

THE  
PRESBYTERIAN REVIEW.

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I.

MILTON AND TENNYSON.

“ Blessings be with them and immortal praise,  
Who gave us noble lives and nobler cares,  
The Poets, who on earth have made us heirs  
Of truth and pure delight by heavenly lays.”—WORDSWORTH.

**T**WO rivers, rising in the same lofty region and fed by kindred springs, are guided by the mountain-slopes of their environment into channels which, though not far apart, are widely different. The one, deeper and stronger from its birth, after a swift and lovely course through fair uplands of peace, is shattered suddenly by the turmoil of a fierce conflict, lifting but one foam-crested wave of warning, is plunged into the secret and tumultuous warfare of a deep cañon, emerging at length with wondrously augmented current, to flow majestically through a land of awful, thunder-riven cliffs, towering peaks, vast forests, and immeasurable plains,—a mighty land, a mighty stream. The other river, from a source less deep, but no less pure and clear, passing with the same gentle current through the same region of sweet seclusion, meets with no mighty obstacle, is torn by no wild cataract in its descent, but with ever-growing force and deepening, widening stream sweeps through a land less majestic, but more beautiful, not void of grandeur, but free from horror,—a land of shadowy vales and gardens; mysterious cities hung in air, and hills crowned with ruined castles,—a stream brimming and bright and large, whose smooth, strong flow often conceals its unsounded depth, and mirrors, not only the fleeting shores, but also the eternal stars, in its bosom.

Such is the figure in which I see the poetry of Milton and of Tennyson flowing through the literature and life of our English race.

#### IV.

### PRESBYTERIAN WORSHIP.

THE word *Liturgy* in the Greek literally means *work for the people*, or public work. In the Greek States it first designated a burdensome public duty which the richer citizens discharged at their own expense. Then it expressed any work of a public kind. In the Septuagint version of the Old Testament it was applied to the worship or public service of God. In the New Testament this is the exclusive use of the word. Thus Luke i. 23: "It came to pass when the days of his (Zacharias') *ministration* were fulfilled"; Acts xiii. 12: "As they *ministered* to the Lord"; Rom. xv. 16: "That I should be the *minister* of Jesus Christ to the Gentiles, ministering the Gospel of God"; Heb. viii. 2, 6: "A *minister* of the sanctuary"; "Now hath he obtained a more excellent *ministry*"; Heb. ix. 21: "All the vessels of the *ministry*"; Heb. x. 11: "Every priest standeth daily *ministering* and offering oftentimes the same sacrifices." Because acts of charity for others, and especially for Christian brethren, are a part of the service of God, the word is also applied to them. Rom. xv. 27: "If the Gentiles have been made partakers of their spiritual things, their duty is also to *minister* unto them in carnal things"; 2 Cor. ix. 12: "The administration of this *service* not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God"; Phil. ii. 17, 25, 30: "Yea, and if I be offered upon the sacrifice and *service* of your faith I joy and rejoice with you all"; "He that *ministered* to my wants"; "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of *service* toward me." As engaged in the service of God for the saints, angels are described by the word. Heb. i. 7, 14: "Who maketh his angels spirits, and his *ministers* a flame of fire"; "Are they not all *ministering* spirits sent forth to minister for them who shall be heirs of salvation?" And it is once appropriated to civil magistrates, because properly looked at, they are in God's service: "They are God's *ministers*" (*λειτουργοι*.) These are the only instances in which the word *Liturgy* in any of its grammatical forms is used in the New Testament.

By a very natural transition the term which thus designated the

service of God was afterward applied to the way in which the service was performed and the form of words in which it was rendered, so that the lexicon now defines it: "In a general sense the established formulas for public worship or the entire ritual for public worship in those churches which use written forms. But in a restricted sense among Roman Catholics, the mass; and in the Anglican Church, the communion service."

In the earlier and in the modern sense of the word, all public worship must be, in a greater or less degree, liturgical. "There may be a ritual of form without a form of words"; and forms of words cannot be avoided or safely rejected by any one. "Some form there must be in all edifying worship." It is in one sense true, as President R. W. Hitchcock claimed in his Philadelphia Council paper, that "The Westminster Directory concedes the liturgical idea"; though in another, as Dr. Shields says, it "differs from a liturgy in being a prescription of thoughts rather than of words, of rules rather than of materials of devotion."

But in common usage the word has a very narrow and restricted meaning. "The responsive element is the popular feature in a liturgy," says Dr. Schaff; and that is the feature which is particularly thought of when a service is now spoken of as being liturgical; though, as we shall show, some of the best books and writers that are claimed as liturgical repudiate this feature. The responsive element again manifests itself in a twofold form: the alternate reading by the minister and the congregation of the verses of the Scriptures, or at least of the Psalms; and the recitation by the people of prescribed forms of prayer, under the leadership of the minister; to which is also added the recitation of the "Apostles' Creed" as their confession of faith. Connected with this is the observance of certain festival days, at least Christmas, Good Friday, and Easter, for which special liturgical services are provided.

It is proposed in this article to consider this question: Is a Liturgy which prescribes written forms of prayer to be recited, in whole or in part, by the congregation, in unison or alternation with the minister; which provides for responsive readings of the Scriptures; and which observes what are called the great Christian festivals; consistent with or permissible in Presbyterian worship?

#### GENERAL PRINCIPLES.

The essential idea of worship is that of formal communion between God and his people—a communion between rational spirits in sympa-

thetic participation; in reciprocating rational address. The Word, read or preached, is God speaking to his hearing people; prayer is from beseeching suppliants to a gracious Hearer; song is from adoring hearts to a present, condescending majesty. Any act done in the name of God, in the service of God, in the recognized presence of God, is properly a religious act; it is worship, however, only as it embraces a conscious address to God, or a conscious devout listening to him as directly addressing in person his worshipping subjects. *Thou and I* is an essential in it.

The reading of the Scriptures in worship is the communication of God's thoughts to the intelligence of his worshipping people; hence it cannot properly be performed in the movements peculiar to song, as by intonation or chanting on the one hand, or on the other by a multiplicity of voices. Such treatment of the Word is irrational—an offence against the reason and nature of things, and consequently offensive to sound taste and a hindrance to the designed effect of this part of worship, which can be none other than to “give the sense” of God's Word to the people.

The sermon is, in worship, the address of God, representatively through the convictions, the emotions, the words of the preacher, to his people. It must be ranked as the leading part in worship, since in the meeting of God with his people it must be what God has to say which constitutes the commanding and controlling feature. Therefore it should be shaped to direct and regulate all the parts of worship.

Prayer must be conceived and offered as pure address to God—reverential, elevated in thought, and grave in expression—never low or flippant or chatty; expressive of the feelings and thoughts common to the congregation of worshippers.

The essential idea in all admissible song in the worship of God is, that it be expressive of sentiments animating the breasts of the body of worshippers. Any song which is not so expressive, all “voluntaries,” in which the body of worshippers cannot express the actual sentiments they have or ought to have, lacks the very essence of worship. There is, however, a place for music, vocal and instrumental, as preparatory and auxiliary to worship.

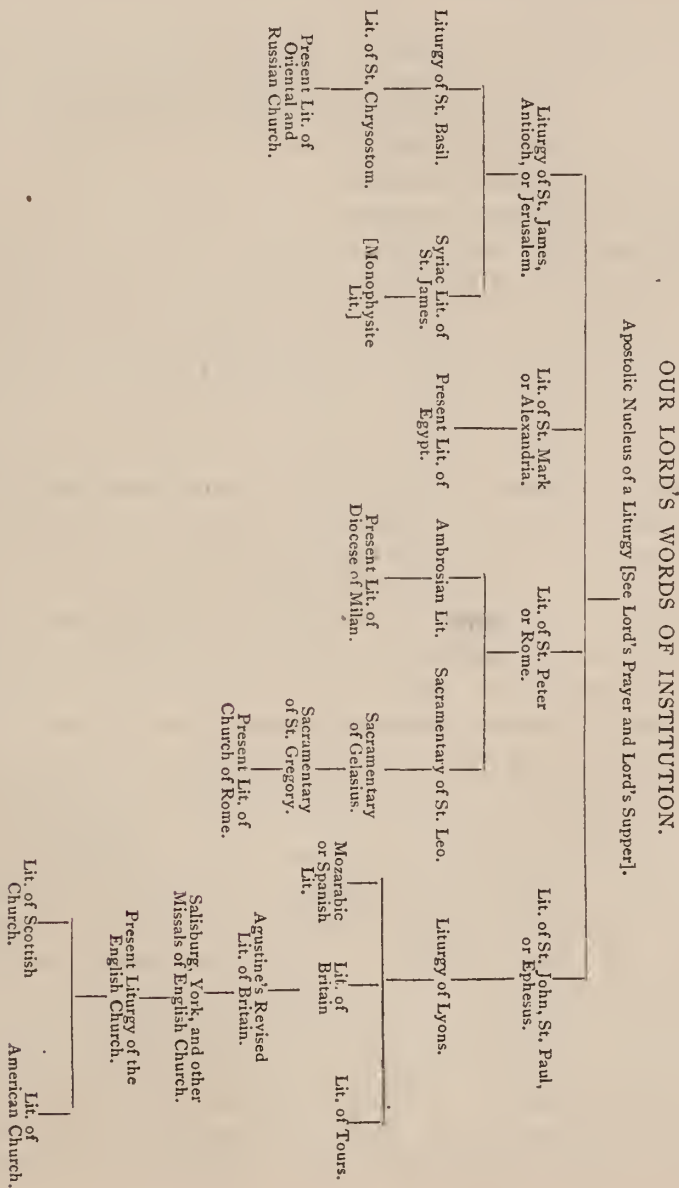
This is, we think, a sound statement of the general principles of Presbyterian worship.\*

