

# The Book of Hymns of 1917

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For many Lutheran church bodies, a hymnal is more than just a “hymnal.” A hymnal is our prayer-book. A hymnal serves as a guide for our devotional lives in the church and at home. A hymnal is our songbook to sing the praises of God, as we marvel at his grace to us in Christ. A hymnal is a teaching tool that clarifies, reiterates and solidifies the truths of Scripture. A hymnal brings order to our public worship. A hymnal can help us confess our united faith with one another. With its liturgical responses, hymns, and prayers, a hymnal carries God’s Word into the worship life of our congregations. Yes, a hymnal is more than just a “hymnal,” and the *Book of Hymns* of 1917 is no exception. Throughout this paper, we shall see how the *Book of Hymns* positively advanced the hymnology of the Wisconsin Evangelical Lutheran Synod.

### Part I: Background to the *Book of Hymns* of 1917

The first official hymnal of the Wisconsin Synod was called the *Evang.-Lutherisches Gesangbuch für Kirche, Schule und Haus*. This hymnal contains 695 hymns, 187 Antiphons, 14 pages of prayers, the Epistle and Gospel texts for the entire church year, a 17-page history of the life and death of Jesus Christ, Martin Luther’s Small Catechism, a general confession of sins, the Augsburg Confession, and a history of the destruction of Jerusalem. Such a hymnal was surely much more than collection of hymns. Published initially in 1869, with a copyrighted version of George Brumder that came out in 1872, this hymnal appeared roughly 20 years after the founding of its Synod. Needless to say, the Wisconsin Synod at that time was largely made up of immigrants of German descent. Only after the publication of this hymnal did the Synod begin to have a significant number of non-German pastors and non-German participants in their worship services. Naturally, a problem gradually arose for the growing number of new prospects and members whose

native language was English, not German. They needed Lutheran literature in English, English orders of service, and of course, English hymnals.

For various reasons, the Wisconsin Synod took some time to provide assistance for their English-speaking membership and for mission work among English-speaking neighbors. For some, a spirit of unionism seemed to be intrinsic to the English language. They simply did not trust the English language with an ability to proclaim the truths of Scripture. The histories of the General Synod and also the General Council, not to mention the pietistic and rationalistic movements that influenced many immigrants to the New World, had taught them to think that way. In the General Synod, for example, congregations quickly transitioned into English in the 1850s and thereafter. By doing so, they forced themselves to rely upon English theological resources that other church bodies, not confessional Lutheran ones, had developed.<sup>1</sup> Also, toward the end of the 19<sup>th</sup> century, a controversy arose in the General Council over language. Many assumed that English, the language of the United States, would become the language of the General Council. The other side of the controversy gave the impression that the German language and Lutheranism went hand in hand. Practically speaking, such a statement had some validity in the religious scene of America.<sup>2</sup> As a result, many Lutherans, including those in WELS, still maintained a certain fear and apprehension regarding the English language leading up to the 20<sup>th</sup> century.

Another reason the Wisconsin Synod did not immediately require English materials is due to the fact that only a small minority of its congregations needed them. The Wisconsin Synod was largely based upon churches founded in the countryside and therefore did not have the same financial resources as many city-based church bodies. In the first half-century of the Synod's

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<sup>1</sup> J. P. Koehler, "Lutheranism in America," *The Northwestern Lutheran*, Vol. 1 (1914), 168.

<sup>2</sup> Koehler, "Lutheranism in America," *The Northwestern Lutheran*, Vol. 2 (1915), 6.

existence (1850 - 1900), worship format and style were the least of its worries. Besides, most congregations conducted their affairs entirely in German. An article in the *Northwestern Lutheran*, a general periodical of the Wisconsin Synod, laments the poor attention given to the publication of Lutheran materials in English as late as 1915:

“It is a matter of much regret on the part of Lutherans that from the very beginning of the Lutheran Church in this country so little attention has been paid to the distribution of Lutheran literature in the English language. This is borne out by the fact that after three centuries of existence we have relatively only a small English Lutheran literature in this country.”<sup>3</sup>

Steadily, however, the English minority grew within the synod as more English mission congregations started up. As early as 1901, the Wisconsin Synod Convention appointed a committee to encourage the relationship between these English mission congregations and the synod.<sup>4</sup> In the 1910 Synod Convention, the Book Committee gave the following recommendation:

*Einen englischen Katechismus und ein englisches Gesangbuch herauszugeben. In bezug auf das englische Gesangbuch, wurde beschlossen, ein solches herauszugeben, wenn unser Geschäftsführer mit den Herausgebern des schon gebrauchten englischen Gesangbuches nicht ein genügend günstiges Abkommen treffen kann.*<sup>5</sup> [Translation: An English catechism and an English hymnbook be published. In regard to the English hymnbook, we decided to publish such a book if our editor is not able to work out a sufficient, beneficial agreement with the publishers of the English hymnbook already in use.]

The resulting product was the Synod's first English hymnal, the *Church Hymnal for Lutheran Services*.<sup>6</sup>

The *Church Hymnal* seems to have been published almost immediately following the 1910 convention.<sup>7</sup> A general overview of its contents includes: 115 hymns, classified according to subject

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<sup>3</sup> “English Lutheran Literature.” *The Northwestern Lutheran*, Vol. 2 (1915), 86.

<sup>4</sup> Arnod O. Lehmann, “Wisconsin Synod Hymnals and Agendas: 1850-1950,” *WELS Historical Institute Journal*, Vol. 16 No. 2 (1998), 22.

<sup>5</sup> *Synodal-Bericht*, Milwaukee, WI: Northwestern Publishing House, 1910, 94-95.

<sup>6</sup> For a scan of the title page, see Addendum A.

matter and church year in an index; an alphabetical index of the hymns by their first line; in later editions, Morning, Communion, and Evening orders of service. Such a small hymnal did not intend to offer a long-term solution to the need for an English hymnal in the Wisconsin Synod.

Rev. John Brenner describes the setting for this hymnal in the *Northwestern Lutheran*:

“Though we may, perhaps, have been a little slow in taking up the English work, we have now begun in earnest. We have a number of purely English congregations, and German churches are begin[n]ing to introduce at least some English preaching. Our little Mission Hymnal has served its purpose and will continue to serve this purpose, to fill the wants of a young, struggling mission.”<sup>8</sup>

For the sake of these English missions, the *Church Hymnal* continued to be printed into the early 1920s.

## Part II: The Publication Process for the *Book of Hymns*

Only a handful of years after the publication of the *Church Hymnal*, the *Northwestern Lutheran* included this notice regarding the “new Church Hymnal” on November 21, 1915:

### Notice

The attention of all who are engaged or interested in our English work is invited to the new Church Hymnal now in preparation by the Northwestern Publishing House. There is a growing demand for a hymn-book embodying the best products of Lutheran hymnology as well as those of English origin. While a great amount of good work has already been done in this field and we are rapidly passing the pioneer stage, the publication board feels it a duty owing to all concerned in English work to take an active part in the task of laying up a stock of standard hymns for many years to come. The new book is to contain 500 or more hymns with music, also orders of service and other supplements for church use.

The co-operation of all friends of the cause is invited and earnestly requested. If you have any opinion to offer on doctrinal, literary, musical, technical, commercial, or any other considerations that may enter into the task before us—any preference, objections, or criticisms concerning publications already in the field—let us hear from you while the work is in progress. Address all communications to Rev. O. Hagedorn, 404 Thomas Ave., Milwaukee, Wis.

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<sup>7</sup> James Grasby marks 1911 as the date of the first publication of the *Church Hymnal*. Historian Arnold O. Lehmann dates its publication as early as 1905. The Missouri Synod’s *Handbook to the Lutheran Hymnal* mentions 1910 for the year of its publication.

<sup>8</sup> John Brenner, “Our New Hymnal,” *The Northwestern Lutheran*, Vol. 4 (1917), 140.

Inquiries in regard to this matter, if they are of sufficient public interest, will be answered in this paper.

Northwestern Publishing House<sup>9</sup>

The above notice indicates that the publication board of the Northwestern Publishing House desired to enter the field of English hymnology *in its own active role*, rather than passively relying on another church body's work. In 1912, the Missouri Synod published its first official version of an English hymnal, called the *Evangelical Lutheran Hymn-Book (ELHB)*. English work in hymnody began within the Missouri Synod as early as 1879.<sup>10</sup> With thirty years' experience, their newest *Evangelical Lutheran Hymn-Book* contained over 575 hymns. Since both the Wisconsin and Missouri synods had been in fellowship <sup>since 1869 and</sup> as members of the Synodical Conference <sup>1872</sup> since 1871, WELS had the option of simply purchasing this larger hymnal for its congregations. After all, the size of the *Evangelical Lutheran Hymn-Book* matched the publication board's preference for a hymnal of "500 or more hymns." Yet, with this "new Church Hymnal," the Wisconsin Synod looked to maintain a self-sufficient status in terms of hymnody. They chose to print and publish what later became the *Book of Hymns* based on the work of their own constituency, their own "doctrinal, literary, musical, technical, commercial,..." input, while at the same time recognizing and using the wisdom and experience found in "publications already in the field."

