The Public Worship of Presbyterian and other Reformed Churches in the United States.

IT is impossible to understand the United States without a clear idea of its development from varied origins, the impact of fresh forces and the emergence of a new American civilisation as a result. If worship is the flower of a national culture we must keep in mind the nature of the soil as well as the changing scene and background. Let the approach to our survey be historical.

I.

Starting with the New England Puritans, we find the simple order of the old country transplanted. By the close of the 17th century, the following order of service had become general :—There was prayer " about a quarter of an houre," then a psalm " lined off " by a precentor, leading to an exposition of Scripture, the long prayer, the sermon, another psalm, and the Benediction.

Brattle St. Church, Boston, dared to introduce Scripture reading without comment (" dumb-reading ") ; other congregations refused fellowship, but were relieved when even Brattle St. declined the legacy of an organ in 1713 ! Extempore prayers were *de rigueur*, but in the first quarter of the 18th century written sermons had " become extremely Fashionable." As in Scotland, the people took their lunch " between Sermons." " Once a month is a Sacrament of the Lord's Supper," noted Lechford, " . . . all others departing save the Church which is a great deal less in number than those that goe away ; the Ministers and ruling Elders sitting at the table, the rest in their seats." " The Bay Psalm Book " was far more rugged than the Westminster version, and notes and printed tunes were unthought-of till 1714 ; Cotton Mather took comfort in the fact that New England Praise was " recommend'd by Strangers as generally not worse than what it is in many other parts of the world." A new era dawned with the introduction of " Watts' Psalms." When this was followed

up by " Psalms imitated in the language of the New Testament," the sluice-gates of hymnology were opened to the gradual extinction of metrical psalmody.

This marked the surrender of the long-settled Puritan prejudice against " human composures." During the early 19th century the organ became common in the cities ; in country churches musical instruments of various kinds were employed as in England.

By 1840 the following order of service had become common :—

(1) Anthem, (2) Invocation, (3) Hymn, (4) Scripture—read *simpliciter*, as recommended by the General Association of Connecticut, 1765, (5) Long Prayer, (6) Hymn, (7) Sermon, (8) Prayer, (9) Hymn, (10) Doxology, (11) Benediction.

During the 18th century Presbyterianism became strong in the provinces of New York and Pennsylvania. It was allied by a common Calvinism to the Established Congregationalism of New England. In 1801 the " Plan of Union " provided for sharing the task of evangelising the new westward-moving population. This agreement was of far greater benefit to Presbyterians than to Congregationalists, and came to an end about the middle of the century. But it resulted in a good deal of " give and take " and a breaking-down of denominational barriers. The Presbyterian Church became more consciously American after the Declaration of Independence.

In 1786 the Synods of New York and Philadelphia appointed Committees to revise the Westminster Standards ; their results appeared in a 143 pp. pamphlet (now scarce).

This draft Directory of Public Worship was discussed by the Synods *in thesi*. Its interest lies in the fact that forms, not directions, were supplied, " samples, not recipes, specimens, not prescriptions." Opposition was largely disarmed by the statement that there was no intent to confine ministers to printed forms ; the object was not to resuscitate obsolete forms but to crystallise the best living tradition of Presbyterianism. The Preface expressed high regard for the Reformed, Congregational, Lutheran, and Episcopal(1) Churches ; there was an oecumenical spirit abroad at the close of the War of Independence. In spite of this

(1) No longer a bugbear, since it lost political power after separation from England. Re-organised as " the Protestant Episcopal Church," it would gladly have dropped the Nicene Creed—but for the English Bishops. In 1789 Seabury (ordained by Scottish Episcopal Bishops) secured Prayer Book revision on more Catholic lines. King's Chapel, Boston, " went Unitarian," and still uses an " expurgated " Prayer Book.

friendly feeling, the Revised Directory was not ultimately approved. This was unfortunate, as it would doubtless have proved a useful corrective to the tendencies that tended to break down reverent standards of Presbyterian worship—the indiscriminate " democratic " opposition to pulpit robes (regarded as old-world vestiges)[1], and the pervasive influence of Methodism that favoured an over-familiar style in prayer, preaching, and praise.

If Methodism was well adapted to the needs of " the frontier " in the flexibility of its evangelistic methods, it was furnished also with a " Ritual " for the Sacraments and Ordinances, closely following the Anglican form. When Wesley ordained Coke and Asbury as first Bishops of the Methodist Episcopal Church (1784), he sent them over with a Prayer Book, containing marginal emendations in his own handwriting. " John Wesley's Sunday Morning Service " was obviously unsuited to a block meeting-house in the backwoods, but the Anglican Communion Service was found practicable and was officially adopted. Thus the Methodists retained liturgical usages, though their ordinary services were more like informal prayer meetings.

