

## HOMÆ LITURGICÆ.

No. IX.

## THE RESPONSES, OR VERSICLES, AFTER THE LORD'S PRAYER.—THE GLORIA PATRI.

Our hearts having been, as it were, put into a posture for prayer, by the preparation of the Word of God, the Exhortation, Confession, and Absolution, we reverently lift the veil, and make our first approaches to the mercy-seat under the guidance and in the very words of Jesus, in his own incomparable Prayer. Here the Church moves confidently in a strength not her own. Her set-form is that of the Lord himself.\*

She now proceeds to express the wants of her children in forms of her own preparation,—forms drawn indeed from the holy word of inspiration, and modelled by its language. After having used the Lord's Prayer, ministers and people—in the attitude of suppliants, still meekly kneeling upon their knees—are instructed to begin by imploring the Divine assistance to render effectual their own imperfect forms of petition and praise. This is done in four short devout Versicles; which, from being recited by the minister and people alternately, are on that account sometimes called Responses. This manner of the minister repeating and the people answering, is an ancient custom,—derived from the practice of singers amongst the Jews, who were divided into two sides; one side repeating one portion, and the other another, in regular turns. Thus it is said in Ezra, (iii. 11.) "they sang together by course in praising and giving thanks unto the Lord." It appears, however, from this passage that, among the Jews, the service was performed by the Priests and Levites only; but Christian worshippers enjoy a more extensive privilege: here the whole congregation are called upon to take a part; and every member of the same is so far himself a Priest, as to be admitted to join in this spiritual sacrifice. In thus uniting in worship, they fulfil the Apostle's exhortation, "with one mind and with one mouth to glorify God;" and, in correspondence with our Saviour's injunction, we shew that we "agree together touching what we shall ask of the Father." But while this responsive manner of devotion is sanctioned by the practice of the most ancient Christian Liturgies,† it has a powerful recommendation in its own obvious usefulness,—in enlivening and invigorating devotion, and keeping up by variety that attention which might otherwise wander and droop.‡ "If the whole of the prayers," says the writer first quoted, "were offered up by the minister alone, without any break of this kind, it might be difficult to keep the minds of the congregation from becoming listless, and forgetting the business in which they were engaged. But these outward helps are very well suited to keep them attentive. For if the people will but obey the directions of the Church, and with an audible voice take the part assigned them in the service, it will not fail, from time to time, to preserve them from that languor which is apt to steal over them."

For the introduction of these Versicles, we have authority from their use in the most ancient Liturgies; but we have a higher authority still, from their being contained in the word of God. The first two are to be found in Psalm li. 15, and the latter in Psalm lxx. 1. They most appropriately connect the preceding penitential part of the service, with the eucharistic or thanksgiving part which succeeds.

The mouth closed by sin can only be opened by pardon; and in token of this, he who came into the world to confer pardon, caused the dumb to speak and the mute to sing praises. Tied and bound with the chain of our sins, we therefore appeal to our Heavenly Father to be loosed and delivered; to Him we cry for the gift of utterance in our prayers and praises, which must otherwise be checked and restrained under the deep and depressing consciousness of sin. O LORD, OPEN THOU OUR LIPS, is the cry of the minister of the congregation, weak himself, and helpless, and needing succour as much as any; and, with one voice, the congregation are called upon to declare, in connexion with what he has uttered, AND OUR MOUTH SHALL SHew FORTH THY PRAISE.

But the sense of our infirmities is neither light nor transient, and we are straitened until we obtain the help which we need. We are, therefore, earnest and instant in our petitions—we are importunate for the succour which we so much require. O GOD, MAKE SPEED TO SAVE US, is the cry of him who is the organ of the assembled worshippers; and to this, a response in the same spirit is raised by the congregation, O LORD, MAKE HASTE TO HELP US. "We are wearied with the burden of our sins, we have destroyed ourselves; but in thee is our help. Make haste, O Lord, to save us. With speed, further us in all things necessary to our salvation. Quicken and animate our devotions, and raise our hearts unto thee, while with joyful lips we speak thy praises and glorify on earth thy Holy Name." We have said that these were expressions borrowed from the Book of Psalms. "David surveying his sins more numerous than his hairs, more weighty than his heart could bear,—terrified with which sad spectacle, he breaks out into this passionate ejaculation, which may well befit our mouths, who so lately have been confessing our offences; for it contains all that any penitent sinner, about to put up his petitions, need to sue for by way of preparation, viz. deliverance and safety from evil, and help in that which is good. We suppose ourselves like a besieged city; our sins behind threaten us, and our corruptions have blocked us up before, and fear is on every side, yet still the way to heaven is open, and we send these prayers upwards to the place where the King of heaven resides, for a speedy rescue to be granted to his distressed subjects. When we look back and see our innumerable iniquities, we cry out, "O God, make speed to save us;" when we look forward to all those duties which we are to do, and the great opposition we are sure to meet with, we say, "O Lord, make haste to help us." Our guilt will "make speed" to pursue us, Satan to destroy us, and evil thoughts to hinder our devotions. Wherefore we must beg that our gracious God will also "make haste to save and help us" just now, when we are in danger and need, and it will double the kindness."§

