

A Source of Confessionalism

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Ever since Lutherans came to America they have had to struggle to remain confessional. Some of these problems faced have been similar to those faced in Europe and others unique. But the Lutherans who grow from those problems do so in the same way, that is, by returning to the life of the Church. The life of the Church is Christ and he comes to us in word and sacrament. So when there is a return to the life of the Church there is focus on the worship of the Church. This was true of the Reformation and it has certainly been true in America. Liturgy has been an important part of Lutheranism. In America it was one of the sources of confessional Lutheranism. By looking at the state of American Lutheranism leading up to the late 19th century and some of the liturgies of the late 19th century it can be seen that liturgy in America has been a source of confessionalism.

Henry Melchior Muhlenburg was called to America to fix some of the problems in Pennsylvania. The Lutherans there were not being fed. When he came he did many things for the Lutherans of America. One of Muhlenburg's goals was to unite the Lutherans by using a common liturgy. Due to the language barrier of the different nationalities of Lutherans the impact of his liturgy did not last much longer than his generation.¹ But the forms which Lutherans would return to in the late 19th century showed a great confession of many Biblical truths and allowed the people to participate and thus learn these truths in a way they had not been able to without those forms.

Forms of worship do not make people confessional Lutherans. However, the forms of worship show what we believe. Whether it is *lex ordandi*, *lex credendi*, or vice versa the intimate tie between worship and doctrine cannot be denied. The forms used in the 19th century varied in different churches. Benjamin Kurtz ~~praised~~ noted that

¹ Reed, Luther pp. 161-169

Lutheranism's "ministers and churches are not positively required to confine themselves to the letter of the liturgy."² During the 19th century not all used the liturgy. But as the use of liturgy grew throughout that century even the presence of the ministers began to show an attitude that was unlike the attitude of general American Christianity. John G. Morris comments,

Until about the year 1850, the liturgical services at the ordinary worship in our Churches were exceedingly simple. A few of our old German ministers had a very brief altar service, which consisted usually of an invocation and the reading of the scripture lesson, but there was no general confession of sins and the creed was not recited. The large majority of our ministers had nothing of this character, and practiced the mode of worship common among Presbyterians and Methodists.³

Many in the General Synod during the middle part of the 19th century were trying to reintroduce the liturgy to their Lutheran congregations. It was a slow process to include such aspects of the liturgy which confessional Lutherans today would consider as hallmarks of the service. Even the confession of sins was introduced with opposition.

This whole subject was fully discussed in the Observer twenty-five years ago, and sometimes in a spirit not the most amiable. The argument of the opposition was for the most part grounded upon the assumption that the use of the liturgy and strong adherence to the confession were evidences of a decline in piety. This must be admitted, if by piety was meant the extravagance and fanaticism which were so popular at that day, and which presumably arrogated to itself an exclusive right to that sacred name.⁴

Only occasionally were the *Gloria in Excelsis*, *Gloria Patri*, and the creed used in churches of the General Synod after the introduction of the Maryland Liturgy of 1864.⁵

² Kurtz, Benjamin. *Why are You a Lutheran?* Baltimore: T. Newton Kurtz, 1853. Rev. Dr. Mark Oldenburg. *Primary Documents Section V: Worship in the 19th Century*. Class Notes, Gettysburg Theological Seminary. p. 2. (For the class notes see Appendix A. Great thanks go to the Rev. Dr. Oldenburg for providing these primary documents.)

³ Morris, John G. *Fifty Years in the Lutheran Ministry*. Baltimore: James Young, 1878. Rev. Dr. Mark Oldenburg. *Primary Documents Section V: Worship in the 19th Century*. Class Notes, Gettysburg Theological Seminary. p. 3.

⁴ *Ibid* p. 4.

⁵ *Ibid* p. 4.

The depth of doctrine found in these needed to be a part of Lutheran worship in a country that in many parts saw worship as an experience or feeling in the worshipper. The liturgies of the late 19th century had these aspects and others which kept the focus on Christ and his work of salvation for the sinner. It will serve well to look at various liturgies of the late 19th century to see that these aspects were a source of confessionalism.

The Order of Morning Service, The Ministerium of Pennsylvania 1860

This service begins with an Introit. There are several Introits from Psalm verses which end with the *Gloria Patri*. Right at the beginning of the service the Trinity is confessed. Also there is a rubric that allows the congregation not only to hear the words of a Psalm and the *Gloria Patri*, but allows them to participate, so that they too may be part of the service.

The Minister standing before the Altar shall say one of the following *INTROITS*; after which the congregation shall say or sing the *GLORIA PATRI*, or the *INTROIT* may be said responsively by the Minister and Congregation, or both the *INTROIT* and the *GLORIA PATRI* may be sung.⁶

This congregational participation is important and is very Lutheran. If the congregation is merely a group of spectators it is easier for the mind to wander. This structured participation keeps the people involved and in line with proper doctrine.

The service then offers two confessions of sins. Both scripturally show the sinfulness of mankind. “For if we say that we have no sin we deceive ourselves, and the truth is not in us.”⁷ After the confession the congregation is allowed to say or sing the

⁶ Ministerium of Pennsylvania. *A Liturgy for the Use of the Evangelical Lutheran Church*. Philadelphia: Lindsay and Blakiston, 1860. p. 15

⁷ *Ibid* p. 17

Kyrie with the Absolution to follow. The Absolution like the confession of sins is strong.

It states as a fact the forgiveness won by Christ.

Almighty God our heavenly Father hath had mercy upon us, and hath given his only Son to die for our sins, and doth for his sake graciously pardon us; he also giveth unto all them that believe in his name the power to become his children, and promises to bestow upon them his Holy Spirit. Praise the Lord; praise ye the name of the Lord.⁸

The end of the Absolution leads right into the *Gloria in Excelsis* (sung) or a hymn of praise. This rich text shows Christ as the “Lamb of God, Son of the Father, that takest away the sins of the world.”⁹

Before the Collect the Minister says “The Lord be with you” and the congregation responds “And with thy Spirit,”¹⁰ echoing a response which the church has said for generations. Here follows the reading of the Epistle and the Gospel. The congregation responds to the Epistle by asking of the Lord what he asked for his disciples, “Sanctify us, O Lord, through thy truth, thy word is truth.”¹¹ In response to the Gospel there is no better thing to be said than “Praise be to thee, O Christ” and the confession of the Apostles’ or Nicene Creed.¹² After this the church prays. This service book has a number of general prayers or specific prayers for festivals.

The prayers having ended, the congregation joins in a hymn which precedes the sermon. After the sermon the minister and congregation join in the Lord’s Prayer and a hymn. The service then concludes, except when the Supper is celebrated, with the Benediction.

⁸ *Ibid* p. 19

⁹ *Ibid* p. 20

¹⁰ *Ibid* p. 20

¹¹ *Ibid* p. 20

¹² *Ibid* p. 21

The Service with Holy Communion would follow after the sermon. The Salutation, *Sursum corda*, *Sanctus*, and prefaces begin this part of the service. Next is a lengthy exhortation including the words of Paul about the Supper.¹³ This exhortation shows clearly the teaching of Paul regarding the Lord's Supper. By using such an exhortation the communicants are reinstructed about the truths of the Supper before every celebration.

