

# THEOLOGICAL QUARTERLY.

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VOL. II.

OCTOBER 1898.

No. 4.

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## Doctrinal Theology.

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### THEOLOGY.

(Concluded.)

#### ACTS OF GOD.

The acts of God are of two kinds, *internal* acts and *external* acts.

#### INTERNAL ACTS OF GOD.

The internal acts of God are again of two kinds, *personal* internal acts and *essential* internal acts.

The personal internal acts of God are those acts which terminate within the Godhead and pertain to the divine Person or Persons by whom they are performed as peculiar to such Person or Persons. Thus in Ps. 2, 7 we read: "*The Lord hath said unto me, Thou art my Son; this day HAVE I BEGOTTEN thee.*" Here the act of begetting is predicated of THE LORD, but of the Lord as distinguished from another divine person, whom he addresses by the personal pronoun, *thee*, and names *his Son*, which implies that the Person speaking is the *Father* of the Person spoken to. The act whereby the Father is personally the Father is the act of generation or begetting, an act which is not an act of the Son, nor an act of the Holy Ghost, but a definite act of the first Person in the Trinity. This act is truly an *act*,

## Theological Review.

**Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States.** *Proceedings of the Annual Conventions from 1748 to 1821. Compiled and translated from records in the archives and from the written Protocols. Board of Publication of the General Council of the Evangelical Lutheran Church in North America. Philadelphia, 1898.*

IV and 619 pages, bound in cloth.

This is history in a crude state, a form in which the historian and the student of history should welcome and gratefully use it, while to the general reader history in this form is less palatable and less profitable than a well elaborated exhibition of events and persons and things properly grouped and delineated. The historian, on the contrary, would prefer the contents of the book in a still more native state, not in translations, but in the original tongue. Yet the publishers of this work have merited the thanks of all who are interested in the history of Lutheranism in America. As a highly instructive specimen we give the Constitution of 1792, which, by the absence of a confessional plank or platform and by various other features indicates a deteriorated state of the *Ministerium* at the time of the adoption of this *Ministerialordnung*.

### CONSTITUTION OF 1792.

(Reprinted in 1813 and, with many Amendments, in 1841.)

**Ministerial Regulations of the German Evangelical Lutheran Congregations in Pennsylvania and the adjacent States.**

#### CHAPTER I.—THE NAME.

We, the Evangelical Lutheran Ministers of Pennsylvania and the adjacent States, who acknowledge one another as one Body, by the subscription of our respective names to these ministerial

regulations, denominate our association: "The German Evangelical Lutheran Ministerium in Pennsylvania and Adjacent States;" and our convention: "A Ministerial Meeting," and our convention with the Delegates of the United Congregations, "A Synodical Meeting."

#### CHAPTER II.—OF THE SENIOR.

1. The Ministerium acknowledges a Senior, a dignity granted to the oldest and most meritorious of our Pastors by election of the ordained ministers, which he retains for life, provided, his conduct is conformable to the station which he holds. The election is by ballot, and without nomination.

2. The Ministerium honors the Senior as a father, and cheerfully receives his advice, admonition and reproof in all cases, wherein his experience may prove beneficial.

#### CHAPTER III.—OF THE PRESIDENT.

1. The President of the Ministerium is also President of the Synodical Meeting, and presides in the Sessions, and is respected as an overseer [Aufseher], both during the sessions and at other times.

2. Ordained Ministers solely are eligible to this office. He is annually elected by a majority of votes of the ordained Ministers, licensed candidates, and the delegates of the Congregations, in the commencement of the session, after the delegates have been enrolled.

3. He continues in office until his successor has been elected at the next annually Synodical Meeting. He is re-eligible for three successive elections only.

4. He is entitled in Synodical and Ministerial Meetings to offer resolutions and to express his opinion, as well as any other member.

5. When the votes are even, he has the casting vote, but in no other case has he a vote, except in elections by ballot, but in that case he has no casting vote.

6. He nominates the committees with consent of Synod; in contested cases, however, each party may choose one arbiter, and the President the third.

7. He, in connection with the Pastor loci, appoints the ministers that are to officiate during the session.

8. The President ordains candidates with the assistance of two or more ordained ministers. The act of ordination is to be performed in public meeting, whenever possible, but no candidate can be or-

dailed unless two-thirds of the ordained ministers present consider him a suitable subject for ordination.

9. The rule concerning ordination applies also to licenses. The President can grant them only in a general Ministerial Meeting, and with the consent of two-thirds of the ordained ministers.

