

# The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

VOLUME XIII. No. 51.

HALIFAX, N. S., WEDNESDAY, DECEMBER 18, 1861.

WHOLE No. 649.

## Religious Miscellany.

### Universal Prayer.

From *The Martyrdom of Becket*. A Poem. London, 1861. (Becket was a Georgian prince, martyred for Christianity by the English king in 1170.)

The sweet solemnities of solemn prayer—

That blessed mystery of daily life!

Earth hath unscathed altars everywhere,

To pacify with love the world of strife.

Out of the darkness comes a holy cry

Of children to their Father, all night long;

A cry for help goes up the silent sky,

A cry that love transforms into a song.

The tempest roars, but cannot ring it down;

The thunder stills it not; the ocean wild

May howl up through the heavens, it cannot

down.

The simplest prayer that's breathed by a child,

Men walk among the ancient promises,

And know that God is on Mount Horeb still,

Although no prophet sees him face to face,

Although no more he thunders from the hill.

The silence of the desert still is his;

The pilgrimage of sorrow, his defiled hand

Doth guide through all the weary wilderness.

Between old Egypt and the promised land,

The mother mourning by the bed of death,

The childless widow, and the orphan lone,

Cry all, "O Father!" and the ear of God

Receives its answer from the eternal throne.

And still the cry goes up the silent night;

From out the trouble goes a prayer for peace;

And from the darkness goes a cry for light;

And from captivity for sweet release;

And from repentant lips, with pleading hoarse

Rise hope's faint accents, broken with dismay;

And from the flaming bosom of remorse

A cry for that sweet peace it threw away.

O heartful prayers have more than angel's wings;

And bruised souls there be, and men forlorn,

Who sit all night and cry aloud with kings;

Who lay aside their golden crown, and mourn

In one community of humble hearts.

O'er all the music for the hymn has been less common,

A transition through such an interlude as any

good instrumentalist knows how to introduce to

the old memorial strain, will be found most pleasant

and impressive. The series of doxologies

thus prefaced contains twenty-four peculiar met-

ers not provided for in our collection. They are

as far as possible assimilated to the familiar

phrases of those supplied, and are modestly

contributed in humble hope that through their

recitation some little increment of praise may go

to him who merits all our love." K. P. J.

### Of Doxologies.

We understand a doxology, *prose* speech, to be a concise expression of thanksgiving containing an ascription of divine attributes and honor, and recognizing the tri-personal manifestation of Deity. As such it is a very cream or concentration of worship. In its widest significance doxology should fill all worship and pervade all life. Consider its elements. *Thanksgiving*—How forgetful we are to bless God after every good gift received from him! And yet our hearts thank it just the payment that he asks from us for all his worship. If we rewarded our human creditors as we treat God, we should very soon cease to receive any help from them. Indeed, such negligence toward God surely indicates that we should never pay any debt to man but from some apprehended inconvenience to ourselves. Sometimes, indeed, we do remember what is becoming, and in an especial return our whole algebraical thanksgiving for all things, in a mass of praise not much increased because so much inclusive. But the multitude of days and of specific blessings pass by into our history mostly without any seals of an emphatic recognition of the Holy Trinity stamped upon them. When Jesus healed the ten lepers, but one of whom returned unto him, he reproachfully enquired, "Were there not ten cleansed? There are not found that returned to give glory to God save this stranger." Ah, how we all go trooping after the forgetful nine, appropriating what we may from the treasury of our God, with no further thought of him after he has granted what we prayed for, until another prayer-suggesting want oppresses us! Our doxologies are waiting wearily on the last pages of our hymn books for an utterance.

*Ascription.* God wills that we often formally acknowledge his divinity, his power, his glory, his dominion. What may be all his motives for enjoining such confessions we can hardly understand. The analysis of divine desires, sometimes attempted, is rather a difficult as well as a somewhat presumptuous problem. But it is certain that our Heavenly King requires and is pleased to receive from his people fervid ascriptional recognitions. Jesus has added a fervid ascription to the concise formula of petition left as the pattern for our prayers. Can we fail to understand that from that example the propriety of ending every act of worship, and every deed of an endeavor, with a sincere confession of our faith in those attributes and relationships of Jehovah which make him to be the element of our life and the source of all our hope? He is God; his kingdom, the power, the glory; therefore we pray, therefore we sing, therefore we act. Heaven, as seen by us through the prophetic telescope of him who so nearly touched the Saviour, is full of such ascription. Its anthem of rapture is the doxology of eternity. We can, from our own partial experience, apprehend something about that solemnity and fervor of devotion which would be infused into all life by the spiritual habit, fully formed upon the soul, of universal ascription from the midst of every scene and occupation, as well as every hymn and prayer. The soul thus continually getting itself up toward the central sun, would assuredly be warmed and quickened in all its currents by a contact and communion. Every spiritual flower-greeter the inner glory is unfolded by it still to a wider beauty and a richer blessedness. And should not our acts of worship typify our life, the sanctuary being, for the hour of its reception, as a great convex lens, to condense and focalize all rays into a glowing centre? And if there be significance of our tabernacle, sacramental symbolism more complex than the simple ordination ceremony, in the presence of a spiritual teacher, then should the ritual of our performances be itself regarded as indicative, and carefully preserved from any mutilation by our inattention. It is prescribed in our book of Discipline that public worship shall consist in singing, Scripture reading, prayer, and preaching, in the order of their sequence being specifically enjoined. Every conductor of Church service has therefore some little discretion in the arrangement of programme, and is at liberty, as