The mode of consecration does very much the same thing. In the character of the Eucharistic prayer, the Consecration of this service is a prayer which speaks about the truths of the sacrament and includes the Lord's Prayer and the Words of Institution fully.¹⁴ Then the doctrinally thick canticle the *Agnus Dei* is sung with the *Nunc Dimittis*

¹³ The exhortation reads: "Dearly beloved in the Lord! Forasmuch as we purpose to come to the Holy Supper of our Lord, wherein he giveth us his body to eat and his blood to drink, in order to strengthen and confirm our faith in him, it becomes us diligently to examine ourselves as St. Paul the Apostle exhorteth: "Let a man examine himself, and so let him eat of that bread and drink of that cup." For this holy Sacrament is instituted as a special means to strengthen and comfort the troubled conscience of those who confess their sins and who hunger and thirst after righteousness.

Therefore, whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and he hath eternal life. Let us also obey his command: "This do in remembrance of me;" showing his death, that he was delivered for our offences, and raised again for our justification, and rendering unto him most hearty thanks for the innumerable benefits procured unto us by the same, take up our cross and follow him, and love one another even as he hath loved us. For we are all *one* bread, and *one* body, even as we eat of *one* bread, and drink of one cup." The emphasis on the word 'one' is written as in the original text of this service. This may simply be a typo. It is not clear why the 'one' before 'cup' is left un-italicized.

¹⁴ *Ibid* p. 29-31 The consecration up to the Lord's Prayer and Words of Institution: Glory be to thee, O Lord Jesus Christ, thou almighty and everlasting Son of the Father, that by the sacrifice of thyself upon the cross, offered up once for all, thou didst perfect them that are sanctified, and didst institute and ordain, as a memorial and seal thereof, by Holy Supper, in which thou givest us thy body to eat, and thy blood to drink, that being in thee, even as thou art in us, we may have eternal life, and be raised up at the last day. Most merciful and exalted Redeemer, we humbly confess that we are not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto us, and that by reason of our sins, we are too impure and weak worthily to receive thy saving gifts. Sanctify us therefore, we beseech thee, in our bodies and souls, by thy Holy Spirit, and thus fit and prepare us to come to thy Supper, to the glory of thy grace, and to our own eternal good. And in whatsoever, through weakness, we do fail and come short, in true repentance and sorrow on account of our sins, in living faith and trust in thy merits, and in an earnest purpose to amend our sinful lives, do thou graciously supply and grant, out of the fullness of the merits of thy bitter sufferings and death; to the end that we, who even in this present world desire to enjoy thee, our only comfort and Saviour, in the Holy Sacrament, may at last see thee face to face in thy heavenly kingdom, and dwell with thee, and with all why saints, for ever and ever. *Amen*.

following the distribution.¹⁵ The service then concludes with a prayer of thanksgiving for the gift received and the Benediction.

This service is driven by Scripture. The Scriptures are read. Many parts of the service are words of Scripture or contain direct quotes or strong allusions to ³scripture. With this service the focus is on Scripture properly and in that way shows the redeeming work of Christ clearly.

The Order of Public Worship: Morning Service, General Synod 1869^{16 17}

The *Kyrie* of this service is oddly titled as *Kyrie*. Instead of ‘Lord’ repeated three times it has “God, the Father in heaven...God, the Son, Redeemer of the world...God, the Holy Ghost.”¹⁸ This unique wording does make clear the Trinitarian aspect of this *Kyrie*. It is placed between the confession of sins and the absolution, as is common in American Lutheranism. Following the absolution this service places the Creed. This is an uncommon placement of the Creed. It is a good response, however, to the absolution.¹⁹ The congregation joins in affirming that they believe the words of the absolution and in

¹⁵ *Ibid* p. 31 The words of distribution have what seems to be a glaring omission. The word ‘true’ is not placed before ‘body’ and ‘blood.’ Why this word is omitted is not clear. In the consecration prayer it seems that there is a strong emphasis on the real presence and nowhere is found a thought of the bread and wine symbolizing the body and blood. Perhaps this is something that was not thought about in the Pennsylvania Ministerium at the time. Further research than time has allowed for this paper would have to be done to answer this question.

¹⁶ The date of this service seems to be in question. The Reverend Doctor Mark Oldenburg, professor at Gettysburg Seminary, who provided the copy of this service, dated it as 1868. The Reverend Professor Abdel Wentz in his *Centennial History of the Evangelical Lutheran Synod of Maryland 1820-1920* (p. 160) wrote that it was originally put together in 1864 by Dr. S. S. Schmucker (ptooie) and then adopted in 1869 by the General Synod in Washington D. C. Wentz also says that it was amended due to criticism and readopted in 1881. The text that is examined in this paper was published in 1885 after all final revisions by the General Synod.

¹⁷ The Washington is similar to the service of the Pennsylvania Ministerium from 1860. Due to space and time the examination of this service and those that follow will concentrate on what is different from the 1860 Pennsylvania service instead of a thorough examination.

¹⁸ General, Synod. Book of Worship with Tunes. Philadelphia: Lutheran Publication Society, 1885.

¹⁹ *Ibid*

all that the Triune God is and does. The Trinity is strongly confessed by the words of this service.

In order to aid the participation of the congregation this service book has the musical notations along with the texts which are sung.²⁰ The importance of the participation of the congregation cannot be stressed enough. They confess the important truths of Scripture through such rich texts as the Creed and the *Gloria in Excelsis*.

The Morning Service, General Council 1872

While the layout of this service may be confusing²¹, the text is very strong. The service has a Trinitarian beginning followed by a strong confession like the Pennsylvania Ministerium's confession above. In a more traditional arrangement the Introit follows the absolution as the beginning of the service proper. The key elements of *Kyrie* and *Gloria in Excelsis* are present in this service. Unlike the previous two services examined, this service has the Hallelujah verse after the reading of the Epistle. There are different verses listed for each season of the church year.²² Each verse emphasizes a characteristic of the particular season. For the Easter season the verse reads "Hallelujah. Christ our Passover is sacrificed for us. Hallelujah. Hallelujah."²³ This verse, which may seem to fit better on Good Friday, is a good fit for Easter. The death of Christ and his resurrection are intimately tied. During Easter, as the congregation ponders the seal of Christ's victory, it is not to forget about the victory won at Calvary.

²⁰ *Ibid*

²¹ This service has the text written at the top of the page and a number of options for how the text is sung at the bottom of the page, cf. Appendix B.

²² Krauth, Harriet. *Church Book with Music*. Philadelphia: J. K. Shryock, 1893. During the Passion season the rubric advises that the Hallelujah be omitted. Instead the following verse, "Christ hath humbled Himself, and become obedient unto death: even the death of the Cross." p. 8-9.