10. He appoints the Committee of examination of candidates and catechists although each member is at liberty, in due order, to examine candidates still further.

11. He is to admonish an erring brother several times in private; if this admonition prove unavailing, he brings the case before the meeting for investigation and decision.

12. He is to sign and deliver the resolutions passed in Synod to the delegates of the congregations.

13. It is his duty to sign all ordination certificates, licences, etc., and to see that they receive the seal of the Ministerium, and that they are given into the hands of those persons for whom they are designed.

14. He is to subscribe the proceedings of Synod in the written minutes.

15. It is his duty to see that soon after every Synodical or Ministerial Meeting all the instruments of writing are delivered into the Archives.

#### CHAPTER IV.—OF THE SECRETARY.

1. The Secretary of the Ministerium is also Secretary of Synod and is elected annually at the same time and in the same manner, as well as on the same conditions under which the President is elected.

2. Ordained Ministers only that are suitable and experienced can be chosen for this office.

3. It is his duty to write letters, licenses, certificates of ordination, etc.

4. He countersigns the ordination certificates, licenses, resolutions of Synod for the delegates as well as the proceedings of Synod in the written minutes.

5. It is his duty to give at least six weeks' previous notice in one or several German papers, of the place and time for holding a Synodical Meeting.

6. He is to keep a list of all the ordained ministers, licensed candidates and catechists, with place of their residences; and of the respective congregations in connection with the Ministerium and the names of the ministers serving them.

## CHAPTER V.—OF THE MEMBERS OF THE MINISTERIUM.

There are three ranks of pastors in the Ministerium, viz.: *Ordained ministers, licensed candidates and catechists.*

## ARTICLE I.—OF ORDAINED MINISTERS.

1. All ordained ministers are equal in regard to rank or title, excepting the officers spoken of before; they have therefore, in their congregations, no other superintendents but these officers, and these only in so far as this Constitution renders it incumbent on them, to impart their views and advice to ministers.

2. No minister therefore is permitted to perform ministerial acts or official duties in the congregations of another pastor, except with his consent.

3. Every pastor may, as circumstances require, introduce regulations in the churches of his charge, though care should be taken, that as far as possible there should exist a pleasing harmony with the regulations in the other churches.

4. The minister may leave his congregation and take the charge of others, though his duty requires him to act conscientiously in such a case as before God, and he is to inform the President of the change as soon as possible.

5. Whenever important questions of conscience are to be examined and decided, the ordained ministers alone are to be entitled to a vote in the case.

6. Every ordained minister possessing the requisite qualifications, time and opportunity, has the right and liberty to take under their instruction young men, desirous of devoting themselves to the ministry, and by oral instruction, the recommendation of good books and practical directions, to prepare them for the service of the Lord, and whenever a student so instructed has obtained a systematic knowledge of the doctrines of salvation, the gift of speaking, an unblemished character and evidences of experimental religion, his instructor may permit him to preach.

7. When a regular ordained minister desires to be received into our connection, the vote is to be taken in a general Ministerial Meeting, but none can be acknowledged as an actual member, who does not receive two-thirds of the votes of the ordained ministers present.

8. Ministers, *who either by express request or with the consent of their Ministerium are sent to this country*, by a European Institute, such as the Orphan-house of Halle, or some Evangelical Consistory or Ministerium cannot be rejected, unless the objections of two-thirds of the ordained ministers present are important and established.

## ARTICLE II.—OF LICENSED CANDIDATES.

1. A licensed candidate is confined to those congregations which have been confided to his care by the Ministerium.

2. Without the approval of the Ministerium or its officers he is not permitted to leave the congregations to which he has been appointed, or exchange them for others. He is likewise prohibited from performing ministerial duty in any other congregation, except if requested by an ordained minister to officiate for him.

3. He is to preach the Word of God in its purity according to the law and the gospel, he is to diligently instruct the children, to visit the schools and the sick, endeavor to increase in knowledge, and adorn his office by a Christian walk and conversation.

4. He performs all ministerial acts in the congregations entrusted to his care, during the term of his license.

5. He is to keep a journal of his official acts and to submit it with several fully written sermons annually to the inspection of the Ministerium, and at the same time to return his license for renewal.

6. It is his duty to appear annually at Synod, in which he has seat and vote, and likewise attend the Ministerial Meeting.

7. But if on account of distance or any other important cause he should not be able to attend Synod, it is his duty, with a written excuse, to send his journal, the sermons and his license to the Ministerium.