The Dutch Reformed Church brought to New York their 16th century book of worship. This continued to be used for Sacraments and Ordinances, though penetrated by a heavy penitential tone. A Directory for ordinary services maintained the Salutation, Creed, Commandments, &c. But it was in the small German Reformed Church that a vital movement was initiated for the renewal of worship. At Mercersburg, Pennsylvania, there was a fruitful union of German and American Theology under Dr Philip Schaff. One of his associates, Dr J. W. Nevin (a former Presbyterian), founded the *Mercersburg Review* in 1849 with the object of promoting a more enlightened, eclectic theology, and a more devotional type of service based on Reformed precedent freely interpreted in the light of modern needs. In " The Mystical Presence " (1846) he vindicated the Calvinistic doctrine of Communion, as opposed to prevailing Zwinglian conceptions. In time, the Reformed Church issued its official " Order of Worship " (Philadelphia, 1866). This movement was not without influence on Presbyterians. So strong a conservative as Dr A. A. Hodge of Princeton was in favour of the restoration of the *Te Deum*, Apostles'

[1] As also academic and legal costume. The former has effloresced considerably in recent years. Robing, ecclesiastical as well as secular, is the appropriate symbol of office.

Creed, General Confession, &c. In 1855 St, Peter's, Rochester, N. Y., issued its "Church Book," with prayers and responsive readings from the Psalter. The same year, the Rev. C. W. Baird published "Eutaxia, or Presbyterian Liturgies," a skilful historical sketch of Reformed Worship in France, Switzerland, Germany, Holland, Scotland, &c. It was a surprise for most Presbyterians to be told they were committed to a Liturgy by their earliest traditions! Baird may indeed deserve some of the credit accorded to Dr Lee of initiating an overdue reform of Presbyterian Worship.

In 1864 Professor C. W. Shields of Princeton edited the almost forgotten "Book of Common Prayer, as amended by the Presbyterian Divines in the Royal Commission of 1661." This he contrasted with Baxter's "Reformed Liturgy," hastily composed at the Restoration. "The Presbyterian Book" was a compilation, consisting of the bulk of the Prayer Book, with the addition of a Reformed order of worship for the main service of the Lord's Day. Professor Shields edited this volume as a memorial to the English Presbyterian Divines of 1661, but he also intended that it should be used by ministers and chaplains as a source-book. For want of such a guide the Episcopal Prayer Book was being used in the American army and navy, and Presbyterianism was losing hold among the upper classes. In the Essay appended, Dr Shields deplored the abuse of extempore prayer in America, "a depraved taste for the impressive rather than the expressive," prayers—'*interesting*,' 'solemn,' and 'touching.' Instead of building "imitation Parthenons and Westminsters," it would be "wiser, safer, and more economical to pay more attention to the form and materials of the service." Professor Shields traced the objection to "innovation" to the "Scotch and Scotch-Irish element," and claimed for American Presbyterianism a broader basis. He evidently despaired of this, for he afterwards entered the Episcopal Church.

The period that followed the American Civil War was an age of commercial expansion and vulgarity that gave small promise of beauty in art or worship. There was a too-rapid and superficial assimilation of European fashions, a confused craving for "enrichment." Architecturally, this was expressed by abandoning the dignified rectangular type of Georgian Church evolved in the 18th century. Mediaeval styles were freakishly wedded to semi-circular "auditoriums" opening into Sunday School rooms by sliding doors

and stranger contrivances. The walls luxuriated in stained glass and stencilled ornament. An enormous, all-seeing eye was a favourite *motif*; in Baptist churches you might see a river depicted on the ceiling, meandering down the walls and gradually widening till it emptied into the baptistry—a tank concealed beneath the pulpit-platform. The high Georgian pulpit had given way to a low platform with a desk and three chairs (1) (Henry Ward Beecher set this vogue). The minister wore a long "Prince Albert" coat. Behind him, the hats of women singers provided a background of colour, with gilded organ pipes dominating the setting. The atmosphere was one of "formal informality." Hymns stressed "Sunshine in the Soul." They were announced: "Sing, if you please, or "Shall we sing—?" The harsher theologies of former days were relaxing. America was becoming a land of wealth as well as opportunity; the sense of social and individual sin was declining with unbounded faith in the destiny of man.