²³ *Ibid* p. 10

Morning Service, The Ev. Luth. Joint Synod of Ohio and Other States 1894

This service is arranged very similarly to that of the General Council 1872 except that it is shortened with some unfortunate losses. This ^{service} does not have the *Gloria in Excelsis*. In its place it has verses of Psalm 103. While one cannot argue with the clear message of forgiveness in the verses of Psalm 103 in this service it seems that this service could have had both this Psalm and the *Gloria in Excelsis*. In between the Epistle and the Gospel, the congregation says, “Sanctify us, O Lord, through Thy truth, Thy Word is truth.” The Psalm could have fit nicely after this leaving room for the historic place of the *Gloria in Excelsis*.

Aside from that omission this service retains those important parts of the service which are a source of confessionalism. The *Kyrie*, Creed, readings, sermon, *Sanctus*, exhortation²⁴, Words of Institution, and *Nunc Dimittis* are all present in this service. In addition to these the words of distribution include the word ‘true’ before ‘body’ and ‘blood.’ This clearly confesses the real presence in the Supper.

These liturgies and others of the late 19th century include the major parts of the historic liturgy. By including these parts the liturgies allow the congregation to hear and participate in the proclamation of important truths of Scripture. The Liturgies set up as they are show the congregation and can be a reminder to the pastor that the focus of true Lutheran worship is not on self but on the work of Christ. Christ’s work is clearly confessed in these liturgies. Since Christ is the focus these liturgies were a source of confessionalism for the Lutherans in America during the late 19th century.

²⁴ Evangelical Lutheran Joint Synod of Ohio and Other States. A Liturgy for the Use of Evangelical Lutheran Pastors. Columbus: Lutheran Book Concern, 1894. p. 8 The Exhortation is exactly as in the Pennsylvania Ministerium’s service.

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Appendix A

Primary Documents Section V: Worship in the 19th Century

PRIMARY DOCUMENTS

SECTION V

Worship in the 19th Century

From *Why Are You a Lutheran?* by Benjamin Kurtz (1853)

From *Fifty Years in the Lutheran Ministry* by J. G. Morris (1878)

The “Washington Service” (1868)

The “Common Service” (1888)

WHY ARE YOU A LUTHERAN?
OR
A SERIES OF DISSERTATIONS,

EXPLANATORY OF THE DOCTRINES, GOVERNMENT, DISCIPLINE, LITURGICAL ECONOMY, DISTINCTIVE TRAITS, &c.,

OF THE
EVANGELICAL LUTHERAN CHURCH
IN THE UNITED STATES.

BY **D. KURTZ, D. D.**

WITH AN INTRODUCTION BY
JOHN G. MORRIS, D. D.

Be ready always to give an answer, to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. iii. 15.

BALTIMORE:
PUBLISHED AND SOLD BY T. NEWTON KURTZ,
BOOKSELLER AND STATIONER,
No. 151 Pratt Street.
1853.

CHAPTER IV.
I HAVE ASSIGNED FOUR GENERAL REASONS FOR BEING A LUTHERAN; MY FIFTH IS,—

V. *Because I admire the liturgical* economy of the Lutheran church.* By liturgical economy I understand the general system of ceremonies belonging to

* The word liturgy is derived from the Greek *leiturgia*, which means "service or public ministry," formed of *leitōs*, "public," and *ergon*, "work."

divine service. All who have written on liturgies agree, that in primitive days, divine service was exceedingly simple, clogged with very few ceremonies, and included but a small number of prayers. But by degrees the number of forms were augmented and new prayers and ceremonies were multiplied, with a view to increase the solemnity of divine worship and render it more imposing to the people. At length things were carried to such a pitch, that a regulation became necessary, and it was deemed proper to put these service and the manner of performing it into writing, and this was what was called a liturgy.

In accordance with the primitive practice and the true interests of vital godliness, the entire liturgical service of the Lutheran church is simple, brief and unostentatious.

Her mode of public worship on Lord's-day morning is as follows:

1. A hymn is sung.
2. The minister takes his stand at the communion table (usually termed the altar) within the balustrade which encircles the pulpit, and after a few introductory remarks, calls on the congregation to unite with him in a general confession of sin and prayer for pardon.
3. He next reads the gospel, or epistle, or both, appointed for that day; or if he prefer it, any other portion of Scripture selected by himself.
4. He closes the altar-service by reading a collect; or offering a very comprehensive *extempore* prayer, adapted to the Scripture he has read or to the public services of the day; and having announced another hymn, he ascends the pulpit.
5. On the pulpit he makes another prayer, preaches, prays, and pronounces the benediction.

This mode of conducting public service is perhaps as simple as it can possibly be, unless all form is totally dispensed with. And as there are those who are opposed to ceremonies of every description, it is left discretionary with ministers to omit the altar-service entirely, and to ascend the pulpit at once and arrange the order of the worship precisely as it is in the Presbyterian, Baptist, Methodist and some other churches: viz. 1. Singing; 2. Prayer; 3. * Reading a portion of Scripture; 4. Singing; 5., Sermon; 6. Prayer; 7. Singing; 8. Benediction. In the service of the afternoon and evening the liturgy is never used, and the order last mentioned is uniformly observed, with the exception that in some cases the reading of the Scripture lesson is omitted.

There is accordingly some diversity in the mode of conducting public service in Lutheran churches; some ministers using the liturgy while others do not. This want

* The reading of Scripture sometimes occupies a different place in the arrangement, according to the inclination of the minister.

of uniformity has occasionally been a subject of complaint, and efforts have been made to remedy it, but without success. I am free to confess that I can see nothing in it to regret: the discrepancy refers only to a matter of form, and does not touch or even come within reaching distance of essential truth; and it is right that in all such matters, churches and ministers should be left free to judge for themselves, and adopt that order which seems to them to be best calculated to promote the cause of religion. I cannot discover how any material advantage can possibly arise from perfect uniformity in the outward mode of public worship, whilst I can readily conceive, how great inconvenience and serious evil might accrue from the unvarying prevalence of such uniformity. I would therefore vastly prefer allowing to each pastor and church the privilege of managing the externals of divine service according to their own convictions, than attempt to prescribe a ritual for all and require undeviating adherence to it. And the fact that Lutheran ministers in connection with their churches actually possess and exercise this privilege, is in my judgment one of the glories of Lutheranism. It is this very fact that increases my admiration of her free republican principles. A perfect resemblance in all the minutiae of outward worship, so far from being important, is not even desirable:--certainly not, if forced upon the churches by *arbitrary enactments*, and if introduced *voluntarily*, there will be just ground to apprehend that one or the other of the extremes of indifference or bigotry has been the prompting motive.

The Lutheran churches are also provided with forms of the administration of all other permanent religious ordinances, such as the sacraments, licensure and ordination of ministers, confirmation, marriage, inauguration of church officers, &c. Those forms are all decidedly evangelical, spiritual, impressive and appropriate. Much has been said and written, and deservedly too, in praise of the spirit and admirable adaptation of the forms and prayers of the Protestant Episcopal church, contained in "the book of common prayer;" but I hazard nothing in saying that the liturgy of the Lutheran church would not suffer by a comparison with the "Prayer Book;" in fact, a considerable portion of the latter has been borrowed from the former.