The invitation to all interested WELS members to get involved in this new hymnal project is significant. Perhaps, even with this new hymnal, the Wisconsin Synod sought to maintain its own identity within the Synodical Conference, much like it had when the Synod refused to become a district of the Missouri Synod back in 1877. As distinct synods, they would be able to conduct church discipline and balance each other in a more effective way. Also, by maintaining its own

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<sup>9</sup> O. Hagedorn, "Notice," *The Northwestern Lutheran*, Vol. 2 (1915), 176.

<sup>10</sup> W. G. Polack, *The Handbook to the Lutheran Hymnal*, St. Louis: Concordia Publishing House, 1942, preface, v.

autonomy with regard to hymnody, the Wisconsin Synod was able to develop a hymnal that matched its specific needs at that time.

About a month after the initial “Notice” appeared in the *Northwestern Lutheran* came a second article entitled, “The New Hymnal.”<sup>11</sup> As promised in the “Notice,” Rev. Otto Hagedorn, the assigned compiler of the new hymnal, mentions several suggestions found worthy of printing that he had received from pastors, lay members, organists and professional musicians. Some of the suggestions include: titling the new hymnal “Gloria in Excelsis,” formatting the hymn section with hymn tunes on the top half of the page and hymn texts on the bottom so that by cutting the page in two, organists could easily play alternate settings, and lowering the pitch of some “German chorals” for the sake of the average voice.<sup>12</sup> Rev. Hagedorn concluded the article with another invitation for suggestions and a request for rare books that might prove helpful to the hymnal project. This article was the last word concerning the preliminary stages of the hymnal project.

At the 1917 Synod Convention, the Northwestern Publishing House committee recounted some of the works printed in the previous year, one of which was “*das so lange ersehnte Hymnbook von Pastor O. Hagedorn* [the long-awaited Hymnbook by Pastor O. Hagedorn].”<sup>13</sup> At the same convention, the floor committee for the Northwestern Publishing House proposed a resolution that any congregation that could make use of the new hymnal should do so for the sake of unity, with an attached recommendation to print a version of the hymnal with no musical notes.<sup>14</sup> Clearly, the hymnal which the Wisconsin Synod produced was meant to unify the worship practices of the Synod.

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<sup>11</sup> Rev. Otto Hagedorn, “The New Hymnal,” *The Northwestern Lutheran*, Vol. 2 (1915), 191.

<sup>12</sup> To read through the suggestions mentioned in this article, see an excerpt in Addendum B.

<sup>13</sup> *Synodal-Bericht*, Milwaukee, WI: Northwestern Publishing House, 1917, 104.

<sup>14</sup> *Synodal-Bericht*, 1917, 105.

The request for a word-only edition is no extraordinary matter. Customarily, church bodies produced hymnals for every member of the congregation to purchase. In the 19<sup>th</sup> and even early 20<sup>th</sup> centuries, these hymnals were typically pocket-sized with no music. Both the *Evangelisches Lutherisches Gesangbuch* and the *Church Hymnal* fit that description. Poor congregations could not afford to purchase an organ right away, so they sang *a capella*. By the time the *Book of Hymns* came out, printed music was much more essential, at least for the organists. Nevertheless, Northwestern Publishing House initially did not make word-only edition for at least two reasons: “We still consider it a good investment to buy the edition with music for the influence it will have on the congregational singing...at least one copy of the edition with music ought to be found in every home.”<sup>15</sup> Simply put, synodical leadership wanted to enhance the singing of its members at church and in the home.

Following the 1917 Convention, in September, the *Northwestern Lutheran* announced the arrival of the *Book of Hymns*, “in which all members of our synod will be, or ought to be, interested...So far we have been compelled to look to some other publishing house for a larger book, now we have our own. And it is a book with which we can be well satisfied.”<sup>16</sup> Surely, the Wisconsin Synod was proud of its study of hymnology. The *Book of Hymns* was advertised as containing “everything that is necessary and no more... 320 hymns, not so many as are found in other publications, but sufficient for all purposes and occasions.”<sup>17</sup> From these statements it seems that Rev. Hagedorn and others were concerned about down-sizing the hymnal to avoid anything unusable or superfluous.<sup>18</sup> Another reason may have been that the Publishing House recognized

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<sup>15</sup> John Brenner, “Book of Hymns – Word Edition,” *The Northwestern Lutheran*, Vol. 5 (1918), 199.

<sup>16</sup> Brenner, “Our New Hymnal,” 140.

<sup>17</sup> Brenner, “Our New Hymnal,” 141.

<sup>18</sup> More will be said about this under discussion of the hymn selection in the *Book of Hymns*.



this hymnal project as a risky investment. Neither of the Wisconsin Synod's first two hymnals brought in much revenue. Prof. John P. Koehler of Wisconsin Lutheran Seminary says concerning the *Evang.-Lutherisches Gesangbuch* that it "yielded only pitiful royalties" for the Synod.<sup>19</sup> The *Church Hymnal* was a small project that did not promise anything financially substantial.

Besides the 320 hymns, the *Book of Hymns* (music edition) contained the following:

1. General and Special Classification of Hymns (see below)
2. Two orders of Morning Service
3. Communion service
4. Evening service
5. Alphabetical Index of Tunes
6. Metrical Index of Tunes
7. A listing of the Festivals of the Church
8. A table of the days for Easter from 1913-2000
9. A table of the Movable Festivals
10. A table including the Scripture Lessons for the Sundays and Festivals of the Church Year
11. A table of the Epistles and Gospels for the Sundays and Festivals of the Church Year
12. A table of the Psalms for Sundays and Festivals
13. A table of Apostles' Days and Other Minor Festivals
14. A table of Lessons for Morning and Evening throughout the year
15. Morning and Evening Prayers
16. A Short Form for Holy Baptism in Cases of Necessity

The small, word-only edition<sup>20</sup> of the *Book of Hymns* had the 320 hymns, only a General Classification of hymns, an Alphabetical Index of First Lines including the number of stanzas for each hymn, and numbers 2, 3, 4, 7, 15, and 16 from the above list.

Some unique features to the *Book of Hymns* are worth noting. For the first time in the Wisconsin Synod, a hymnal included the four-part harmony with every hymn. The editors printed one verse of the hymn with the music and the remaining verses at the bottom.<sup>21</sup> They also printed the music for various responses in the orders of service. Certainly, the inclusion of music was a

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<sup>19</sup> J. P. Koehler, edited by Leigh D. Jordahl, *The History of the Wisconsin Synod*, St. Cloud: Sentinel Publishing Company, 1970, 185.

<sup>20</sup> To view a sample hymn with no music, see Addendum E, Figure 1.

<sup>21</sup> To view a sample hymn with music, see Addendum E, Figure 2.

positive step not only in congregational singing but in congregational worship as a whole, as Rev. Brenner states: “It enables the stranger in our church to join in the singing and, besides, will tend to introduce the singing of our church hymns into the homes of our people.”<sup>22</sup>

Another unique feature deals with the system of classifying hymns. In both the *Gesangbuch* and the *Church Hymnal*, hymns had one classification. The content of a hymn determined its arrangement either according to subject matter or according to its place in the church year. In the *Book of Hymns*, however, hymns were given both a “general classification” and a “special classification.”<sup>23</sup> The general classification in the *Book of Hymns* is like that of most hymnals – according to the arrangement in the hymnal itself, by subject or by the church year. The special classification used Roman numerals in a separate index to allow the hymns to be classified according to any occasion on which they can be used.<sup>24</sup> For example, according to this classification system, the hymn “A Mighty Fortress is Our God” is recommended with these themes/occasions: the “Trinity and Works of God in General,” “Preservation and growth in faith and righteousness,” “Work and Glory of the Church,” or “Reformation.” The reason for this new format was to encourage ministers and musicians to use the hymns more frequently and to prevent a minister from hesitating to use a hymn more than once.<sup>25</sup>

A final unique feature in comparison with the Wisconsin Synod’s previous hymnals benefits the organist. The editors of the *Book of Hymns* included a tune reference beneath the music portion of each hymn. Other tunes that can be used with the same text are listed by their

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<sup>22</sup> Brenner, “Our New Hymnal,” 141.

<sup>23</sup> See Addendum C, Figure 1.

<sup>24</sup> See Addendum C, Figure 2.

<sup>25</sup> Brenner, “Our New Hymnal,” 141.

respective hymn number to save “the organist the trouble of going back to the Metrical, or the Alphabetical, Index of Tunes.”<sup>26</sup>

Even though the *Book of Hymns* was available, the editing process still continued like any other book. In May of 1918, an article in the *Northwestern Lutheran* mentioned two mistakes that needed attention: 1) the Order of Morning Service, Form II, was missing the word “Hymn” before the sermon; 2) the Offertory “Create in me a clean heart” was missing at the start of the Communion Service.<sup>27</sup> The rest of this article attempted to disprove anticipated criticisms of the liturgical forms in the hymnal. The author will discuss these issues later in the paper.

In 1921, a “Hymnal Notice” in the *Northwestern Lutheran* gave attention to the missing “Create in me a clean heart” in the first edition alone of the small *Book of Hymns*. To correct the error, the Publishing House prepared a gummed insertion for anyone who purchased the first small edition.

