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JOSEPH SEWALL.

BY REV. HENRY M. DEXTER, BOSTON.

IN the little hamlet of Bishop's Stoke, among the pleasant slopes of Hampshire, England, and almost within sight of the fair Southampton water, and the distant verdure of the beautiful Isle of Wight, was born, on the 28th of March, 1652, Samuel, son of Henry and Jane (Dummer) Sewall. The family on both sides was ancient and respectable.<sup>1</sup> The boy was baptized in Stoke<sup>2</sup> Church, May 4th, 1652, was sent to the grammar school at

Rumsey under Master Figes, and sailed from Dover in the spring of 1661, with his mother and five small children and two servants, landing at Boston, July 6, 1661. Here he was educated by Mr. Thomas Parker and Newbury, entered Harvard under Mr. Chauncey, taking his second degree in 1674; on the 28th of February, 1675-6, was married to Miss Hannah Hull, daughter of the famous mint-master,<sup>3</sup> by whom he had seven sons and seven daughters, only six of whom lived to mature age, and only three survived him, when, full of years and honors,<sup>4</sup> Chief Justice of the

<sup>1</sup> "Mr. Henry Sewall, my great grandfather, was a linen draper in the city of Coventry, in Great Britain. He acquired a great estate, was a prudent man, and was more than once chosen mayor of the city. Mr. Henry Sewall, my grandfather, was his eldest son, who, out of dislike to the English hierarchy, sent over his only son, my father, Mr. Henry Sewall, to New England. In the year 1634, with neat cattle and provisions suitable for a new plantation. Mr. Cotton would have had my father settle at Boston, but in regard of his cattle he chose to goe to Newbury, whither my grandfather soon followed him, where also my grandfather, Mr. Stephen Dummer and Alice his wife likewise dwelled under the ministry of the Rev. Mr. Thomas Parker and Mr. Jas. Noyes. . . . But the climate being not agreeable to my grandfather and grandmother Dummer they returned to England the winter following, and my father with them.— [Letter of Saml. Sewall in N. E. Gen. Reg., i: 111.] These Dummerts lived at Bishop's Stoke before their emigration to this country. [Savage, Gen. Dict., ii. 79, 80]

<sup>2</sup> Letter, as above.

<sup>3</sup> A pleasant story has often been printed that Mr. Mintmaster Hull, on the wedding night, placed his daughter in one side of his great warehouse scales, and poured "pine tree shillings" upon the other, until she kicked the beam. Hutchinson, [Hist. Ms., i: 165,] says that her dowry was £30,000 in shillings. Allen, [Biog. Dict. Art. Sewall,] says it was that sum in sixpences; but a later writer, [Coll. Amer. Antig. Soc., iii: 275,] shows that that would have made her weigh about three tons and three quarters! The lesser sum of £500, which is suggested by the ledger of the bridegroom, would come nearer to probability, weighing exactly one hundred and twenty five pounds troy: or about the average weight of young ladies of her age.

<sup>4</sup> His first wife died many years before him and he subsequently married (2) Widow Abigail Tilley, and (3) Widow Mary Gibbs, who survived him. All his children were by his first wife.

*M.* Beside the howce that highg Enfe-  
gor.

*C.* Why is the erth cursed, and the see  
blissed?

*M.* For Noe and Abraham, and for cris-  
tenyng that God commaunded.

*C.* Who sat first vines?

*M.* Noe set the first vines.

*C.* Who cleped first God?

*M.* The devyll.

*C.* Which is the heviest thinge bering?

*M.* Syn is the heviest.

*C.* Which thinge is it that som loveth,  
and som hateth?

*M.* That is judgement.

*C.* Which be the iiij. thingis that never  
was full nor never shalbe?

*M.* The first is erth, the second is fire,  
the thirde is hell, the fourth is a covitous  
man.

*C.* How many maner of birdis been  
there, and howe many of fisshes?

*M.* liiij. of fowles, and xxxvj. of fisshes.

*C.* Which was the first clerke that ever  
was?

*M.* Elias was the firste.

*C.* Whate hight the iiij. waters that ren-  
neth through paradise?

*M.* The one hight Fyson, the other Ege-  
on, the iij<sup>d</sup>e hight Tygrys, and the iiij<sup>th</sup>  
Efraton. These been milke, hony, oyll,  
and wyne.

*C.* Wherefore is the son rede at even?

*M.* For he gothe toward hell.

*C.* Who made first cities?

*M.* Marcurius the gyaunt.

*C.* How many langagis been there?

*M.* lxij., and so many discipules had  
God without his appostoles.

## SUGGESTIONS CONCERNING THE RITUAL OF A PURITAN CHURCH.

BY REV. LEONARD WOOLSEY BACON, STAMFORD, CT.