But in virtue of the free and liberal spirit of Lutheranism, ministers and churches are not positively required to confine themselves to the letter of the liturgy. It is indeed recommended to them by synod, but they are at liberty to use it or not, as they think proper. As it is however one of the very best of liturgies, profoundly imbued with sound gospel truth and deep spirituality, and wisely suited to the various occasions for which it is designed, it so powerfully commends itself to the judgment and heart that most of our ministers adhere very strictly to it, while a few for the purpose of diversifying the services and avoiding monotony in their ministrations, have prepared additional forms for their own use, or administer the ordinances of the church extemporaneously.

Now let any unprejudiced individual, not already committed in favor or against forms of religious service, take an enlarged view of the liturgical system of the Lutheran church, as exhibited in the above sketch, and then decide whether it is not

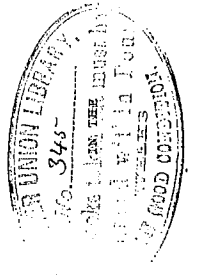
entitled to reverence and affection? If a minister is an advocate of an evangelical and appropriate formulary, most happily arranged for the administration of every ordinance of god's house, he has it prepared to his hand and ready for use in every emergency. If he happen to be averse to such a formulary and prefer using his own premeditated or extempore effusions, he is at liberty to do so. And even in this event he finds the liturgy of vast benefit as a general directory and as a means of supplying him with pertinent thought and expression. Verily, I admire the church that makes such ample provisions for the instruction and convenience of its ministry and people, and yet at the same time forbears to obtrude and force that provision upon the conscience of those concerned. I reverence the church that furnishes such important helps and facilities, and yet so delicately and carefully guards against invading the rights of private judgment, and trenching upon the liberty of individual ministers and congregations. Does any one then inquire, *Why are you a Lutheran?*—I refer him for an answer in addition to what has been said in previous chapters, to the *Liturgical economy* of the church.

There is but one feature in the whole portraiture of this economy, which appears to me to be defective; and that has reference to the administration of the eucharist. I do not however allude to the "preparatory service," which usually takes place in the church on the day preceding the celebration of the Lord's Supper; by no means. On the contrary, I cherish and especial regard for that; there is no part of the whole service which meets my wants more fully, falls in with my feelings more harmoniously and in which I engage more cordially than that. I would not for any consideration that it should be abolished, or modified, or in any degree interfered with. It is precisely the religious exercise that is most apposite to the occasion, and which every communicant ought to attend to, in public with the people of God, as well as in private in his closet.* No, what I refer to, is the mode of administering the

* As the reader may not be acquainted with this preparatory service I will give him an outline of it. On the day preceding that on which the love of the Savior is to be commemorated, the pastor meets all the communicants in the house of god; after singing and praying, a practical discourse suited to the occasion is delivered. The object mainly aimed at is to awaken the hearers to sincere penitence and faith, by encouraging and aiding them in self-examination, in order to produce a sense of their unworthiness, to urge them to humble themselves before God and seek forgiveness in the blood of the Redeemer and renew their covenant of love and obedience with him. After the sermon a penitential hymn is sung, and some three or four questions, embodying a confession of sin, entire trust in Christ for pardon and salvation, and a resolution to lead a new and holy life, are propounded by the pastor and answered affirmatively by the communicants. The whole congregation then kneel and join the pastor or any pious member of the church, named by the pastor for the purpose,) in a fervent confession of sin and prayer for mercy, and for grace to live in all respects as Christians, after which the congregation rises, and the minister proclaims the promise of God to forgive all truly penitent and believing souls; and at the same time warns all against self-deception and hypocrisy, distinctly and emphatically repeating the declaration that God will not pardon hypocrites and unbelievers, but will certainly call them to an account and punish them forever notwithstanding their external confession.

supper. This mode answered very well when first introduced, and is not open to any very serious objection even now, in small congregations. But Lutheranism has been rapidly progressing in this country; many of its churches have become very numerous, and where there were some hundred or hundred and fifty communicants ten or twenty years ago, there are now four or five and even six hundred. And the consequence is, that an immense amount of time is unnecessarily consumed on account of the tedious mode of administering the supper, and great confusion is produced and idle curiosity excited by the continual passing to and from the altar through aisles obstructed by benches and crowded with people. In addition to these inconveniences, the services are prolonged to a most immoderate extent, fatiguing and jading the mind both of minister and audience, and wearing out the strength of the former, so that it has come to such a pass that many ministers really have cause even to dread the approach of that interesting and delightful season, which should be hailed by all with gratitude and holy joy. I have known public worship on communion occasions to commence at 9 o'clock in the morning and last until 2, or 3, or 4 in the afternoon. During the last two or three hours it was impossible to preserve solemnity and order, and the continued interruption by those whom want of health or patience induced to leave, was painfully trying. And when all was over, the minister was broken down and obliged to take his bed, and the people were worn out and unfit for further devotions on that day. This, in my opinion, constitutes an opaque spot in the otherwise bright escutcheon of Lutheranism; it is manifestly an evil, seen and felt in all large churches; an evil which is augmenting as those churches increase in membership and which calls loudly for a remedy. It would be easy to propose an improvement whereby the eucharist might be administered to five hundred communicants by a single pastor in one-fifth of the time that is required by the present mode; and by which the confusion and interruption, the prostration of physical strength and of patience would be avoided, and a far greater degree of solemnity and attention secured. But to suggest a remedy now, would be aside from the object I have in view. I will only remark at present, that such a remedy must ultimately be applied. It may be opposed for a season, as an *innovation* or *new measure*. But stern necessity will eventually demand it, in tones that cannot be resisted; and hence I venture to predict, that in less than ten years the very evil now and heretofore complained of, will be obviated by the substitution of a plan or mode better suited to the exigency. Then the liturgical system of the Lutheran church will be without a blur; then it may challenge the most rigid scrutiny, and compare with that of any sister denomination without any apprehension of discredit; and then my arguments for being a Lutheran and my reasons for preferring evangetic Lutheranism to all and every other form of christianity, will be stronger and more impregnable than ever.

FIFTY YEARS



LUTHERAN MINISTRY.

BY
JOHN G. MORRIS.

BALTIMORE:
PRINTED FOR THE AUTHOR BY JAMES YOUNG,
112 West Baltimore Street.
1878.

MODE OF WORSHIP—CULT—LITURGY, &C.