A mere eight years after its initial publication, at the 1925 Synod Convention, the Book Committee offered a few proposals concerning the future work in hymnody for the Synod. The Committee stated that it did not seem very feasible for the Wisconsin Synod to consider publishing a supplement to the *Book of Hymns*. Apparently Wisconsin Synod members expressed such dissatisfaction with the hymn selection in the *Book of Hymns* that the Book Committee considered not only publishing a supplement to furnish the “*fehlenden englischen Kirchenliedern* [missing English hymns],” but also the idea of publishing an entirely new hymnal in conjunction with the members of the Synodical Conference.<sup>28</sup> The Committee also comments that prior Conventions considered the Synod financially unable to publish its own English church Agenda, or service book. Whether

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<sup>26</sup> Brenner, “Our New Hymnal,” 141.

<sup>27</sup> Hagedorn, “Concerning Our Order of Service,” *The Northwestern Lutheran*, Vol. 5 (1918), 71.

<sup>28</sup> *Synodal-Bericht* (1925), 131.

it came to supplementing the hymns of the *Book of Hymns*, or its orders of service, the Wisconsin Synod seemed to have plenty of desire, but little means. Perhaps the Synod would have liked to maintain its independence in publishing hymnals if it had sufficient funding. To this thought, the Book Committee subtly suggests that, if an inter-synodical hymnal were made, the Wisconsin Synod wanted to use its own printer to complete the work, i.e. the Synod sought a crucial role in the production of such a hymnal.

Nonetheless, by the end of the 1925 Convention, the Wisconsin Synod directed the Book Committee to work on a hymn supplement to the *Book of Hymns*.<sup>29</sup> The Book Committee asked Rev. H. Koller<sup>4</sup> Moussa to lead the project. Since the *Book of Hymns* provided only 320 hymns of a promised 500 or more, Rev. Moussa set out to satisfy the request for more English Lutheran hymns. In 1926, he wrote this article that appeared in the *Northwestern Lutheran*:

#### Addenda to the Book of Hymns

At its last session the Joint Synod directed the Committee on Publications to prepare such additions to the present edition of the *Book of Hymns* as seem to be needed. The committee, Professor A. Pieper, chairman, has directed the undersigned to gather such material as is needed and to prepare, with competent help, an appendix, or addendum, to the present book.

It is understood that such an addendum would be prepared in such manner that it could be used by present owners of the Book of Hymns without rendering them obsolete while it would be embodied in new editions of the hymnal.

Users of the book have chiefly demanded the addition of certain "standard" Lutheran hymns and of certain hymns for occasional use.

Will all those who have thought about this matter put their suggestions in writing and send them to the undersigned?

Will all those who have had certain hymns in mind that were not included in the Book of Hymns express their wishes in the same way?

When German hymns are suggested for which the writer has no English text, it is sufficient to mention them by name and number.

Those who are in possession of suitable texts will aid in the work by forwarding them.

Corrections and alterations of the book now in use will be gratefully accepted and filed for future use.

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<sup>29</sup> *Synodal-Bericht* (1929), 47-48.

If this work is to be successful those who have given thought to the matter and have asked for the additions must not fail to communicate their wishes and their opinions. Write before October 15th.

Address all correspondence pertaining to this subject to

H. Koller Moussa,  
52 East First Street,  
Fond du Lac, Wisconsin.<sup>30</sup>

More than likely, many WELS members had become familiar with the Missouri Synod's *Evangelical Lutheran Hymn-Book* and wanted some of its "standard" hymns added to the *Book of Hymns*. Also, they seemed to be asking for other hymns of German origin. Unfortunately, not all German hymns had been translated. Even if a German hymn had been translated, English-speaking members needed the translation to reflect idiomatic, yet poetical English.

In the end, the request for more hymn submissions failed to yield much of a response. Just a month later, Rev. Moussa wrote a "Second Notice" in which he remarks that hymn texts and comments were coming in slowly.<sup>31</sup> What's more, those who sent in suggestions were often divided over how many hymns should be added, and they disagreed over which hymns were the best. Rev. Moussa ends the article encouraging all members who easily criticized the *Book of Hymns* to help improve it.

Sadly, Rev. Moussa passed away early in 1929 before the Addendum of hymns could be completed. The work then fell to Prof. August Pieper of Wisconsin Lutheran Seminary, a member of the Book Committee. He subsequently requested once again that all pastors, teachers, and other members send in their appropriate suggestions.<sup>32</sup> As it turned out, whatever suggestions any members had submitted in response did not matter. Members of the Synodical Conference had

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<sup>30</sup> H. Koller Moussa, "Addenda to the Book of Hymns," *The Northwestern Lutheran*, Vol. 13 (1926), 252.

<sup>31</sup> Moussa, "Second Notice," *The Northwestern Lutheran*, Vol. 13 (1926), 286.

<sup>32</sup> August Pieper, "Concerning Our English Hymnal," *The Northwestern Lutheran*, Vol. 16 (1929), 125.

done enough talking about a joint hymnal project that an Addendum to the *Book of Hymns* became a non-issue. The Synodical Conference agreed to prepare a new, joint English hymnal.

By the beginning of 1930, the Inter-synodical Committee on Hymnology and Liturgics organized, with its first meeting on January 3rd. Also, the Missouri Synod's Committee on a New English Hymn-book had begun its work with fervor by the 1930 Convention of the Synodical Conference.<sup>33</sup> Rev. Hagedorn wrote a report in the *Northwestern Lutheran* concerning the coming years for the hymnals of the Wisconsin Synod. He informed the Synod that the new inter-synodical hymnal would take time to develop. The collective synods were not pressured as they had been in the past for an immediate hymnal. In fact, the Inter-synodical Committee on Hymnology and Liturgics set a tentative deadline for 1939. For the interim, Rev. Hagedorn noted that "our present hymnals will answer their purpose for quite a number of years," and "the Publishing House Board deems it best to leave our 'Book of Hymns' intact."<sup>34</sup> The Publishing House prepared a pamphlet Hymnal Guide to further assist pastors and church musicians in selecting suitable hymns for worship as an alternative to printing a supplement. Rev. Hagedorn reminded any congregations still awaiting a revised *Book of Hymns* to introduce it without hesitation. The Synodical Conference published their joint hymnal, named *The Lutheran Hymnal*, in 1941, roughly 25 years after the first printing of the *Book of Hymns*.

### Part Three: A Historical Analysis of the Hymn Selection in the *Book of Hymns*

A major portion in the preparation of this paper centered on a comparison of the four main English hymnals used in the Wisconsin and Missouri Synods around the time of (and including) the *Book of Hymns*:

<sup>33</sup> *Proceedings – Syn. Conf.*, St. Louis, MO: Concordia Publishing House, 1930, 76.

<sup>34</sup> O. Hagedorn, "Concerning Our English Hymnal," *The Northwestern Lutheran*, Vol. 17 (1930), 55.

- 1) the *Church Hymnal for Lutheran Services* (1911, Wisconsin);
- 2) the *Evangelical Lutheran Hymn-Book* (1912, Missouri);
- 3) the *Book of Hymns* (1917, Wisconsin);
- 4) *The Lutheran Hymnal* (1941, both Missouri and Wisconsin).<sup>35</sup>

Based on the comparison, the following table illustrates the various degrees of similarity each hymnal had with Wisconsin's *Book of Hymns*:

Percentage of Similarity in Hymn Selection		
Hymnal Title:	Number of hymns also found among the 320 in the <i>Book of Hymns</i> :	Percentage of Similarity:
<i>Church Hymnal</i> (115 hymns)	90	78.3% <sup>36</sup>
<i>E. L. Hymn-Book</i> (575 hymns)	299	93.4%
<i>Lutheran Hymnal</i> (660 hymns)	253	83.5%
Either <i>ELHB</i> or <i>TLH</i>	308	96.3%

These figures indicate that the hymn selection for these hymnals was consistent. This does not mean that the quality of those selections was the same. Rather, a big part of the need for progression and revision in the area of English hymnody was to obtain better translations via smoother poetical forms and more precise theological language. The *Lutheran Hymnal* contains the most examples of hymn text revision. Since the selected members of the Synodical Conference had so much time to work on the hymnal project, they edited and altered various translations used in the English Lutheran hymnals already published, like the *Book of Hymns*, and the *Church Hymnal*. To be sure, the Wisconsin Synod gained much experience for itself in hymnology by opting to take an active role and publish its own hymnal. Such work trained the Synod to think about the transition to English through translation and careful selection of English authors and about the preservation of pure Lutheran doctrine.

<sup>35</sup> See Addendum D for a complete comparison of the hymn selection by hymn title.

<sup>36</sup> This percentage reflects not the 90 hymns out of a possible 320 in the *Book of Hymns*, but 90 hymns out of a possible 115, since the *Church Hymnal* has fewer hymns than the *Book of Hymns*.

Of the 320 hymns in the *Book of Hymns*, none of them needed to be removed for doctrinal reasons. No convention proceedings or *Northwestern Lutheran* articles ever mention that the *Book of Hymns* contained false doctrine. The *Evang.-Lutherisches Gesangbuch* underwent review for that very reason concerning nine of its hymns. Synodical leadership ultimately deleted these hymns before the making of the 1872 edition. Evidently the Wisconsin Synod had always maintained certain standards for the hymns of its own hymnals, e.g. hymns that incorporated and proclaimed the truths of Scripture, hymns from the treasure-house of the Lutheran heritage (referred to as *Kernlieder*), and the best of the modern hymns. The *Book of Hymns*, as noted above, was successful in maintaining these standards and added to the number of acceptable English hymns familiar to its members.