The humanity and friendliness of God was so stressed in prayer and preaching that worship ran the risk of failing to suggest His Divinity. The service would generally open with a vociferous Doxology, and proceed with irrelevant choral interpolations, anthems, or solos. The custom of employing highly-paid quartettes had the effect of destroying congregational praise. The bad effects of the "hired minstrel" tradition are still felt.(2) The *Gloria Patri* would be sung, not only in its right place (after a Psalm), but often after Creed, Lesson, or Offertory. Add to this confusion, the saccharine "Gospel Song" of the Moody and Sankey tradition. Unitarians might write first-rate modern hymns (as the late Dr Percy Dearmer affirmed), Congregationalists might study Church music and worship under excellent Professors like Waldo S. Pratt, but millions of Methodists and Baptists went on singing sentimental popular hymns right into the 20th century.

The coming of Psychology with William James led to the analysis and criticism of certain morbid and erotic phases of popular hymnology (cf. Coe's "Spiritual Life," 1900).

But many psychologists were pragmatists in philosophy and accentuated the subjective, individualist tendency.

(1) See the writer's article on Church Architecture, *Church Service Society Annual* (1932-3).

(2) Prof. Davison of Harvard cites an Episcopal Church near Boston where the "Gloria in Excelsis" is variably replaced at Easter by "The Lost Chord," played on a trumpet! President Coffin says one may hear the "Ave Maria" in the most Protestant of Churches on the grounds that it is beautiful and the words cannot be followed, being in Latin!

They were too ready to consider Worship exclusively as a means of producing changed attitudes in the outlook, feelings, and resolves of the worshippers. A healthy protest came from a philosopher, Professor W. E. Hocking, who in his "Meaning of God in Human Experience" (1912) devoted much attention to worship, stressing its *objective* character. The desired results of worship, personal and social, are indirectly realised when men come together and expose their souls to God. After the Great War, Professor J. B. Pratt in "The Religious Consciousness" re-emphasised the weakness of Protestantism in its obsession with moods and feelings. Dean Sperry's "Reality in Worship" (1925) exalted worship as "man's chief end," effects on character and social relationships being by-products.

There have been notable approaches to liturgical problems from a liberal theological point of view. Von Ogden Vogt in his "Art and Religion" (1921) and "Modern Worship" (1927), defined worship as "the celebration of life"—a return to Schleiermacher's conception of it as *die Feier* or *das Festliche.*

Vogt's study of rhythm, unity, movement, and design is both penetrating and stimulating. His advocacy of a psychological pattern in the order of service has been widely followed (viz., "Preparation, Presentation, Humility, Vitality, Recollection, Illumination, Dedication, Peace"). Among varied "Liturgical Materials" he recommends the inclusion of non-Biblical "Responsive Readings" in addition to the Psalter. This indicates his theological position, "that religion is larger and richer than Christianity." Professor B. E. Meland has written "Modern Man's Worship" (1934) from an original angle, discussing Continental as well as American experiments. Unfortunately, his philosophical pre-suppositions impair the value of his work. Like Dr Wieman of the Chicago Divinity School, he is the exponent of a rather meagre theism that sees God as "the integrating purpose of the universe." This approach will no doubt appeal to those trained in scientific method. But it gives us a nebulous deity as compared with God in the face of Jesus Christ! The Liberal Evangelical position makes a far wider appeal, as expressed in the published lectures of two Scots long resident in America—Dr J. R. P. Sclater and Professor Johnston Ross (1927). Similar in outlook and more detailed is G. W. Fiske's "Recovery of Worship" (1931).

This interest is being clearly expressed in the Theological Seminaries. At Chicago, at Boston University, at new foundations like Duke University, there is a determination to study the whole realm of worship and aesthetics as seriously and thoroughly as the problems of Biblical Criticism. A Ph.D. thesis accepted by Columbia University was recently published, " The Practice of Public Prayer," by J. Hillis Miller (1934). This really deals with current theories and traditional types of prayer. There are a number of tables in which the author compares the varying phraseology used in public prayer by " Orthodox Jews, Reform Jews, Catholics, Anglicans, and Nonliturgical Protestants "—the last represented solely by Dr Fosdick.

The " Religious Education Movement " has explored the object, nature, and methods of worship with considerable zest. Seeking to promote not merely " Sunday School Work " but the growth of free, creative personality, many religious educationalists have sought to save Worship from being an " escape-mechanism " and have endeavoured to transform it into " an organising experience."(1)

Some have criticised preaching as " authoritarian "—to them " indoctrination " is an educational crime. They would prefer to emphasise worship allied to group-discussion. Faced with the highly dogmatic flavour of the historic liturgies, they are prepared to use some of this ancient material in a symbolic sense, guided by the theory of " the revaluation of prejudice."(2) Pageantry and drama hold a high place in their thinking,(3) and they therefore favour processionals, music, chancels, and all that ministers to the " celebration of life." If they have promoted the building of elaborate and costly " plants " for the housing of Sunday School and social activities, they have insisted on relating the " Church House " to the Church on the analogy of monastic buildings to an abbey.

