Founder saying,*

**I**N faith that this place, hereafter to become the House of God, may be consecrated for prayer, the administration of the holy Sacraments, for the praise of God's holy name, and for the edification of his people, we lay this Stone for a foundation in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*After which will be sung the following Hymn. Tune—Pleyel's German Hymn.*

LORD of hosts, to thee we raise  
Here a house of prayer and praise ;  
Thou thy people's hearts prepare,  
Here to meet for Praise and Prayer.

Let the living here be fed,  
With thy word—the heavenly bread ;  
Here, in hope of Glory blest,  
May the Dead be laid to rest.

Here to thee a temple stand,  
While the Sea shall gird the land ;  
Here reveal thy mercy sure,  
While the Sun and Moon endure.

Hallelujah ! earth and sky,  
To the joyful sound reply,  
Hallelujah ! hence ascend  
Prayer and Praise, till time shall end.

*Here an Address will be delivered.*

*Then the Minister and People shall say,*

*Minister.* Behold, I lay in Zion a chief corner-stone, elect, precious.

*People.* And he that believeth on Him shall not be confounded.

*Minister.* The stone which the builders refused,

*People.* Is become the head-stone of the corner.

*Minister.* This is the LORD'S doing ;

*People.* And it is marvellous in our eyes.

*Minister.* Other foundation can no man lay than that is laid,

*People.* Which is JESUS CHRIST.

¶ *Minister.* Let us pray.

*The Lord's Prayer, to be said by the whole Congregation.*

**O**UR 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 them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power and the glory, For ever and ever. Amen.

**B**LESSED be thy name, O Lord, that it hath pleased Thee to put into the hearts of thy servants to build this Church. Let thy blessing be upon them, their families and their substance, and accept their pious and charitable work. And grant that all they who shall hereafter enjoy the benefit of this pious work, may show forth their thankfulness by rightly using it to the glory of thy blessed name, through Jesus Christ our Lord. Amen.

**O** GOD, who hast built the living temple of thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, grant unto the work of thine own hands continual increase of

glory and spiritual strength, and daily make thy people more meet for the eternal tabernacle of thy rest in the heavens, through Jesus Christ our Lord, to whom with thee, O Father, and thee, O Holy Ghost, be everlasting praise and Glory. Amen.

**O** GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly Union and Concord : that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. Amen.

**B**LESSED be thy holy name, O Lord God Almighty, for putting into our hearts to build this house to the glory of thy Divine Majesty, and the good of thy people. We beseech Thee to bless those who have already assisted in this thine own work ; and we pray that thou wouldest be pleased to incline the wills of those who have not as yet assisted, that they may come and pour into the Treasury of the Lord, that this work of benevolence may be established in thy sight. We pray that thou wouldest bless all who may be in any wise engaged in this work. Bless them and their children, O Lord, we beseech thee, with blessings from the heavens above and from the earth beneath. " We beseech Thee to save and defend all Christian Kings, Princes, and Governors ; especially thy Servant VICTORIA, our Queen : that under her we may be godly and quietly governed ; and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently

by little and little gathered together enough to enable him to erect, and I believe endow a Church for the service of God. That Church stood in a neighbouring county, not twenty miles from this spot.\* Large sums are collected by small, self-denying contributions.

I exhort you then, dear brethren—the poor—the farmer (for the man of whom I have spoken, rose, at last, to be a small farmer)—and the more opulent who reside around us—I exhort all in the language of the Apostle—

“On the first day of the week”—that is, every Sunday, on which day the best blessings of God are the more abundantly offered to us—“On the first day of the week let every one of you lay by him in store (to assist in this work) according as God shall have prospered him :” for of that which God has bestowed he requires of us all to use a part for the good of our fellow creatures, for the extension of Christ’s Kingdom, and therein, for his eternal glory.”

You will never repent the self-denial you may exercise with these ends in view.