I. The title of this article implies neither paradox nor innovation. There is no antagonism between Puritanism and even liturgies, if liturgies were here in question. But wherever a church is, there is worship; and wherever is customary worship, there are rites; and wherever rites are, there is a ritual, even though there be no liturgy, so that every church has its ritual, which is not, necessarily, the less rigid for being traditionary and unwritten, but often the more so. Let us add, withal, that the formalism supposed to be incidental to rituals is rarely more bigoted than when it appears in the shape of traditional hatred of forms. In the principal liturgical denomination of Protestants in this country proposals for revision and modification of their Liturgy are not only tolerated, but entertained. Among Puritans, proposals for improvement in an order of service which was itself an innovation within the memory of living men, are often sharply rebuked. Which shows our stability and conservatism, and proves that *we have a ritual.* Having one, by tradi-

tion from the fathers, (not from the grand-fathers,) it is legitimate for any church to inquire whether it might not have a better one.

II. The order of public worship in any church should be in substantial harmony with the traditions and usages of that church. A new ritual for any New England church should be a fair growth and development of the germs of a ritual which it already professes, not a sheer invention or an exotic importation. In this view, that which is absolutely good may be relatively bad. E. g., The custom of the Genevan church which places the principal acts of worship *after* the sermon, seems to have reason in its favor. But it would be an unwise violence to traditionary and historical usages to attempt to bring this custom into New England.

III. It follows that an Order of Service for a Puritan church in America should avoid the usual and fatal error of copying or feebly and timidly imitating the Anglican, or any other provincial liturgy. Several expensive instances of this error

are to be found in print, and are useful as a warning that "Imitations are always failures."

IV. On the other hand, in accordance with the real catholicity of Congregational churches: they should be ready to incorporate in their ritual, excellences from all parts of the Universal Church. They ought especially to claim and use (as soon as the *οικτιροκαρδια* will permit) those forms of worship which have been favorites of the best men in all Christian ages and nations: such as the *Gloria in Excelsis*, the *Te Deum Laudamus*, and the Apostles' Creed. At the same time, however, let us avoid the blunder of the Episcopalians, who are so fierce to connect themselves with the Church of the Past, that they cut themselves off from communion with the Church of the Present. Some modern Churches, especially the Moravians, have forms and usages of worship as beautiful as any thing in the past.

V. The dignity, authority, and odor of antiquity supposed to be incompatible with an "unseasoned liturgy" may be amply secured by using the words of the Scriptures in the common version.

VI. The propriety and value of printed forms of prayer is established by the usage of the Congregational churches. All our hymn-books contain them, and all our congregations use them. To protest against them for a lack of capital letters at the beginning of the line is childish.

"Crito freely will rehearse  
Forms of prayer and praise in verse;  
Why should Crito then suppose  
Forms are sinful when in prose?  
Must my form be deemed a crime  
Merely for the want of rhyme?"

The question of having forms of prayer to be said, as well as forms to be sung, is a question of taste and expediency which is open to any church.

VII. Printed forms of exhortation (unless they stand in the authoritative language of the Bible) are out of place in any ritual. The exhortations in the Anglican morning and evening prayer and

communion service are the weakest part of that liturgy.

VIII. One condition of success in a ritual is that it shall exclude a great many very excellent and desirable things. It is one of the chief failures of our present no-system, that it gives the minister liberty to bring in all the good things, and pretty things, and smart things that his eye has seen, or his ear heard, or that have entered into his heart; it expands our Hymn Books into Cyclopedias of Sacred Poetry. The consequence is that we have so many good things that one excellent thing is wholly impossible—and that is a certain measure of uniformity and home-like repetition.

Consider what is excluded by the Anglican ritual, which is often set up as the exclusive model of excellence. (1.) All extemporaneous prayer (a dreadful sacrifice!) (2.) The chanting of Penitential Psalms, (which is the best sort of chanting,) in the regular course of daily worship; so that they are shut up to a few jubilant canticles, *Venite Exultemus*, *Cantate Domino*, *Jubilate Deo*, and the rest, each of which is much like a repetition of the others. (3.) It excludes almost all the best versified psalms and hymns in the language. (4.) It excludes any adequate and proportionate prayer for that which is the object of one half of the petitions of the Lords's Prayer,—the advancement of the Redeemer's kingdom. It is to be hoped that the desired end may be secured without such sad waste as this. But we may take this as an axiom, in arranging the order of public worship, that *if we try to have every thing, we do not have any thing to any good purpose.*

IX. The various exercises that are to enter into the order of public worship having been determined on, they should be so arranged as to secure due variety, and at the same time, progress and coherence. It is a very common awkwardness to have one act of singing immediately follow another. The proper alternation of the various acts of prayer, reading,

singing by the choir, and singing by the people, should be well considered.