With reference to the comparison of the four hymnals mentioned above, one can deduce that twelve hymns remain unique to the *Book of Hymns*. Three others are not included in this number since they have relatively close connections to other hymns. The *Book of Hymns*' "If God Were Not Upon Our Side" by Justus Jonas in 1524 is similar to Martin Luther's "If God Had Not Been On Our Side" printed in *The Lutheran Hymnal*. Paul Gerhardt's "Thy Way and All Thy Sorrows," hymn number 203 in the *Book of Hymns*, has the same meter as hymn 272, Gerhardt's rendering of "O Bleeding Head, and Wounded" from St. Bernard. Lastly, hymn 247 in the *Book of Hymns* is "The Advent of Our God," attributed to John Chandler in 1837. This hymn has an altered form in *TLH* by Charles Coffin.

The twelve "unique" hymns are listed here, including hymn number, title, author, and date:

- 1) #40 - "Author of Faith, to Thee I Cry" - Charles Wesley, 1745
- 2) #56 - "Come Unto Me, When Shadows Darkly Gather" - Catherine H. Esling, 1839
- 3) #94 - "I Lift My Heart to Thee" - C. E. Mudie, 1872
- 4) #187 - "'Take Up Thy Cross,' the Savior Said" - C. W. Everest, 1833



- 5) #212 - "Weary of Earth and Laden With My Sin" - S. J. Stone, 1866
- 6) #214 - "We Would See Jesus" - Anna Warner, 1832
- 7) #223 - "Why Do the Heathen Rage?" - B. H. Kennedy, 1860
- 8) #225 - "Why Those Fears? Behold, 'Tis Jesus" - Thomas Kelly, 1809
- 9) #257 - "A Few More Years Shall Roll" - Horatius Bonar, prior to 1843
- 10) #262 - "Arise, O God, and Shine" - W. Hurn, 1813
- 11) #314 - "The Day is Past and Gone" - John Leland, 1792
- 12) #320 - "Praise God, This Hour of Sorrow" - Johann Heermann, 1634; H. A. Brorson, 1714

This list reveals an effort on the part of Rev. Hagedorn to include some of the best hymns of the modern English Lutheran authors, as several of these are English authors from the mid-19<sup>th</sup> century. Rev. Hagedorn also incorporated many American authors into the *Book of Hymns*, some of whom include: Thomas Hastings, Frank B. St. John, Ray Palmer, Savanna D. Phelps, William Crosswell, Daniel March, Samuel F. Smith, William Cullen Bryant, Henry Harbaugh, and William Muehlenberg. To his credit, Rev. Hagedorn involved a variety of sources for this hymnal, yet ensured that at least one-third was of German origin. Moreover, Rev. Brenner confidently writes this commentary on the hymn selection in the *Book of Hymns*: "The selection of hymns has been made very carefully according to their contents and their form."<sup>37</sup>

Evidently, the problem many seemed to have with the *Book of Hymns* was not so much what it contained, but what it was missing. They looked for a broader use of the classic Lutheran hymns. An appreciation for hymns dating back to the time of the Reformation was most definitely prevalent in the Wisconsin Synod at this time. Back in 1905, Prof. Koehler delivered a study "über Kirchenmusik [about church music]" at the Synod Convention, in which he endorsed the use of the "pearls" of Lutheran hymnody, hymns from the 16<sup>th</sup> and 17<sup>th</sup> centuries.<sup>38</sup> In the *Book of Hymns*, 105 are of German origin. Of those 105, 86% come from the 16<sup>th</sup> and 17<sup>th</sup> centuries. The *Evangelical Lutheran Hymn-Book* has twice that many German chorales. It contains 48 hymns from

<sup>37</sup> Brenner, "Our New Hymnal," 141.

<sup>38</sup> *Synodal-Bericht*, 1905, 11.

Martin Luther and Paul Gerhardt alone. The *Book of Hymns* has 23 hymns written by Luther and Gerhardt.

Therefore, the *Book of Hymns* seemingly cut in half the number of hymns from any category found in the *ELHB* of the Missouri Synod. It is difficult to say why the editors made such a conscious decision to scale back so many hymns already available in another hymnbook, especially those of such importance to the Lutheran heritage. The only reason Rev. Brenner mentions for the exclusions is this: "It is better that a congregation know a smaller number of hymns well than a greater number superficially."<sup>39</sup> Even after the supplement had failed to materialize and the Wisconsin Synod opted to wait for the joint hymnal due in 1939, Rev. Hagedorn and Northwestern Publishing House board members still considered it more practical to use a Hymnal Guide, suggesting more occasions for the smaller number of hymns, than to procure a supplement. Nevertheless, the *Book of Hymns* still tripled the size of the *Church Hymnal*, greatly enhancing the Synod's familiarity with reliable Lutheran hymns.

#### Part IV: A Historical Analysis of the Orders of Service in the *Book of Hymns*

Historically speaking, the Wisconsin Synod has made great strides toward a more historical and confessional liturgical practice. Prof. Koehler brings our attention to the liturgical plainness of the order of service early on in the Synod:

The order of service at the beginning was very simple. Responses were seldom if at all used, and when they were used, the pastors seldom chanted the versicle. They opened the service by speaking the entire Adjutorium ("Our help" etc.), without congregational response. Then followed the Hymn, Collect, Scripture Lesson, and Creed, possibly responded to by the congregation with Amen or Hallelujah. After another hymn (*Predigtlied*) followed the Sermon, with the General Prayer and special Supplications, then a closing Hymn, the Benediction, and *Schlussvers* (closing

<sup>39</sup> Brenner, "Our New Hymnal," 141.

verse). The Communion Service was distinguished by the *Adnus Dei* (“Christ, Thou Lamb of God”) and the *Sanctus* (“Holy, holy, holy”).<sup>40</sup>

With this information in mind, a look at the orders of service printed in the *Church Hymnal* (later editions only) is not so unfamiliar. In Addendum F, Figure 1, one can see how the *Church Hymnal* largely identifies itself with this simple format in its Morning Service, with a few additions, such as the Confession and Absolution and the “Glory be to God.” The Communion Service contains both the *Sanctus* and *Agnus Dei*, as Prof. Koehler described, with the possible insertion of Preface and Thanksgiving sections as well. The *Church Hymnal* also had a very brief Evening Service. To be clear, not all editions of the *Church Hymnal* included these orders of service, only the later ones.

Of particular interest is the “Note” printed after the three orders of service in the *Church Hymnal*. It reads:

The above [orders of service] are the standard forms of service in the Lutheran Church. They are complete, presenting all the essential parts of divine worship: Confession, Absolution, Prayer, Creed, etc., in the most direct and intelligible manner. Where more variety is desired, great care must be taken to avoid needless repetitions and elaborations or any unreasonable demands on the general public.<sup>41</sup>

This Note involves an obvious sensitivity to the impressions of visitors attending the Wisconsin Synod’s English mission congregations. The orders center on just the “nuts and bolts” of standard Lutheran forms for the sake of simplicity and congregational understanding. Remember that the Synod’s churches occupied mainly suburban or country locations, as opposed to the wealthier, inner-city spots. It stands to reason that the membership did not yet look for, or necessarily appreciate, all the “bells and whistles” of a more elaborate liturgical form.

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<sup>40</sup> Koehler, *History of the Wisconsin Synod*, 70.

<sup>41</sup> *Church Hymnal*, Milwaukee, WI: Northwestern Publishing House, 1915, personal copy. The orders of service are located after the hymn section, but before the Alphabetical listing of hymns.

In addition to the orders of service, the *Church Hymnal* also includes a few options for congregations that have a choir. After the orders of service appear a series of six Antiphons, followed by three canticles: the “Gloria in Excelsis,” the “Magnificat,” and the “Nunc Dimittis.” Choir were to sing these on behalf of the congregation.

Also, a preliminary glance at Missouri’s *Evangelical Lutheran Hymn-Book* is helpful to understand how the *Book of Hymns* measures up in terms of its liturgical content. The *ELHB* has the “Common Service of 1888” in a very elaborate form, and uses Harry Archer and Luther Reed’s musical setting. Along with the essential order of service, the editors added italicized directions and guidelines for the service interspersed within the text. This approach is far different from that of the *Church Hymnal*, as it sets more definitive parameters concerning items probably considered “unreasonable demands” by the editors of Wisconsin’s *Church Hymnal*. For example, in *ELHB*’s Morning Service, after the Collect, the directions read: “*Then shall the Minister read the Epistle for the Day. Other Scripture Lessons may be read before the Epistle, but the Epistle and Gospel for the Day shall always be read.*”<sup>42</sup> Next, the text contains the exact words that the presiding minister should use to announce the reading of the day’s Epistle. The *ELHB* contains a liturgical section of 112 pages. It includes orders for Matins and Vespers, Introits and Collects for the church year, as well as the Invitatories, Antiphons, Responsories and Versicles for the church year and selected Psalms. These insertions demonstrate the degree of liturgical complexity with which the Missouri Synod had become comfortable. Such was not yet the case in the Wisconsin Synod when it came time to publish the *Book of Hymns*.

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<sup>42</sup> *Evangelical Lutheran Hymn-Book* (with tunes), St. Louis, MO: Concordia Publishing House, edition of 1919.