Until about the year 1850, the liturgical services at the ordinary worship in our Churches were exceedingly simple. A few of our old German ministers had a very brief altar service, which consisted usually of an invocation and the reading of the scripture lesson, but there was no general confession of sins, and the creed was not recited. The large majority of our ministers had nothing of this character, and practiced the mode of worship common among Presbyterians and Methodists. In baptisms and communions most of them read or recited the form prescribed in the liturgy, and, a few of them, also at marriages and funerals. But there was no uniform

practice, and each man did as he liked. In many churches the choir sang a preliminary anthem, and that even was not considered by all ministers a part of the worshiped for I have heard men after the choir had finished their performance rise and say, "Let us begin our worship by singing the . . . hymn."

Many of our men were anxious for a change, and maintained that the people should take a more active part in the service than merely listening to the preaching or joining in the singing, which many did not do. The held that our service was too bald and uninteresting, -- that worship did not consist in merely going to church and hearing a sermon, -- that the sanctuary itself should in its inner decorations present an appearance different from a plain school-house or a large room filled with benches and a pulpit. Thus, by degrees, our churches came to be carpeted, which was entirely unknown in most houses of worship fifty years ago, and even some of them twenty-five years ago, ventured upon stained glass for their windows, which was severely objected to by some who claimed to be "spiritually minded" above their fellow members. Gradually figures of saints and bible scenes and crosses were represented on the stained glass, and these gave offence to some, and soon crosses made of flowers were erected in the chancel on Christmas Sunday-school celebrations, and soon after crosses made of various materials were introduced as permanent fixtures. People soon get accustomed to these things, if they are brought in *by degrees*. I remember the time when flowers on the communion table or on the pulpit would have been considered popish, but now that ornament to a well ordered church is very common.

When chanting was introduced about thirty years ago, it was violently opposed by the Observer, which gave tone to the sentiment of a large number of ministers. When our little chapel at Lutherville was consecrated, the editor of the Observer and several other men of like mind were present, and when the choir chanted the Lord's Prayer, these men looked at each other with evidence of painful uneasiness, and I would not have been surprised if they had abruptly left the house, but those of them who yet survive have happily changed their minds.

The Sunday morning liturgy as it is now embodied in the General Synod's Book of Worship, was by slow degrees introduced, and it is not yet universal. It was proposed and adopted by the Synod of Maryland in 1864. Some of us at first *recited* the confession only--that was tolerated, and to diversify the service, we wrote other confessions and used them, coming back however to the, old confession about once a month--and then we would occasionally recite the creed and the *Gloria Patri* as a part of the prayer, until the people became accustomed to it, and then every few weeks, we would read the whole as it is set forth in the book. The difficulty was to have the choir chant the *Gloria in -Excelsis* without disturbing the pious equanimity of some of our saints, but they admired the music, and we took occasion to gratify them, nearly every Sunday, until at length the whole service was introduced, and, now most of them like it. But a still greater difficulty was to be met, and that was response from the congregation, but even this was overcome -by, their consideration of its manifest propriety, and especially by their being told that the people should exer-

cise their right of participating in the service to a greater extent than merely hearing a sermon and feebly singing the hymns, and especially by hearing the Sunday school in an impressive responsive service. Many of our ministers have not yet been able to introduce the liturgy. I know several who recite it in part by mingling it with other portions of the service, and I know one whose church permits him to use it all excepting *the creed*.

The pity is that we do -not all use the same prescribed liturgy. That of the General Synod differs to some extent from that of the General Council. That of the latter is more complete, although theirs, like ours, is far from being universally used. Very few country churches in either body use the Sunday liturgy, but it is by degrees working its wholesome way.

Many of our good people have the erroneous idea that *liturgik* and *symbolik* are necessarily concomitant. Facts disprove that assumption. Not a few of our General Synod men who are not suspected of -strong confessional leanings are still ardent supporters of the liturgy, and the Missourians, who are distinguished for their symbolism, have little or no liturgy as we understand the word. Their altar service is more simple than that of most of our own unliturgical churches.

This whole subject was fully discussed in the Observer twenty-five years ago, and sometimes in a spirit not the most amiable. The argument of the opposition--was for the most part grounded upon the assumption that the use of the liturgy and strong adherence to the confession were evidences of a decline of piety. This must be admitted, if by piety was meant the extravagance and fanaticism which were so popular at that day, and which presumptuously arrogated to itself an exclusive right to that sacred name.

THE USE OF THE CLERICAL GOWN

has not become general, and the most of those churches in which it is worn by the minister, introduced it with their origin. There are very few indeed which have adopted it as a new element, after they had been in existence for some years without it. It is an innovation which few would sanction, and it has never been considered of sufficient importance to awaken much interest in the Church.

There is no established mode of worship among us. There is no judicatory that would assume the right to do it. Every minister consults his own inclination or taste, but it is not every one whose taste is gratified. There are some who would like to introduce the full liturgy, but they are opposed; and there are a few who would like to abolish it, but they are not permitted to do so by the people. The habit of reciting the Lord's prayer at the end of the sermon is common, but I know of but one minister who has introduced the new measure of having the doxology sung at the beginning of the service instead of the close, which is the old and almost universal custom.

Under this head may properly be introduced the subject of

PRAYER-MEETINGS,

which are at present much more common than they were fifty years ago. It was seldom, at that time, that lay-men were called upon to pray in public, and yet it was not unknown. When I was a boy, Dr. J. G. Schmucker held a meeting of this kind every week, and I presume there were others, in which lay-men led in prayer.

The subject of

WOMEN PRAYING IN PROMISCUOUS ASSEMBLIES

was made a matter of discussion only about thirty years ago. The Observer contained numerous articles upon it, and even until as late as ten years ago some zealous advocate of the cause would occasionally insist upon being heard in its defence. But the subject has been laid aside, probably never to be revived again.

There was a singular practice in vogue in a few of the old time German Lutheran Churches, and this was that at the meeting preparatory to the Lord's Supper, (*Die Beicht*), the minister called upon some one in the congregation to confess the sins of the people, and as few of the men felt themselves competent to -do it, it usually fell to the lot of some pious old woman. I have witnessed this scene myself in old Zion's Church, in Baltimore, when Dr. D. Kurtz was pastor. We all knelt, and this mother in Israel led us in a fervent acknowledgment of sin, and this was done in the Church when the minister was present, and upon his invitation. I thought it very singular and have never heard it repeated.

There are still many subjects which merit notice, and some of them to a greater extent than my space will allow, but I will briefly state them, and those who hereafter continue these Reminiscences may enlarge upon them.

THE METHOD OF PREACHING

has changed considerably within the past fifty years. Reading sermons in the pulpit was almost entirely unknown forty years ago. A few ministers who preached English read from the manuscript; but it was unknown among the German preachers. The practice was introduced with the establishment of our Theological Seminaries and by the influence of Puritan theology and example. I will not say that it was affectation and a weak imitation of distinguished preachers, but it has gradually gained popularity, and many congregations now patiently endure what would have been a heavy yoke to their fathers. Many of our young preachers now read their sermons, and, I presume, that the practice will grow, so that afterwards among our young English ministers it will become almost universal. Some of our old-fashioned churches, however, will not suffer it, and insert in their calls for a pastor a condition that he is not to read his sermons.