#### THE NEW TESTAMENT NON-LITURGICAL.

It is scarcely necessary to say to those with whom we are specially concerned in this discussion, that there is not, in the New Testament,

\* Prof. Day, of New Haven, had an article in *The New Englander* for January, 1882, which expressly presented these principles.

the slightest trace of any of the elements of a liturgy, as we have limited the word. But for the purpose of emphasizing the utter baselessness of the claim that is still in a few quarters, as it once was in more, made for inspired authority for the full-fledged books that rule in some branches of the Christian Church, it is worth while to gaze upon the following, which has been drawn out by liturgists as the genealogical table of the principal Liturgies now used in the Churches :



That is as seriously amusing as is the old Hindoo teaching concerning the foundations which support the earth. It will be observed that the only apostolic "nucleus" which is claimed for a liturgy is found in the words with which our Lord directed prayer and instituted the Supper. Glance a moment at those words.

The Lord's Prayer appears in two places in the New Testament. Put them side by side :

Matt. vi. 6-13.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do : for they think that they shall be heard for their much speaking. Be not therefore like unto them : for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*.

Luke xi. 1-4.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say,

Father,  
hallowed be thy name. Thy kingdom come.

Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And bring us not into temptation.

(R. V.)

These two directions were given on two entirely different occasions. Luke omits the prayer from his report of the Sermon on the Mount, a fact utterly inconsistent with the claim which high liturgists make for the prayer. In the place in which he does record it—while in substance it is almost the same—it is, in form, very different from that which it wears in Matthew. "That this is not a requisition of punctilious adherence to the form, much less of its exclusive use," says Dr. J. A. Alexander, on Matt. vi. 9, "is clear from the existence of two equally authoritative forms, a circumstance which has occasioned much embarrassment to scrupulous liturgists." It would be as proper in geometry to say that a cube and a square are the same form, as to claim that these two prayers were designed, not as suggestive models, but as a form. If either is to be received as an authoritative verbal prescription for perpetual and unvaried use, it would certainly seem that the form preserved by Luke should be maintained. His introductory statement, "When ye pray, say," has a more iron-clad verbal force than Matthew's, "After this manner [or thus] pray ye." And yet Luke's form is the one which liturgists do not use. Strictly, too, the prayer is given in Matthew as an individual private prayer for the "inner chamber," not "common," social, church prayer. Add to these considerations the fact that no example of the use of it, or of quotation from it, appears in the New Testament or in the apostolic

age, and the argument which has been drawn from it for prescribed forms of prayer to be read and recited in public worship vanishes with the Indian world-supporting elephants and tortoises.\*

We have four inspired accounts of the institution of the Lord's Supper. They all tell us what Jesus did and what he commanded to be done until he shall come again; but no form of words is prescribed for the observance of the command. The Church has taken the narrative-words of the Master and consecrated them for repeated and perpetual use, but no direction was given that such should be the case; and indeed the most liturgical of the churches does not follow the acts or words of the Redeemer in the service of the institution.

The baptism precept is the nearest approach to a prescribed formula that the New Testament contains; but even that does not positively lay down the words of administration. In the Old Testament a form for the Benediction does appear; but there is no one inflexible form for it in the New Testament.

The only thing that looks like an oral response from the people, in the worship of the apostolic churches, is found in the "Amen" of 1 Cor. xiv. 16. It was the custom in the Jewish synagogue for the people to respond to the prayers by audibly saying "Amen"; and it would seem that this had passed over into the Christian congregations. Paul's reference to the practice seems to be an indorsement of it.

#### IN THE PRIMITIVE CHURCH.

In "The Presbyterian exceptions against the Book of Common Prayer," presented at the Savoy Conference, A.D. 1661, this assertion was made:

\* Augustine (*De Magistro*) declared that Jesus did not intend to teach his disciples what *words* they should use in prayer, but what *things* they should pray for; and understands it to be meant chiefly as a directory for *secret* and *mental* prayer.

We have been surprised to see the assertion from Prof. S. M. Hopkins in one of our denominational papers, that "Jesus himself prescribed a form of prayer for his disciples, '*After this manner,*' said he, '*pray ye when ye pray, SAY, Father, hallowed be thy name.*'" But where did the Professor get that sentence? What right has he, when the very question is one of form, to take scraps from two different narratives, in two different documents, of two different occasions, to make such an intensified sentence? And if we have been commanded in prayer to use specific words, why does he not settle, in his own mind, what those words were, and adhere to them? As it is in the Liturgy which he has issued, he is utterly self-inconsistent. He repeats and repeats the Lord's Prayer, but he adopts the form neither of Matthew nor of Luke, neither of the authorized nor the Revised version, nor the one which he says is "a part of our symbols," and "printed in our Confession of Faith"; nor does he adhere to any one form. In one place he has it, "Our Father which 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 them that trespass against us; and lead us not into temptation, but deliver us from the evil one. Amen." In another, it is: "Our Father *who* art in heaven." In another: "*forgive us our debts as we forgive our debtors; and deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever.*" In another, "the glory, for ever *and ever.*"

"As to that passage in his majesty's commission where we are authorized and required to compare the present liturgy with the most ancient liturgies which have been used in the Church in the present and most primitive times, we have in obedience to his majesty's commission, made inquiry, but cannot find any records of known credit concerning any entire forms of liturgy within the first three hundred years, which are confessed to be as the most primitive, so the purest ages of the Church, nor any impositions of liturgies for some hundreds of years after. We find, indeed, some liturgical forms fathered upon St. Basil, St. Chrysostom, and St. Ambrose, but we have not seen any copies of them, but such as give us sufficient evidence to conclude them either wholly spurious, or so interpolated, that we cannot make a judgment which in them hath any primitive authority."

The investigations, pursued through the two centuries which have passed since the Savoy Conference, have discovered nothing to overturn that assertion. It is not necessary to enter upon a wearisome citation and examination of the passages in ancient writers which bear upon the question. The confessions of a dignitary of the Established Church of England, who has made one of the latest contributions to the discussion, will be sufficient. The Rev. G. A. Jacobs, D.D., Head Master of Christ's Hospital, in his "Ecclesiastical Polity of the New Testament," writes (pp. 217-231):

"Since forms of prayers were in use in the Jewish Synagogues, and in some heathen religious services, a scrupulous adherence to the words of a sacred formula was considered essential, the churches, whether of Jewish or Gentile Christians, could not have been unprepared for, or naturally averse to, prescribed and settled formularies of devotion for their own use. But did they, in fact, employ them? . . . Were the public *prayers* in the apostolic churches set forms, known beforehand, and repeated on every occasion, like our own? . . . All the evidence directly deducible from the New Testament, is against the use of such formularies in the apostolic age. Nor throughout the second century is any reliable testimony to be found indicative of any considerable alteration in this respect. On the contrary, the prayers of the Church, described by Justin Martyr, seem to have depended upon the ability and discretion of the officiating minister, as much as they did in the preceding century. And none of the passages sometimes cited from other patristic authors of this period are at all at variance with Justin's account."\*

"It is not until the third century that any evidence at all, clear and conclusive, of the use of settled forms of prayer in Christian churches is to be found in contemporary authorities. And even in that century, although the evidence *is* conclusive as far as it goes, it does not make it certain that other prayers suggested by particular circumstances or occasions were altogether excluded. In the fourth century several distinct liturgies are found clearly established in different churches, and having been then committed to writing, some of the most celebrated of them are still preserved. This, therefore, very briefly expressed, is the sum and substance of the contemporary patristic testimony; and it points us conclusively to the third and fourth centuries, and not to the apostolic age, for the distinct appearance and growth to maturity of formal liturgies in Christian churches. . . . The 'times and seasons' observed as sacred in the apostolic church will next demand a brief notice, to complete our view of its religious worship. And here it must be at once acknowledged that there is in the New Testament no trace whatever of any of those annual days of hallowed commemoration which are now celebrated in Christian churches. However seemly, grateful, and edifying we may justly esteem it to mark the anniversaries of our Lord's birth, death, and resurrection with other days of special import in the Christian year, they were not distinguished in the ecclesiastical arrangements of the primitive church, but are of a later and unapostolic origin."

The development and extension of the liturgical idea, once begun, were speedy and complete. It grew with the decay of the spiritual life and of an intelligent and educated ministry; with the overshadowing advance of hierarchies; and with the increasing leaven of sac-

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\* Dr. Jacobs cites and examines "all the evidences about liturgical forms in the second century which the diligence of the learned has been able to collect."



ramentarianism. When the Reformation came, liturgies were full-blown and at the pinnacle of their power.

#### THE REFORMED.

The churches of the Reformation did not at once break free from the liturgical thraldom.