When Rev. Brenner introduced the *Book of Hymns*, he describes the liturgical life within the Synod and the orders of service in the *Book of Hymns*, this way:

Our own members often do not take part in the liturgical service, as they know neither the words nor the melody of the responses. The Book of Hymns gives the liturgy in full with music for Morning Service (Two forms), Evening Service, and Communion Service. Those of us whose congregations frequently meet in services with congregations of the Missouri Synod will be glad to find that the compiler has adopted the forms given in the Missouri Hymnal [the *ELHB*].<sup>43</sup>

Rev. Brenner's initial comment is shocking, yet he does not seem to be speaking hyperbolically in the context of announcing a new hymnal in the *Northwestern Lutheran*. Perhaps many of the worshipers were new enough to Lutheranism that even the standard Lutheran forms were unfamiliar. Rev. Hagedorn and others were likely concerned about overwhelming the worshipers in their churches. While they did adopt the orders of service from the *ELHB*, they did not include all the directives. For sample pages from both hymnals, see Addendum F, Figures 2 and 3.<sup>44</sup> The *Book of Hymns* also does not have a Matins order of service or many of the Propers found in the *ELHB*: no Introits, Antiphons, selected Psalms, etc. Another difference is the amount of participation intended for the congregation. In the *Book of Hymns*, the congregation may sing some responses, but the presiding minister reads the Confession of sins, Collects, and even the Creed by himself (in the Morning Service, Form 1). On the other hand, the participation level is much greater compared with that of the orders in the *Church Hymnal*.

Naturally, not all members of the Wisconsin Synod were satisfied with the liturgical orders in its new hymnal. While the needs of the newcomers may have been met, some more experienced members still voiced their opinions. In defense of the contents of the *Book of Hymns*,

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<sup>43</sup> Brenner, "Our New Hymnal," 141.

<sup>44</sup> For comparison and posterity's sake, the author adds a Communion Service printed in the *Gesangbuch* (see Addendum F, Figure 4), and also a separate insert found in his personal copy consisting of Morning and Communion orders of service (see Addendum F, Figures 5 and 6).

Rev. Hagedorn makes the following significant statements in the *Northwestern Lutheran*, revealing the mindset behind the liturgical forms:

The words “In the name of the Father...,” as an introduction to the altar service have been intentionally omitted, because the thought conveyed therein is sufficiently expressed in the words “Our help is in the name of the Lord...,” and in the subsequent confession of the Creed.

...The Introit has been omitted, because there is no good reason for it in a service which is opened with a hymn by the congregation, serving the same purpose of expressing the character of the respective Sunday.

...We believe the average church-goer will thank us for not putting in more than one Scripture Lesson.

Other deviations from the forms found in other books were made from the same considerations: to avoid unnecessary duplications and reiterations. Let the pastor and choir director put all the variety into the service that their liturgical conscience will demand or permit; but for the standard forms let us confine ourselves to that which is truly essential and liturgical.<sup>45</sup>

Such statements are a far cry from the thoughts of most WELS members today, especially the statement anticipating thankfulness for putting in just one Scripture Lesson. However, his words prove that he, along with any other editors, was consciously making these changes with the average member in mind. Like the “Note” printed in the *Church Hymnal*, Hagedorn wanted Wisconsin Synod members to understand and be comfortable with their forms of worship. At the same time, the orders in the *Book of Hymns* brought the Wisconsin Synod closer to the more historical worship style of the Missouri Synod. In summary, these orders provided a crucial stepping stone between the forms that the Wisconsin Synod already had and those they would eventually use in the *Lutheran Hymnal*.

Finding orders of service and hymn selections that fit the needs of a growing church body must be challenging, especially in a time of ongoing transition into English. Surely, Rev. Otto Hagedorn and others had their work cut out for them. One admires their willingness to work

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<sup>45</sup> Hagedorn, “Concerning Our Order Of Service,” 71-72.

with slow respondents and critical members in an effort to reach some sort of consensus in an area as important as hymnody. Their labors resulted in a *Book of Hymns* that helped introduce both English mission congregations and more established congregations to a broader familiarity of Lutheran hymns. It also enhanced congregational participation and understanding of the music of the historic liturgical forms. It carried the Wisconsin Synod to a new level of hymnody. The benefits of finally having printed music impact the Synod to this day. In such a way, the *Book of Hymns* was more than just a “hymnal.” It reiterated for the entire Synod that the Lutheran Church truly is a singing church, proclaiming the gospel of Christ in service and song.

“Make a joyful noise unto the LORD, all ye lands.  
Serve the LORD with gladness: come before his presence with singing.”  
- from the 100<sup>th</sup> Psalm, King James Version -

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Addenda to “The Book of Hymns of 1917”


Daniel Bondow  
Church History 3031  
Professor John M. Brenner  
December 7, 2007

Addendum A

**CHURCH HYMNAL**

FOR

**LUTHERAN SERVICES**




1915  
NORTHWESTERN PUBLISHING HOUSE  
MILWAUKEE, WIS.

**Book of Hymns**

for the

Evangelical Lutheran Joint Synod of  
Wisconsin and Other States




(music edition)

Northwestern Publishing House  
Milwaukee  
1931

**BOOK OF HYMNS**

for the

Evangelical Lutheran Joint Synod of  
Wisconsin and Other States



(word-only edition)

Northwestern Publishing House  
Milwaukee, Wis.  
1938

# Evangelical Lutheran Hymn-Book

With Tunes



EDITION OF 1919

Concordia Publishing House  
St. Louis

Evang.-Lutherisches

# Gesangbuch

für

Kirche, Schule und Haus.

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Verlag

der

Evang.-Lutherischen Synode

von

Wisconsin u. a. Staaten.

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1905,

Milwaukee, Wis.

Northwestern Publishing House.

347 THIRD STREET.

## Addendum B

From "The New Hymnal" by Rev. O. Hagedorn, as printed in the *Northwestern Lutheran*, Vol. 2 (1915), 191.

...

Of the suggestions so far offered we will mention only a few at this time, reserving some of the others for more exhaustive replies.

"Gloria in Excelsis" has been suggested as a title for the book. Certainly a very appropriate title. While there is plenty of time to select a title, we shall be very glad to hear from others who may have something better to submit.

One organist would like to have the repeated strains printed twice, instead of using repetition marks. This would hardly be feasible, because it would increase the size of the book very considerably. It is true that organists sometimes forget to repeat, or play the repeat too often, but there would have to be a very general demand to authorize an innovation of this kind.

To print the music on the upper half of the page and the text on the lower half, and to cut the page in two, so that by turning over either one of the sections the reader or player may put the text and any desired tune directly before him, can be done, as it has been done, in the case of chants and hymns of only a few lines. But what about the longer hymns? Moreover, the arrangement of the hymns in a hymnal cannot be based primarily on the metre; i.e. it would not do to put all the hymns of one and the same metre together in one part of the book, irrespective of the contents of the hymns.

One of our correspondents suffers a great amount of irritation by the use of a hymnal in which the index gives the hymns by page instead of number. We can assure him that we shall use the number method.

Another writer calls attention to the fact that some of the German chorals are pitched too high for the average voice, especially the average male voice. Having been endowed with a mere bass voice ourselves, we find this criticism particularly to the point and we promise to do all we can to alleviate the sufferings of those in the same class with us.

...

Addendum C

## Classification of the Hymns

### General Classification

	Hymns
Sunday—Opening and Closing of Service .....	1—27
Miscellaneous Hymns (in alphabetical order) .....	28—228
Baptism and Children .....	229—233
Communion .....	234—240
Advent .....	241—247
Christmas .....	248—255
Year End and New Year .....	256—261
Epiphany .....	262—263
Lent .....	264—280
Easter .....	281—287
Ascension .....	288—290
Pentecost .....	291—298
Church Building .....	299—300
Marriage .....	301—303
Morning .....	304—307
Evening .....	308—315
Burial .....	316—320

### Special Classification

The numerals and letters given at the left of the Index of First Lines refer to the following special classification and show how almost every hymn given falls under two or more different headings:

- I. Sunday.
  - Ia. Opening of Service.
  - Ib. Closing of Service.
- II. Trinity and Works of God in General.
- III. Creation—Providence—Temporal Gifts—National Welfare—Thanksgiving.
- IV. Redemption and Justification.
- V. Christian Life.
  - Va. Invitation and Exhortation.
  - Vb. Humiliation.
  - Vc. Coming to Christ—Faith (Enlightenment, Conversion).
  - Vd. Adoration of Christ.
  - Ve. Consecration—Allegiance—(also Confirmation).
  - Vf. Serving and Confessing Christ.
  - Vg. Preservation and growth in faith and righteousness.
  - Vh. Perseverance.
  - Vi. Christian Virtues.

