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1917



1517—1917

400TH ANNIVERSARY
of the
Protestant Reformation



Schlosskirche.

THE CHURCH IN WITTENBERG, TO THE DOOR OF WHICH MARTIN LUTHER
NAILED THE XCV THESES, OCTOBER 31, 1517

1517-1917

ACTION OF THE GENERAL ASSEMBLY

At the meeting of the General Assembly held at Atlantic City, N. J., in May, 1916, the following action was taken:

‘Whereas, The four hundredth anniversary of the Protestant Reformation occurs in 1917; and

‘Whereas, The Churches constituting the Council of the Reformed Churches holding the Presbyterian System represent historically one great branch of the Christian Church of the Reformation. Therefore,

‘Resolved, That the Council recommends to the several supreme judicatories the holding of suitable anniversary services for the purpose of emphasizing the great principles of the Reformation of the sixteenth century.’—Minutes, 1916, p. 309.

‘That, in connection with whatever celebration of the Luther Anniversary may be arranged for 1917, all Presbyterian churches be called upon to commemorate the nailing of the theses on the door of the Wittenberg Church, by making a special offering, on October 28, 1917, this offering to be sent to the (College) Board for the purpose of maintaining departments of English Bible in Presbyterian colleges.’—Minutes, 1916, page 161.

‘In order to carry out the resolution regarding the anniversary of the Protestant Reformation, it is recommended that the Moderator appoint a Committee of five, three ministers and two elders, to cooperate with other Committees.’—Minutes, 1916, page 122.

COMMITTEE OF THE GENERAL ASSEMBLY

Ministers

REV. DAVID SCHLEY SCHIAFF, D.D., Chairman
REV. FRANK C. MCKEAN, D.D. REV. WM. HENRY ROBERTS, D.D.

Ruling Elders

MR. LANSING G. WETMORE MR. WM. H. SCOTT



KNOX

[All Metrical Psalms and Hymns in this Program belong to the 16th Century]

ORDER OF SERVICE

But the "grand old Puritan anthem" [Longfellow] "All People That on Earth Do Dwell," composed by William Kethe, a friend of John Knox, and set to the music of Louis Bourgeois, survives all the changes of thought or fashion that the progress of four centuries has witnessed.

—ROWLAND E. PROTHERO

THE OLD HUNDREDTH L. M.

The Genevan Psalter, 1551: alt.

1 All peo - ple that on earth do dwell, Sing to the Lord with cheer - ful voice,

Him serve with fear. His praise forth tell, Come ye be - fore Him and re - joice. A - MEN.

- 2 The Lord ye know is God indeed; Praise, laud, and bless His Name always,
 Without our aid He did us make; For it is seemly so to do.
 We are His folk, He doth us feed;
 And for His sheep He doth us take. 4 For why? the Lord our God is good,
 His mercy is for ever sure;
 3 O enter then His gates with praise, His truth at all times firmly stood,
 Approach with joy His courts unto; And shall from age to age endure.

Psalm c. Rev. William Kethe, 1561

INVOCATION

O Lord God, Father eternal and almighty, sincerely we confess and acknowledge before thy holy Majesty that we are all poor sinners, conceived and born in iniquity and corruption, inclined to do evil and indisposed to all good, and that because of our sins, we transgress without end and unceasingly thy holy commandments. And doing so, we have brought down upon us by thy just judgment ruin and perdition. At all times, O Saviour, we are displeased within ourselves at having offended against thee and we condemn ourselves and our sins and, with true repentance, we desire that thy grace may help our misery. Mercifully, therefore, have pity upon us, O God and Father most gracious and full of mercy, in the name of thy Son, Jesus Christ our Lord. And, blotting out our sins and stain, give unto us day by day in increasing measure the graces of the Holy Spirit, to the end that, acknowledging with all our heart our wickedness, we may be moved with the sorrow which begets true repentance within us, which deadens us to all sin and produces within us the fruits of righteousness and innocence, for these are well pleasing in thy sight, through the same Jesus Christ, our Lord.

Prayer of John Calvin, written by him, to be used at the opening of Divine Service. Translated from the French.