Having now confessed our sinfulness, and heard the promise of forgiveness,—having prayed for pardon in our Lord's own words, and lifted up our united voices to God for help,—having qualified ourselves, in short, to say with David, "My heart is ready, my heart is ready, I will sing and give praise,"—we rise from the posture of penitent supplication, and stand up rejoicing. Thus, we read, when the Priests

\* Penny Sunday Reader.

† Dean Comber says, the primitive Christians used this so constantly, that Eusebius brings it as an argument to prove that the Essenes were Christians because they sung by turns, answering one another.

‡ Breve videtur tempus quod tantis operum varietatibus occupatur.—St. Jerom.

§ Shepherd on the Common Prayer.

Dean Comber.

and Levites praised the Lord, all Israel stood."\* But in commencing this act of praise, it is right that we should declare at the same time our faith in the adorable Trinity,—in the Father who created us, in the Son who redeemed us, and in the Holy Ghost who sanctifies us. "The Church," says Comber, "hath placed this ancient hymn at the close of the penitential part of daily prayer in imitation of holy David, who, commonly, when he made his confession, declared his distress, and begged pardon and deliverance, turns then his petitions into praises, because of his lively hope of acceptance. [Psalm vi. 9. and cxix. 7.] So we, being full of hopes that our gracious Father will forgive us, for his Son's sake, by the ministry of the Spirit, we, I say, do now give Glory to the Father, who granteth this Absolution; to the Son, who purchased it and obtained it; and to the Holy Ghost, who seal-eth and dispense it to us; and we also call to mind those innumerable instances of the like infinite mercies to poor sinners which have been, and ever shall be to the world's end: and what heart can conceive, or tongue express, that ecstasy of ravishing pleasures which we shall feel at the last day, when we, and all true penitents that ever were or shall be, shall all join in singing songs of praise to our dear Redeemer, whom we shall love much because much is forgiven us. We can foresee those anthems which shall then be sounded on the battlements of heaven by millions of glorious souls rescued from destruction, and we, by faith, have such a sense hereof, that we begin, now, that song which we shall sing for evermore."

The Doxology is so called from its giving of glory, and is usually termed the GLORIA PATRI from its commencing words in Latin. St. Basil ascribes its origin to the Apostles; but whether so derived, or not, the doctrine it contains is apostolical, and the language so simple, that we can easily believe it to have been in the mouths of the earliest Christian worshippers. "As we have believed," says that Father, "so must we be baptized; as we are baptized, so must we believe; and as we have believed, so must we glorify the Father, the Son, and the Holy Ghost." "It is," says our own Hooker, "the token, evidence, or demonstration of a true understanding or sound belief for matter of doctrine concerning the Trinity, when in administering Baptism, making confession, and giving glory, there is a conjunction of all three, and no one is severed from the other."

From the Epistle of the Church of Smyrna, relating to the martyrdom of Polycarp, we perceive that a Doxology very nearly resembling the Gloria Patri, were the last words that he uttered;—"For which cause," said the dying martyr, "I praise thee, I bless thee, I glorify thee, O God, through the eternal and heavenly Jesus Christ, thy beloved Son, to whom with thee and the Holy Ghost, be glory both now and forever, Amen." This took place about A. D. 150, and proves the antiquity of at least the form of expression after which our Doxology is modelled; but when we recollect that Polycarp was the disciple of St. John, and speaks of the pleasure he took in relating the sayings and things he heard from them who had seen the Lord, it is reasonable to infer that he, on this occasion, spoke what he had heard from them.

In Clemens Alexandrinus, who lived A. D. 190, we have these words contained in the Christians' form of praising God; "to the only Father and the Son, with the Holy Ghost, one in all respects, be glory now and ever. Amen."