Some of our men commit their discourses, which is a slavish business, of which they soon grow tired; others do not even prepare skeletons but trust to their fluency of speech and strength of their lungs, but they soon degenerate to the hardest superfi-

ciality and unedifying repetition. I believe, however, that our conscientious men who do not read in the pulpit carefully write out an extended skeleton, and take it with them into the pulpit or commit it to memory.

This is not the place for a discussion of the relative merits of various styles of preaching, but I do not regard the growing prevalence of reading their sermons by our ministers as an evidence of their increasing usefulness, to say the least.

As to the matter of preaching of the present day, compared with the olden time, I would decidedly say that it is not as solid, nor as well elaborated, and of course, not as instructive as was that of the pious and orthodox Fathers. There is much good preaching at present; more in quantity than there was fifty years ago, for there are ten times as many ministers; the preaching of the present day is, for the most part, more ornate, and highly polished, but it is not more methodical or systematically arranged, nor so fully illustrated by Scripture. Many of our modern sermons are mere homilies-essays-dissertations on a given theme, without unction or religious force; and very little Scripture.

SACRED OR CHURCH MUSIC

has made a decided progress in these last days. The German singing years ago, was anything but artistically refined or scientific. In most places it was a slow, dragging, unmusical utterance of notes, led by a schoolmaster or an elder without taste or knowledge, and followed by a congregation of whom every one seemed to try at out-singing his neighbor.

In the English Churches or in English singing there was a little improvement, but not much, especially where they had the German leader or organist. In most of the country churches the hymns were *lined out*, which is destructive to all devotional and edifying singing. Many of the German churches had organs, but these were for the most part most shockingly played, and did nothing but contribute to the horrible din and confusion of the singing. There were few scientific performers in our Churches, and the instruments were generally of a very inferior character.

Everybody knows what church music is at present—the superior musical training of many of our young people—the employment of competent leaders and organists, the vast improvement in church instruments, and the introduction of a higher style of music, have contributed unspeakably to the advantage of that important part of public worship.

THE EMBELLISHMENT OF THE CHURCH WITH FLOWERS,

now so common, was altogether unknown fifty years ago. Whether it was owing to a lack of refined taste or dread of an approximation to popish worship, it would be hard to tell, but flowers were never seen in any of our Churches until about twenty years ago. I do not know where they were first introduced and whether the practice owes its origin to Sunday School celebrations or to the congregation. It is now firmly established, and will never be abolished. There is an evident propriety and beauty in it, and nobody objects to it.

THE INTRODUCTION OF STAINED GLASS

into the windows of our Churches was unknown until within twenty-five years ago. It was regarded as *popish*, and more so when it had any figure of the cross or of angels or saints upon it. Now it is very common, and scarcely any now church is built which has not stained glass, more or less ornamental, in its windows. It is no longer considered popish. I distinctly remember when its introduction first began, that the Observer, ever jealous of all other new measures except The Anxious Bench, warned the Churches against all such innovations, and represented it as confined exclusively to the Old School, High Church, Anti-Revival Lutherans. The Observer was horrified and trembled for the Ark of the Lord, when he heard that a new church, recently built by one of his most attached friends and advocates, had not only stained glass in every window, but that the glass bore figures of Christ and saints, and, above all, seven crosses in the various windows!

Inscriptions upon the walls and the Lord's Prayer and Ten Commandments were not so uncommon in the olden time, and I wish they were more frequently met with at present.

FRAMED PICTURES OR SCRIPTURE SCENES

upon the walls were only occasionally seen, and are not usual now, although appropriate and edifying. The old Church at York, before it was demolished to make room for the present building, had a Scripture scene painted upon every panel of the gallery, but they were horrible caricatures as productions of art. Some Churches, built within the last twenty-five years, have large Scripture scenes painted on the wall beyond the pulpit, which have a very wholesome effect.

The Missouri Lutherans have crucifixes on the altar and lighted candles during the Sacrament.

There were NO COAL FURNACES

below, nor large coal stoves in the body of the Church fifty years ago, and the result was that places of worship were imperfectly heated, which kept many old and weakly people away. I remember seeing, in my boyhood, some pious old ladies carrying a hot brick wrapped in a piece of carpet, to church, to put their feet on, and those who came from a distance would first put the brick on the hot stove to heat the brick thoroughly before using it. Nothing but wood consuming stoves were used, and they were usually placed as high from the floor as possible. The result was that the floor was never heated, and the feet of the people always cold. The sexton would regularly go round and stir the fire, whilst the minister was preaching, and make as much fuss as possible to show his earnestness in duty.

In the olden times it was the practice in many churches to gather the pennies in a little black bag attached to a long black pole. At the lower part of the bag there was a little bell, and you can imagine the noise when three or four were tinkling at the same time. It was said that the bells were intended to rouse up the sleepers. When

the bag became heavy with pennies, another deacon would follow the collectors and empty the bag into his hat, and thus relieve the collector.

There was no **GAS LIGHT**

in those days, but the Churches were imperfectly lighted with candles or odorous fish oil. Twice during the service the sexton would consider it his duty to top the candles, either hauling down the chandelier with a rope or stand upon a step-ladder. He would even ascend the pulpit, which was usually high, and perform the duty. Everybody of course looked at him, and when he would top one out, as was often the case, there was an audible expression of merriment or wonder, or it may be of sympathy, over the whole house.

The custom of the men *standing and holding their hats before their face* while offering a short prayer, when arriving at their places in Church, was very common fifty years ago, but is now almost abolished in the town Churches. You sometimes see it in the German Churches, but it is not common.

KNEELING AT THE COMMUNION

is a modern innovation among us. It was not practiced in the olden times. I do not know when it was introduced, but it was not simultaneous. It gradually came into fashion, and has not yet become universal. I do not think, although it may be so, that the practice came in with our advanced views of the Sacrament which have arisen within twenty years. It cannot be this entirely, for I know men who have very low conception of the real presence who also kneel at the Lord's Supper.

Not very long ago a country minister, in whose church the Synod was held, rebuked me for kneeling at the altar, in which all the ministers followed me, of course. He said his people had never seen it before. Some of them would be offended at it, whilst others would like it, and perhaps practice it themselves, and thus confusion would be created.

BOOK OF WORSHIP

LUTHERAN
WITH HISTORICAL
SOCIETY.

TUNES.

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1886.

ORDER OF PUBLIC WORSHIP.

Morning Service.

¶ *The Minister shall begin the Service by reading one or more of the following sentences.*

In the name of the Father, and of the Son, and of the Holy Ghost
Amen.

The Lord is in His Holy Temple; let all the earth keep silence before
Him.

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 unto my Name, and a pure offering: for my Name shall be great
among the heathen, saith the Lord of Hosts.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.
For Thou desirest not sacrifice, else would I give it; Thou delightest not in
burnt offerings. The sacrifices of God are a broken spirit; a broken and a
contrite heart, O God, Thou wilt not despise.

Let the words of my mouth, and the meditation of my heart, be acceptable
in Thy sight, O Lord, my strength and my Redeemer.