## ARTICLE III.—OF CATECHISTS.

1. The Catechist is subject to the general superintendence of the Ministerium and his officers, and besides this to the particular care of one of the neighboring ordained ministers, who is to be named as such in the catechist's license, and whom he has to respect as his instructor and father; whose directions he follows in continuing to serve the Lord, and the extension of his theological knowledge, and whose advice he seeks in important cases.

2. The catechist is, however, not to be considered an adjunct to his instructor, but attends to the congregations assigned him; the instructor is therefore not permitted to send him arbitrarily into other congregations to perform official duties for him, but it is the instructors duty to assist the catechist entrusted to him with paternal advice, so that both may perform their respective offices with profit to the congregations.

3. The catechist is to preach the Word of God in purity to the congregations assigned him by the Ministerium, catechise the young, baptize, visit the Schools and the sick, attend funerals and instruct the confirmands.

4. He is, however, not permitted to confirm or administer the Sacrament of the Lord's Supper, but whenever such ministerial acts are to be performed in his congregations, he has to request his instructor some time previously, to discharge these official duties for him; in that case the instructor appoints a day for that purpose, and performs these ministerial acts either personally, or requests another minister in connection with the Ministerium to do it for him.

5. The Catechist is not permitted without consent of the Ministerium or its officers, to leave the congregations entrusted to him, and to perform official duties in other congregations.

6. If his duty permit it, he may keep a school, if there is no teacher in his congregation.

7. It is his duty to keep a journal of his official acts, and to send annually the same, with two catechetical sermons that he has written, for the inspection of the Ministerium and the Ministerial Session, together with his license for renewal.

8. He is permitted to attend the annual Synodical Meetings, but has no vote. But he has to appear before the Ministerial Session, if distance of location and other important circumstances do not prevent him.

9. If he cannot appear personally, it is his duty, with a written excuse, to send his journal, sermons and license to the Ministerium, the latter for renewal.

10. No one is to be admitted as catechist, whose walk and conversation is not blameless; he must be at least twenty years of age, have acquired a Systematic knowledge of Christian doctrines and ethics; he ought to possess some knowledge of human nature, manifest a gift of speaking, and above all things a practical knowledge of experimental religion.

11. He is to be examined by the Ministerium, and appointed by a license to the office of a catechist, before he can officiate in that capacity.

#### CHAPTER VI.—OF THE SYNODICAL MEETING.

1. A Synodical Meeting is to be held at least once every year. Time and place, when not appointed by the preceding meeting, are to be left to the President.

2. The regular members of the Synod are the ordained ministers, the licensed candidates and the delegates of the United Congregations.

3. No Minister is permitted to absent himself from the Synodical Meetings, unless in cases of urgent necessity, and if such a case occurs, the minister absenting himself has to render a written ex-

cuse to the body; self-made official duties for such, *e. g.*, preaching, marrying, the giving of catechetical instruction, confirming, administering the Lord's Supper and the like, are not to be considered as cases of urgent necessity, and are no valid excuse for non-attendance.

4. Whoever does not appear personally at the Synodical Meeting, or render a written excuse for his absence, shall be called to account by the president at the next Synodical Meeting.

5. If any minister neither attends the meeting of Synod nor renders a written excuse for non-attendance during three successive sessions, he is to be considered as no longer a member of the Ministerium.

6. Letters of excuse for non-attendance as well as all other instruments of writing, are always to be directed to the President.

7. The pastor of the place, where the Synod is to meet, and the Church Council of that Congregation are to provide for the entertainment of the United Ministers, licensed candidates and catechists and their horses; those who cannot be assigned are to be entertained at the expense of the congregation.

8. The ministers are to meet at the place of session one day previous thereto, so that the President may properly assign the appointments to preach, and no member is justified in leaving Synod previous to its close.

9. The delegates of the congregations may attend all the meetings of Synod, but not all are entitled to a vote; those delegates only, from congregations served by ordained ministers or licensed candidates present, are so entitled. Delegates from congregations served by catechists have no vote at Synod.

10. It is therefore a fixed rule, that there are in Synod no more voting delegates than there are ordained ministers or licensed candidates present; but there are just as many delegates having a seat and voice, from every congregation, as there are ministers in actual attendance at the Synodical Meeting.

11. Every delegate claiming a vote has to produce every time before Synod and President a certificate of election from his minister, elders and deacons; that is, from the Church Council of that Congregation or Congregations whom he is to represent.