Innumerable testimonies from succeeding fathers could be adduced of its use in the early Church,—exhibiting occasional variations in expression, but always retaining the substance;—"as long" at least, to use the words of Hooker, "as the Trinity had due honour, and till Arianism made it a matter of great sharpness and subtilty of wit, to be a sound believing Christian, men were not curious what Syllables or Particles of speech they used.—The different forms of glorification, saving only where evil minds do pervert and abuse holy things, are not else voices of error and schism, but of sound and sincere religion." We may, therefore, conclude in the words of Bishop Bull, "I have dwelt the longer upon this, that all may know how ancient and truly apostolical a form of Doxology, that is, which is now used in our Church, and how firm and stable a monument and defence it is of the apostolical tradition of a consubstantial Trinity against all attempts of heretics."

And while "no place can be unfitting for so beautiful and time-honoured a form of devotion, there is a peculiar propriety in repeating it after each Psalm, for thereby, we shew that we ascribe the glory, there given to God, to the three persons of the ever blessed Trinity; and thus (as has been well said,) we turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as before they were fitted for the service of the synagogue.—Never may this noble anthem cease to resound within the walls of our Churches!"†

C. R.

\* 2 Chronicles vii. 6.  
† Sunday Reader.

## THE ENGLISH YEOMAN.

From Howitt's Book of the Seasons.

There is no class of men, if times are but tolerably good, that enjoy themselves so highly as farmers. They are little kings; their concerns are not huddled into a corner, as those of the town tradesmen are. In town, many a man who turns thousands of pounds per week is hemmed in by close buildings, and cuts no figure at all. A narrow shop, a contracted warehouse, without an inch of room besides to turn in, on any hand, without a yard, a stable, or outhouse of any description, perhaps hoisted aloft, up three or four dirty pair of stairs, is all the room that the wealthy tradesman often can bless himself with; and there, day after day, month after month, and year after year, he is to be found, like a rat in the hole of a wall, or a toad in the heart of a stone or of an oak tree. Spring and summer and autumn go round, sunshine and flowers spread over the world, the sweetest breezes blow, the sweetest waters flow along the vales; but they are all lost upon him; he is the doleful prisoner of Mammon; and so he lives and dies. The farmer would not take the wealth of the world on such terms; his concerns, however small, spread themselves out in a pleasant amplitude, both to his eyes and heart; his house stands in its own stately solitude; his offices and out-houses stand round extensively, without any stubborn and limiting contraction; his acres stretch over hill and vale; there his flocks and herds are feeding, there his labourers are toiling; he is king and sole commander there; he lives amongst the purest air and most delicious quiet. Often when I see those healthy, hardy, full-grown sons of the soil going out of town, I envy them the freshness and the repose of the spots where they are going to. Ample old-fashioned kitchens, with their chimney corners of true projecting-beamed and seated construction still remaining; blazing fires in winter,

shining on suspended hams and fitches. Guns supported on hooks above: dogs basking on the hearth below. Cool, shady parlours in summer, with open windows, and odours from garden and shrubbery blowing in. Gardens wet with purest dew, and humming at noontide with bees; and the green fields, and verdurous trees, or deep woodlands, lying all around, where an hundred rejoicing voices of birds or other creatures are heard, and winds blowing to and fro, full of health, and life, and enjoyments. How enviable do such places seem to the fretted spirits of towns who are compelled not only to bear their burthen of cares, but to enter daily into the public strife against selfish evil, and ever-spreading corruption.

## ENGLAND AND AMERICA.

By the author of *Spiritual Despotism*.

Although related by natural descent, and in a hundred other ways, no two races of the civilized world are perhaps more broadly distinguished than are the English of Britain, and the English of America. The very relationship of the two people has formed a starting point, whence they have diverged. *The people of the United States exist in agitation, and act from momentary excitements. The people of England are jealous of excitement; and though susceptible of agitation, gladly and quickly return to a state of rest.* The love of order is as strong on this side the Atlantic, as is the disregard of it on the other. Here (a party excepted) authority, and those gradations of rank which are necessary to its stability, are steadily looked at, and are approved of as good and beneficial. There, from the domestic circle outward to the political, natural sentiments of deference are faint, and authority means very little beyond the limits of actual force. Climate has done something, the geographical conditions of the country have done something, and the political circumstances of the state more, to place the transatlantic English at the antipodes of Britain. *We shall not then draw our models of government thence. No infatuation could be more irrational. A certain order of things may indeed be good in America; or it may be the best possible there, which is neither necessary, nor even practicable, nor in any sense whatever good, for England. England will not more import a church polity from America, than she will import thence domestic slavery, or the republicanism which favours and endures it. England assuredly may do better than take her lessons from those who have as yet so much to learn.*

## THE CHURCH.

COBourg, SATURDAY, DECEMBER 1, 1838.

