

**EUTAXIA; OR, THE
PRESBYTERIAN LITURGIES:
HISTORICAL SKETCHES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649283286

Eutaxia; or, The Presbyterian liturgies: historical sketches by Charles Washington Baird

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHARLES WASHINGTON BAIRD

**EUTAXIA; OR, THE
PRESBYTERIAN LITURGIES:
HISTORICAL SKETCHES**

EUTAXIA,

OR THE

PRESBYTERIAN LITURGIES:

HISTORICAL SKETCHES.

BY

A Minister of the Presbyterian Church.

"And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely,"

1 Cor., vii. 12.

NEW YORK:

M. W. DODD, PUBLISHER,

Brick Church Chancel, City Hall Square.

1855.

CONTENTS.

INTRODUCTION	1
I.—CALVIN AND THE CHURCH OF GENEVA.....	13
II.—CALVIN'S LAST COMMUNION.....	43
III.—CALVIN'S DAILY OFFICES.....	53
IV.—THE GENEVAN LITURGY IN FRANCE	70
V.—JOHN KNOX AND THE CHURCH OF SCOTLAND.....	91
VI.—THE FIRST SACRAMENT IN SCOTLAND.....	115
VII.—TRACES OF THE SCOTTISH LITURGY.....	127
VIII.—A CONVENTICLE UNDER QUEEN ELIZABETH.....	133
IX.—BAXTER'S REFORMED LITURGY.....	159
X.—THE CALVINISTIC FORMS IN THE BOOK OF COMMON PRAYER....	157
XI.—THE REFORMED DUTCH LITURGY.....	201
XII.—THE PALATINATE LITURGY.....	216
XIII.—THE DIRECTORY OF WORSHIP REVISED.....	223
XIV.—CONCLUSION.....	245

DEBET UNAQUEQUE ECCLESIA CUSTODIRE RITUS SUOS: SED
RECEPTOS A MAJORIBUS, LONGOQUE USU PRESCRIPTOS, ET LEGITI-
MA AUCTORITATE APPROBatos.¹⁷

EUTAXIA.

INTRODUCTION.

"If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson; but he holds the Rule, that *Nothing is little in God's Service*: If it once have the honor of that Name, it grows great instantly."

THE COUNTRY PARSON, c. xiv.

To ascertain from the history and teachings of the Presbyterian Church, what may be considered its proper theory of worship; and to compare that ideal with our prevailing practice: is my purpose in the following researches. I have chosen for their title a term compendiously designating that due observance of decorum, and regard to comeliness of word and action, which in the public service of God I seek with all humility to advocate. Generically, the term is no other than that used by the Apostle, in his command, "Let all things be done decently and in order;"* a precept affording suffi-

* 1 Cor. XIV. 40. *Εὐσχημόνως καὶ κατὰ τάξιν.*

cient warrant for the discussion upon which I have presumed to enter.

The scriptural idea of public worship is clearly that of a service *prescribed* in its various parts and features, but *free* in the filling up of these general outlines. The observance of the Lord's Day by attendance upon religious ministrations; participation in the sacraments; the singing of psalms, and hymns, and spiritual songs; the reading of Scripture; and the making of supplications, prayers, intercessions, and thanksgiving; these are all matters of direct Divine appointment. But apart from these, there are considerations of propriety and taste, as to the form and manner of discharging the required duties, which, although important and worthy of careful attention, the Apostles seem to have left, with a few general directions like that given to the Corinthian Church, for individual or ecclesiastical adjustment; considerations of comeliness and decorum, appropriately to be settled in accordance with the peculiar circumstances under which they might severally come up. To this category belongs, unquestionably, the subject of the choice of language to be used in the services of public devotion.

It has been the wisdom of the Presbyterian Church to follow strictly this scriptural and Apostolic

method : imposing as duties, only such acts and ordinances of worship as are of Divine appointment; and leaving in a great measure to individual choice the selection of words employed in their performance. The Directory of Worship, set forth by the Assembly at Westminster, and adopted by our Mother Church as one of her standards, contains such regulations, referring to all the parts of Divine service; minutely and definitely prescribing the topics of prayer, their sequence and proportions; in fact, embracing all the themes of worship, without rigid confinement to set words and phrases. This Directory, the laborious production of the ablest divines of the period, is all that our Church has enjoined as a matter of strict requisition upon her ministers and people; leaving entire liberty in respect to the language that shall embody and express these prescribed topics. But it is quite evident, at the same time, that however this Directory of Worship may meet the aim of our Church in regard to the performance of religious rites, and exactly correspond with inspired precept and primitive practice, it does not meet all the wants of public devotion, nor answer all the ends of an aid to public prayer. It defines and arranges the parts of Divine service; but it does not furnish forms of lan-

guage suitable for their expression. The need of assistance to the minister in conducting, and to the people in following oral supplications, is not supplied by a work whose whole object is to state and describe the constituent elements of worship. There is a necessity palpable and widely felt, for something more than this, to meet the exigencies of the case.

Does the Presbyterian Church allow or contemplate any such subsidiary provision for the celebration of public worship? Are her ministers interdicted the use of sound and well-conceived formularies; and are they shut up to the necessity of original composition for the most solemn, difficult, and trying function of their office, without even the right of previous preparation for the task? There is in the Church of Christ a rich and copious literature of devotion, accumulated by the consecrated labors of many ages. Holy men of prayer have been gifted at some periods, as few can claim to be now, with elevation of thought and language necessary for the adequate expression of devout feeling. The period of primitive zeal produced such minds. The period of reformation in the Church brought out others. Are we, in less favored days, debarred from the fruits of these high spiritual endowments?