Figure 1

Addendum C (continued)

Classification			Alphabetical Index of First Lines		Number of Hymn of No. Stanzas		
I		V	VI	VII	.....Abide, O dearest Jesus	28	6
Ib	III	Vg		VII VIII	IXr,s....Abide with me.....	29	8
					IXe.....A few more years shall roll .....	257	5
					IXh.....A Lamb goes uncom- plaining .....	264	10
					IXh.....Alas! and did my Savior bleed .....	265	5
Ia	II				.....All glory be to God on high .....	30	4
I		Vd			IXf,j....All hail the power of Jesus' name .....	31	5
					IXd.....All my heart this night rejoices .....	248	15
					IXd.....All praise to Jesus' hal- lowed name .....	249	7
		IV Vb			.....All that I was, my sin, my guilt .....	32	5
Ia	III	Vf,o			.....Almighty Father, heav- en and earth .....	33	5
Ib		Vc,h	VIa		.....Almighty God, Thy Word is cast .....	7	4
	III	Vb			IXn.....Almighty Lord, before Thy throne .....	34	5
		Vf,h			.....Am I a soldier of the cross .....	35	6
	II	Vg	VIId		IXn.....A mighty fortress is our God.....	36	4
		IV Vb,c			.....And wilt Thou par- don, Lord .....	37	4
		IV Vb,c			.....Approach, my soul, the mercy-seat .....	38	5
			VIa		IXg,m...Arise, O God, and shine .....	262	4
					IXs.....Asleep in Jesus! blessed sleep .....	316	4
				VIII	IXs.....A slumber I know in Jesus' name .....	39	5
		Vc,g			.....Author of faith, to Thee I cry .....	40	4
					IXi.....Awake, my heart, with gladness .....	281	9
					IXq.....Awake, my soul, and with the sun .....	304	5
			VIa,d		IXm.....Awake, Thou Spirit, who didst fire .....	41	6
					IXa.....Baptized into Thy name most holy .....	229	7
Ia		Vd			IXf,g...Beautiful Savior .....	42	4
Ia	II III		VI		.....Before Jehovah's awful throne .....	43	5
		IV			.....Behold the Lamb of God .....	44	4

Figure 2

Addendum D

<b>Comparison of Hymn Selection in Four Hymnals</b>				
	<u>Church Hymnal of 1911</u>	<u>The Lutheran Hymnal of 1941</u>	<u>Book of Hymns of 1917</u>	<u>Evangelical Lutheran Hymn Book of 1912</u>
<b>Categories generally follow TLH:</b>	<b>Hymn number as listed in its hymnal:</b>			
<b><i>Baptism and Children</i></b>				
Baptized into Thy Name Most Holy	16	298	229	400
Dear Father, Who hast Made Us All		299		405
Dearest Jesus, We are Here		300	230	402
He that Believes and is Baptized		301		
The Savior Kindly Calls		302		406
This Child We Dedicate to Thee		303		404
To Jordan Came Our Lord, the Christ				401
Now Christ, the Very Son of God			231	403
Stand, Soldier of the Cross				407
<b><i>The Lord's Supper</i></b>				
An Awe-full Mystery is Here		304		437
Soul, Adorn Thyself with Gladness	109	305	234	432
Lord Jesus Christ, Thou hast Prepared	110	306	237	436
Draw Nigh and Take the Body of the Lord		307	235	427
Invited, Lord, by Boundless Grace		308		438
O Jesus, Blessed Lord, to Thee		309		
Thy Table I Approach	112	310	240	430
Jesus Christ, Our Blessed Savior		311	236	441
Lord Jesus Christ, Thou Living Bread		312		
O Lord, We Praise Thee		313		
Lord Jesus Christ, We Humbly Pray		314		
I Come, O Savior, to Thy Table		315		
O Living Bread from Heaven		316		435
O Jesus, Bruised and Wounded				428
My God, and is Thy Table Spread				429
May God Be Praised Henceforth and Blest Forever	111		238	431
Lo, Upon the Altar Lies				433
At Thy Command, Our Dearest Lord				440
<b><i>Confession and Absolution</i></b>				
Alas, My God, My Sins Are Great		317		421
Before Thee, God, Who Knowest All		318		
In Thee Alone, O Christ, My Lord		319		413
Lord Jesus, Think on Me		320		
O Faithful God, Thanks Be to Thee		321		425
And Wilt Thou Pardon, Lord		322	37	422
With Broken Heart and Contrite Sigh		323	226	418
Jesus Sinners Doth Receive	37	324	114	414
O Thou that Hear'st when Sinners Cry		325	170	419
Lord, to Thee I Make Confession		326	132	416
Out of the Deep I Call		327		423



O Jesus, Lamb of God, Thou Art		328		417
From Depths of Woe I Cry to Thee	55	329	172	415
I Come to Thee, O Blessed Lord		330		
Yea, as I Live, Jehovah Saith		331		426
Th' Abyss of Many a Former Sin				420
O God, Thou Righteous, Faithful Lord				424
Weary of Earth and Laden With My Sin			212	
<b>Advent</b>				
Come, Thou Precious Ransom, Come	69	55		135
Jesus Came, the Heavens Adoring		56		131
O Bride of Christ, Rejoice		57		
O Lord, How Shall I Meet Thee	74	58	246	136
Hail to the Lord's Anointed	70	59	242	132
Hark, a Thrilling Voice is Sounding		60	243	133
Comfort, Comfort, Ye My People		61	241	130
Oh, Come, Oh, Come, Emmanuel		62		
On Jordan's Bank the Baptist's Cry		63		
Jesus, Thy Church with Longing Eyes		64		144
When Sinners See Their Lost Condition		65		
Hark the Glad Sound! The Savior Comes		66		139
The Bridegroom Soon Will Call Us		67		134
The Advent of Our King (altered)		68	247	137
Arise, Sons of the Kingdom	68	69		142
Hosanna to the Living Lord		70		
Watchman, Tell Us of the Night		71		
Rejoice, Rejoice, Believers		72		
Lift Up Your Heads, Ye Mighty Gates	73	73	245	138
Once He Came in Blessing		74		143
Ye Sons of Men, Oh, Harken		75		
Again Is Come the New Church Year	67			140
<b>Christmas</b>				
A Great and Mighty Wonder		76		149
All My Heart This Night Rejoices	75	77	248	145
Hail the Day So Rich in Cheer		78		
Rejoice, Rejoice, This Happy Morn		79		
All Praise to Thee, Eternal God	76?	80		147
O Jesus Christ, Thy Manger Is		81		
Come Rejoicing, Praises Voicing		82		
Hark! What Mean Those Holy Voices	78	83	252	160
Christians, Awake, Salute the Happy Morn		84		
From Heaven Above to Earth I Come	77	85	251	150
Christ the Lord to Us is Born		86		
Joy to the World, the Lord is Come	71	87	119	158
This Night a Wondrous Revelation		88		
To Thee My Heart I Offer		89		
Come, Your Hearts and Voices Raising		90		
Let the Earth Now Praise the Lord	72	91	244	146
Now Sing We, Now Rejoice	80	92	254	
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O Lord, I Sing with Lips and Heart		569	159	292
Praise, Oh, Praise, Our God and King		570	173	297
What Our Father Does Is Well		571		301
Praise to God, Immortal Praise		572		298
To Thee, O Lord, Our Hearts We Raise		573		294
Come, Ye Thankful People, Come		574		295
<b><i>The Nation</i></b>				
Before the Lord We Bow		575		
Judge Eternal, Throned in Splendor		576		
God Bless Our Native Land		577	71	305
Lord, While for All Mankind We Pray		578		302
Almighty Lord, before Thy Throne		579	34	303
To Thee, Our God, We Fly		580	208	304
All Ye Who on This Earth do Dwell		581		
God, Lord of Sabaoth, Thou Who Ordainest		582		
Great King of Nations, Hear Our Prayer		583		
Swell the Anthem, Raise the Song		584		299
O Bless, Thou Heav'nly Potentate			146	300
<b><i>Death and Burial/The Last Things</i></b>				
I Fall Asleep in Jesus' Wounds		585		545
A Pilgrim and a Stranger		586		
Asleep in Jesus! Blessed Sleep		587	316	540
I Would Not Live Aaway; I Ask Not to Stay		588		535
Oh, How Blest Are Ye Whose Toils Are Ended		589	156	547
In the Midst of Earthly Life		590	202	
Jesus, I Live to Thee		591	104	541
I Know of a Sleep in Jesus' Name		592		
Why do We Mourn Departing Friends		593		542
When My Last Hour Is Close at Hand		594		528
Tender Shepherd, Thou hast Stilled		595		537
This Body in the Grave We Lay	114	596	319	538
For Me to Live Is Jesus		597	318	529
Who Knows when Death May Overtake Me	115	598	222	544
My Course is Run. Praise God, My Course is Run		599		
O Lord, My God, I Cry to Thee		600		543