12. The delegates entitled to vote are to take seats apart from the rest; they have a right to offer resolutions, give their opinions and votes in all cases, that are to be decided; except in the case of a question of learning, orthodoxy or heterodoxy of a candidate or catechist; his reception into or exclusion from the Ministerium, or similar cases, which the Ministerial Session alone has to decide.



13. Every congregation that is served only by an ordained minister or a licensed candidate in connection with Synod, and every group of congregations, who unitedly enjoy the services of such a pastor, are entitled to one delegate to Synod; his expenses are to be borne by the congregation, and at the place of meeting each delegate has to provide for his board and lodging; it is, however, left optional with each congregation whether to send a delegate or not to every meeting.

14. As therefore the United Congregations are represented in Synod by their respective delegates, and are entitled to seat and vote in that body, it is their duty cheerfully to obey the regulations and resolutions of Synod and the Ministerium.

15. On Sunday three sermons are to be preached in the place where Synod is to convene, and divine service is to be held every evening, but if Synod meets in the country, the evening services are omitted, and instead thereof a sermon is to be preached on Monday at 9 o'clock A. M., provided the state of business permit it; and in that case the Synod meets immediately after divine service. After the service the *pastor loci* announces where the meeting is to be held.

16. Every session of Synod commences at 9 o'clock A. M. and continues to 1 o'clock P. M., and in the afternoon Synod meets at 3 o'clock and closes its session at 6; unless important business should require more protracted sessions.

17. It is the duty of the President to begin the business precisely at ten minutes after 9 o'clock A. M. and in the afternoon precisely at ten minutes past 3 o'clock; even though but three ordained members besides himself should be present.

18. If the President should be detained, and at least five ordained ministers be present, they elect a President *pro tem.*, and commence business; and whatever shall have been transacted and resolved in such a meeting, shall be considered as valid as if it had been transacted by the whole body.

19. In the absence of the Secretary, the President appoints one *pro tem.*

20. If a member of Synod delay coming until after a full hour, the President is to call him to account and to reprimand him in case of insufficient excuse. From this regulation the *pastor loci* is, however, exempt.

21. The order of Synodical business is as follows:

a. The first session of Synod is opened with prayer by the President or Senior; if they are absent, by the Secretary or one of the elder ministers.

b. After prayer the Secretary records the names of the ministers, licensed candidates, and catechists present, together with the place of their residence.

c. The delegates claiming seat and vote are now called upon for their certificates of election; these being found in order, their names and the congregations which they represent, are registered.

d. Afterwards the President or his substitute announces to Synod that the term for which the President and Secretary have been elected, has expired, and orders that the ministers, licensed candidates, and delegates, entitled to a vote, are to elect a President and Secretary by ballot and appoints two superintendents of the election.

e. After election the delegates and other members present their documents to the President, or make a verbal declaration respecting the business they wish to bring before Synod.

f. The Secretary takes a record of the different items in the order in which they are presented, and those documents are numbered in the order in which they have been entered into the minutes.

g. The letters of excuse of absent members are read, and it is the duty of the Secretary to notice all the absentees in the minutes, whether they are excused or not.

h. The minutes of the last Synod are read.

i. The President lays before Synod all the transactions at special meetings, and also all letters which he has received and which have reference to congregational matters.

j. In the transaction of business Synod considers first the concerns of distant congregations and delegates, and those of nearer congregations last.

k. Every minister is to make an oral or written report to Synod of the names of the congregations which he serves, the number of the baptized, confirmed, communicants and deaths in each congregation, and lastly of the state of the schools.

22. When members of Synod or delegates have to make a communication to the President alone, they are not permitted to call him out of the chair for that purpose, but are to wait until the session has adjourned.

23. It is the business of the President to see that everything be in order; that not two or more attempt to speak at the same time, and that the right of each member of Synod to speak his opinion freely without interruption, be maintained, unless the speaker is out of order, when it is the President's duty to call him to order.

24. It is the duty of the President to take special care that every point brought before the house in constitutional order be duly con-

sidered and fully discussed, and also that every regular motion made and seconded, and upon which no one has anything further to say, be plainly repeated and the votes taken.

25. The votes are to be given by simply saying *Aye* or *No*, without any remarks.

26. When the press of business requires it, the President may appoint one or more additional assistant secretaries, whose office, however, is to cease with the session.

27. All the business being transacted, the Synod enters into an election by ballot for the time and place, where and when the next meeting is to be held. A majority of the votes is decisive.

28. Each session of Synod is to be commenced and closed with prayer, by appointment of the President.

29. The last Session of Synod is to be closed by the Senior or President.

NOTE.—Before the Synod adjourns, the President states the time and place of the next meeting.