“With the English and Lutheran reformers, the object seems to have been to make as few changes in existing forms as possible. . . . It is to be said for the Reformers that they seem to have acted in view of the existing circumstances of the communities by which they were surrounded, and from one of them, the most eminent of them all, Luther, we have the distinct disavowal of all wish and expectation that his work, in this respect, should be imposed upon other churches or continued in his own any longer than it was found for edification.”\*

The Calvinistic liturgies differed from the Lutheran in two important respects: “the absence of responsive portions and the discretion conferred upon the officiator in the performance of public worship.” To understand what a skeleton liturgy was that of Calvin, which is so often referred to, observe its terms:

“On week-days the minister uses such words in prayer *as may seem to him good*, suiting his prayer to the occasion, and the matter whereof he treats in preaching. For the Lord’s Day in the morning is commonly used the Form ensuing. After the reading of the appointed chapters of Holy Scripture, the Ten Commandments are read. Then the minister begins thus”: [Invocation; Exhortation; Confession]. “This done, shall be sung in the congregation a Psalm; then the minister shall begin afresh to pray, asking of God the grace of his Holy Spirit, to the end that his word may be faithfully expounded, to the honor of his name, and to the edification of the Church; and that it be received in such humility and obedience as are becoming. *The form thereof is at the discretion of the minister.*” “At the end of the sermon, the minister having made exhortation to prayer, beginneth thus” [Intercession: for Rulers: for Pastors: for all conditions of men: for afflicted persons: for persecuted Christians: for the congregation: The Lord’s Prayer: The Creed: The Blessing.]”

Would that be called a liturgy now?

John Knox also prepared one, which was introduced into Scotland. “It differs from that of Calvin in that it more clearly leaves to the minister officiating to decide whether he shall use any form of prayer given or one of his own compositions, extemporaneously or otherwise.” Its repeated directions are:

“When the congregation is assembled at the hour appointed, the *minister* useth one of these two confessions, *or like in effect* [models therefor] exhorting the *people* diligently to examine themselves, *following in their hearts the tenor of his words*. . . . This done the *minister* readeth from the Holy Scriptures; *the people* then *sing* a Psalm all together in a plain tune; which ended, the *minister* *prayeth* for the assistance of God’s Holy Spirit, *as the same shall move his heart*, and so proceedeth to the sermon, using after this prayer the *following or such like*. . . . Then the *people* *sing* a psalm; which ended, the minister pronounceth one of these blessings and so the congregation departeth. . . . It shall not be necessary for the minister daily to repeat all these things before mentioned, but beginning with some manner of confession, to proceed to the sermon; which being ended, he either useth the prayer for all estates before mentioned, or else prayeth *as the Spirit of God shall move his heart*, framing the same according to the time and manner which he hath entreated of.”

\* Prof. C. Walker, of the P. E. Theological Seminary of Alexandria, Va., in McClintock and Strong’s Cyclopædia, V., 462.

The distinction between the Lutheran and the Calvinistic forms, and the absence in the latter of the responsive element from the prayers and from the reading of the Scriptures, should be borne in mind as having an important bearing on this discussion. Dr. Charles Baird, in his very interesting "Eutaxia" thus states the difference:

"The first is that of an *imposed* ritual, *responsive* in its character, and prescribed to the *minister and people* for their common use. Such is the practice of the Anglican and Lutheran communities. Another method is that of a *discretionary* ritual, *NOT responsive*, and supplied to the *minister alone* for his guidance as to the matter and manner of worship; leaving freedom of variation, as to the latter, according to his judgment. Such was the usage of the Church of Scotland, for the first century of her existence; such is the practice of every Reformed Church on the continent of Europe at the present time." He adds in a note: "In France and Switzerland but few copies of the Liturgies in use are printed, and they are to be procured, as a general thing, only by ministers."

This is not liturgical, according to the common impression which the word now makes and according to its use in this discussion.

#### THE WESTMINSTER DIRECTORY.

*The Directory* of the Westminster Assembly made a further and an advancing departure from the strict idea of a liturgy in words, while adhering to the prescription of an order of service. The order which it gave for the ordinary Sabbath service was: Prayer of Invocation; reading of the Word; singing of a Psalm; Prayer; Sermon; Prayer; Psalm; Benediction. That order was positively prescribed. "The minister is" to do thus and thus. As to the reading of the Word, it was assigned exclusively to the minister, no provision being made for responsive reading by the people either of the Psalms or of any other part of the Bible; though "it is the duty of Christians to praise God publicly, by singing of Psalms together in the congregation," . . . and "that the whole congregation may join therein, every one that can read is to have a Psalm-book." As to what and how much should be read the provisions were:

"How large a portion shall be read at once is left to the wisdom of the minister; but it is convenient, that ordinarily one chapter of each Testament be read at every meeting; and sometimes more, where the chapters are short, or the coherence of matter requireth it. It is requisite that all the canonical books be read over, in order that the people may be better acquainted with the whole body of the Scriptures, and ordinarily where the reading in either Testament endeth on one Lord's day, it is to begin the next. We commend also the more frequent reading of such Scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like."

For all the regular and ordinary prayers, very full topical forms were drawn up: "to this effect." It was also added: "Because the prayer which Christ taught his disciples is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also be used in the prayers of the Church." Nowhere, however, was

it recognized as proper for the people to join audibly in the prayers, nor was any responsive "Amen" suggested. The administration of the sacraments was provided for between the singing of a third Psalm and the Benediction. Baptism was to be accompanied by some words of instruction touching the sacrament and of admonition and exhortation, in which "the minister is to use his own liberty and godly wisdom"; the exact words of administration were prescribed; and the service was to be concluded with a prayer "to this or the like purpose." The Supper was to be prefaced by a short exhortation, warning, and invitation, and the reading of the words of institution, and by sanctifying and blessing the elements with prayer, "to this effect"; and was to be closed with an exhortation and a prayer of thanksgiving. The marriage ceremony consisted of a prayer, instruction, the contract in specific words to be used by the parties, with right hands clasped in each other, the declaration of the two as husband and wife, and prayer. No service for the burial of the dead was prepared. "Praying, reading, and singing thereat," it was declared, "should be laid aside," because "they had been grossly abused"; but it "was very convenient" for the minister to put the concourse "in remembrance of their duty." Finally: "There is no day commanded in Scripture to be kept holy under the gospel but the Lord's day, which is the Christian Sabbath. Festival days, vulgarly called *Holy-days*, having no warrant in the Word of God, are to be discontinued." But the observance of lawfully-appointed fast and thanksgiving days was provided for.

As to the rules which governed them the Westminster divines wrote in words that should be remembered:

"Our care hath been to hold forth such things as are of divine institution in every ordinance; and other things we have endeavored to set forth according to the rules of Christian prudence, agreeable to the general rules of the Word of God; our meaning therein being only that the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God: and the ministers may be hereby directed in their administrations to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue with farther or other materials of prayer and exhortation as shall be needful upon all occasions."

As we understand, this Directory, unaltered, continues to be the law of all the Scotch and Irish (and English?) Presbyterian Churches, and of the United Presbyterian and the Covenanter Churches of this country. It was also substantially adopted by the Presbyterian Church in the United States of America, in the draft made in 1788, and amended and ratified in 1821. Some important modifications, however, were then made in it.

## THE AMERICAN DIRECTORY.

The portion of the Scriptures to be read is left entirely to the discretion of every minister, with the declaration that in each service he ought to read at least one chapter; but the provisions for the continuous reading from both Testaments and for the frequent readings of the Psalms, are omitted. More singing is recommended than had been usual in most of the churches. The order of service given is a short prayer; a psalm or hymn; a full and comprehensive prayer; hymn; sermon; prayer; psalm; collection; benediction. This is, however, only drawn out as seeming "very proper." Topics for the prayers are summarized, but the use of set or fixed forms of prayer either exclusively or partially, on the one hand, and "mean, irregular, or extravagant effusions," on the other, are guarded against by the declaration that it is the indispensable duty of every minister to make general preparation for this part of his duty before entering his office, and also special preparation before each service, as carefully as he prepares for preaching in general and for each sermon. "Prayer and praise," too, are reclaimed as "the more important duties." But the use of the Lord's Prayer in the public service is not recommended; nor is the recitation of any creed directed or suggested, though it is declared that children should be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. A fuller and more formal marriage service is provided. The declaration against festival days is dropped.

This "Directory for Worship" is, in its true scope and meaning, binding on all the ministers and congregations of the Presbyterian Church.\* It is true that it is not specifically received in the ordination vows of ministers and elders, but it is a part of the Constitution of the Church, and as a part of that organic law is, with the "Book of Discipline," which is also unmentioned in the ordination service, as really binding in its true intent as the Confession and the Form of Government. It is important, then, to understand exactly what it requires and what it permits.