ORDER OF PUBLIC WORSHIP.

The Congregation arise and remain standing till the end of the Creed.

¶ *Then shall be said or sung the*

Gloria Patri.

C. NORRIS.

Glory be to the Father, and to the Son, And to the Ho - ly Ghost;

As it was in the beginning, is
now, and ev - er shall be, World without end. A - men.

¶ *Then shall the Minister say*

The Confession of Sin.

DEARLY BELOVED: the Holy Scriptures declare, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. The sacrifices of God are a broken and a contrite heart. To the Lord belong mercies and forgivenesses, though we have rebelled against Him. Let us therefore confess our sins unto our Father, with sincere, humble, and obedient hearts, that we may obtain remission of the same by His infinite goodness and mercy.

LET US PRAY.

ALMIGHTY and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee, that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into

MORNING SERVICE.

judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but that he may turn from his wickedness and live—have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

¶ *Then shall be said or sung the*

Kyrie.

O God, the Father in heaven, have mer-cy up-on us!
O God, the Son, Re-deemer of the world, have mer-cy up-on us!
O God, the Holy Ghost, have mer-cy up-on us, and grant us Thy peace! Amen.

¶ *Then may the Minister say this prayer, or it may be omitted.*

O ALMIGHTY GOD, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Apostles' Creed be said by the Minister and the Congregation.*

Apostles' 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 the place of departed spirits;

MORNING SERVICE.

¶ *Then shall follow the*

Reading of the Scriptures.

Hymn.

Prayer.

Hymn.

Collection.

Sermon.

¶ *Then shall the Minister offer a brief prayer, which may close with the Lord's Prayer, in which the people may join; and it is fitting they should do so whenever it occurs in public worship.*

The Lord's Prayer.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall follow a*

Hymn,

and the

Benediction.

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

Or,

The Lord bless thee and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *After the Benediction, the Congregation, still standing, should offer silent prayer.*

ORDER OF PUBLIC WORSHIP.

The third day He rose 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.

I believe in the Holy Ghost; The Holy Christian Church; The communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

¶ *Then shall be sung the Te Deum Laudamus, or the Gloria in Excelsis, as here followeth.*

Gloria in Excelsis

PART I.

1 Glory be to God on high, and on earth peace, good-will towards men.
2 We praise Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

PART II.

3 O Lord God, heavenly King, God the Father, Almighty!
4 O Lord, the only begotten Son, of the Father, of the same substance, God of God, Light of Light, true God of true God, begotten, not made, being of one substance with the Father, who by the Spirit and the Bride saith, Come, and take away the chalice from me, and give me this cup instead.

PART III.

5 That takest away the sins of the world, have mercy on us.
6 Thou that takest away the sins of the world, have mercy on us.
7 Thou that takest away the sins of the world, have mercy on us.
8 Thou that sittest at the right hand of God the Father, have mercy on us.

RETURN TO PART I.

9 For thou only art holy; thou only art the Lord.
10 Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father; Amen.

Preface to the Common Service, 1888

The Common Service here offered for the use of Evangelical Lutheran Congregations has been prepared by the joint action of the three General Bodies with which most of the Lutheran Congregations using the English language in public worship are connected. The General Synod South, in 1878, proposed to the General Synod and the General Council, to unite in the preparation of a Common Service Book for all English-speaking Lutherans. The proposal was accepted, and the three Bodies united in establishing the Rule by which those charged with the preparation of the work should be guided, and by which all questions arising should be decided, to wit: "The common consent of the pure Lutheran liturgies of the Sixteenth Century, and when there is not an entire agreement among them, the consent of the largest number of those of greatest weight."

The Lutheran Reformers began early to revise and purify the Service of the Church, and to introduce the language of the people. Luther led the way in this work in 1523, with his treatises: "Of the Order of Divine Service in the Congregation," and, later in the same year, his "Form of the Mass and of Communion for the Church at Wittenberg." John Bugenhagen, chief pastor at Wittenberg, published "An Order of Christian Mass, as it is held at Wittenberg, 1524;" and in December of that year, Conrad Rupff, the Chapel Master of the Duke of Saxony, and especially his assistant and successor, John Walther, aided Luther in arranging music for the Service in German, and the whole chapel came from Torgau to take part in its introduction. In 1525 Doeber's Evangelical Mass was introduced at Nürnberg, and the "Teutsch Kirchenambt," at Strasburg. "The Order of Government and Worship" for the Duchy of Prussia was issued in 1525, that for Brunswick in 1528, that for Hamburg in 1529, and during the next few years, a large number of cities and countries in Germany issued their German Orders of Service. In 1533 three Orders of great importance appeared: that for Brandenburg-Nürnberg; that for the city and jurisdiction of Wittenberg, which superseded the personal Orders of Luther and Bugenhagen and thereafter was used by them; and that for the whole Electoral Saxony, in the Visitation Articles.

That in the multitude of these works, the directions for the Services of Worship should at first differ from each other is but natural. But, after a time, these divergencies take a more definite form, and there appears in Saxony and throughout the countries north of it, the most generally accepted type of Lutheran Liturgies. When, after the death of Duke George, the Reformation took place in the Duchy of Saxony, Justus Jonas prepared the Order of Government and Worship, 1539, with the aid of Spalatin, Cruciger and Myconius, and in consultation with all the Saxon

theologians, and it became at once and permanently a standard of Lutheran Service. To this class of Lutheran Liturgies belong also those of Mecklenburg, Lüneburg, Calenberg, and of many North German cities and States, in their successive editions, in whose preparation Bugenhagen, Melanchthon, Chemnitz, Andrew, Arndt, and other illustrious men had part.

The Common Service here presented is intended to reproduce in English the *consensus* of these pure Lutheran Liturgies. It is therefore no new Service, such as the personal tastes of those who have prepared it would have selected and arranged; but it is the old Lutheran Service, prepared by the men whom God raised up to reform the Service, as well as the doctrine and life of the Church, and whom He plenteously endowed with the gifts of the Holy Ghost.

The Lutheran Liturgies of the Sixteenth Century were not new and original works, created by the Reformers, but they were chiefly revisions of the Services of the Latin Church, with some additions, all however in the language of the people. The Sermon has a greatly increased importance, and the purity of doctrine is most carefully guarded; church-song takes a new flight; an addition is made here and there, as of the General Prayer, the Exhortation to Communicants, or some other new feature; but the whole outline and structure of the Service of the Western Church for a thousand years before the Reformation is preserved. Whatever seemed to the Reformers to be contrary to the pure teaching of Holy Scripture was removed, whatever was pure and Scriptural was retained in the old order of parts, and thus the continuous succession of pure Service was unbroken.