Religious education combined with a rise in public taste and affluence to effect a revolution in church architecture that started before the War and gathered strength after it.

(1) See T. G. Soares, " Religious Education " (1928).

(2) One minister tells how his young people prepared an order of service for their group, containing the Apostles' Creed (contrary to the custom of their congregation). They explained that they did not believe it literally, but it had " a unifying effect."

(3) Cp. H. Hartshorne's " Worship in the Sunday School " (1913) ; " A Book of Worship of the Church School " (1915) . " A Manual for Training in Worship " (1915),

There was a widespread demand for sanctuaries rather than auditoriums, a new Gothic that would inspire and still meet modern needs. Cathedrals and University Chapels arose. Glorious churches were built by Presbyterians and Congregationalists in provincial cities. The Baptists followed. The Methodist Bureau of Church Architecture was "committed with enthusiasm to the chancel plan," determined to undo old mistakes and prevent new ones by assisting congregations throughout the land. In 1921, $60,000,000 were spent on church buildings; in 1926, $284,000,000; till 1929 the increase was correspondingly large. Fortunately, architects rose to the occasion, and the building epidemic was an epidemic of *good* architecture.(1) This recovery of beauty in the temple led to a spontaneous movement to recover beauty in worship. The service took on a dignity which the building seemed to require. Ministers now wore robes(2)—even a "cutaway" coat looked out of place in a side pulpit. "Dress up your choir in time for Easter!" chorused the religious periodicals—"A Vested Choir is a Means of Grace!"(3) Impromptu and extempore prayers seemed less appropriate than formerly. The atmosphere of the service was transformed by its setting.

II.

Before taking a panorama of the various denominations and their contribution to American worship, we must take note of the influence of "the Social Gospel." Dr Rauschenbusch struck a new note of prophetic idealism when in 1909 he wrote his "Prayers of the Social Awakening," throbbing with aspirations after a juster economic and international order. Those who carry on his tradition have frequently criticised the building of cathedral-like churches and ornate rituals as the expression of class pride or as an "escape" from the harder task of rebuilding an ugly social order. Dr C. C. Morrison, editor of *The Christian Century*, thinks that Professors of Liturgics would do better if they projected their instruction, not upon the screen of history, but on the screen of contemporary life! Yet in his "Rauschenbusch

(1) See *Church Service Society Annual*, 1932-3. A. L. D. (p. 41-p. 47).

(2) Academic hoods are not commonly worn as yet. Bands are used in a few New England Churches, retained since the 18th century. Many Methodists still object to a robed minister, though not to a robed choir! The clerical collar is rare. It is disused even by prominent Episcopal clergy in New York.

(3) "So you put a vested choir on a level with prayer and sacrament as *a means of grace*"? I asked an American minister. "No," he replied, "but it avoids making the choir a means of *dis*grace!"

Lectures" (1933) he declares that "the Christian cultus must be reconstructed so that the social gospel may be made to feel at home within it." The prophet's message seems irrelevant until the priest creates a liturgy that gathers up the cumulative gains of an advancing Christian idealism. Morrison's "Social Gospel and the Christian Cultus" ranges over too wide a field; one would have liked to see more concrete illustration of the hymns and prayers he desires, and to note how far they were the utterance of devout souls face to face with God and how far merely socialistic propaganda.

There is a two-fold tendency, to evaluate the older liturgical material for present needs and to weave into worship ideas and ideals that seem vital to the present generation. America is in the experimental stage. There are traditionalists who imagine that "the more liturgical tails there are to be wagged, the more they have enriched the service." There are half-baked psychologisers, like the minister who called his prayer of confession "the ministry of introspection"—anything for a change! There are still sensationalists like the preacher at Weathersford, Texas, who will wear overalls in the pulpit (or anything else) "to make the working man feel at home." These persons get the notoriety they seek. But the main current of American Protestantism sweeps past, eager to enter the heritage of the past without being fettered. There is greater elasticity in liturgical Churches, and greater care for reverence in non-liturgical Churches.