occasion may prompt, to vary from any one most common formula. Whatever be the succession of performance, that sublime idea of alternating conversation with Jehovah ought not to be disturbed by any inharmonious occurrence. If God speak first to us through verses from his word, let us reverently respond in prayer or hymn, awaiting in turn his special message through the living prophet, and concluding all with doxological ascription to his sacred majesty. Is it not probable that we Methodists, having more so conspicuous, as means of grace, our social pious gatherings, have injuriously forgotten the sublime colloquialism of public worship? Certainly our sanctuary service is often sadly disarranged from just proportions, and shorn of its complete significance by inconsiderate ministers and prayerless, praiseless congregations. What can be more pleasingly appropriate than the custom being introduced in many of our Churches, of concluding the last singing in each service with its appropriate doxology? "It is," says one, "perhaps well enough, yet to make it an invariable rule seems a bit of formalism." And it is not a very proper formalism to give expression in every verbal prayer to our faith in God's mediation, asking all things in his name. If that be the very preventive grasp of every prayer, why should not all worship be crowned, as its very concrete flower, with congregational doxology, whereupon shall fall in turn the dew of heavenly benediction? An appreciative soul will feel this terminal ascription to the Holy Trinity to be a sacramental seal upon the worship, essential to its perfectness and highest sanctity. Concerning the manner of singing doxologies, common sensibility would dictate that they be always enunciated in full bold tone, expressive of a vigorous heartiness and joy. Nowhere should we be so observant of Wesley's rule to "sing lustily" as in this crisis burst of praise. Feeble, broken cheers from an out-door multitude were not more discordant than a faint, delicate utterance of the doxology. That all may join at least in this last ascription, it is desirable that it be sung in the most familiar tone of its meter. And in case the music for the hymn has been less common, a transition through such an interlude as any good instrumentalist knows how to introduce to the old memorial strain, will be found most pleasant and impressive. The series of doxologies thus prefaced contains twenty-four peculiar meters not provided for in our collection. They are as far as possible assimilated to the familiar phrases of those supplied, and are modestly contributed in humble hope that through their recitation some little increment of praise may go to him who merits all our love." K. P. J.

1.—6 lines 7s.

Praise him all below the sky;

Praise him all ye heavenly host—

Father, Son, and Holy Ghost;

As through countless ages past,

Evermore his praise shall last.

II.—8 lines 7s.

Sing we praise to God above,

Praise eternal as his love;

Praise him for redemption's plan,

And now it is, and shall be given.

III.—8 lines 7s.

Great Jehovah! we adore thee,

God the Father, God the Son,

God the Spirit, joined in glory

On the same eternal throne;

Let all creation praise thee

To Jehovah, Three in One.

IV.—7s, 7s, 7s, 7s.

Father, Son, and Holy Ghost,

Thy Godhead we adore—

Joined with the eternal host,

To praise thee evermore.

Live by heaven and earth adored;

The Three in One, the One in Three;

Holy, holy, holy Lord,

God the Spirit, joined in glory

All glory be to thee.

V.—10, 10, 10, 11.

O Father most high, to thee be addressed,

With Christ and the Spirit, one God ever blest,

All glory and worship, from earth and from heaven.

As 'twas, and is now, and shall ever be given.

VI.—10, 11, 10, 11.

O Father most high, to thee be addressed,

With Christ and the Spirit, one God ever blest,

All glory and praise, from earth and from heaven.

As 'twas, and is now, and shall ever be given.

VII.—6 lines 8s.

Father, Spirit, and Son,

Most high God, Three in One,

Thy great praise we rejoice to proclaim,

Let the Angels above,

And all who dwell in heaven,

Unite with us to laud the blest name.

VIII.—11, 12, 11, 12.

O Father Almighty, to thee be addressed,

With our Christ and the Spirit, one God ever blest,

All glory and worship, from earth and from heaven.

As it was, and is now, and shall ever be given.

IX.—4 lines 10s.

To Father, Son, and Spirit, ever blest,

Eternal praise and worship be addressed;

From age to age, ye saints, his name adore,

And spread his fame, till time shall be no more.

X.—10, 5, 11.

Great Father, most high, and Christ who didst die,

And Spirit Divine,

All praise and all honor and worship be thine.

XI.—6 lines 9s.

