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REVIEW SECTION.

I.—ELEMENTS OF STRENGTH AND OF WEAKNESS IN CHURCH LITURGY.

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THREE centuries ago all the leading churches of Christendom were liturgical. Not only had the Church of England, in its oft-amended "Prayer-Book of King Edward VI.," substantially the same liturgy that is found to-day in its *Book of Common Prayer*, but the other great Protestant bodies had compilations, more or less elaborate, the use of which was obligatory upon ministers and congregations. Luther was the first to take action in this direction. Although in his recoil from the bondage of Rome he had gone so far as to adopt as his motto :

"We can fast and pray the harder
With an overflowing larder,"

it does not seem to have entered his mind that the stated services of public worship were to be held in any other way than according to set forms, carefully prepared beforehand, and duly sanctioned by proper ecclesiastical authority. As early as 1523 he published his *Lateinische Messe*, and three or four years later an edition of the same, amended, improved, and translated into the vulgar tongue. The latter soon came into use in all the churches under the influence of the Reformer, and became the basis of the liturgies used in the Lutheran churches until the present time. In 1538 Calvin issued a liturgy for the use of the Church of Strassburg, and in 1541 substantially the same for the Church of Geneva, thus laying the foundation of the established liturgies of the Reformed Churches of Europe. Next, in 1549, under Cranmer's superintendence, appeared in England the *First Prayer Book of King Edward VI.*, which, after being successively altered and restored, according as Puritan or hierarchical influence prevailed at court, finally took form, a century later, as the *Book of Common Prayer*. In 1554 John Knox drew up his *Order of Service*, closely modeled after the liturgy of Calvin,