#### CHAPTER VII.—OF THE MINISTERIAL MEETING.

1. After the transaction of all Synodical business, the Ministerium holds a meeting for a half or an entire day.

2. This meeting is to be considered by the ministers, candidates and catechists as the most important, and no one is to absent himself, except for the most urgent necessity.

3. The Ministerium meets precisely at the appointed time, and the President introduces the sacred duties of this meeting by prayer, or has the Senior to do so. Here is likewise to be observed, what has been stated in Chapter VI, § 16—20, in these ministerial regulations.

4. If candidates are to be licensed or ordained, or if catechists are to receive license as candidates, or if students are to be appointed as catechists or as candidates, first of all they are to undergo an examination respecting their doctrine and life.

5. The President asks all the licensed candidates and catechists to hand in their journals, sermons and licenses and divides the ordained ministers into committees, to examine the journals and sermons, and have them read by the candidates and catechists, accompanied by their comments, for the improvement of the understanding and heart of the composers; he also appoints the hour to report thereon to the Ministerium.

6. After examination of candidates the licensed candidates and catechists withdraw from the Ministerium, the committees report

and the Ministerium decides upon the reports and the issue of the examination. a. Who of the candidates are to be ordained, and when and where? b. Whose license is to be renewed? c. Who are to receive license? d. What catechists shall receive the license of candidates? e. What catechists are to be continued as such? f. What new catechists are to be appointed and what ordained ministers are to be their instructors and advisers? g. The President then orders the ordination certificates and licenses to be prepared before the Ministerium does anything else, in order to publicly hand them to the persons designated.

7. This being done, the candidates and catechists are again called before the Ministerium, and the President announces—a. to the candidates for ordination, the time and place of ordination. b. He solemnly informs the licensed candidates of their duties according to the Constitution. c. He receives from the candidates the solemn assurance by word of mouth and the giving of their hands as in the presence of God, that they will faithfully perform the duties prescribed to them. d. He delivers the license to each individual. e. In the same manner he proceeds with the catechists. f. Finally he presents to every newly received minister, candidate or catechist a copy of our liturgy, provided he have none.

NOTE.—The Ministerium may also according to the circumstances of time and place, decide that § 7, Nos. 2—5, concerning licensed candidates and catechists, may be provided for in the church of the place, where the meeting is held, especially if at the same time candidates are to be ordained, as it would not be inappropriate, that, after the act, they should receive the Holy Supper.

8. The Ministerium uses its own seal for the confirmation of all ministerial documents, certificates of ordination, licenses, etc.

9. All these acts of the Ministerium are to be arranged, that at least two hours be spent in the following exercises, in which all the pastors of the three orders of the Ministerium shall participate: a. For mutual edification. b. For imparting to each other their experiences in the discharge of official duties. c. For engaging in the consideration of such Bible truths as the circumstances and wants of the Church seem to require, in order to be advanced in knowledge, encouraged in faithfulness and strengthened in faith.

10. The distribution of such funds as are at hand is one of the last acts of the Ministerium.

11. The Meeting is finally closed by prayer of the President or Senior.

## CHAPTER VIII.—OF THE ARCHIVES OF THE MINISTERIUM.

1. The Archives of the Ministerium are to be kept with care and not to be transported without sufficient cause from place to place.

2. All the letters, petitions, complaints directed to Synod or the Ministerium, all the answers, advices, testimonials, etc., of Synodical and Ministerial Meetings are to be carefully preserved in them.

3. The written documents of each meeting are to be bound together in suitable form, and on the outside of each such package the number of the year is to be carefully noted.

4. The pastor of the place where the Archives are kept is superintendent over it, is bound to keep it in order, and to render an account of the same when required.

5. Without consent of Synod or the Ministerium or its officers, the superintendent of the Archives is not permitted to loan out any document, much less to alienate or destroy it.

## DESCRIPTION OF THE SEAL OF THE MINISTERIUM.

The seal of the Ministerium shows a vineyard, wherein some vines stand erect, while still others are prostrate. At the side a hand comes forth from the clouds with a knife and cuts down the erect vines; while on the other side another hand from the clouds erects the vines that are prostrate. Over the vineyard shines the sun in the clear heaven, whose meridian is not yet reached. The inscription is: SIGIL. MINIST. GERMAN LUTH. IN PENNSYLV. ET STAT. VICIN.

## CHAPTER IX.—OF SPECIAL, OR DISTRICT MEETINGS.

1. Special meetings are to be held by pastors of the Ministerium, living contiguous to each other, as often as circumstances may require, and each congregation under the care of such minister, may send a delegate to said meeting having seat and vote.