We shall not, we trust, be offering what will be unprofitable or unacceptable to our readers in pursuing the train of thought—as applicable to the present critical juncture of our affairs—which dictated the few observations contained in our leading article of last week.

In alluding to the disastrous and complicated mischiefs of insubordination and rebellion, we stated that the root of the evil was in the heart, and that a watchful and prayerful attention to the impulses and influences of that "little world," as an ingenious poet has termed it, would prove a more effectual and more permanent corrective of those mischiefs than could be brought about by mere extrinsic and perhaps interested motives to obedience. We asserted that pride, more frequently than any other passion, is the origin of civil as well as of social disorganization; and we may adduce as the antidote to this baneful spirit, that precious grace of humility which is so prominent amongst the precepts, and so persuasively inculcated by the example of the Saviour of the world.

He, indeed, from the commencement to the close of his earthly pilgrimage, exhibited to his followers one unvarying lesson of that lowliness of mind so directly urged in his matchless Sermon on the Mount, and so assiduously inculcated by the first preachers of his religion. Born in a manger, and dying on the cross, he afforded an example most wonderful and most complete of self-denial and self-abasement; and in all his life and conversation, in the station he chose and the companions he selected, he manifested an "emptying" of himself—of his heavenly and transcendent glory—which could not fail to quicken in his sincere disciples the desire to "follow his steps."

But while our Lord so powerfully recommended this humility by his example, there are, what we may term, moral grounds for its adoption. Unless deeply embued with that self-abasing sentiment, man cannot rightly feel himself a sinner, nor will he fly to the refuge which the Gospel provides for the perishing. Believing himself in health, he will not seek the soul's physician: unconscious of defilement, he will not anxiously repair to the "fountain opened for sin and uncleanness": unacquainted with his feebleness and blindness, he will not appeal to the succour which the Guide and Comforter of Christians bestows.

Nor are we without practical reasons for searching as for a "hid treasure," for the Gospel grace of humility. "By pride," says the wisest of men, "cometh contention"; and as the most effectual corrective to the disturbing influence of that passion,—as the guardian of contentment, and the cement of peace,—what can be more earnestly recommended than that "poorness of spirit" which our Saviour taught and practised?

In looking at the practical influences of this Christian quality, it may be thought to be one applicable only to the more exalted in the grades of human society,—to those who may chance to be encompassed with some of the trappings and appendages of worldly pomp and honour. But while to this class the appropriateness of the injunction to humility is not to be denied, the assiduous cultivation of this Christian virtue is incumbent upon more than them. The heart does not infallibly receive its bias from external circumstances: outward and adventitious things do not necessarily direct and control the spirit within. Experience proves it to be no anomaly that the poor man is sometimes proud, and the rich man often humble; and that the trappings of life have frequently a less pernicious influence upon their wearer than upon those who view them with the "evil eye" of jealousy or envy. In past times, "sackcloth and ashes" were far from a certain evidence of inward mortification; nor is the mean attire or simple fare of the poor a sure indication of a corresponding humility of heart.

It frequently happens that the habits and appendages with which the well-meant regulations of society have encompassed those who are in possession of the goods of this life, are viewed as evidences of pride. The exterior alone is scanned; and the condemnation which should be levelled at the detected arrogance of the heart, is often directed

against those adventitious circumstances of rank, or wealth, or honour, which are harmless in themselves. Often they who make so invidious an estimate of the mere circumstances of life, are the very persons in whose bosoms there rankles the deepest and most dangerous influence of the passion which they condemn in others.

Closely allied to this censorious spirit, which directs its uncharitableness against fellow-men, is the disposition to repine at the wise and just dispensations of the Almighty,—to be fretful against the appointments of Providence,—to brood over the gloom, and never to bless the sunshine of life's condition. But the heart that is softened and subdued to the holy and tranquillizing influence of humility, while it feels an indifference to the transient distinctions of time, gives no place to that envy and discontent which unsettles its own happiness, and produces distrust and discord in a wider sphere. The culture of that temper will, in short, prove a domestic blessing and a social benefit, will bring about the closest assimilation to the spirit of him who was "meek and lowly in heart," and ensure the speediest accomplishment of "peace to the brethren and love with faith."