LUTHER BURNING THE POPES BULL AT WITTENBERG IN 1520



LUTHER

This Psalm has something in it like the sound of Alpine avalanches, or the first murmur of earthquakes, in the very vastness of which dissonance a higher unison is revealed to us. Luther wrote this Song in a time of blackest threatenings, which, however, could in no wise become a time of despair. In those tones, rugged and broken as they are, do we not recognize the accent of that man summoned by Almighty God who answered his friends' warning not to go to Worms in the words, "Were there as many devils in Worms as there are roof-tiles, I would go."

—THOMAS CARLYLE.

RESPONSIVE READING

PSALM 46

[Usually spoken of as Luther's Psalm]

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

If all the world were composed of true Christians, no king, prince, lord, sword or law were needful or of any use. What would be the purpose of these, since Christians have the Holy Spirit in their heart, who teaches and persuades them not to do anyone harm, to love all mankind, to suffer wrong, even death itself, from everyone cheerfully and willingly.

—Martin Luther.

Unless I am convinced by testimonies taken from Scripture I stand firmly by the Scriptures adduced by myself and my conscience is bound in the Word of God. Retract I cannot and will not, for to do anything against one's conscience is unsafe and dangerous. Here I stand; I can do no otherwise. God help me. Amen.

—Luther before the Emperor, Charles V, at the Diet of Worms. 1521.



MARTIN LUTHER, HIS FAMILY, AND HIS FRIEND, PHILIP MELANCTHON

CHILDREN'S SERVICE

This page may be used in case the children take part in the
Anniversary Exercises.

*[It is suggested that an address be made to the children, briefly describing
the Reformation and what it did for child life throughout the world]*

Luther was never so happy as when associating with children. He annually observed the custom of spending a happy Christmas Eve with his family, when the Christmas tree was lighted, and gifts were presented to the children, amid singing and much edifying conversation about the incarnation of Christ. For this purpose he composed this hymn.

MENDON. L. M.

German Melody arr. by Samuel Dyer, 1828

1. Good news from heav'n the an - gels bring, Glad ti - dings

to the earth they sing: To us this day a

Child is giv'n, To crown us with the joy of heav'n. A - MEN.

- 2 This is the Christ, our God and Lord,
Who in all need shall aid afford:
He will Himself our Saviour be,
From sin and sorrow set us free.
- 3 To us that blessedness He brings,
Which from the Father's bounty springs:
That in the heavenly realm we may
With Him enjoy eternal day.

- 4 Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.
- 5 Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Martin Luther, 1531

Tr. by Rev. Arthur Tetzl Russell and Catherine Winkworth

A carol written by Luther, in 1531, for his little boy Hans, when the latter was five years old. It is still sung from the dome of the Kreuzkirche in Dresden before daybreak on Christmas morning. It refers to the German custom of making, at Christmas time, representations of the manger with the infant Jesus.

1 { A might - y For - tress is our God, A Bul - wark nev - er fail - ing; }
 { Our Help - er He a - mid the flood Of mor - tal ills pre - vail - ing; }

For still our an - cient foe Doth seek to work us woe; His craft and

power are great, And, armed with cruel hate, On earth is not his e - qual. A - MEN.

2 Did we in our own strength confide,
 Our striving would be losing;
 Were not the right man on our side,
 The man of God's own choosing:
 Dost ask who that may be?
 Christ Jesus, it is He;
 Lord Sabaoth His Name,
 From age to age the same,
 And He must win the battle.

3 And though this world, with devils filled,
 Should threaten to undo us;
 We will not fear, for God hath willed
 His truth to triumph through us:

The prince of darkness grim, —
 We tremble not for him;
 His rage we can endure,
 For lo! his doom is sure,
 One little word shall fell him.

4 That Word above all earthly powers,
 No thanks to them, abideth;
 The Spirit and the gifts are ours
 Through Him who with us sideth:
 Let goods and kindred go,
 This mortal life also;
 The body they may kill:
 God's truth abideth still,
 His kingdom is for ever.

Martin Luther, 1520. Trans. by Rev Frederick H. Hedge, 1853

This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God and confident, it was the defiant trumpet blast of the Reformation, speaking out to the powers of the earth and under the earth an all-conquering conviction of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, but this one of Luther's is matchless in its warlike tone, its rugged strength and its inspiring ring.—KOESTLIN.



