

ture of the hymn, or would "sing with the spirit" and "with the understanding" also, be content to have the verses faultily connected, and wrongly run into one another, in defiance of all common sense, by the use of double chants in this manner; (instead of several single ones.)

{ Also the Holy Ghost: the Comforter;  
{ Thou art the King of Glory: O Christ.

(The colons it will be remembered are not stops: only marks dividing the verses for chanting.)

And then the quadruple chant! But, reader, take your prayer-book and scan this arrangement for yourself. You will need no help or hint, after what has been said above!

We may very properly, before parting with this subject, notice the similarity in regard to the point we have been attempting to elucidate, which exists in the Litany. The Litany begins, like the Te Deum, with an emphatic invocation of the Blessed Trinity.

O God, the Father, of heaven.  
O God, the Son, Redeemer, &c.  
O God, the Holy Ghost, &c.  
O Holy, Blessed, and Glorious Trinity,

Then it immediately addresses itself to the Son exclusively—our Redeemer. To him the great bulk of the Litany is addressed, from the sentence "Remember not, O Lord, our offences," down to the words twice repeated, first by the priest and then by the people. "O Christ, hear us." At this place, it seems to us, there might well be a line introduced to mark the change; and certainly there ought to be an appreciable pause in the saying. The passage which follows is addressed again to the Blessed Trinity, and receives its character from the Kyrie eleeson.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

The God of Israel, the "Almighty" God of Abraham, Isaac and Jacob, the God of "our fathers," is, at it were, traditionally brought to our minds. "We have heard with our ears, and our fathers have declared the noble works that thou didst in their days," &c. This passage winds up with the doxology, and then suddenly the address passes back to the Saviour only. "From our enemies defend us, O Christ."

Let us here observe that the Churchman's prayers are also in a manner creeds. "The Catholic faith" is this, that we "worship" one God in Trinity, and Trinity in unity." And "the right faith," is, that we believe and "confess" "that our Lord Jesus Christ, the Son of God, is God and man." Were there any ground for supposing that the so-called Athanasian Creed (from which our readers will not require to be reminded that the foregoing extracts are made) existed prior to the composition of the Te Deum, one might, perhaps, suppose