X. There should be such an understanding between minister, choir, and congregation, that the order shall *go of itself*, without the incessant prompting and "giving out" from the pulpit which is now necessary. This point well secured, the chief hindrance to improvements in the order of service will be measurably obviated;—to wit, the embarrassment which they sometimes make to strangers in the pulpit.

XI. The afternoon service should not be a mere facsimile of the morning service; and yet the difference between them should not be merely whimsical or without reason.

XII. The arrangements for worship should aim at decency, order and edification, (1 Cor. xiv : 40, 26,) not at pomp or "impressiveness." Efforts to be "impressive" in acts of divine worship are always more or less wicked, and are prone to be ridiculous. But, on the other hand, it is an incidental advantage of those forms which most conduce to devout and hearty worship, that they are most truly impressive. Dignity is, like happiness, soonest attained by him who does not seek it.

XIII. The main point of utility to be secured in our congregations is a more active participation in worship by *the people*. And in securing this lies the great difficulty to be overcome. The best hope of success in this is in the encouragement of Congregational singing,—not as the antagonist and supplanter of Choir-singing, but as its proper complement, and best support.

XIV. The essential condition of success in all the musical services of the church stands in the recognition of the two-fold function of song,—1, as an expression of the feelings of the singers; 2, as a means of affecting the feelings of the hearers. In a church where this distinction is thoroughly appreciated, it will be possible to have at once choir-music artis-

tic, effective, excellent; and congregational singing simple, popular, unanimous.

XV. Whatever order of worship is to be followed, whether it be "the usual order" (there is supposed to be a "usual order") or some other,—the matter should be determined by the competent authority, to wit, the church, and recorded in an authentic way,—printed if possible, for the benefit of the worshipers and of the officiating minister;—of the worshipers, for there is no advantage to the spirit of worship in having a dis-order of worship which shall be a succession of surprises to each member of the congregation; of the officiating minister, who is surely entitled to some respectful and official information touching the ritual usages of the congregation to whom he is called, for the day, to minister. Our latest experience in this matter was not unusual in its character. Going into an elegant pulpit for our Sabbath day's labor, we discovered on the little card-table within it, beside the Hymn book and Bible, a large card containing an advertisement of the Empire Cooking Stove, illuminated with views in perspective of that useful article, from different points of the compass. Reversing the card we found on the other side a programme setting forth the late pastor's latest conceit as to the "Order of Services." Perhaps if the church had been requested to print, for pulpit and pews, the order of its services, it would have been alarmed at the peril of flat formalism, if not of actual prelacy.

One important advantage in the settling and printing of the ritual of the church, is that any proposed change would have a chance to stand long enough to be tried. At present there is no chance of any improvement, however excellent, standing longer than until the next change of the minister, or of the minister's whim.

XVI. The only parts of the service, or of the special services, that need be printed and placed in the hands of the congregation are the Order, or Programme, of

services, and those parts which are for the people to use. There is no gain, but loss, in putting those parts that are uttered by the minister and choir into the hands of the people, that these may watch whether they do it correctly. Rubrical instructions for minister or choir, are still more out of place in the hands of the congregation.

This is a suggestion of practical importance. For if this rule were applied even to so elaborate a liturgy as the Book of Common Prayer, it would reduce all of that book before the Psalter to a very few leaves. The application of the principles we have urged, would ten-fold more than make room for every thing which any church might need in its Book of Worship, by thinning down the dropsical proportions of the current Hymn books. [By the way, it is too little considered what a drag on the growth of many of our churches is the expensiveness of our Hymn books. What wonder that a man will hesitate to go to a Congregational church, when the Hymn book (which he can't carry) costs him a dollar and a half, while he can have a Methodist Hymn book for twenty-five cents, and a Prayer book for nothing?]

XVII. There has been much thinking, and some experimenting, on this subject, but very little *consultation*,—none in fact, except as, now and then, of the great multitude of ministers, organists and worshippers who have given anxious thought to the subject, two or three have found one another out, and talked or corresponded about it. And yet it is a subject which above most others demands counsel and discussion. One of the most hopeful signs of a good result approaching is the proposal of a Monthly Journal devoted to the subject of *public worship*, to be under the control of an eminent church-musician, assisted by well-known pastors.

But sooner or later it is to be hoped that some church, in adjusting this important matter for itself will call to its aid the wisdom of a select Ecclesiastical Council. It seems a preposterous inconsistency to say

that the comity of churches demands that a council be called in so small a matter as the settlement or dismissal of a minister, while a church may make radical changes in its published standards of doctrine, its formulas for admitting to membership, and its order of worship, without so much as giving a hint of it all to its neighbors. A Council wisely composed, from churches to whom the subject is one of practical and present importance, would be a memorable meeting in the history of the whole American church.