It contains no iron-clad order of service. The order which does appear in it is not mandatory, though it is declared to be "very proper," and should, therefore, not lightly be departed from. On this and on the other points to which we shall refer, much may be said in favor of a strict adherence to it, on the ground that there should be a uniformity of worship among the churches of the same denomination, so

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\* Dr. Charles Baird, in his "Eutaxia," p. 259, concedes: "The rigid observance of that order is incumbent upon every minister who officiates in the Presbyterian Church."

that those who remove from one to another, or casual worshippers in one from others, may be enabled, without any jar, to participate in the services. No doubt the Prayer-Book is, in this way, a great comfort to Episcopalians. One hymn book, used in all our congregations, would be a similar comfort to our people. We cannot but feel that the prevalence of so many different books, and the refusal of so many congregations to recognize the authority of the General Assembly in preparing a hymnal, do harm to the devotional services of our denomination. On the same principle, we think one general order of service should prevail in all our congregations. But there is no violation of the Directory by those who open with the Long Metre Doxology, or by those who have four or five exercises of song, or by similar transpositions of the order. A large liberty is allowed, and in fact prevails without any censure being expressed or felt in any quarter.

Our Directory does not, as the Westminster Directory did, specifically recommend the reading from each Testament at every service, in course. The whole matter is left to the discretion of every minister, with the suggestion that "at least one chapter" should be read. No one will say that this shuts out the old plan, which really prevails to a large extent among us. Would that it were the universal custom! We would favor, indeed, the recommendation by the General Assembly of a table which, in all the churches that should follow it, would give the same portions of the inspired Word on the same day, and go consecutively through the two books in due time.\*

In the matter of the prayers as well as the order of them, a very large liberty is also allowed to the minister. In sermonizing he can either write and read, or memorize, or extemporize; so he can in his prayers. Whichever he can do best, and whichever will most decently and acceptably lead the devotions of his particular congregation, is within his liberty. He may write all his prayers; he may weave into them the great prayers of the ages that are so highly extolled; he may even keep them largely the same from Sabbath to Sabbath, leaving room for special additions adapted to the changing circumstances of his people; and if his congregation are satisfied, no one else will interfere with him. It would, indeed, be widely considered against the genius of our system to read the prayers closely from a manuscript; but there is no law against it. There is no law against a pastor preaching occasionally the sermons of some of the

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\* The "Table of Scriptural Readings for Divine Service on every Lord's Day Throughout the Year," which Prof. Hopkins gives from the "Book of Common Order" of the Scotch "Church Service Society," is capital. We wish it could be taken from the rest of his book, published in leaflets, and used in our pulpits.

masters of pulpit eloquence, if his people approve, though there is an unwritten law under which he should make the authorship known. As to the frequent use of the Lord's Prayer, its use at every service indeed, we do not know that in our denomination a peep would be heard against it, nor would any one propose to interfere with the recitation at every service of one of the short Scriptural creeds as a confession of the faith of the worshippers.\*

For special services—baptism, the Lord's Supper, marriage, funerals, ordinations and installations, laying of corner-stones, dedications—every minister can draw up his own formulas, or use those which are published by others, adhering, of course, to the general principles of worship, and to the special directions and suggestions concerning each service in the Form of Government and the Directory. Recognizing this liberty, the General Assembly has repeatedly refused even to *recommend* any formulas. We believe it would be well if a series of such formulas could be prepared, as was the Hymnal, by a prudent committee, and sent out with the Hymnal, and clothed with only the same authority.

The Westminster ostracism of festival days other than the Sabbath, having been expunged from our Directory, it may be claimed with some force, that the recognition of Christmas, Good Friday, Easter, Ascension Day, is not under ban, especially as the Calvinistic churches of Europe observe them. Certainly the minister who on the Sabbath, which custom has associated with the great facts of the Gospel history, specially adapts his services to them, will not be interfered with.†

But the responsive element in the prayers or in the reading of the Psalter or any other portion of the divine Word, is utterly alien to the genius of the Presbyterian system, as it is exhibited in the history of the different branches of the Church, in the words of our Constitu-

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\* It should be understood, however, that the commonly called "Apostles' Creed" is not one of the standards which Presbyterian ministers accept at their ordination. If it were so, in the form in which it is published in our books, Prof. Hopkins and we should both be dealt with by our Presbyteries for declaring that we do not believe, and for omitting, "he descended into hell." The Professor rejects that clause from the Creed, as he publishes it. And we utter a very loud and hearty *Amen* to him in that. The clause is not true in any Scriptural meaning of *hell* or *hades*, and no Presbyterian congregation should be asked to say, "I believe" it.

† Prayer-meetings and Sabbath-schools have sprung up since the Directory was adopted. The services in them cannot but be of a freer cast than those of the more formal congregation, which the Directory had in view. Especially in the schools the class instruction must be more of the kindergarten. But it seems to us that the services of worship with which a Presbyterian school is opened and closed under the direction of the superintendent, should be as closely as possible like those of the Church. Responsive readings therein are to be regretted. The plea that they must be resorted to in order to hold the attention of the children will not do for a service that need not extend beyond ten minutes. Of course such an exercise as the learning in concert of the Ten Commandments or the Beatitudes, or the reciting of the Catechism is not open to this exception. If it is the intention to make the Church also liturgical, or to train the children up for some liturgical church, the "Order of Sunday-school Service" which is found in Professor Hopkins' Liturgy may profitably be used.

tion, and in the decisions of our General Assembly. Observe the contrast between ch. iii. and ch. iv. of the "Form of Government": "It is the duty of Christians to praise God by singing psalms or hymns publicly in the church as also privately in the family. . . . The whole congregation should be furnished with books, and ought to join in this part of worship." That is *the* part of the service in which it is the prerogative of the people vocally to join. Whether they shall be led by a precentor or a choir of precentors, and, by either, with or without an organ, is immaterial. It may not be a violation of our rules for a choir to introduce the service with voluntaries, or to intersperse them in it, in addition to the regular services;\* but predominantly the congregation should be permitted and encouraged to sing. But "the reading of the Holy Scriptures in the congregation is a part of the public worship of God, and ought to be performed by the ministers and teachers." And while psalm and hymn books have always been provided and circulated, no forms of prayer have been, nor is there any intimation that the people are vocally to join in, or respond to, any part of them; and that form of prayer which all should be taught and know, and could recite, has been carefully excluded from our Directory. Hence the General Assembly of 1869 (O. S.),

"Resolved, That the practice of responsive reading of the Scriptures in the public worship of the sanctuary is unwise in itself, and especially dangerous in this day, when it becomes the Church to withstand the tendency, so strongly manifested in many places, to a liturgical and ritualistic service."

Stronger still the reunited Assembly of 1874 declared:

"That the practice of responsive service in the public worship of the sanctuary is without warrant in the New Testament, and is unwise and impolitic in view of its inevitable tendency to destroy uniformity in our mode of worship." And "the sessions of the churches are urged to preserve, in act and spirit, the simplicity indicated in the 'Directory for Worship.'"

The Assembly of 1882 did not contravene this. In answer to an overture

"To prepare and publish a 'Book of Forms' for social and public worship, and for special occasions which shall be the authorized service book, to be used whenever a prescribed formula may be desired,"

it wisely said:

"In view of the action of previous General Assemblies on this subject, and the liberty which belongs to each minister to avail himself of the Calvinistic or other ancient devotional forms of the Reformed churches, so far as may seem to him for edification, it is inexpedient for this General Assembly to make any special order in the premises."

The responsive feature is not embraced in those ancient devotional forms of the Reformed churches.

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\*It is a mistake to suppose that the grand hymns of the Christian ages are under ban in our denomination. It has been asserted that there are some of our churches where "Hold the Fort" could be sung, but where the *Te Deum* and *Gloria in Excelsis* would not be allowed. Where? has been asked. The only answer has been the echo—Where? The *Te Deum* and the *Gloria in Excelsis* are in the *Hymnal* which has been sanctioned by our General Assembly, and issued by its Board of Publication.

The recognition in any form of the Lenten season, either in its strictest or loosest mode of observance, is also contra-Presbyterian. "To observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both Scriptural and rational," says our "Directory for Worship"; but the annual forty days' Lenten season is not mentioned in it, as it has no authority in the Word of God nor precedent in the books of worship of any of the historical Presbyterian churches, as far as we know them.

#### A PLEA FOR A LITURGY.

Professor S. M. Hopkins has made a plea for a material modification of our law and custom: such a modification "as shall give the people some (!) share in the devotional services of the sanctuary"; and what that "some share" is, appears from constant repetition to be the responsive reading of the Scriptures, the recitation of the prayers and of a creed, to facilitate which the preparation of full forms of prayers is urged for general and uniform use in our churches, the use to be optional, and room also to be allowed for extemporary prayers in connection with the prepared forms.

This plea is a novelty in American Presbyterian Church History. In its full sweep it scarcely antedates the year 1882.

It is claimed, indeed, that when our "Directory for Worship" was formed, there was a party in the Church, of which Dr. Ashbel Green was a pronounced representative, who favored this innovation. But the explanation which Dr. Green left on record sweeps the claim away:

"The draught of 1787, which formed the basis of the discussion that issued in adopting the Constitution, contained in the 'Directory for the Worship of God,' a number of forms of prayer. A question was raised whether these forms should stand as they appeared in the draught, or whether the several parts should be stated *in thesi*, or in a doctrinal form. The latter method was carried by a majority; but I voted for a retention of the forms, assigning for reason that an *exemplification of any matter of instruction* I considered as *the best method of making it intelligible and plain.*"

We think with Dr. Green; and we could have voted with him for such suggestive and guiding *models* of prayer, without prescribing or even recommending them as *formulas* to be read or recited in the public worship. And this meaning of the plan which Dr. Green favored is manifest from the fact, that after the first prayer for the Lord's day morning, it declared:

"This and all other prayers in the Directory, may and ought to be varied, according to the variety of circumstances which may occur, agreeably to the views and judgment of every minister. Thus the spirit of prayer will be encouraged, and the undue restraint of this spirit, which is the too frequent effect of forms of prayer, will be guarded against."