2. A Chairman and Secretary are to be elected by said meeting, who are to attest the minutes and copies of the regulations. Their office ceases with the close of the meeting.

3. The objects of such meetings are to promote the welfare of the respective congregations and of the German schools within the District, to examine, decide and determine the business and occurrences in their congregations that are brought before them; provided, however, that each party enjoys the right of appeal to Synod and Ministerium from the decision of the conference.

4. A special meeting is not permitted under any pretence whatever to enter upon business belonging to the Ministerium, as set

forth in Chapter III, § 8 and 9, and in Chapter VII, from § 4 to § 8, even if the officers of the Synod were present. But the matters designated in Chapter VII, § 9, should be prominent subjects of deliberations for these special meetings.

5. The acts of the meeting are to be transmitted by the Chairman to the President of the Ministerium, to be laid by him before the next Synodical or Ministerial Meeting.

### Additional Articles to this Regulation of the Ministerium.

#### TO CHAPTER V.—ARTICLE I.

§ 9. If an ordained member of the Ministerium removes from us and enters into connection with another Evangelical Lutheran Ministerium in the United States, which is acknowledged by us as such, said minister shall still be entitled to seat and vote in this Ministerium; provided he acts in conformity to his ministerial order, in as far as this is compatible with the duties he owes the Synod with which he has connected himself.

#### TO CHAPTER V.—ARTICLE III.

The President and Secretary of the Ministerium and Synod may grant to a candidate of Theology a license to perform such *actus ministeriales* and duties as are permitted to catechists to discharge; provided that said candidate produce unexceptionable testimonials, be desired by vacant congregations and have passed a satisfactory examination. Such license, however, is only valid to the next Ministerial Meeting, and requires no certificate; but, nevertheless, it should, like all promotions granted by the President and Secretary, according to this order, be committed in writing.

#### TO CHAPTER VII.

§ 12. If any Evangelical Lutheran Ministerium in the United States which has been acknowledged by us as such, but whose members do not otherwise stand in any close connection with us, should send a delegate to our annual meeting, said delegate shall be entitled to seat and vote in our sessions as a regular member; provided, however, that said Ministerium grants us equal rights and privileges.

#### TO CHAPTER VIII.

§ 6. Every member of the Ministerium as well as every delegate of a congregation in connection with our body, shall have free access to the Archives, under the direction of the Superintendent.

A. G.

**Church Book of the Evangelical Lutheran Augustana Synod in North America.** *Rock Island, Ill. Lutheran Augustana Book Concern.*

VI, 127, and 43 pages, Morocco and gilt; price, \$1.50 net.

We hold that the Swedish Augustana Synod has acted well and wisely in publishing this book of forms for public worship and ministerial acts in the English language. That the twentieth century will see numerous Lutheran congregations largely made up of the sons and daughters of Lutherans who worshiped and still worship in the Swedish tongue according to the traditional forms of the Swedish church admits of no reasonable doubt. That such congregations should remain in close contact with their Swedish mother churches is, in our opinion, highly to be desired as of mutual benefit to the young English daughters as well as to the mother congregations which will, for some time to come, continue to conduct their public services in Swedish. In many of the Swedish churches both languages may be used for a number of years, and it would appear most natural and conducive to the harmony of the elements thus united under the same roof and in the same ecclesiastical household that the same forms of worship should be observed and that these forms should be the familiar traditional forms which are or should be endeared to both parents and children by sacred associations of many years. We are not blind to the advantages which might accrue from the use of one Common Service throughout all the English Lutheran churches of our country and the world over. But aside of the consideration that such uniformity of worship would appear of full and true value only when coupled with unity of doctrine and practice and may be deceptive and misleading in the absence of such unity, we deem it of far greater importance that the English congregations growing out of and fostered by the German, Swedish, Norwegian,

and Danish churches of this country should preserve as far as possible the traditions of their fathers, with whom, though speaking and singing a different language, they would remain most intimately united in faith and doctrine. And to this end this Swedish Liturgy in English may be of efficient service. The following specimen will be of interest and instructive to our non-Swedish readers.

### THE HOLY COMMUNION WITH THE FULL MORNING SERVICE.

The Service shall begin with a suitable Hymn, the Minister standing before the Altar, shall turn to the congregation and say:

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

Here shall follow an appropriate Address, closing with the confession of sin, as follows:

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy Commandments have we sinned by thought, word and deed, and acknowledge that, if Thou shouldst judge according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Savior Jesus Christ. Their transgressions Thou wilt not regard nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy Holy Name.