The foregoing is offered, not as a discussion of the subject, but as "suggestions" concerning it.

In order to bring these suggestions to a practical point, the following Order of Services is appended, as one not out of harmony with the ordinary usages of New England churches; it is now in use in one of the most ancient churches of Connecticut, to the great satisfaction of most of the congregation, and without offense to any. It is suggested not as an *ideal* form, but as an available one, in the present state of public feeling.

This Order implies the existence of a competent choir; and some of its arrangements have been suggested by the importance of providing for the double use of music, for *expression* and for *impression*.

#### ORDER OF SABBATH WORSHIP.

##### MORNING SERVICE.

1. **INTROIT**: The chanting of a passage of Scripture by the choir.
2. **INVITATION TO CONFESSION AND PRAYER**: read by the minister from the Scriptures.
3. **CONFESSION AND INVOCATION**: uttered by the minister.
4. **THE LORD'S PRAYER**: chanted by the congregation, (led by the choir and organ,) closing with the *Gloria Patri*.
5. **READING OF SCRIPTURES**: by the minister.
6. **ANTHEM** by the choir. The words of the anthem must be taken either from the Scriptures, or from the Hymn book of the church.
7. **PRAYER**: offered by the minister.
8. **HYMN**: sung by the congregation.
9. **SERMON**.

10. **PRAYER**: for a blessing on the word, by the minister.

11. **HYMN**: sung by the congregation.

12. **BENEDICTION**: by the minister.

**NOTES.**

1. For each of the four Sundays in the month a penitential psalm has been selected for the Morning Introit, and adapted for chanting. The advantages of this are numerous. (1.) It secures a careful and deliberate selection. (2.) It gives the congregation opportunity to become accustomed to the words and to become attached to those particular psalms. (3.) It makes good chanting by the choir not only possible, but easy. The main difficulty in chanting is to learn the proper and effective elocution of the words; this having been learned, for a few psalms, the simple music of the chant may be indefinitely varied, with the slightest possible embarrassment to the choir.

2. Corresponding to the selections for the Introit, selections have been made for the Invitation.

4. The chanting of the Lord's Prayer follows immediately, without announcement, upon the close of the "Invocation." A friend has suggested, as an improvement, that the Lord's Prayer be *said* together by the people, and then the Apostles' Creed be chanted:—better, doubtless, unless it appear that the only way at present to unite the voices of the people is through some form of music; and that the antiquity and general acceptance of the Apostles' Creed would be deemed an insuperable objection to the use of it. The chant constantly used for the Lord's Prayer, is the extremely simple one of Tallis, having a melody of but three notes.

6. The Anthem is announced by the minister thus "The Anthem for the morning is from" [such and such a book and chapter.] The most of an embarrassment which has befallen this Order of Service, thus far, is occasioned by the difficulty of finding suitable Anthems. If there were, in any considerable number of our churches, provision for the use of such music, (otherwise than by crowding it

into a despised position *before the beginning of divine worship*) we might hope to see a musical literature growing up, worthy of the character and culture of our churches. Until then, we can expect nothing better than the annual autumnal flood of paltry psalm-tunes.

7—12. The remaining order of worship does not differ essentially from that usually practiced in the Connecticut churches. The principal exception to this remark is this: that the reading of hymns is omitted. The prevailing custom seems to be a relic of the days of "deaconing," when Psalm-books were few. Its present value is to drag out the time of service, which otherwise might not have enough to occupy it. By this single omission, the time of the foregoing service is reduced within the ordinary limits of an hour and a half.

The 8th and 11th exercises,—hymns sung by the congregation—are likely to be all the more simple and truly congregational by so much as the exigencies of choir music are freely allowed and provided for in other parts of the service.

**AFTERNOON SERVICE.**

It seems proper that the opening act of public worship on the Lord's day should be an act of confession of sin. For this reason, the opening services in the *morning* bear a penitential character. In continuing public worship, in the afternoon, the characteristic tone is that of thanksgiving and praise. The following is the order:

1. **INTROIT**: A psalm of praise, chanted by the choir.

2. **INVITATION TO PRAISE**: read by the minister from the Scriptures.

3. **GLORIA IN EXCELSIS**: chanted by the congregation.

4. **READING OF SCRIPTURES**: by the minister.

5. **ANTHEM**: sung by the choir.

6. **PRAYER**: offered by the minister.

7. **HYMN**: sung by the congregation.

8. **SERMON**.

9. **PRAYER**.

10. **HYMN**, closing with the **DOXOLOGY**: sung by the congregation.

11. **BENEDICTION**.