Among the Episcopalians, extempore and supplementary prayers (such as Dr Hunter's "Devotional Services," J. W. Suter's "Devotional Offices," and the English "Grey Book") are infusing warmth and variety into chilly decorum. In spite of a vocal "Catholic" party, the American Episcopal Church is broader than the Church of England, less under clerical control, and not so given to intoning and chanting. The Methodist Episcopal Church is entering into its liturgical heritage with greater enthusiasm. (See Schutz and Odgers' "Technique of Public Worship"—Methodist Book Concern.) The abuse of the "individual" cup (all but universal in America(1)) is minimised by Methodist communicants receiving at the Communion rail. The official order of morning service, printed in the Hymnal,

(1) America is responsible for the invention. In view of the fact that it is being more and more adopted in the Church of Scotland (even by an Abbey recently), could our "Committee on Artistic Questions" not exercise some control on the *design* of "sets" presented to congregations?

has been revised (with several alternatives) somewhat on the lines of John Wesley's model. It used to have the Apostles' Creed after the first hymn, followed by the one and only prayer, which late-comers might easily miss. The following is the printed "Summer Order" used in Fenn St. Methodist Episcopal Church, Pittsfield, Mass. (a town of 50,000).

Call to Worship—Hymn of Praise—The General Confession (Unison), followed by the Assurance of Pardon and Lord's Prayer—Versicles—Psalter and *Gloria Patri*—Scripture—Hymn—Apostles' Creed—Versicles—Collect for Purity (Unison), followed by Pastoral Prayer with choral response—Offertory—Sermon—Hymn—Benediction and choral response.

The General Assembly of the Presbyterian Church appointed a Committee to prepare a "Book of Common Worship" in 1895. Dr Henry van Dyke was largely responsible for its compilation. So strong was the fear of "canned prayers" that it did not appear till 1906, "for voluntary use" (revised edition, 1932, with phraseology somewhat modernised). It is a manual that bears too much the imprint of an official committee, but has proved a useful guide to ministers for Sacraments and Ordinances.[1] The Congregationalists "assembled" a *Book of Service* in 1922. The editors seemed to have used scissors and paste freely, for it is full of snippets from *Euchologion*! Much more fruitful has been the work of the Congregational Commission on Worship, which has issued pamphlets to ministers and held conferences from coast to coast. Its labours have been inspired by the belief that "worship is the way to reality in religion."

In the larger Congregational churches the service is carefully ordered, though the altar with its cross (and occasionally lighted candles) is associated with quite a simple celebration of the Lord's Supper. The following (abbreviated) "Instructions for officiating ministers" at the First Congregational Church, Cambridge, Mass., are of interest.

"The Minister will meet with the Choir for prayer in the parish house, following them into the church during the singing of

(1) The *Processional Hymn.* He will take his place near the lectern and read,

(2) *Scripture Sentences* (congregation standing).

(3) *Invocation* and *Lord's Prayer* (congregation bowed).

[1] While American Presbyterians owe much to Scotland, it is unreasonable to expect them to be no more than a transplanted 'Ecclesia Scotica.'

(4) *Venite* (Chant 573), sung unannounced, followed by Psalms for the day read responsively by minister and people (standing), closed by

(5) *Gloria Patri* (sung). The minister will then read from the lectern

(6) *The Old Testament Lesson*, followed by

(7) *The Anthem* (minister seated).

(8) *The New Testament Lesson*, followed directly by

(9) *The Apostles' Creed* (congregation rising as minister starts reciting).

(10) *The Pastoral Prayer*, offered by minister standing at lectern.

(11) *Offertory* (announced by suitable Sentences). Minister will distribute plates to deacons at chancel steps, and after an Anthem is sung, will receive the plates and place them on the altar. Brief Prayer. Doxology. Minister will advance to chancel steps and give out

(12) The *Notices* and directly announce

(13) *A Hymn.* During the last verse he will enter the pulpit for

(14) *The Sermon.* After which he will offer a brief prayer at the altar, followed immediately by

(15) *The Benediction.*

(16) *Recessional Hymn.* He will follow the Choir out of church. After the "Amen" he will say: "Now to God the Father, God the Son, and God the Holy Ghost, be glory and honour, dominion and majesty, both now and for ever." After which the Choir will sing a second "Amen."

(Pastor, Dr Raymond Calkins.)