And the prayer before sermon, which is very long, "was evidently designed," says Dr. Baird, "rather to supply matter of selection than



for use as a whole." And surely that does not involve the responsive element which is made the obtrusive one in the novel plea which we are combating.

"Eutaxia," which was published in 1855 by Dr. Charles Baird, is also cited on the side of the plea. But, as we understand Dr. Baird, he opposed the responses and showed conclusively that the Calvinistic Reformers and the Calvinistic Churches rejected them. He says that

"the Scriptural idea of public worship is clearly that of a service *prescribed* in its various parts and features, but *free* in the filling up of those general outlines" (p. 2). "It has been the wisdom of the Presbyterian Church to follow strictly the Scriptural and apostolic method: imposing as duties only such acts and ordinances of worship as are of Divine appointment; and leaving in a great measure to individual choice the selection of words employed in their performance" (pp. 2, 3). "While thus providing for the office of prayer [that is by the Minister] our Reformer (Calvin) introduced also the regular practice of congregational singing. . . . In a survey of the Calvinistic worship, this interesting feature of Psalmody must not be omitted. It belongs peculiarly and characteristically to that worship. The Reformers of Switzerland and Scotland did not, as we often hear, deprive their ritual of a responsive and popular character. They did no more than *separate the functions of minister and people into the distinct duties of reading and singing. The Psalms are the responsive part of Calvin's Liturgy. These choral services* embodied the acts of adoration, praise, and thanksgiving, which are scarcely noticed in the forms of prayer; while in the *latter*, the offices of intercession, supplication, and teaching were *assigned to the minister alone*. The prayers, by constant use made familiar to the people, *were to be followed silently or in subdued tones*; the psalms and hymns constituted their audible utterance in the sacred ministrations" (pp. 26, 27).

And all that Dr. Baird advocated was the resumed use of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed; the regular and continuous reading of the Scriptures at every service; a more strict adherence to the prescribed order of our Directory; an audible *Amen* at the close of each prayer; and the recital of the Lord's Prayer and the Creed, after the minister.

The plea has been sheltered, too, under the name of Dr. Charles Hodge. The article which he wrote on the subject of "Presbyterian Liturgies" can be found in the *Princeton Review*, vol. xxvii., pp. 445-467. In it he said: "The Scriptures, which in all things outward conform to what is the inward product of the Spirit, do not prescribe any form of words to be used in the worship of God. There are no indications of the use of liturgies in the New Testament. There is no evidence of the prevalence of written forms during the first three centuries." "The disposition to use written forms, as a general rule, decreases in proportion to the increase of intelligence and spirituality of the Church." But he thought it would be a good thing if "a book were compiled from the liturgies of Calvin, Knox, and of the Reformed churches, containing appropriate prayers, for ordinary public worship, for special occasions, as for times of sickness, declension, or public calamity, with forms for the administration of baptism, of the Lord's Supper, for funerals, and for marriage"; "a collection

of prayers for public worship of established character, sanctioned by long approbation of the people of God and by the authority of the Church; something sanctioned and not prescribed, as in the case of our Book of Psalms and Hymns." But he declared: "We do not desire to see anything introduced which would render our public services *less simple* than they are at present, but merely that means should be taken that *what is done should be done well.*" "There is a very great difference between the uniform and universal use of a form of prayer, and the preparation of forms to serve as models, and to be employed when no minister is present." And he has not a word in favor of responsive worship, nor do the works he commends contain that element. We can receive all that Dr. Hodge says in that article; but it is an abuse of his name to quote it in favor of the plea which we are resisting.

In 1864, Dr. Charles W. Shields published a revised "Book of Common Prayer." His contention was that the Anglican book, as amended by the Presbyterian divines in the Savoy Conference of 1681, and conformed to our "Directory for Worship," was the best that could be devised. His Prayer Book, therefore, is the Episcopal book eliminated of its unscriptural errors in doctrine and polity. But he retains the festivals, and in some degree the responsive feature of that book, though in his Supplementary Treatise, with great inconsistency as we think, he says some of the sharpest things that can be said against responses. His position is, "that as combined with a Directory, allowing to the minister his liberty to remedy at discretion the tedious length and multiplicity of its services, and neither requiring nor precluding responses on the part of the congregation, nor indeed demanding *any other behaviour than is already customary in our Assemblies*, it would, we honestly believe, be the best liturgy that could be desired, or now devised. We will even go further, and declare our conviction, that, as it is the only liturgy fit to be used, so it is the only one that can be used with anything like Presbyterian consistency."

President R. D. Hitchcock, in the presence of the Philadelphia Council, declared that "our present Presbyterian baldness of public service is hurting us"; predicted that the coming generation will return to the old prayers and songs "in a form of public service which shall suit the mature and cultured none the less for suiting also the immature and uncultured"; and anticipated a revival of the Old Church year with Passover, Pentecost, Epiphany, Christmas, Good Friday, Easter, and Whitsuntide. "These at least can do us no harm."

Prof. S. M. Hopkins, having prepared the way by his elaborate article in this REVIEW, has issued a "General Liturgy and Book of Common Prayer." It is responsive in the extreme; and it recognizes not only the feasts already referred to, but has a bewildering array of Anniversary Collects in addition. And it is variously æsthetic in its Roman type and *italics*, red letters and black, and in its rubrical directions for ministers and people. From the Professor's standpoint, it shows good and cultured taste. In doctrine it is sound. In governmental principles it is thoroughly Presbyterian.

#### ARGUMENTS FOR A LITURGY.

1. We are gravely warned that because of her liturgy the Episcopal Church in the United States is growing out of all proportion, and especially at the expense of the Presbyterian Church. Professor Hopkins has made such assertions as these:

"A very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks. There are many thousands in that Church at present who have been drawn away merely by the superior attractions of its cultus. . . . On the other hand, the cases are very few, and owing only to special causes, in which any persons, Episcopally educated, have come over to the communion of the Presbyterian Church. The tracks are all one way. . . . It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own."

The scholarly and cultured Professor has been too credulous, and has been misled by the unsifted claims of others.\*

The Episcopal Church in the United States, according to the official report immediately preceding the utterance of those assertions, had, all told, 338,333 communicants—not very "many thousands," among the 10,065,963 communicants of the Protestant churches of the land and the 50,000,000 of its inhabitants.

If "many thousands" have gone from the Presbyterian to the

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\* In what follows, we are doing an unpleasant work. We dislike to draw out such comparisons. But the assertions that we meet are perpetually cropping up in Episcopal quarters. When one of our own leaders gives them his endorsement and circulates them in a way that is calculated to dishearten our people and make them dissatisfied with our time-honored worship, we may with all propriety plainly state the real facts of the case, without being open to the charge of attacking a sister Church. We do not, we would not, assail a Church which numbers among its members many of our own beloved friends, nor call in question its piety and activity, nor grieve over the measure of success with which it has been blessed. Nor do we question the adaptability of the Book of Common Prayer to express the most fervent piety of those who have been leavened by it; though as against the laudations of the Book which we occasionally hear in our camp, we could quote from current discussions by Episcopal ministers, on the movement, which is in the hands of a committee to report to the coming General Convention, for the enlargement and enrichment of that Book, sharper adverse criticisms than we would feel at liberty ourselves to originate.

Episcopal Church, how does it happen that the Episcopal Church is so small, and that the Presbyterian Church keeps outstripping it in the progress of the decades? The organ of the Episcopal Church in New York recently had this editorial statement: "In his 'History of the Episcopal Church in America,' Bishop Wilberforce says, that according to the best calculation there were on the Continent of America, in 1761, 1,444,000 white people. Of these, 293,000 were church people, 316,000 Presbyterians and Independents, while 460,000 were made up of Baptists, Quakers, etc." We do not know what proportion of those 361,000 are allotted to the Presbyterians; but 1807 was the first year in which official reports were had of our Presbyterian communicants, and the number then was 17,871, which, at the highest estimate, would not give a population of 100,000 in that year. But in 1761 the Episcopal population had been, according to this Episcopal claim, one-fifth of the whole. Its communicants (338,333) in 1880, however, only numbered one-twenty-ninth of the Protestant communicants (10,065,933) in the land; and on the high estimate of the population, in the families of those communicants and under the influence of the Church, obtained by multiplying the communicants by five, they did not constitute one-thirtieth of the people of the country. Once one-fifth; now less than one-thirtieth. Whereas, the Presbyterian non-liturgical churches, in the North and South, the territory of which is covered by the Episcopal reports, have 927,640 communicants, and almost one-tenth of the population.

The impression has been made that, however it may have been in the earlier decades of the century, "now" at least the Episcopal Church is outstripping all others. To the figures with that. In the decade 1870-1880, the communicants in the Episcopal Church grew from 207,762 to 338,333; the other Protestant denominations from 6,465,634 to 9,727,630.