Brethren, our hearts’ desire and prayer to God for you all is this, that a rich blessing may come upon all of you from this work, and that we all may at the last meet in the better world, where is no temple built with human hands : for the Lord God Almighty and the Lamb are the temple of it.

\* Gawcott, near Buckingham. The dry-rot took possession of the timber soon after the erection was complete, and the Chapel was in consequence taken down. Another Chapel was soon raised on the foundation, which is now used for the public service of God.

# AN ADDRESS

DELIVERED AT THE

LAYING OF THE CORNER-STONE

OF THE

**New Church of S. James,**

AT CLIFTON,

IN THE PARISH OF DEDDINGTON,

IN THE COUNTY OF OXFORD,

*On Monday, September the 8th, 1851.*

By WILLIAM WILSON, D.D.,

Curate of that Parish.

DEDDINGTON:

PUBLISHED BY J. S. HIRON, MARKET PLACE.

—  
1851.

## AN ADDRESS,

&c.

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At this period of the proceedings of the day, I am kindly permitted, as Curate of the parish, to address you, my dear brethren, on the ceremony which has now taken place. We have witnessed the laying of the corner-stone of the proposed new Church at Clifton, by our friend and, truly, the benefactor of this parish—the Rev. W. C. Risley.

There is that, in this event, which appeals to the gratitude of all persons who feel interested in the highest welfare of the people who reside in this neighbourhood—that is, in the salvation of souls, and the glory of God therein. On such an undertaking, the blessing of the Saviour always rests: for he has said, “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. xviii. 20.)

I have no need to remind you, my dear brethren, that this building is to be consecrated, that is, set apart from all other uses, for the pure worship of God, after the manner, and very chiefly in the words of our forefathers, before the darkness of Romish error, superstition, and idolatry rested on the greater part of Christendom, and before our Church, which had received her doctrine and her institutions and

her discipline from the times of the Apostles, had been subdued, with other Churches, to the iron tyranny of the Pope.

Here, in this place, to use the language of our XIX Article, "The pure *Word of God* is to be preached and the Sacraments are to be administered, according to Christ's ordinance."

What blessed results, then, may we not anticipate from the good work in which we are thus engaged!—benefits which having commenced in our own day, shall be extended through many generations to come.

For, here, the infants of our neighbourhood, in succeeding generations shall be brought into Covenant with God and born again into the visible Church of Christ, through Baptism.\*

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\* I have no intention of here entering upon the controversy respecting the efficacy of Baptism; which has so long disturbed the best feelings and rent asunder the unity of the Church of Christ.

That controversy has, I believe, had its origin in a misunderstanding and a misuse of the terms, whether of Holy Scripture or of the Formularies of our Church. The Bible and the Church teach dogmatically or in figurative language, or, altogether apart and distinct from both these, in language which may be termed sacramental.

Sacramental language is that which respects or is addressed to, or speaks of the Church or members of the Church, as militant, on earth, visible, and composed of both the faithful, and hypocrites, in which state and during which period she has her unity in sacramental services.

The Apostle, for instance, speaks sacramentally, (1 Cor. i. 2,) when he calls the whole Church at Corinth the saints of God, although in a subsequent part of his epistle he shews that some of them were worse than hypocrites. The blessed Saviour, too, in one of his parables speaks sacramentally when he affirms of the debtor that his large debt was *wholly and freely forgiven*, although, on his refusal to blot out a much smaller debt of a fellow servant the

Here, by divine grace, sinners shall be reclaimed from their apostacy from God, and brought back, like the prodigal, to the house of their Heavenly Father.

Here, by the ministration of God's word, the ignorant shall be instructed, the erring reprov'd, the distressed and broken hearted consoled, "the oil of joy shall be given for mourning, and the garment of praise for the spirit of heaviness."

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forgiven debt was again charged upon him, and, "he was delivered to the tormentors till he should pay all that was due." Do we then believe in the doctrine of Baptismal regeneration? Yes, most truly and without all reserve, but sacramentally.