Dr Fosdick, among the Baptists, has developed the modern use of the litany form for Intercessions and Thanksgivings. He has not published a collection of these, but they are sufficiently elastic, with their simple choral responses, to be of use in much smaller churches than Riverside, New York. The Disciples of Christ, a numerous body akin to the Baptists as far as immersion is concerned, but possessing distinctive tenets of their own[1], have recently concerned themselves with the improvement of worship. This is significant as their strength lies in the S. W. States, the most backward section of America, still in the grip of fundamentalism and revivalism. But in spite of their informal traditions the Disciples have celebrated the Lord's Supper every Lord's Day since their foundation in the early 19th century. This gives a tremendous sense of fellowship to a loosely-organised group of churches and corrects egocentric individualism in the pulpit. The ordinary

[1] Founded by Alexander Campbell (1788-1866), a Presbyterian, who aimed at restoring Christian unity through a return to the practices of the Early Church.

preaching service (unfortunately) *follows* Communion, but people attend both and communicate as a matter of course every Sunday.(1)

The Lutherans are numerically strong in the United States but stand somewhat aloof from other Protestant Churches, partly owing to diversity in language, partly owing to their ultra-orthodox theology. The gradual introduction of English in place of the German and Scandinavian languages has led to the widespread adoption of a *Common Service Book* (1917) which may yield much treasure to those beyond the bounds of Lutheranism.

The tendency to understand other Churches and to borrow freely what may be assimilated can be traced to " The Quest for Experience in Worship " (to quote the title of a most readable book by Professor E. H. Byington, N. Y., 1929). In spite of denominational barriers, there is a remarkable uniformity in the average Presbyterian, Congregational, and Methodist service. Doxology or Introit, Invocation, Lord's Prayer, Hymn, Responsive Reading, and *Gloria*, Lesson and Pastoral Prayer, Offertory, Hymn, Sermon, Hymn . . . this is the usual order. The practice of placing printed or mimeographed orders of service in the pews has led to the inclusion of prayers like the *General Confession* and *General Thanksgiving* in which the people can join, leaving the second prayer to the minister to gather up their Intercessions. Versicles are used to bind the service into unity. Parts of the Anglican Prayer Book have passed into general use, but chanting makes little appeal. Anthologies such as Morgan P. Noyes' " Prayers for Services " (1934) have been found by ministers to be more convenient than their official Books of Common Order. In many churches the prayers are still rather fragmentary, but the tendency is to meet the worshippers' needs comprehensively in Invocation, Confession, Petition, Thanksgiving, and Intercession. In recent years hymnaries have been adding litanies and other prayers to the " responsive readings," which have been common for the past half century.(2) Congregational Churches seem to use a great variety of hymn books, that sometimes reveal a strange medley of passages culled from all over the Bible, instead of the Psalter and suitable readings from the Prophets and

(1) A pioneer in the renewal of Worship among Disciples is Rev. R. W. Burns, of Peachtree Church, Atlanta, Georgia. He has experimented freely and built one of the finest Gothic Churches in the South.

(2) The Unitarians led in their *Hymn and Tune Book with Services*, edited by Dr S. A. Eliot (1914).

Apocrypha. Responsive readings seem to account for the usual omission of an Old Testament lesson, but in many quarters this is being rectified. American services are overweighted with anthems rather than with the Children's Address (as in this country); the tendency over there is to transfer the Children's Address to a special service or to the Sunday School. Transitions between the Lessons are sometimes effectively bridged by hymn verses, unannounced and changed from time to time.

"A Book of Common Worship" has recently been produced by a Methodist Bishop and a Congregational minister "for use in the several Communions of the Church of Christ"(1).

Though unofficial, this manual has been highly praised by the late Dr Parkes Cadman, Professor Adams Brown, and other responsible leaders. It has been adopted in a number of college chapels. It is certainly most comprehensive with ten orders of service, nine litanies, an anthology of prayers, family, and personal devotions. It is strong in the orders for the dedication of churches, organs, parish houses, &c. There is an attractive little service for "the dedication of a home" (young married people). It starts with such "beatitudes" as :—

> "Blessed are they who love a true home;
> To them is revealed the Fatherhood of God.
> Blessed are the joyous of soul;
> They carry light and joy to shadowed lives . . . . &c."

Then follows Scripture ("Elisha and the prophet's chamber"; "Jesus finds hospitality with Martha and Mary"). There is an act of dedication in which the couple and the minister (or other leader) take part responsively. A short prayer and Benediction close the service. There are orders for the Baptism of Adults as well as Infants. The Communion and Marriage Services are distinctly weak, drawing heavily on Anglican material. One of the most interesting features of this book is the collection of Affirmations, alternatives to the historic creeds. This includes the declaration of faith compiled by Dr Major of Oxford in the words of St. John and the Statement in modern language adopted by the American National Council of Congregational Churches in 1913. It also includes the following Creed of the Korean Church—a gift from East to West :—

(1) Editors, Dr W. P. Thirkield, Chairman of the Commission on Worship of the Federal Council of Churches, and Dr Oliver Huckel, of the Congregational Parish, Greenwich, Conn., 1932.