Then the Minister, standing, shall pronounce the absolution.

If this be your sincere confession, and if with penitent hearts you earnestly desire the forgiveness of your sins for the sake of Jesus Christ, God, according to His promise, forgiveth you all your sins; and I, by the authority of God's Word and by the Command of



our Lord Jesus Christ, announce to you, that God, through His grace hath forgiven all your sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Minister sing or say:

Glory be to God on high, and on earth peace, good will to-ward men.

The Congregation, standing, shall sing:

All Glory be to God on high,  
Who hath our race befriended!  
To us no harm shall now come nigh,  
The strife at last is ended;  
God showeth His good will to men,  
And peace shall reign on earth again;  
O, thank Him for His goodness.

Or,

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

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

Or,

We praise Thee, we worship Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty! O Lord, the Only-begotten Son, Jesus Christ! Holy Ghost, Spirit of grace and of truth and of peace! Amen.

Then shall the Minister sing or say:

The Lord be with you.

The Congregation shall sing:

And with Thy spirit.

Then the Minister shall say:

Let us pray.

The Minister, turning to the Altar, shall say the following Collect, or another Collect appropriate to the Day:

GENERAL COLLECT.

Grant us, we beseech Thee, Almighty God, Heavenly Father, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy and a sincere love to Thee and to all our fellowmen; through Jesus Christ, our Lord.

The Congregation, standing, shall sing:

Amen.

Then the Minister, turning to the Congregation, shall read the Epistle for the day, saying:

The Epistle for (here he shall name the day) is written in the . . . Chapter of . . . beginning at the . . . verse.

The Epistle ended, the Congregation, sitting, shall sing an appropriate Hymn. The Hymn ended, the Minister shall continue:

Lift up your hearts unto the Lord and hear the Gospel for the Day, as it is written in the . . . Chapter of St. . . ., beginning at the . . . verse.

(Here the Congregation shall arise.) The Gospel ended, the Minister and the Congregation shall say the Apostles' Creed:

I believe in God the Father Almighty, Maker of Heaven and earth. And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He arose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

Here a Selection by the Choir may be sung. Then shall follow an appropriate Hymn. In the meantime the Minister shall enter the pulpit.

THE SERMON.

The Sermon ended, the Minister shall say:

Praised be the Lord, and blessed to all eternity, Who by His Word has comforted, instructed and admonished us. May His Holy Spirit confirm the Word in our hearts that we be not forgetful hearers, but daily increase in faith, hope, love, and patience unto the end, and be saved through Jesus Christ our Lord. Amen.

Here the announcements may be made, after which the Minister shall say:

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

Or,

The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

Then shall the Congregation sing a short Hymn, during which the offerings shall be made. Then the Minister, in the meantime having gone before the Altar, shall turn to the Congregation and sing or say:

The Lord be with you.

The Congregation, standing, shall sing:

And with thy spirit.

The Minister shall say (instead of the General Prayer, during Lent or on special occasions, the Litany may be used):

Let us pray:

Almighty and Everlasting God, the Creator and Preserver of all things, we implore Thee, that Thou wouldst be gracious unto us for the sake of Jesus Christ, and that Thou wouldst not remember our sins! Sanctify and guide us with Thy holy Spirit and give us grace that we may lead a holy life according to Thy Word! Gather, strengthen and preserve Thy Church through the Word and the holy Sacraments! Have mercy, O Lord, on all the nations that sit in darkness and the shadow of death, and cause the saving and life giving light of Thy Gospel to shine graciously upon them.

*For Synodical  
and  
Conference  
Meetings.*

Bless those who are now assembled to deliberate concerning the welfare of Thy Church, so that their counsels may further Thy glory and the upbuilding of Thy Kingdom among us.

Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty. Cause also the needful fruits

of the earth to prosper, and bless all lawful occupations. Sanctify and bless, O Lord, our Homes; keep the baptized children in Thy Covenant and give all parents and teachers grace to nurture them in Thy fear.

May Thy blessing rest on all Institutions of learning, and make them nurseries for Thy kingdom.

*For Catechumens.* Remember graciously our Catechumens, and grant unto them a good understanding, and sincere faith, that they as Thy disciples may continue faithful in Thy truth.

*For Communion.* Bless also the guests at Thy Holy table, in order that they may be strengthened in faith and love and the hope of eternal life.