The whole series of Introits, Collects, Epistles and Gospels, as found in the Common Service, was finally completed, after some centuries of growth, in the reign and domain of Charlemagne, and is found in the Missals of the German and French Provinces of that time. Though differing from the Roman use, it continued in force in Germany until the Reformation, and it was finally set aside by the Council of Trent. Of the Sunday Collects, there are but few which have not been in continuous use for more than twelve hundred years. With some difference in the days for which they are appointed, most of these beautiful Collects are now in use in all Roman Catholic Churches, though only in Latin; in the Lutheran Churches of Germany, Denmark, Norway, Sweden, the United States, and wherever scattered throughout the world; and in the Church of England throughout the whole empire, as well as in the Protestant Episcopal Church in this country. Here is indeed a Communion of Saints.

In the Providence of God, it was allotted to the Lutheran Church, first of all, to revise, purify and translate the Service at the time of the Reformation. She did this important work, not for herself alone, but for all Protestants who retained any parts of the old Service. The Lutheran Revision of the Communion Service had been issued in many editions, for use in many States and cities, had been fully tested by more than twenty years of continuous use, and had even, at Luther's instigation, been provided with complete music, varied for all the Festivals, for full Choral Service,

and issued in a superb volume, before the revision of the old Service was made by the Anglican Church and issued in the First Prayer Book of Edward VI.

There is an extremely close agreement between this first Prayer Book of the Church of England and the Common Service. It is due to these causes. The Sarum and other Anglican Missals, from which the revision and translation was made, agreed almost entirely with the Bamberg, Mainz, and other German Missals, differing with them from the Roman. Archbishop Cranmer, Primate of the Anglican Church, and head of the commission which prepared the Prayer Book, was intimately acquainted with the Lutheran Service, having spent a year and a half in Germany in conference with theologians and princes, and he was most intimate with Oslander when he was at work on the Brandenburg-Nürnberg Order, in 1532. Two Lutheran Professors were called to the English Universities, and aided in this work, one of whom, Bucer, had with Melancthon and others prepared the Revised Order of Cologne, 1543. And finally, during the years from 1535 to 1549, there had been constantly recurring embassies and conferences between the Anglican and Lutheran divines and rulers. It is therefore not at all strange that the first and best Service Book of the Church of England should have so closely followed the Lutheran use as to present very few divergencies from it. And should that Church and her daughters return to the use of the Book of Edward VI, as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the Services of Worship between the two daughters of the Reformation, who both have purified and then have preserved the Services of the Christian Church of the olden time.

This Common Service is in its newest parts as old as the time of the Reformation; in its order and in the great body of its contents, it represents the pure Service of the Christian Church of the West from the earliest times; it embraces all the essentials of worship from the establishment of the Christian Church on and it has given expression to the devotions of countless millions of believers, throughout many generations. It can lay claim, as no other Order of Service now in use can, to be the Common Service of the Christian Church of all ages. It can reasonably be tendered to all Protestants, who use a fixed order, as the Service of the future, as it is of the past.

But no order of Service, however pure, ancient, or widely observed, can be made absolutely binding on the Congregation. The ordering of the Services of Worship has been placed by Christ in the liberty of the Church, under the guidance of the Holy Ghost. On this subject our Confessions are very clear. "Unto the true unity of the Church, it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere." *Augsburg Confession*, Art. VII. "We believe that the true unity of the Church is not injured by dissimilar rites, instituted by men. Although it is pleasing to us that, for the sake of unity and good order, universal rites be observed." *Apology*, Chap. IV. 33. "We believe, teach, and confess, that the Church of God of every place and every time has

the power, according to its circumstances, to change such ceremonies, in such manner as may be most useful and edifying to the Church of God." *Formula of Concord*, I, Chap. X. 4. "We reject and condemn as wrong when these ordinances of men are urged by force upon the Congregation of God as necessary." II. Chap. X. 27. On the other hand, our Confessors are equally clear in affirming their belief that such ancient Services as were pure should be retained. "But we cheerfully maintain the old traditions made in the Church for the sake of usefulness and tranquility; and our enemies falsely accuse us of abolishing good ordinances." *Apology*, VIII. 38, 39. And they showed the sincerity of this conviction practically, by their revision of the old Services, and the establishment of the revised order in every Lutheran land and city.

In agreement with this principle and practice, the General Bodies which have prepared the Common Service, commend it to all Lutheran Congregations. But at the same time they declare that they dare not make any Order of Service binding on the congregation, and that no Order of Service should be used any longer than it serves to edification. They have agreed to furnish the full Lutheran Service, with all its provisions, for all who wish to use it. But they also declare, that if, at any time or place, the use of the full Service is not desired, it is in entire conformity with good Lutheran usage to use a simpler Service, in which only the principal parts, in their order, are contained.

This Service has, during its preparation, received the approval of those connected with the several General Bodies engaged in it, with a remarkable unanimity. There seems to be a strong desire for this bond of union; a general wish for the restoration of the pure Services of our Fathers; a hearty consent to the principles which ruled them in their revision of the old Services; a longing for unity in the Services of worship between all believers; and a conviction that a historic Service furnishes the only basis of such agreement.

This Common Service of the Reformers may well be placed by the side of the Confession of Augsburg, the one the Central Service, the other the Central Confession, of the Protestant Churches. We would gladly behold the day when the One, Holy, Catholic, Christian Church, shall use one Order of Service, and unite in one Confession of Faith.

Holy Week, 1888.

Appendix B

A Page from the Morning Service of the General Council 1872

¶ Then shall follow the Kyrie.

¶ The Kyrie may be sung or said by the Minister and Congregation, or each petition may be said by the Minister, and sung or said by the Congregation in response.

Congregation. Lord, have mercy upon us.

Minister. Christ, have mercy upon us. Congregation. Christ, have mercy upon us.

Minister. Lord, have mercy upon us. Congregation. Lord, have mercy upon us.

THE KYRIE.

Minister. Lord, have mercy upon us.

¶ Select with reference to the Season, and to the key of the Canticle or Hymn which follows.

I.

Christe, du Lamm Gottes.—7th Century.

II.

J. MUEHLHAUSER.

III.

Heil'ger Geist du Troester mein.—17th Century.

IV.

From Palestrina. J. MUEHLHAUSER.

¶ Then shall be sung the Gloria in Excelsis; or, instead thereof, another Canticle or Hymn of Praise may be sung, except on Festival Days, and when there is a Communion.

GLORIA IN EXCELSIS.

¶ The Minister shall say: Glory be to God on high.

¶ The Congregation shall sing: Glory be to God on high, etc.

¶ Then shall the Minister say: The Lord be with you.

¶ The Congregation shall sing or say: And with thy spirit.

¶ The Minister shall say: Let us pray.

¶ Then shall the Minister say the Collect for the Day. [Pages 165-180.]

THE COLLECT.

¶ The Collect ended, the Congregation shall sing or say: Amen.

Gloria in Excelsis. a.

A - men.

1. Glory be to God on high, and on earth peace, goodward men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. 2.

2. O Lord God, heavenly King, God the Father Almighty,

O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father. 3.

3. That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. 4.

4. For Thou only art holy; Thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Min. The Lord be with you. After Collect.

Cong. And with thy spirit - it. Amen.