" We believe in one God, Maker and Ruler of all things, Father of all men ; the source of all goodness and beauty, all truth and love.

" We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

" We believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

" We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

" We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and practice.

" We believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

" We believe in the final triumph of righteousness, and in the life everlasting. AMEN."

An interesting experiment is the production of an " Inter-Church Hymnal " based on novel principles.(1) The 479 hymns were selected as the result of a national survey, in which 10,000 pastors in every State were consulted. They were then arranged in the order of proved popularity. The tunes were selected after securing a consensus of opinion from the best qualified musicians, the 650 Fellows of the " American Guild of Organists." They were then graded from " 1 to 6 " according to merit or demerit, all the standard hymnaries having been studied. The experiment revealed, first, the fact that a large majority of churches sang from 100 to 200 hymns, few using more than 300 ; secondly, that of the first hundred hymns ranking highest in general use, 79 were graded by the organists, No. 1 and 21 as No. 2. Had this experiment been carried out in 1900 a very different level of taste would have been clearly indicated ! The reaction against the Victorian tradition is expressed in an extreme form in the Harvard *University Hymn Book* (1926), in which Professor A. T. Davison, in his insistence that Dykes and Sullivan shall be banished, sets " Onward Christian Soldiers " to a German chorale ! *The Hymnal* of the Presbyterian Church (2) (1933), compared with its predecessors of 1895 and 1911, discloses a revival of interest in old psalm tunes, the introduction of some of the music of the *English Hymnal* and Welsh, Irish, Scandinavian and Czech melodies. Not many newly composed tunes are

(1) Edited by F. A. Morgan and Katherine H. Ward, with Aids to Worship by Dr A. W. Palmer (1930).

(2) Edited by Dr Clarence Dickinson. The leading American hymnologist was the late Dr Louis F. Benson, author of " The Hymnody of the Christian Church " (1927).

to be found in recent collections. Some notable American hymns may be mentioned that are not in our *Church Hymnary* :—" Day is dying in the west," by Mary Lathbury (1877) ; " Where cross the crowded ways of life," by F. M. North (1903) ; " Christ for the world ! we sing," by S. Wolcott (1869) ; " Fairest Lord Jesus, Ruler of all Nature " (tr. from the German, 1850, and set to a Silesian Folk Song) ; " This is my Father's world," by M. D. Babcock (1901) ; " O Thou great Friend to all the sons of men," by Theodore Parker (1846) ; and " Eternal God, whose power upholds both flower and flaming star," by H. H. Tweedy (a recent hymn of the Incarnation that hallows Goodness, Truth, and Beauty). Dr George Matheson's poem " Gather us in, Thou love that fillest all," has made a splendid missionary hymn.

In America one misses the hearty congregational singing so pronounced in Methodist Churches in England and in some of our Scots kirks. In some measure this may be attributed to the professional " Quartette " which emphasises the personal element to the detriment of active common worship ; the congregation are too apt to be passive listeners. It is now generally admitted that a chorus leads praise more effectively. Many congregations combine a mixed chancel choir and a junior gallery choir. The ministry of music is attaining a place of prominence unforeseen fifty years ago. The Westminster Choir School, Princeton, is designed to give men and women a thorough training in this field. Union Theological Seminary, New York, offers college graduates a two-year course in Church Music, leading to a master's degree. They are required to take some of the regular theological courses. So they are well prepared to lead the ministry of music, co-operate on equal terms with a clergyman and even stand up to him if he insists on regarding organist and choir as his instruments in securing emotional homiletic effects !

Professor A. T. Davison of Harvard writes trenchantly on " Protestant Church Music in America " (1933). He criticises the vogue of the boy-choir, which he attributes partly to traditionalism (" ecclesiastical prejudice against women in the chancel "), partly to sentimentality (" angelic appearance in cassock and cotta "). Far more effective is the mixed choir, mature enough to sing with the understanding. But no choir should be placed half on one side of the chancel and half on the other. " No body of singers is ideally situated when it is split into two sections, with the

choirmaster visible only to one half." What was suitable in the Middle Ages is utterly illogical for a modern choir. " The ideal situation for the organist and choir is behind the chancel, veiled by some screening device. Music is for the ear and for the ear alone, and any involving of the eye results in false values and in loss of music's true function ; nowhere is this principle more profoundly true than in the church." The choir should be free from the irksome sense of being " on review " and the choirmaster should be able to direct naturally (or even gesticulate, if he wants to). Professor Davison's words might well be taken to heart by our own architects and ministers who arrange chancels with a sole view to " ecclesiastical tradition."