ZWINGLI

Lo, at the door, I hear death's knock,
Shield me, O Lord, my Strength and Rock,
Thy hand once nailed upon the tree,
Jesus, uplift and shelter me.

From the "Hymn of Zwingli's Great Sickness" composed while Zwingli was in Zurich where he was taken with the plague and almost died.

Zwingli's last words before his martyrdom, October 11, 1531, were, "They may kill the body, but the soul they cannot kill."

READING OF SCRIPTURES

"If God spare my life, ere many years I will cause the boy who driveth the plough to know more of the Scriptures than you do."

So said Tyndale to a priest. He was the first to translate the Greek New Testament into English and printed the work at Worms, Germany, 1526.

PRAYER

CANONBURY L. M.

Arr. from Robert A. Schumann, 1839

1 All praise to Thee, E - ter - nal Lord, Clothed in a garb of flesh and blood;
Choosing a man - ger for Thy throne, While worlds on worlds are Thine a - lone. A - MEN.

- | | |
|---|---|
| <p>2 Once did the skies before Thee bow;
A virgin's arms contain Thee now:
Angels who did in Thee rejoice
Now listen for Thine infant voice.</p> | <p>4 Thou comest in the darksome night
To make us children of the light,
To make us, in the realms Divine,
Like Thine own angels round Thee shine.</p> |
| <p>3 A little Child, Thou art our Guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.</p> | <p>5 All this for us Thy love hath done;
By this to Thee our love is won:
For this we tune our cheerful lays,
And shout our thanks in ceaseless praise.</p> |

The tune Duke Street can be used

Martin Luther, 1524.

OFFERING

Not from doing good works are we set free by our faith in Christ but from the belief in works; that is, from foolishly presuming to seek justification by works.—*Martin Luther, 1529.*

Good works do not make a man good but a good man doeth good works.—*Martin Luther, 1520.*

It matters not what happens to me. But for Christ's truth I will stand with cheerful heart and courage and without fear of any one in the world.—*Martin Luther, 1521. speaking of the pope.*



IOANNES CALVINUS NATUS NOVIODUNI PICARDORUM

8. Iulij A^o 1509. et denatus Genevæ xxvii. Maij A^o 1564. ibidemque sepultus.

Not for the first time, for the first time, the world has seen a man who has lived and died for the truth. His name is Calvin, and his name is now a name of honor. In his name, we have seen the light of the truth, and we have seen the light of the truth.

John Calvin is geboren in Noyon in Picardien den 10 July 1509 en is inde Heere outlopen tot Geneven den 27^{en} May 1564 ende aldaer begraven.

Heavenly Father, we render unto thee eternal praise and thanks, that thou hast vouchsafed unto us so great a blessing, even to us poor sinners, having drawn us in communion with thy Son, Jesus Christ our Lord, whom thou hast delivered for our sakes unto death and hast given him to us in the bread and nourishment of eternal life. Now, Lord, grant unto us also this blessing, not to permit us at any time to become forgetful of these things but, rather having impressed them upon our hearts, we may diligently grow and increase in the faith which worketh in all good works and, in doing this for us, grant that we may so order and direct our lives as to exalt thy glory and edify our neighbor through Jesus Christ, thy Son, who in the unity of the Holy Spirit eternally liveth and reigneth with thee, O God. Amen.

Prayer by John Calvin used after the celebration of the Lord's Supper. Translated from the French.

Calvin translated some of the metrical psalms for worship. This hymn entitled, "Salutation to Jesus," was recently found in an old Liturgy of Calvin's of 1545. "It reveals," says Philip Schaff, "a poetic vein and devotional fervor and tenderness which one would hardly expect from so severe a logician and polemic." We have slightly shortened the verses of it as found in Schaff's "Christ in Song," so that it can be sung in an English meter. The tune, however, was originally Genevan.

LANGRAN

I greet Thee, who my sure Re-deem-er art, My on-ly

Trust and Sav-iour of my heart Who pain didst un-der-

go for my poor sake I pray Thee from our hearts all cares to take.