There is, however, one expression in this part of the above address which requires some farther explanation. Can an Infant be brought into covenant with God, and can he break that covenant in his early infancy?

The Apostle (Col. ii. 11-12) evidently identifies, in respect of their efficacy, Circumcision under the older dispensation, and Baptism under that of Christ.

Now in the command given to Abraham (Gen. xvii. 10-14) it is said "This is my covenant which ye shall keep. Every man child among you shall be circumcised, and my covenant shall be in your flesh for an everlasting covenant, and the uncircumcised man child which hath not been circumcised when he was eight days old—that soul shall be cut off from his people, he hath broken my covenant." A child of Abraham that is, was brought into covenant with God when eight days old, and at that early age he might break the covenant. The mind, the act, the negligence of the Parents, were imputed to the unconscious infant, and, in sacramental language that infant is spoken of as himself the agent. The case is parallel. He that is baptised is brought into covenant with God, and he that is not baptised during early infancy, hath, though unconscious, broken the covenant. One word may bring this note to a close. The sacraments are not without their proper grace, which is assured to us by the promised spiritual presence and blessing of the adorable Saviour with his appointed Ministers who in administering them are fulfilling his command. Matt. xxviii. 19-20.

Here the work of sanctification shall be promoted in all who are obedient to "the word of truth, the gospel of our salvation."

Here, in participation of the sacrament of the Lord's supper, they shall hold communion with each other, and with their Lord, and, "the congregation of faithful men," shall be prepared to join the glorious assembly of the redeemed of God, in heaven.

Blessed be God, who hath put it into the hearts of men, to contemplate, and to carry forward towards completion, such a work, with ends in view so infinitely valuable to our souls!

Suffer me, however, dear brethren, to put you in mind, that the measure of the blessing which you will derive from the opening of this Church, will depend very chiefly upon the state of mind in which you concur in the purposes to which it is dedicated.

Be not, then, like those who without sufficient reason, (no reason can be sufficient) desert the Church of their fathers, perhaps the Church of their early days, and, as the Apostle expresses it, "having itching ears," multiply to themselves teachers who best accommodate the doctrine they deliver, to the desire of novelty, and to insubordination of thought and will to the authority of God, in their hearers.

The rather, brethren, as soon as this building is complete, endeavour to obtain in it, sittings for yourselves and your families, and here fixedly, and closing your ear, against all who would persuade you to work divisions and schisms in the Church of God, with earnestness of prayer, worship the Most High, and wait upon him for his blessing, through the patient use of those means, which he has appointed.

I must not abuse the kindness which has been shewn to me, by wearying your attention.

But before I close this address I have a pleasing duty, yet, to perform. I must speak a few words to you about the erection itself, with reference to those who are engaged in it.

The ground on which the Church is to be raised has been freely given for that purpose, by your truly benevolent neighbour Mr. Joseph Gardner.

Mr. Cartwright, of Aynhoe, has as freely given the stone with which the erection is to be made.

But, I must, very particularly notice the fact, that, the idea of the erection first arose in the mind of your former Vicar the Rev. W. C. Risley, and that idea was encouraged by the cordial approval and advice of the Lord Bishop of the Diocese.

It will cost a large sum of money, dear brethren, to complete the new Clifton Church.

Mr. Risley has not only set down his name for a liberal contribution towards the required sum, but he has undertaken to collect what may be still necessary, and, trusting to the benevolence of Christian hearts and to the blessing of God upon his endeavours, he has taken the first step—he has given directions that the building shall be commenced, and you have witnessed him, this day, laying the first cornerstone of the erection.

As your appointed Minister, I address you with unfeigned earnestness on this subject. Do not, I beseech you, be slack in rendering assistance in this good work. Few of you, it is possible, are able to do much. But will every man here pledge himself to do what he can towards the erection of our new Church?

I knew an individual, then comparatively a poor man, whose heart was full of the love of God and of care for the souls of men, who, with hard labour and constant self-denial,