To compare particularly the Presbyterian and Episcopal figures—the net growth of the Episcopal ministers in that decade was 629 (from 2,803 to 3,432), and of the communicants 130,571 (from 207,762 to 338,333); and of the Presbyterian non-liturgical ministers 1,645 (from 6,893 to 8,538), and communicants 230,183 (from 697,457 to 927,640). Our Presbyterian Church North alone had a larger net growth (132,110) than the Episcopal Church in the whole country.

The Presbyterian Church North from 1870 to 1880 reported 307,040 new members as added to its communion rolls on profession of their faith, and in 1880-'81-'82, there were 81,571 more. This was by no means what should be desired: but in the light of the figures, is it right to say that the "Presbyterian Church is almost stationary,"

and that it "requires a close calculation to show that she is even holding her own"?

It is intimated, though, that during the last decade the proportionate growth of the Episcopal Church was the larger. (The advance in population being 31 per cent., the Presbyterian the same, and the Episcopal 52.) That might be in the smaller body, without signifying a great deal, and for various spiritual reasons which could be assigned might happen during an exceptional decade without indicating a permanent trend. Moreover, if the Episcopal growth was 52 per cent., the very non-liturgical Baptist growth was 63 per cent. Further, the latest figures show not only a greater absolute, but proportionate Presbyterian advance. In 1882 the Episcopal ministers were 3,466, an advance of 34 on the number in 1880, which was 3,432, and communicants 340,841, an advance of 2,508 in 1880, when it was 338,333; in 1882 the Presbyterian ministers were 6,224, an advance of 120 on 1880 (6,104), and communicants 715,934, an advance of 17,235 on 1880 (698,699).

We have no way of ascertaining to what extent communicants come to our churches from other denominations. The statistical column of additions on certificate is largely made up of members moving from one of our congregations to another. But over against the challenge that "there is not a Presbyterian pastor in the land but can testify" to an exodus from his fold to the Episcopalian, we place these plain statements: No Presbyterian pastor has been found willing, over his own signature, to confess that his congregation has suffered in that way. Not a few have, through our newspapers, taken the opportunity positively to declare that such is not their experience. Every pastor that we have asked has said that while, through the social changes that are perpetually going on, a few may have left them for the Episcopal denomination, a larger number have come to them from it. Of course Prof. Hopkins has been in contact with some who gave the ground for his declaration, but his surroundings must be peculiar, and his generalization was as rash and unscientific as are many of the hypotheses of the scientists.\*

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\* As to the "extraordinary" growth of dioceses and congregations: Some of those dioceses are smaller and weaker in the number of communicants and in the work accomplished than are some of our congregations. The Presbyterian bishops, Talmage and Cuyler of Brooklyn, and Hall and Crosby of New York, for instance, have stronger dioceses than some of their prelatial brethren have. The (Episcopal) bishop of Arkansas has under him 13 presbyters, 1,138 communicants, of whom 88 were added last year by confirmation, and who contributed \$7,504, and 649 Sunday-school scholars. The (Presbyterian) bishop (John Hall), of Fifth Avenue, New York, has (in 1882) associated with him 15 presbyters, 4 deacons, 1,807 communicants, of whom 97 were confirmed on profession last year, and who raised, in the year, \$86,917. As to the rapidity with which new congregations are being formed: In 1870 there were 2,752 Episcopal parishes in the United States; in 1880, 3,000, an increase in the decade, of 248; in 1882, 3,035, a further increase in the two years, of 35; in 1870

The argument from the statistics, if it is worth anything, may be extended. Prof. Hopkins (*Liturgy* in Schaff-Herzog) says: "In the United States, except in the Episcopalian, Lutheran, German and Dutch Reformed, and Moravian churches, liturgical prayer has been almost wholly disused." Those liturgical churches, with all the additions that come to some of them, *ex necessitate rei*, by force of foreign nationality and language, have only 8,050 ministers and 1,544,245 communicants, while the non-liturgical Protestant churches have 61,820 ministers and 8,521,718 communicants. Liturgies do not thrive in our American atmosphere.

2. The intimation crops up, however, that it is from "the cultivated and tasteful" that the Episcopal Church is most largely drawing its recruits. How is the truth of that claim to be tested? How is a census of the intelligent in the whole country to be taken? The question is not restricted to some particular localities with which Prof. Hopkins, or this brother or that, may be personally familiar. It must take in the land as a whole. Has the Episcopal Church a larger number, absolutely or proportionally, of the cultivated people of the country than the Presbyterian Church has, and is it drawing that class from the other denominations? Does it meet their needs better than the Presbyterian Church does, and this because of its Liturgy? If so, it is a strong argument in favor of the liturgical worship. It will not do, as a rebuttal to such an argument, to plead that "not many wise are called," and that the Gospel is for the illiterate and the uncultured. The Bible and the church are essentially educating, elevating, refining. Any forms of doctrine, government, or worship which do not, in an established Christian land like this, satisfy the yearnings of the classes which are highest in spirituality, in intelligence, in true culture, deserve to be abandoned. As a fact, then, how is it? Has the Episcopal Church in a great and growingly greater degree the culture of America within its fold? Do its ministers stand confessedly above all others in intellectual attainments? Have they the most splendid reputation as preachers? Are they highest up in the field of authorship? Do their churches embrace the larger proportion of our educated judges, lawyers, physicians, business men? Are they doing the most for education? Are there more Episcopalians than Presbyterians engaged as professors and teachers in training the rising generation? How can the figures be obtained where-

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the Presbyterian figures were: (North, 4,526; South, 1,469) 5,995; in 1880 (North, 5,489; South, 1,923) 7,417, an increase in the decade of 1,422; and in 1882 (North, 5,744; South, 2,010) 7,754, a further increase in the two years, of 337. If an increase in twelve years of 283 Episcopal parishes is "extraordinary," that of 1,759 Presbyterian must be *extra—EXTRA—EXTRAORDINARY*.

with to answer these questions? Does the following paragraph from *The Christian at Work* (which strongly advocates the introduction of liturgies into our churches) suggest an answer?

"*The Churchman* holds that 'education at well-equipped church colleges, as Trinity College, is to be placed far above that of other institutions of similar grade in scholarship.' This is very funny. We don't know how 'well equipped' Trinity College is—for somehow only one of the *six Episcopal out of the 370 colleges in the country* send any sufficient returns to Washington, and Trinity is among the other five—but it is pretty evident that for a 'well-equipped' college Trinity's showing is pretty poor. Judging by the last report Trinity has 18,000 volumes in its library, eight professors in its faculty, and no graduating class. It may be that a score or so of the students graduated, but if so they are not reported. Columbia is the only distinctively Protestant Episcopal college in the country that makes a creditable exhibit in educational facilities. But even Columbia is far behind many colleges of lesser endowment. *The scholarship of the country does not, to any great extent, inhere in the Episcopal Church.*"

Some special figures may suggest an additional answer. Philadelphia, we take it, is a fair specimen in education and culture of established and rounded American society. In the beginning of this century the Episcopal Church outnumbered the Presbyterian in it. But the growth of the latter was so much ahead of the former, and kept so much in advance of it, that in 1871 the Presbyterian communicants were 19,365, and the Episcopal 16,396. And the latest reports show no set-back, for last year there were Presbyterian communicants (this is in the one branch of the reunited Northern Assembly alone) 26,953 communicants, and Episcopal 22,679, a Presbyterian net growth of 7,588, and Episcopalian 5,643. But, it may be intimated *sotto voce*, is not the Episcopal growth from the *creme de la creme* of the cultured? "By their fruits"—

Dr. Shields suggestively said, twenty years ago, in his "Liturgia Expurgata": "Our Church, in so carefully furnishing herself with a race of educated preachers and scholars, has acquired a hold upon the *intellectual* classes, as distinguished from the merely *fashionable* or the merely vulgar, which makes her the bulwark of all conservatism throughout the land."

It cannot be denied that the Episcopal Church embraces members of the highest culture and piety, and that through life-long association the liturgy has become their spiritual food; nor is it denied that others of that class are, through society influences which are well understood, drawn into it from the world and even from the families of other sects. But it is denied that such successful proselyting prevails in any extraordinary degree, and that its really efficient cause, where it does prevail, is the liturgy. We are not uttering what will be regarded as a slander when we say that the Episcopal Church has the reputation of requiring less from its membership than the evangelical churches generally, and that its communicants are allowed to be "more conformed to the world" than others are. The mode in which the Lenten season has grown to be observed is a striking proof of this. It is very comfortable from the worldliness

of the week, to float through the Sabbath on a service which is written from beginning to end, which requires no thought, and is therefore very restful, and which soon comes to trip from the tongue without any mental exertion. Of course, fashionable "society" in the cities, and aped in more limited sections in larger towns and even smaller villages, may be drawn by that attraction; and moths from Presbyterian families in "society" may dash in; but the Presbyterian Church would be faithless to its high trust if, for the purpose of holding such classes, it should encourage any of its ministers and congregations to depart from its scriptural and historic mode of worship. David *would* not put on Saul's huge armor. The Presbyterian Church *cannot* get its large life into a liturgy.