All Men Living Are but Mortal		601		
It Is Not Death to Die		602	99	533
Lord Jesus Christ, True Man and God				527
Hark! A Voice Saith				530
One Sweetly Solemn Thought			164	531
And Must This Body Die				534
Hark! A Voice Divides the Sky			79	536
Now Hush Your Cries and Shed No Tear				539
When the Day of Toil is Done			221	546
Praise God, This Hour of Sorrow			320	
<b>Resurrection</b>				
In the Resurrection		603		
<b>Judgment</b>				
Great God, What Do I See and Hear?		604	75	553
The World Is Very Evil		605		
O'er the Distant Mountains Breaking		606	148	548
Day of Wrath, O Day of Mourning		607		555
Let Thoughtless Thousands Choose the Road		608		550
Wake, Awake, for Night is Flying	63	609	209	549
And will the Judge Descend		610		554
The Day is Surely Drawing Near	60	611		552
<b>Life Everlasting</b>				
That Day of Wrath, That Dreadful Day		612		551
Jerusalem the Golden		613		556
For Thee, O Dear, Dear Country		614		
A Rest Remaineth for the Weary		615		566
Forever with the Lord	23	616	67	567
There Is an Hour of Peaceful Rest		617	198	564
Jerusalem, My Happy Home		618		558
Jerusalem, Thou City Fair and High	33	619	101	559
Brief Life Is Here Our Portion				557
There Is a Land of Pure Delight			197	560
O Paradise, O Paradise			166	561
The Homeland! O the Homeland!				562
A Slumber I Know In Jesus' Name			39	565
<b>The Christian Home/Marriage</b>				
Lord, Who at Cana's Wedding-Feast		620	301	443
O Father, All Creating		621		
The Voice that Breathed o'er Eden		622	303	442
A Perfect Love		623	302	444
<b>The Family</b>				
O Blessed Home Where Man and Wife		624		
Oh, Blest the House, Whate'er Befall		625		445
O Happy Home Where Thou art Loved Most Dearly		626		
Happy the Man who Feareth God				446
<b>Christian Education</b>				
Gracious Savior, Gentle Shepherd		627	232	447

Shepherd of Tender Youth		628		448
Let Children Hear the Mighty Deeds		629		
Ye Parents, Hear What Jesus Taught		630		
Savior, Who Thy Flock art Feeding		631	233	449
<b>Special Occasions</b>				
In the Name which Earth and Heaven		632		451
O Lord of Hosts, Whose Glory Fills		633	299	450
Come, Jesus, from the Sapphire Throne		634		455
Here in Thy Name, Eternal God		635		459
Great Is the Lord, Our God		636	76	458
Founded on Thee, Our Only Lord		637		
In Loud, Exalted Strains		638	300	457
For Many Years, O God of Grace		639		
God the Father, Son, and Spirit		640		
One Thy Light, the Temple Filling		641		
Arise, O God, and Shine		642		
Holy Father, in Thy Mercy		643		
Praise God, from Whom All Blessings Flow	8	644		
Eternal Son of God, O Thou				456
<b>Carols and Spiritual Songs</b>				
Behold, a Branch is Growing		645		
Silent Night! Holy Night!		646		
O Little Town of Bethlehem		647		
I Am Jesus' Little Lamb		648		
Jesus, Savior, Pilot Me		649		
Behold a Stranger at the Door		650		51
Be Still, My Soul		651		
I Lay My Sins on Jesus	30	652	92	322
Now the Light has Gone Away		653		
Now the Day Is Over		654	310	45
I Pray Thee, Dear Lord Jesus		655		
Behold a Host, Arrayed in White		656		
Beautiful Savior		657	42	
Onward, Christian Soldiers		658		
Feed Thy Children, God Most Holy		659		
I'm But a Stranger Here		660	96	563
<b>Opening of Service</b>				
Open Now Thy Gates of Beauty		1	3	5
To Thy Temple I Repair		2		8
Lord Jesus Christ, Be Present Now	2	3	2	1
God Himself Is Present		4		
Lord, Open Thou My Heart to Hear	3	5		2
Kyrie, God Father in Heaven Above		6		
Thy Presence, Gracious God, Afford				4
<b>Lord's Day</b>				
As We Begin Another Week		7		
Father, Who the Light This Day		8		123
O Day of Rest and Gladness		9		
This Is the Day the Lord hath Made	4	10	5	129

Safely Through Another Week		11		125
This Day at Thy Creating Word		12	4	127
Welcome, Delightful Morn				124
On This Day, the First of Days				126
With Joy We Hail the Sacred Day			6	128
<b><i>Worship and Praise</i></b>				
Before Jehovah's Awe-full Throne	17	13	43	78
All People that on Earth do Dwell		14		
From All that Dwell below the Skies		15		79
Blessed Jesus, at Thy Word	108	16	1	3
Oh, Worship the King		17		
Lord, We Come Before Thee Now		18		7
All Praise to God, Who Reigns Above		19		
God of Mercy, God of Grace		20		71
Jehovah, Let Me Now Adore Thee		21	100	67
Lord, When We Bend Before Thy Throne		22		6
Hallelujah! Let Praises Ring		23		
Lord of My Life, Whose Tender Care		24	130	18
I Will Sing My Maker's Praises		25		65
Praise the Almighty, My Soul Adore Him		26		
Oh, Bless the Lord, My Soul		27	145	76
Now Let All Loudly Sing Praise		28		
Through All the Changing Scenes of Life		29		75
Oh, that I Had a Thousand Voices		30	168	62
When All Thy Mercies, O My God		31	219	72
Redeemed, Restored, Forgiven		32		
The Lord hath Helped Me Hitherto		33	193	80
My Soul, Now Bless Thy Maker		34	139	59
Songs of Praise the Angels Sang		35	184	68
Now Thank We All Our God	51	36	144	64
Lord, 'Tis Not that I did choose Thee		37		69
The Lord, My God, be Praised		38		272
Praise to the Lord, the Almighty	56	39	174	63
The God of Abraham Praise		40		
Wondrous King, All-Glorious		41		
O Thou Love Unbounded		42		
We Sing the Almighty Power of God		43		293
Ye Lands, to the Lord Make a Jubilant Noise		44		
To God, the Father of All Love				60
Songs of Immortal Praise Belong			183	61
Thee We Adore, Eternal Lord				66
Give to our God Immortal Praise			69	70
I'll Praise my Maker while I've Breath			95	73
To God Be Glory, Peace On Earth			206	74
My Soul, Repeat His Praise				77
<b><i>Close of Service</i></b>				
Now, the Hour of Worship O'er		45		10
On What has Now been Sown		46	9	11
Savior, Again to Thy Dear Name We Raise		47	10	16
How Blest Are They Who Hear God's Word		48		
Almighty God, Thy Word is Cast	5	49	7	13



Lord, Dismiss Us with Thy Blessing	7	50	8	17
Now May He Who from the Dead		51		15
Almighty Father, Bless the Word		52		
Abide O Dearest Jesus	10	53	28	9
Guide Me, O Thou Great Jehovah		54	77	340
Sweet Savior, Bless Us E'er We Go				12
Savior, All My Sins Confessing				14
Amen! With truth most precious	6			
<b>Doxologies</b>	9		11-27	578-594

## HYMNS.

### SUNDAY — OPENING AND CLOSING OF SERVICE

1 7, 8, 7, 8, 8, 8

1 BLESSED Jesus, at Thy word  
We are gathered all to hear Thee;  
Let our hearts and souls be stirred  
Now to seek and love and fear Thee;  
By Thy teaching sweet and holy  
Drawn from earth to love Thee solely.

2 All our knowledge, sense, and sight  
Lie in deepest darkness shrouded,  
Till Thy Spirit breaks our night  
With the beams of truth unclouded;  
Thou alone to God canst win us,  
Thou must work all good within us.

3 Glorious Lord, Thyself impart!  
Light of light, from God proceeding,  
Open Thou our ears and heart,  
Help us by Thy Spirit's pleading,  
Hear the cry Thy people raises,  
Hear and bless our prayers and praises.

4 Father, Son, and Holy Ghost,  
Praise to Thee and adoration!  
Grant that we Thy Word may trust,  
And obtain true consolation,  
While we here below must wander,  
Till we sing Thy praises yonder.

T. Clausnitzer, 1671  
Miss Winkworth, tr. 1858

Figure 1

Addendum E (continued)

## Sunday—Opening and Closing of Service

1 Liebster Jesu, wir sind hier 7, 8, 7, 8, 8, 8

R. Ahle, 1664

1 Bless-ed Je - sus, at Thy word We are gath-ered all to hear Thee;

Let our hearts and souls be stirred Now to seek and love and fear Thee;

By Thy teachings sweet and ho - ly Drawn from earth to love Thee sole - ly.

2 All our knowledge, sense, and sight  
Lie in deepest darkness shrouded,  
Till Thy Spirit breaks our night  
With the beams of truth unclouded;  
Thou alone to God canst win us,  
Thou must work all good within us.

3 Glorious Lord, Thyself impart!  
Light of light, from God proceeding,  
Open Thou our ears and heart,  
Help us by Thy Spirit's pleading,  
Hear the cry Thy people raises,  
Hear and bless our prayers and praises.

4 Father, Son, and Holy Ghost,  
Praise to Thee and adoration!  
Grant that we Thy Word may trust,  
And obtain true consolation,  
While we here below must wander,  
Till we sing Thy praises yonder.

T. Clausnitzer, 1671  
Miss Winkworth, tr. 1858

Figure 2

Addendum F

Order of Service.

MORNING SERVICE.

- M. Our help is in the name of the Lord.  
C. Who made heaven and earth.
- M. (Confession.)  
C. O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.
- M. (Absolution.)  
C. Amen.
- M. Glory be to God on high.  
C. 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.
- Or, Gloria in Excelsis, by the Choir.  
Or, Hymn No. 12, verse 1.
- M. The Lord be with you.  
C. And with thy spirit.
- M. (Collect.)  
C. Amen.
- M. Scripture Lesson.  
C. Hallelujah, Hallelujah, Hallelujah! (In Lent: Amen.)
- M. (Creed.)  
C. Amen, Amen, Amen.
- Hymn—Sermon—Prayer—Hymn.
- M. (Benediction.)  
C. Amen, Amen, Amen.

COMMUNION SERVICE.