Help and comfort all sick and poor, the afflicted and dying! Graciously protect all widows and orphans; support us in our last hour, and after the close of this corruptible life, vouchsafe unto us eternal blessedness through Jesus Christ, Thy Son, our Lord.

The Congregation shall sing:

Amen.

Then a suitable Hymn shall be sung. While the Hymn is being sung the Minister shall prepare for the administration of the Holy Sacrament. Turning to the Congregation, he shall sing or say:

Lift up your hearts to God.

The Congregation, standing, shall sing:

We lift them up unto the Lord our God.

The Minister shall sing or say:

Let us give thanks unto the Lord.

The Congregation shall sing:

It is meet and right so to do.

The Minister, turning to the Altar, shall say:

It is truly meet and right, becoming and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord, who is our Paschal Lamb offered for us, the innocent Lamb of God, who taketh away the sin of the world; who has conquered death, is

risen again, and liveth forever more. Therefore we who trust in Him shall also through Him be victorious over sin and death, and inherit eternal life. And in order that we may keep in remembrance His unspeakable mercy, He hath instituted His Holy Supper.

Then shall the Minister consecrate the Elements, saying:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread, and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this Cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

The Minister shall continue:

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

Then shall the Minister and the Congregation together sing:

Holy, holy, holy, Lord God of Sabaoth;  
Heaven and earth are full of Thy glory;  
Hosanna in the highest.

Blessed is He that commeth in the Name of the Lord. Hosanna in the highest.

The Minister, turning to the Congregation, shall sing or say:

The peace of the Lord be with you alway.

Then shall be sung the Agnus Dei as followeth, while the Communicants kneel at the Altar:

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.

After the singing of the Agnus Dei, a Communion Hymn shall be sung, while the Distribution proceeds.

When the Minister giveth the Bread, he shall say:

Take and eat; this is the Body of Christ, given for thee.

When he giveth the Cup, he shall say:

Take and drink; this is the Blood of Christ, shed for thee.

In dismissing the Communicants, the Minister shall say:

The Lord Jesus Christ, whose true Body and Blood you have now received, strengthen and preserve you unto everlasting life. Amen.

When the Distribution of the Holy Supper is ended, the Minister shall say:

Let us pray.

Turning to the Altar, the Minister shall say:

We thank Thee, Almighty Father, who, through Thy Son Jesus Christ, for our consolation and salvation, hast instituted this Holy Supper; we pray Thee, grant us grace so to commemorate the death of Christ that we may be partakers of the great Supper in heaven.

The Congregation shall sing:

Amen.

The Minister, turning to the Congregation, shall sing or say:

Let us thank and praise the Lord.

The Congregation, standing, shall answer:

Glory be to Thee, O Lord!

Hallelujah! Hallelujah! Hallelujah!

Then the Minister shall say:

Bow your hearts to God and receive the benediction.

The Lord bless thee and keep thee.

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

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

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

The Congregation shall sing:

Amen! Amen! Amen!

The Service shall close with silent prayer.

A. G.

**Christian Hymns for Church, School, and Home, with Music.**

*Published by authority of the Synod for the Norwegian Evangelical Lutheran Church of America. Decorah, Iowa. Lutheran Publication House. 1898.*

xviii and 177 pages; price, 75 cents.

Our Norwegian brethren, too, are making provision for those among their children who are or in the near future will be worshiping the God of their fathers in the language of this country. This is not only indicated on the title page, but abundantly exhibited by the contents of this book. The Order of morning service is in close conformity with that given in the Altar Book of the Church of Norway. Many of the hymns are translations of hymns which have for generations been familiar to Norwegian congregations; and the music is largely, in melody and harmony, what is heard in Norwegian public services and family worship. We count upwards of a hundred hymns and tunes of this description. The greater portion of the 309 hymns contained in the collection comprises what is best in the treasures of sacred song handed down in the English churches, the hymns of Watts, Wesley, Newton, Heber, and others. The selection has, in the main, been made with admirable judgment and taste. We say, in the main, since we cannot persuade ourselves to welcome such songs as *Nearer, my God, to thee*, by Mrs. Adams (No. 219), *God bless our native land!* (No. 216), and *God bless our native land!* (No. 217), in a book of "Christian Hymns." On the other hand, though we have no predilection at all for *Woodworth L. M.*, we are inclined to think that the tune cannot well be spared for *Just as I am, without one plea* (No. 45). Yet we do not hesitate to congratulate the Committee upon the highly creditable manner in which it has performed its task, and the Norwegian Synod upon the exquisite book it has thus added to its synodical publications. A. G.

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