3. Prof. Hopkins has recounted some fearfully distressing exhibitions of the performance of our Presbyterian worship. But he concedes, p. 41: "That the service of prayer in Presbyterian pulpits is *often* 'disgraced' by any such [mean, irregular, and extravagant] effusions, *is by no means* charged. The devotional habit, the culture, and the conscientious care of our pastors make their public prayers commonly earnest, tender, and spiritual, often patterns of devotional eloquence." The disgraceful exhibitions are the exceptions; and we should not, on their account, resort to any unscriptural expedient.

4. It is asserted that the preparation and adoption of a liturgy would be but a return to the mode of worship that prevailed in the Presbyterian churches for a century after the Reformation. We have shown that the Calvinistic books of that age were not liturgies of the kind that are now advocated. The appeal to them, therefore, falls to the ground. In addition, it may be remarked that the shot is a boomerang even against the subordinate question of set forms of prayer. The Westminster Assembly had before it all those liturgies and the effects which the use of them had produced. And it determined to abandon them and to prepare the Directory, which has ever since been the guide-book of all English-speaking Presbyterians. Why? It tells us in the Preface:

"Add hereunto (which was not foreseen but since hath come to pass) that the Liturgy hath been a great means, as on the one hand *to make and increase an idle and unedifying ministry*, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office. . . . Upon these and many the like weighty considerations, . . . not from any love of novelty, or intention to disparage our first reformers (of whom we are persuaded that *were they now alive, they would join with us in this work*, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honor), but that we may in some measure answer the gracious providence of God, which at this time calleth upon us for *further reformation*, and may satisfy our own consciences, and answer



the expectation of the reformed churches, and the desires of many of the godly among ourselves, and withal give some public testimony for our endeavors for uniformity in divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God, and have agreed upon this following Directory for all parts of public worship at ordinary and extraordinary times."

The Scotch Presbyterians, by accepting the new book, admitted that the same evils had attended also the liturgy of Knox, attenuated as that was. We submit that to ask the Presbyterian churches to put on a cast-off garment, which was worn in childish and reforming days and then abandoned because it was demoralizing, is as preposterous as it would have been for the man Paul to return to the mode of speaking of the boy Saul, or for the apostle to return to the ways of the Pharisee.

#### ARGUMENTS AGAINST A LITURGY.

1. The fact that not the slightest Scriptural authority can be pleaded for a liturgy should be conclusive in the mind of every true Presbyterian. Some, indeed, talk about a liturgical germ being found in the Lord's Prayer, and the baptismal form, and the communion ceremonial. But the development idea which will defend any of the historic liturgies on that ground, will justify the greatest Papal abuses in doctrine, government, and worship, as legitimately evolved from New Testament germs.

Dr. Shields admits ("Liturgia Expurgata," p. 27), that "the genius of presbytery the world over, cannot endure anything more stringent than a Directory or system of general rules and suggestions"; and, p. 58: "the wise, generous spirit of our system will not allow the whole Church to be hampered with anything more than a Directory." "It cannot be doubted," declares Dr. Charles Hodge (*Princeton Review*, xxvii. 456), "that the theory of Presbyterianism is opposed to the use of liturgies." Our Church tolerates many things for which no Scriptural authority can be pleaded, and even things which may be against the spirit of the Scriptures; but it should not authorize or encourage them. It should authoritatively recognize and provide in the worship of its congregations nothing for which express Scriptural warrant cannot be produced. Its rule is, not to sanction what cannot positively be disproved from the Bible, but to sanction only what can be proved from it. Not the shred of proof for a liturgy can be found therein.

2. The plea for a liturgy is a confession of apostasy and declension which is humiliating. The old-fashioned position has not been disproved, that

"Liturgies had their origin in an ignorant and degenerate age. . . . Out of this age, when nothing was introduced 'but corruptions, and the issues thereof; no change made in the current usages but for the worse; no motions from its primitive posture, but downwards into degeneracy'; out of this age proceeded the first liturgy, the offspring of ignorance and superstition. The clergy had become notoriously ignorant and corrupt, unable suitably to guide the devotions of public worship; and to assist them in their ignorance and incompetence, liturgies were provided for their use."

Said Dr. Charles Hodge:

"In the ideal state of the Church, in that state which our theory contemplates, where every minister is really called of God, and is the organ of the Holy Ghost in the exercise of his functions, liturgies would be fetters, which nothing but compulsion would induce any man to wear. . . . Without questioning or doubting the sincere and eminent piety of hundreds and thousands of the ministers and members of churches which continue in the trammels of prescribed liturgical forms, we still believe that one of the causes why the Church of Scotland never submitted to the authoritative imposition of an unvarying form of public worship, and gradually dispensed with the use of a liturgy altogether, is to be found in its superior intelligence and piety."\*

President Hitchcock, in his Philadelphia Council paper, portrayed three types of the common Christian life: the lowest, the ceremonial; the next, the moral; the highest, the emotional; and he advocated our return to liturgies *as under the lowest type!* Have our ministers and people, then, deteriorated? Are we not to keep striving toward the ideal, but return to the beggarly elements from which we thought we had advanced? There is a significancy in the words uttered by Dr. Archibald Scott (St. Giles Lectures, First Series), in reference to the liturgical movement in the Church of Scotland:

"In prayer and long tribulation it has learned the value of free prayer. The danger of having no liturgy may be to sever it from the wisdom and piety of the past; but the having one may involve the greater peril of severance from that living fount of inspiration which alone can make it the Church of the Present and the Future."

3. We are not prepared to accept unqualifiedly the asserted Reformation divorce of worship and fine art, or to admit that there is any warfare between æsthetics and religion. The beauty of holiness may use the beauty of sense and the beauty of intellect. Christians should make the buildings in which they worship God as beautiful, according to the highest style of art, as their means will enable them to do. The service of song should be cultivated and made as beautiful as the highest musical training of the people can make it. Sermons and prayers cannot be intellectually and spiritually too beautiful. Culture should be laid under tribute for them all. But the objection to this liturgical plea is that it is the prompting of a sentimental culture, and that it subordinates the beauty of holiness to the lower phases of the beautiful. Art should be servant, not master. The common prayers of the congregation should be grammatical, in good taste, expressed with simple rhetoric, comprehensive; but it is better to bear with a few or even many and frequent violations of all the canons of

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\* *Princeton Review*, xxvii. 456-7.

culture, in which, however, the liberty and spontaneity of heart-communion with God express themselves, than to encourage a dependence upon forms which cannot but develop formalism. In revival times prescribed forms of prayer are snapped like the withes of Delilah. What is called a revival is the normal condition of the church; nothing that would cramp its deep religious feeling should be encouraged at any time.

4. The plea is for what is impossible. All in our Church who make it are careful to say that they favor not an imposed or iron-clad liturgy, but an optional one, by which we understand one that can be used in one church and not in another, at one time and not another, as the minister may or may not feel in the spirit of extemporaneous prayer, and that can be added to or departed from when used in a service. Is not the idea visionary? Are liturgies so used to any extent anywhere? Is not the custom predominantly one way or the other? President Hitchcock said: "In all liturgical churches, or nearly all, the liturgy is no longer servant, but master." Can it be otherwise? The lame man, when cured, will not keep his crutches for use at times; if he should resort to them, he would weaken himself. The legitimate tendency of the use of liturgies by ministers is to intellectual and spiritual laziness—a tendency which, of course, can be, and is, overcome by the strong in exceptional cases. The mass of the ministers in liturgical churches are less powerful and active intellectually and spiritually than the ministers of the non-liturgical churches. Hence, too, the preaching is generally weaker among the former. Exceptions, of course, there are. The authoritative provision of a liturgy, and the permission to use it, leads invariably to the habitual use, and that both proves and increases ministerial weakness.

5. The audible responsive feature is both childish and unphilosophical. Dr. Shields thought, in his "Liturgia Expurgata," p. 39, that

"whether audible responses ought also to be added, as a further help to congregational devotion, is a question of usage and taste, rather than of principle." "The responsive reading of the Psalter, though only confusing, and anything but solemn to one not taking part in it, has, however, the recommendation that it engages the attention, and helps the devotion of every worshipper; since all may read, though all cannot sing."

And Prof. Hopkins, referring to young Presbyterians, says:

"Give to multitudes of such persons the choice between a service where they are to sit fixed and mute during the offering by the minister of a prayer of fifteen minutes' duration, and one in which they are to vary their posture by frequent rising from their seats, and are to have their vocal part of the service by responses and antiphonal reading, and they will not hesitate."

Hence responsive reading of the Bible is said to prevail largely in our Sabbath-schools—as a means of holding the attention of the children. And though young people can on week nights sit for an hour

or two listening to a lecture, or a concert, or gazing upon an exhibition, their attention cannot be held for an hour on the Sabbath in divine worship, unless they are allowed to move about and ejaculate ! Therefore make the church a kindergarten ! And yet, too, it is the cultured that our service does not suit !