To God—the Father, Son,

And Spirit—Three in One—

All praise be given.

Crown him in every song;

To him your hearts belong;

Let all his praise prolong.

On earth—in heaven.

XII.—6s, 7s, 7s.

Praise ye the Lord most high,

Praise, all beneath the sky;

Praise him all ye heavenly host,

Father, Son, and Holy Ghost,

As through countless ages past,

Evermore his praise shall last.

XIII.—6s, 7s, 9s, 8s.

Jehovah be adored,

Who calls our souls from death,

Who saves us by his redeeming word,

And quickening breath.

To praise the Father, Son,

And Spirit all divine.

The One in Three, and Three in One,

Let all things join.

XIV.—8s, 8s, 8s.

Immortal, holy, endless fame,

Attend the almighty Father's name;

The Saviour Son be glorified,

Who for lost man's redemption died;

And equal praise, blest Spirit, be ascribed to thee.

XV.—8s, 8s, 7s.

Immortal, holy, endless fame,

Attend the almighty Father's name;

The Saviour Son be glorified,

Who for lost man's redemption died;

And our equal praises be, Spirit Comforter, to thee!

XVI.—6s, 6s, 8s, 8s.

Jehovah be adored,

Who calls our souls from death,

Who saves us by his word,

And new-creating breath;

To praise the Father and the Son,

And Spirit all-divine—

The One in Three, and Three in One—

Let saints and angels join.

XVII.—7s, 7s, 7s, 7s.

To Father, Son, and Spirit,

Aselle we equal glory;

One Deity, in Persons Three;

Let all thy works adore thee:

As was from the beginning,

Glorify to God be given.

By all who know thy Name below,

And all thy hosts in heaven.

XVIII.—7s, 7s, 7s, 7s.

To thee be praise forever,

Thou glorious King of kings;

Thy wondrous love and favor

Each ransomed spirit sings;

We'll celebrate thy glory

With all thy saints above,

And shout the joyful story

Of thy redeeming love.

XIX.—4 lines 11s.

O Father Almighty, to thee be addressed,

With Christ and the Spirit, one God ever blest,

All glory and worship, from earth and from heaven.

As 'twas, and is now, and shall ever be given.

XX.—10, 11, 11, 12, 11, 10, 11.

Ever be God for his mercy adored,

Who ransoms our souls by the gift of his word;

Sweet is his call from the gloomy death-prison,

He sends us the spirit of life through his Son,

Who raptured our tomb, and from it hath risen,

In joy, with the spoils of his victory won;

Father, and Son, and blest Spirit Divine,

All worship, all praise, and all glory be thine.

XXI.—4 lines 12s.

O Father Almighty, to thee my heart raises,

To Christ and the Spirit its tribute of praise;

All the glory and worship, from earth and from heaven.

As it was, and is now, shall forever be given.

XXII.—11, 10, 11, 10.

Father Almighty, who reignest in heaven,

Christ and the Spirit, the God we adore,

Triune of honor to thee shall be given,

Now as it was, and shall be evermore.

XXIII.—8s, 8s.

To Father, Son, and Holy Ghost,

One God in Three,

From man and heaven's immortal host

All glory be.

XXIV.—8s, 8s, 8s.

To Father, Son, and Holy Ghost,

The God whom heaven's triumphant host

And saints adore;

Be glory as in ages past,

And now it is, and shall last

For evermore.

XXV.—8 lines 6s.

Jehovah be adored,

Who calls our souls from death,

Who saves us by his word,

And new-creating breath;

To praise the Father, Son,

And Spirit all-divine—

The Godhead, Three in One—

Let all creation praise.

XXVI.—7s, 7s.

Sing we to our God above,

Praise eternal as his love;

Praise Jehovah, Three in One,

Father, Spirit, Son,

XXVII.—8s, 8s, 7s.

Great Jehovah! we adore thee,

God the Father, God the Son,

God the Spirit, joined in glory

On the same eternal throne.

Let all creation praise thee

To the God in whom we live.

XXVIII.—8s, 8s, 8s.

To Father, Son, and Holy Ghost,

Who sweetly all agree

To save a world of sinners lost,

From man and heaven's immortal host

Eternal glory be.

XXIX.—6s, 8s, 8s.

To God the Father's throne

Perpetual honors raise;

All glory be to God the Son,

And to the Spirit praise.

With all our powers, Eternal King,

Thy everlasting praise we sing.

XXX.—8s, 8s, 8s.

To God the Almighty Father's throne

Perpetual honors raise;

All glory be to God the Son,

And to the Spirit praise.

With all our powers, Eternal King,

Thy everlasting praise we sing.

XXXI.—8s, 8s, 8s.

Praise God, from whom all blessings flow,

Praise him, ye hosts of heaven;

Praise him, ye saints, his Church below,

Praise him for sins forgiven.

The Judge, our Advocate, appears,

His favor scatters all our fears.