The aspect of our civil affairs is still doubtful and menacing. There is a calm; but the tempest, we fear, is slumbering only to break forth in its might again. We have seen the ocean's face like a mirror, reflecting on its glassy surface the splendours of the upper world,—the bright moon and the stars like spangles quivering on its bosom,—not a breath of air in motion, and the sails flapping sluggishly against the masts. This we have seen on some fine autumnal night: but as the morning dawned, how changed the scene! Dark masses of clouds piled heavily around the horizon—lands of vapour scudding across the zenith—the tempest howling in its fury—the waves lashed into foam—and the spray, mingled with torrents of rain, scattered by the angry winds like a snow-drift! These alternations of the calm and mild scenery of the ocean we have seen within the space of a few hours; and can we draw from its striking imagery no likeness to the present aspect of our political horizon?

Rebellion in the Lower Province has received, we believe, a check from which, during the present season at least, it will not recover; and the first attempt at the subjugation of this Province by foreign and unprincipled adventurers, has met with a speedy and signal chastisement. But will the lesson which has been taught these brigand invaders—the immediate and summary punishment with which their daring invasion has been attended—cause the dispersion of those thousands who have conspired to overturn the constitution of our fair and free country; or will they renew their attempts, stimulated now by revenge as well as cupidity? Reports, the credibility of which it would be unsafe to doubt, assure us that we must not, as the effect of this first defeat, anticipate a freedom from molestation during the residue of this winter. On the contrary, passing events—the very calm which so ominously broods upon our civil horizon—warn us to be upon our guard, and while we repose our confidence in the "King of all kings and Governor of all things," to concentrate our energies and nerve our arms for a coming conflict. Perhaps while we write, there may be portions of our western country startled by the cannon's roar and the clashing of hostile steel!

We repeat what we have often said, that we have no fears for the result. Our preparations are extensive and complete; our troops are as disciplined as they are brave; our militia dauntless and determined; our rulers, in either Province, worthy of our confidence and honour; and, above all, we rely securely, in a struggle so holy and just, upon the protection of the God of battles.

But when we turn to the alarms with which we are hourly disturbed—to the prospect of their continuance during the whole of this winter—to the fact that from Quebec to Sandwich, the face of our country presents one vast military camp; when we contemplate all this unprovoked disquietude and the incalculable toil and expense incurred in order to repel those lawless aggressors from our shores, what is the sensation naturally awakened in regard to the future? what is to be our position here, say in twelve months from the present time? Shall we then be called upon again to renew our attitude of preparation, marshal our ranks, and burnish our armour for another encounter?—Every thing conspires to assure us that such will be our situation at that period, unless steps be adopted by the conjoined influence of the Governments of Great Britain and the United States to put a stop, effectual, complete, and permanent, to a system of aggression "unparalleled in the history of the world."

If to the horrors and incalculable disasters of a national war there exists, on the part of the authorities and more influential inhabitants of the United States, the aversion which we ourselves entertain, why is there not, in the present crisis, a becoming expression of their public opinion upon the subject? Why are not meetings of the real conservators of national peace in that country, held far and wide, and a proper manifestation made of the sentiments of the wealthy and intelligent portion of the population, in opposition to those which have been so loudly and extensively made in favour of the so-called patriots?

Until we observe in the United States some such manifestation of public feeling,—until we see some vigorous and combined efforts put forth in that country for the effectual suppression of those outrages by which we are disturbed and harassed,—it is not to be wondered at that we should entertain and promulgate the opinion that for every such aggressive act upon our peace and property, the government of the United States should be held responsible.

The following paragraph is taken from the *Union Herald*, a religious paper published at Cazenovia, in the State of New York:—

"*Letter from Canada.*—On the night of the 4th of this month, (Nov.)—says a letter from M. S. Gilman of Plattsburg to the Mayor of Troy—there was a general rising of the patriots in Upper and Lower Canada. Theller and Dodge were at Quebec with 25,000 men under their command. There were 2000 patriots at Montreal commanded by French officers. Dr. Nelson with 25,000 men was to take St. John's. About 1000 men were to attack Malden, U. C."

In promulgating this marvellous intelligence, we must give the worthy Editor credit either for a long invention or a short memory. His powers of invention are fertile enough, if he furnishes us here with its proper fruits: his memory unusually treacherous, if he indited this statement *memoriter* after perusing it in some of his contemporary journals. We hazard the latter assertion because there is a very patriotic multiplication of the patriot (!) force by ten, as announced in the letter from which he professes to borrow his intelligence. But we had better give the letter itself, that the discrepancy may be more clearly apparent:—