But responsive reading is worse than childish. Dr. Shields has made some concessions here which, as coming from such a source, are worth quoting. His fine taste rebels against some things that his liturgical proclivities run him into :

“ Perhaps this mental accompaniment and silent *Amen* are to be preferred, on the whole, either to the noisy outcries or the confused murmuring of our neighbors.” “ As to *responses*, except where personal feeling is strong enough to impel them above the low tone of ordinary devotion, we may urge the objection brought against them two hundred years ago, that ‘ they cause a confused murmur in the congregation, whereby what is read is less intelligible and therefore unedifying ’ ; and the difficulty always encountered of making them general and accordant, renders them on grounds of taste as well as of devotion, unsuitable to a mixed assembly. They belong in fact to the choral or monastic service from which they were borrowed, and in which they were artistically rendered by trained worshippers, and in a Protestant Church must cease to be expressive precisely in proportion as they become impressive ” ( p. 84 ). “ The responsive reading of the verses [ of the Psalms ] by Minister and people may have been a rude substitute for the antiphonal chanting of priest and choir ; but it is open to the objection already urged against all unmusical responses ; it is in violation of the sense or rhythm which is often paralletic in the members of each verse, rather than by alternate verses ; and except for habituated nerves is even less solemn than the doggerel of Rouse, or Watts, unequally yoked with worldly airs. The experience of the whole Church would seem to be fast settling toward the conviction that the Psalms cannot with propriety be either versified or read, but should be simply chanted in prose according to their original structure in the temple service, and the usage of Catholic antiquity ” ( p. 92 ).

Among the positions taken by the Presbyterians at the Savoy Conference of 1661 was this :

“ That the repetitions and responsals of the clerk and people, and the alternate reading of the Psalms and Hymns, which cause a confused murmur in the congregation, whereby what is read is less intelligible and therefore unedifying, may be omitted : the Minister being appointed for the people in all public services appertaining unto God and the Holy Scriptures, both of the Old and New Testament, intimating the people’s part in public prayer to be only with silence and reverence to attend thereunto, and to declare their assent in the close by saying *Amen* .”

( So that those English Presbyterian Divines of the Restoration who, influenced by their political surroundings, were willing to compromise away from the Directory, objected to the very thing which some among us now advocate. )

There is no warrant by direction or even by suggestion in Scripture for the practice of responsive reading. It is of very recent origin and of very partial use. It dates back only to the beginning of the Anglican Church, and is hardly known outside of its communion. In the English Church it took the place of singing the Psalter, because in many of the congregations singers could not be found. It was a simple make-shift for a better way ; and it has in England now largely ceased, and the singing been restored. The reason for retaining in the Anglican Book of Common Prayer the old version of the Psalms,

when the King James' version of the Bible was appointed to be read in the churches, was that "the choirs were accustomed to it, and its language was considered more smooth and fit for song than the new."

The literal fact is, that the practice in all known forms of religious worship in the Church, Jewish and Christian, with the few recent sporadic cases of exception in some local communities, has been against the responses in reading.

They are opposed to all reason. Audible reading is an irrational act, unless it be to communicate thought; but responsive reading as practiced in worship is certainly not for the purpose of communicating thought.

They are equally insignificant and out of place. Response in song has a rational place, as expressive of feeling; in reading, which expresses thought, not emotion, it can have no conceivable significance. It is directly hostile to the only rational design in proper reading.

They are not proper worship. They are not of the nature of communion between God and his people. They are "a strange fire" on the altar.

They are a hindrance to true social worship. By no possibility can one find in them anything that leads to a direct personal communion with God—an act in which he addresses God, and God in turn addresses him.

They are offensive to a true taste. A Babel of discordant sounds, a grating jargon of voices, harmonized in neither time nor tune, is against decorum.\*

No other book than the Bible could stand such murderous treatment, and the divine volume should not be subjected to it.

6. As to the festival days, it has been admitted that the absence from our Directory of the declaration against them, leaves a large liberty to our ministers and congregations. And assuredly those who may on the appropriate Sabbaths adapt their services to what they believe to be the chronological arrangement of the great facts of the Gospel history, do what will meet with censure from no quarter.

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\* Prof. Day, in the *New Englander* article already referred to, enforces these objections in a telling way.

Dr. Richard S. Storrs has published a "Psalter," with selections also from the other poetical Scriptures, for responsive readings. We have been carefully testing it. The more we examine it, the more convinced we are that the responsive reading of many of such selections will cause the generality of people, and especially children, unconsciously to imbibe erroneous meanings from the verses read. But Dr. Storrs' arrangement shows the refined taste for which he is noted; and our ministers could follow it with advantage in their reading of the Psalms from the pulpit. We believe in having such a reading at every service after the Invocation. Better still would it be if the whole congregation could *chant* the Psalms. We have no fear of the too frequent use of any inspired words or forms.

But there are two overmastering reasons why our Church should never, by constitutional action, sanction and recommend any other than the Sabbath festival, and why our ministers and people should not permit themselves to be swept into the current of the festival observances. The first is that they are entirely destitute of New Testament authority—a fact which is the more striking in contrast with the express Old Testament authority for the Jewish festivals. It cannot but have been designed that none of the festivals are recommended either by precept or by apostolic example, and especially that the date and season of the Saviour's birth are not even remotely indicated. And the second fact is, that as the observance of the other festival days goes up, the observance of the Sabbath goes down. That lesson of history cannot be blinked; nor is it safe to set it at naught. We once heard one of the most excellent of senators, who was a member of a liturgical church, move that the Senate adjourn over Good Friday. The motion was resisted on the ground of the pressure of business. He grew very indignant, and declared that if the body should sit he would not be in his place; that he could not be coerced into his official work there on the anniversary of his Saviour's death. But when the Senate sat on a Sabbath he was not absent. He was a typical man. All liturgists do not so despiritualize the Sabbath-day. Gracious souls are found everywhere rising above the level of the errors which mar their belief. But the tendency of the church festival system is to degrade the Sabbath from the peculiar position in which God placed it. It is claimed widely and loudly by liturgists that the recognition of the festival days is extending from year to year among the adherents of all the denominations. Undoubtedly the Sabbath-day is not generally observed as it once was. Is there any connection between the growth of the observance of the other days and the decadence of the spiritual strictness of the Lord's Day?

#### SUGGESTIONS.

No doubt there is room for improvement in the conduct of the worship of our congregations. And whatever touches the weak spots of our practice is to be welcomed. The reformation needed, however, is not in our mode of worship, but in the practice of ministers and congregations under it.

Let more attention be paid in our Theological Seminaries to the preparation of ministerial candidates for this part of their work. Our impression is, that comparatively little attention is given to it. We

would not lower preaching, but elevate the other elements of worship. Train the candidates as carefully for the latter as for the former.

Let our ministers keep up the development of their praying as well as of their preaching gifts. Let them continue to read and study the models of prayers as well as the models of sermons. Let them make themselves thoroughly acquainted with the comprehensive suggestions of our Directory; with the written prayers that have survived the ages, as well as with those that still appear from the pens of godly men; and especially with the prayer language of the inspired volume. Let them breathe in, and saturate their minds with, those devotional utterances. So let them be possessed of, and always have at command as a part of their mental and spiritual being, the choicest devotional expressions of the Church, and of the Church in all its branches.

Let them from week to week make as special preparation for the conduct of the whole service of worship as they do for the sermon. How many of us have been doing this? Is there not a serious fault herein? But for every service let ministers blend, with the grand stock of general preparation, a special preparation by a knowledge of the particular condition of the congregation and by a careful arrangement of the thoughts and language in which the devotions of the people shall be led.

Let them avail themselves of the large liberty which is allowed by our Directory, in the order of exercises. Make more of the service of song. Let choirs, under pastoral supervision, as an addition to the regular service, render the grand Scriptural Hymns of the ages, which may not be in our Hymnal; but make much, too, of singing by the whole congregation of the more familiar hymns of our own book. Have special services of song, in addition to the prayer-meetings which we now have. Keep the young in view at the main service of the Sabbath, either by making all the exercises more to the level of their comprehension, or by interjecting the special little sermon to them.

And let it be remembered that the great need, before and above all, is the grace of the Spirit, to be kept in the heart by daily private communion with God. Without that in a large measure, the public services of the Sabbath, whether with or without prescribed forms of prayer, will indeed be perfunctory and formal. But let minister and people be pervaded by it, and the services, as led by the former, will be in harmony with the desires of the latter. The intellectual and spiritual culture of each will influence the other, and both will affect those that are without.

The strongest argument in favor of liturgies really is the fact of their wide-spread and long-continued use. That seems to imply that they meet a want. And our Church should be comprehensive of all classes of minds. We would yield to that argument if we could close our eyes to the condemnatory evils which history reveals as essentially inhering in the liturgical thralldom, and if we believed ministers could not be otherwise trained to lead devotionally all grades of culture. But cannot our Theological Seminaries, rising and broadening with the times, take the gracious men who are committed to them, and send them out gifted for the wants of the disciples of a true æsthetics, as well as for those of childish and uncultivated minds? We respect greatly the excellent brethren who have a liturgical inclination; but it seems to us that every consideration that can be adduced in favor of a prayer-book will weigh as strongly for a book of homilies. Those who accept the one should advocate the other, and announce it as the highest ambition of ministers to become good lectors. We do not believe our Presbyterian Church will make such a descent from its high intellectual and spiritual position. Forward, not backward; higher, not lower.

R. M. PATTERSON.