- M. The Lord be with you.  
C. And with thy spirit.
- M. Lift up your hearts.  
C. We lift them up unto the Lord.
- M. Let us give thanks unto the Lord.  
C. It is meet and right so to do.
- M. (Preface.)  
C. Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.
- M. (Lord's Prayer.)  
C. Amen.
- M. (Consecration.)  
C. O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.  
O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.  
O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.
- M. The peace of the Lord be with you always.  
C. Amen.
- After the Distribution:
- M. O give thanks unto the Lord, for He is good.  
C. And His mercy endureth forever.
- M. (Thanksgiving.)  
C. Amen.
- M. (Benediction.)  
C. Amen, Amen, Amen.

Figure 1 - Orders of Service in the *Church Hymnal*

# Order of Morning Service

## Form I.

### I. HYMN.

### II. ALTAR SERVICE.

1. *Minister:* Our help is in the name of the Lord.

*Congregation:*

A - - - men.

2. *Minister:* CONFESSION OF SINS.

*Congregation:*

O Christ, Thou Lamb of God, that tak - est a-

way the sin of the world, have mer - cy up - on us!

Figure 2 - Order of Service page in *Book of Hymns*

Addendum F (continued)

**The Order of Morning Service,  
or the Communion**

*A Hymn of Invocation of the Holy Ghost may be sung.*

*The Congregation shall rise, and the Minister, standing at the Altar, shall say:*

In the Name of the Father, and of the Son, and of the Holy Ghost.

*The Congregation shall sing or say:*



*Then shall be said the Confession of Sins, as here followeth:*

**The Confession of Sins.**

Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

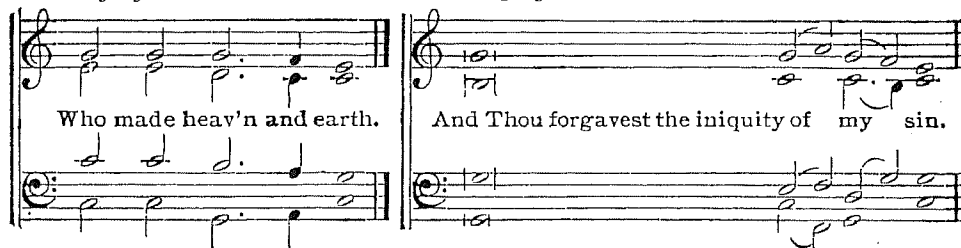
*Then, all kneeling or standing, shall be sung or said:*

*Minister.* Our help is in  
the Name of the Lord.

*Minister.* I said, I will confess  
my transgressions unto the Lord.

*Congregation:*

*Congregation:*



*Then shall the Minister say:*

Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee, by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

*The Congregation shall say with the Minister:*

O most merciful God, who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

Figure 3 - Order of Service page in *Evangelical Lutheran Hymn-Book*

## Prästationen.

(Der Pfarrer singt oder spricht:)

Der Herr sei mit euch.

(Die Gemeinde antwortet:)

Und mit deinem Geiste.

(Der Pfarrer fährt singend oder sprechend fort:)

Die Herzen in die Höhe!

(Die Gemeinde antwortet:)

Wir erheben sie zum Herrn.

(Pfarrer:)

Lasset uns dank sagen dem Herrn, unserm Gott.

(Gemeinde:)

Das ist würdig und recht.

(Darauf singt od. spricht der Pfarrer die Prästation, dem Altar zuwenden:)

Recht ist es und wahrhaft würdig und heilsam, dir, heiliger Herr, allmächtiger Vater, ewiger Gott, allezeit und allenthalben dankzusagen durch Jesum Christum, unsern Herrn, um dessentwillen du uns verschonest, uns unsre Sünden vergiebest und die ewige Seligkeit verheißest, und mit allen Engeln und Erzengeln und dem ganzen Heere der himmlischen Heerschaaren singen wir dir und deiner unendlichen Herrlichkeit einen Lobgesang ohne Ende sagend.

(Die Gemeinde singt:)

Heilig, heilig, heilig ist der Herr Zebaoth. Alle Lande sind seiner Ehre voll. Hosanna, Hosanna in der Höh. Gelobt sei, der da kommt im Namen des Herrn. Hosanna, Hosanna, Hosanna in der Höh.

Dankliturgie nach dem Abendmahl.

Danket dem Herrn, denn er ist freundlich. Halleluja.

(Die Gemeinde singt:)

Und seine Güte währet ewiglich. Halleluja.

(Der Pfarrer, gegen den Altar gewendet:)

Wir danken dir, allmächtiger Herr Gott, daß du uns durch diese heilsame Gabe hast erquicket, und bitten deine Barmherzigkeit, daß du uns solches gedeihen lasset zu festem Glauben gegen dir und zu brünstiger Liebe unter uns allen durch unsern Herrn Jesum Christum, deinen Sohn, der mit dir in Einigkeit des Heiligen Geistes, wahrer Gott, lebet und herrschet immer und ewiglich.

(Die Gemeinde singt:)

Amen.

Der Segen.

(Gemeinde:)

Amen. Amen, Amen.

Figure 4 - Communion Order of Service in the *E. L. Gesangbuch*

Addendum F (continued)

<b>Gottesdienst-Ordnung.</b>	
<p><b>P a s t o r:</b> Unser Anfang geschehe im Namen des Vaters und des Sohnes und des Heiligen Geistes. Amen.</p> <p><b>G e m e i n d e:</b> Eingangslied.</p> <p><b>P.</b> Der Herr sei mit euch!</p> <p><b>G.</b> Und mit deinem Geiste.</p> <p><b>P.</b> Unsere Hilfe stehet im Namen des Herrn!</p> <p><b>G.</b> Der Himmel und Erde gemacht hat.</p> <p><b>P.</b> Ich sprach: Ich will dem Herrn meine Uebertretung bekennen.</p> <p><b>G.</b> Da vergabest du mir die Missetat meiner Sünde.</p> <p><b>P.</b> Sündenbekenntnis.</p> <p><b>G.</b> Christus, du Lamm Gottes, der du trägst die Sünd' der Welt, erbarm' dich unser!</p> <p><b>P.</b> Der Herr hat sich unser erbarmt und seinen eingeborenen Sohn, Jesum Christum, für unser aller Sünde in den Tod dahingegeben, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.</p>	<p><b>G.</b> Amen!</p> <p><b>P.</b> Ehre sei Gott in der Höhe!</p> <p><b>G.</b> Und Friede auf Erden und den Menschen ein Wohlgefallen. Amen, Amen, Amen!</p> <p><b>P.</b> Gebet.</p> <p><b>G.</b> Amen.</p> <p><b>P.</b> Schriftabschnitt mit Sequenz.</p> <p><b>G.</b> Hallelujah, Hallelujah, Hallelujah!</p> <p><b>P.</b> Glaubensbekenntnis.</p> <p><b>G.</b> Amen, Amen, Amen!</p> <p>Hauptlied.</p> <p>Predigt.</p> <p><b>P.</b> Der Name des Herrn sei gelobet. Hallelujah!</p> <p><b>G.</b> Von nun an bis in Ewigkeit. Hallelujah!</p> <p><b>P.</b> Gebet.</p> <p><b>G.</b> Amen!</p> <p><b>P.</b> Segen.</p> <p><b>G.</b> Amen, Amen, Amen!</p> <p>Schlußvers.</p> <p>Vaterunser.</p>

Figure 5 - Order of Service found in personal copy of the *Gesangbuch*



<b>Abendmahlsliturgie.</b>	
<p>P a s t o r. Der Herr sei mit euch! G e m e i n d e. Und mit deinem Geiste.</p>	<p>die Sünd' der Welt, erbarm' dich unser. Christe, du Lamm Gottes, der du trägst die Sünd' der Welt, gib uns deinen Frieden. Amen.</p>
<p>P. Die Herzen in die Höhe!</p>	<p>P. Der Friede des Herrn sei mit euch allen. Amen.</p>
<p>G. Erheben wir zum Herrn.</p>	<p>Abendmahlslied.</p>
<p>P. Lasset uns dank sagen dem Herrn, un- serm Gottel!</p>	<p>Aussteilung.</p>
<p>G. Das ist würdig und recht.</p>	<p>P. Danket dem Herrn, denn er ist freund- lich. Hallelujah!</p>
<p>P. Wahrhaft würdig und recht usw.</p>	<p>G. Und seine Güte währet ewiglich. Hal- lelujah!</p>
<p>G. Heilig, heilig, heilig ist Gott, der Herr Zebaoth! Voll sind Himmel und Erd- reich seiner Ehre! Gebenedeit, gebe- nedeit, gebenedeit sei, der da kommt im Namen des Herrn! Hosanna, Hosi- anna, Ho'ianna in der Höhe!</p>	<p>P. Gebet.</p>
<p>P. Vaterunser.</p>	<p>G. Amen!</p>
<p>G. Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit. Amen.</p>	<p>P. Segen.</p>
<p>P. Einsetzungsworte.</p>	<p>G. Amen, Amen, Amen!</p>
<p>G. Christe, du Lamm Gottes, der du trägst die Sünd' der Welt, erbarm' dich unser! Christe, du Lamm Gottes, der du trägst</p>	<p>Schlussvers und Vaterunser.</p>

Figure 6 – Communion Service found in personal copy of the *Gesangbuch*