The tune Eventide can be used

- | | |
|---|---|
| <p>2 Thou art the King of mercy and of grace,
Reigning omnipotent in every place:
So come, O King, and our whole being sway:
Shine on us by the light of Thy pure day.</p> <p>3 Thou art the Life, by which alone we live,
And all our substance and our strength receive:
Comfort us by Thy faith and by Thy power
Ner faint our hearts when comes the trying hour.</p> <p>4 Thou hast the true and perfect gentleness,
No harshness hast Thou and no bitterness:
Make us to taste the sweet grace found in Thee
And ever stay in Thy sweet unity.</p> | <p>5 Our hope is in no other, save in Thee,
Our faith is built upon Thy promise free,
Come give us peace, make us so strong and sure,
That we may conquerors be and ill endure.</p> <p>6 Turn Thy sweet eyes upon our low estate,
Our Mediator and our Advocate,
Give us Thy vision blest, O Lord most high,
We enter then the glories of the sky.</p> <p>7 O pitiful and gracious as Thou art,
Thou lovely Bridegroom of the holy heart,
Meet Thou our foes in all their cruel ruth,
That we may follow all Thy word of Truth.</p> |
|---|---|

Genevan Psalter, 1545

ADDRESS OR SERMON

PRAYER

"One mass is more fearful unto me than if 10,000 armed men were entered into the realm to suppress the holy religion," said John Knox when Mary Queen of Scots attended the first mass after her return from France to Edinburgh, 1561.



INTERVIEW OF JOHN KNOX WITH MARY QUEEN OF SCOTS

Mary Queen of Scots. "What have you to do with my marriage? Or what are you in this commonwealth?"

Knox. "A subject born within the same, madam, and albeit I be neither earl, lord, nor baron in it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same. Yea, madam, to me it appertains no less to forewarn of such things as may hurt it, if I foresee them, than it doth to any of the nobility; for both my vocation and conscience require plainness of me."



CALVIN

If the reading of my Commentary on this book (The Psalms) brings as much blessing to the Church of God as I have got in the composition of it, I shall not repent of the work. I may truly call this book an anatomy of the soul, for no one can feel a movement of the Spirit which is not reflected in this mirror. All the sorrows, troubles, fears, doubts, hopes, pains, perplexities, stormy outbreaks by which the hearts of men are tossed, have been here depicted by the Holy Spirit to the very life.—CALVIN.

Singing by the congregation entered England with the Reformation. Queen Elizabeth allowed the singing of two hymns at public service. Bishop Jewel speaks of six thousand at a time singing psalms in London during Elizabeth's reign. This psalm is taken from "Psalmes of David in English Metre by Thomas Sternholde and others. Veri mete to be used of all sortes of people privatly for their godly solace and comfort."

ST. MAGNUS C. M.

Jeremiah Clark, 1709

The tune St. Anne can be used

- | | |
|--|--|
| <p>2 My God, my Rock, in whom I trust,
The Worker of my wealth,
My Refuge, Buckler, and my Shield,
The Horn of all my health.</p> <p>3 I, when beset with pain and grief,
Did pray to God for grace;
And He forthwith did hear my plaint
Out of His holy place.</p> <p>4 The Lord descended from above
And bowed the heavens high,</p> | <p>And underneath His feet He cast
The darkness of the sky.</p> <p>5 On cherub and on cherubim
Full royally He rode,
And on the wings of all the winds
Came flying all abroad.</p> <p>6 Unspotted are the ways of God,
His Word is purely tried;
He is a sure Defence to such
As in His faith abide.</p> |
|--|--|

Psalm xviii. Thomas Sternhold, publ. 1561

BENEDICTION

"Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out," said Bishop Latimer on his way with Bishop Ridley to the stake, 1555.

THE PROTESTANT REFORMATION



O the reformers of the sixteenth century the Protestant churches owe an unspeakable debt for having been led by them to the written source of all spiritual knowledge, the Scriptures, and to the recognition that every man has the right to go immediately to Christ and by faith claim his salvation. To these men, also, our modern civilization owes some of its noblest principles of universal popular education and religious and civil liberty. They opened the pages of the Word of God and they held up the lamp over the pathway of modern progress and enlightenment.