In some city churches musical emphasis has been transferred from morning worship to an afternoon service. Devotional " Vespers " in the Chapel (which is used for children's services, marriages, &c.) have sometimes replaced the young people's group which is still a frequent substitute for a second service. But in the Middle West and South the evening service has been better maintained than in latitudinarian New England. It is usually at 8 p.m.—surely a more convenient hour than 6.30. It will be unfortunate if the evangelistic zeal of the South and West is not directed into the channels of sincere, reverent worship. There is good reason to believe that this will gradually come about if formality is not confused with reverence, and a sepulchral voice with clerical dignity. As the frontier mentality disappears, the " sect-type " will gradually yield to the " church-type." Mawkish religiosity in prayer and preaching will no doubt linger in backward states, in certain small denominations supported by " hot little souls " (to use Moffatt's phrase). But the main stream of American Protestantism will flow past these backwaters.(1)

In smaller congregations rather averse to liturgical tendencies, a beginning has already been made by improving the architectural setting, introducing better hymnals and securing the more regular reading of Scripture (apt to be either perfunctory or declamatory). Even Christian Science has taught them the devotional value of the " mere reading." Modern translators of the Bible frequently " write down " to the level of the street while the 1611 revisers " wrote up " to the full height of perfect English. A recognition of this is leading American ministers to make

(1) Even before the Great War, excellent guidance on Public Worship was offered in books by Harwood Pattison (1900), and A. S. Hoyte (1911).

careful choice of words in public prayer. They are not confining themselves to words used in the Bible or the ancient liturgies (as some Scottish Churchmen prescribe). *That* would involve the resuscitation of a "language of Canaan" remote and unreal to many laymen. But ministers are learning to steep themselves in devotional literature in preparation for leading their people in prayer.

President Coffin of Union Seminary says: "It is no exaggeration to say that more pains are being taken to-day with the writing of prayers, and more of them are being published for private and common worship than at any previous epoch in Church History."

One hindrance to the spirit of worship is a wrong conception of the sermon as an occasion for topical preaching on ethical, economic, or political issues. A glance down the Church advertisement column of a Saturday paper reveals a pitiful array of catchpenny titles. This is all the more deplorable as many papers (even in New York) devote a whole page on Monday to "Yesterday's Services"; what a lost opportunity! The recovery of worship will depend largely on the ability of American preachers to bring their congregations face to face with the living God seen in the face of Jesus Christ. The sermon must regain its place as a moving Act of Worship. The books of Otto of Marburg and Will of Strasbourg have already led to a reconsideration of the sermon and an attempt to place it in the first part of the service. It is contended that preaching should lead to prayer and prayer should lead to the climax of silent adoration. At all events, there is a tendency to make room for silence in the service and to stem the garrulous, tedious flow of words. Not even the printing of intimations on service-papers in the pews suffices!

The era of expensive church-building has closed for the time being. But the cynics have watched in vain for the flood of insolvency to bring organised Christianity toppling down. It is human sufficiency and superficial optimism that have been swept away. In 1933 the Protestant Churches recorded for the past year a gain of just under one million members—the largest increase since such records were first kept 130 years ago. In 1932 America spent 61 per cent. less on comforts and luxuries than in 1929, 72 per cent. less on recreation; the national income fell by 54 per cent., but church incomes only by 40 per cent. That is surely a test of religion's reality.

In a recent symposium, "The Church through half a century," President H. S. Coffin concludes thus his fine essay on Public Worship :—

"A comparison of Christian worship at the outset and at the close of the half century reveals a returning sense of God's sovereignty and righteousness. He is not merely the companionable Father (conceived unhappily too often as 'a good pal' of His children as American parents have tried hard to be with theirs during these years). He is also the Holy Lord, before whose justice our human relations are guiltily sinful and whose redemptive love is far above the good-natured affection characteristic of American homes and neighbourhoods. There is more stress on God's 'otherness,' and less on His 'humanness,'' more emphasis on man's creatureliness, and less on his unlimited capacities. There is a desire for austerity in worship rather than for the geniality prized a generation ago. Neither in hymn nor in prayer do men wish to wallow in their own emotions; they want to confront the God of nature and history, the Lord of heaven and earth. While worship has vast results in altering worshippers, and their edification remains a controlling principle, it is not for the effect upon them that men worship. They thirst for the living God, and believe that through their offering to Him of thought and resolve He is enabled to achieve His purposes for them and for His Kingdom, which embraces all things visible and invisible and endures forever."

ANDREW L. DRUMMOND.