Individual reformers had appeared before who called upon the Church to return to the pure teaching of the Scriptures and put aside the inventions of men. They appeared in different parts of Europe: Wyclif in England, Huss and Jerome in Bohemia, Wessel and John of Wesel in the Lowlands, and Savonarola in Italy. Wyclif, who was called by the archbishop of Canterbury "a pestilent wretch" for having translated the Scriptures, died a heretic. Huss and Jerome of Pragne were burnt by the vote of the Council of Constance, 1415-1416. Savonarola suffered the same horrible fate in Florence, 1498, but no permanent movement of reform followed their preaching. Wyclif had called the pope "that man of sin," but the papacy went on corrupt and arrogant as before. The old superstitions continued. When Luther began to preach reform, he did so independently, for he regarded Wyclif and Huss as arrant heretics.

The Reformation was begun four hundred years ago when, at high noon October 31, 1517, Martin Luther posted up the XCV Theses on the church door in Wittenberg. Here he called men away from what the Church taught about true repentance and the source of salvation to what the Scriptures taught. He himself had been moved by God to study deeply and with great diligence in the sacred volume in order to secure the assurance of faith for his own soul. Thus from an obscure town, as from another Nazareth, God

called this man to give to Europe a knowledge of the true teachings of the Scriptures and to defend the right of every Christian to own them and read them in his own tongue.

The new movement spread to German Switzerland where it was led by Ulrich Zwingli, who died in battle, 1531. In Geneva, it had for its leader John Calvin, 1509-1564, whose logical system of theology and Presbyterian form of government—giving the laity a share in the management of the church—were adopted in the larger part of Western Europe and were brought to this country by the Pilgrim Fathers and Puritans, the Presbyterians, the immigrants from Holland and parts of Germany, and the Huguenots.

In Holland, the Protestant Church passed through bloody persecutions brought upon the country by Philip II and the Spanish Inquisition.

England gave many martyrs to the cause. William Tyndale had to flee from England to send forth the first copy of the New Testament printed in English. This he did at Worms on the Rhine but the reformer himself was strangled and burnt. Among the more prominent martyrs under Mary Tudor, 1553-1558, were Ridley, bishop of London, and Latimer, bishop of Worcester, who were burnt, 1555, and Archbishop Crammer who suffered the same fate a year later. Crammer was the author of the Episcopal Book of Common Prayer and a firm Calvinist in doctrine.

In Scotland the Reformation had John Knox for its leader. His parish was Edinburgh. The nation followed his stern and fervent preaching. Standing over Knox's grave, the regent Morton said, "Here lies he who never feared the face of man."

A PRAYER APPROPRIATE TO THE CELEBRATION

Almighty God, our heavenly Father, grant unto us thy humble servants, we beseech thee, that prizing thy holy Word and guided and upheld by thy Spirit, we may walk worthy of the high vocation wherewith we are called and, having borne a good testimony and fought the good fight, be received of thee to the company of the redeemed in glory, through thy Son, Jesus Christ, our Lord. Amen.

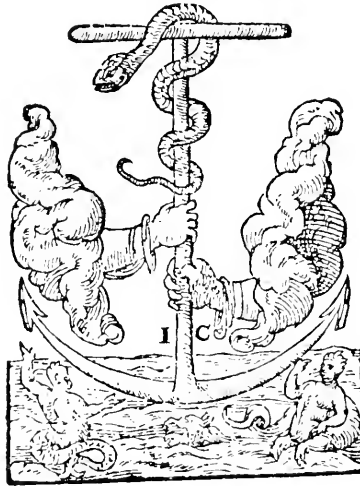


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THE EMBLEM

Below is one of the symbols used by the reformers. It is copied from the title-page of the edition of the English Bible published at Geneva, Switzerland, in 1568, the translation having been made by the Presbyterian exiles resident in the city. The serpent and the cross stand for salvation through Christ alone. John 3: 14, 15. The clasped hands indicate the union of the reformers in their support of evangelical doctrine. The letters I. C. stand for Jesus Christ, and the anchor is significant of the assured hope of believers in him, despite all oppositions of devils. The demons are shown in the sea in which the anchor enters.

The uplifted serpent on the seal of the General Assembly of the Presbyterian Church in the U. S. A. is taken from this symbol, and connects the Church directly with the Reformation.



THE REFORMERS

	BORN	DIED
LUTHER	1483	1546
ZWINGLI	1484	1531
KNOX	1505	1572
CALVIN	1509	1564
CRANMER	1489	1556

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