

Gloria Patri. This popular belief has in its favor the existence of these doxologies in Scripture, if not in their final and elaborate form, at least in their germ. The *Trisagion* and *Ter-Sanctus* (Thrice Holy) are founded on the language in Isaiah which was known to Jewish Christians earlier than any of the Gospels. The *Gloria in Excelsis* must have been suggested by St. Luke's narrative of the angels' rejoicing over the nativity and the *Gloria Patri* was possibly framed from the last verses of St. Matthew's Gospel. The later parts of all these doxologies have been expanded by use and additions as Christian thought defined itself more fully in the creeds. It is only natural to suppose that these earliest forms of praise originated from Scriptural germs, mere phrases, as was the case of the creeds and were enlarged by the riper culture of Christian communities where they were used. There is a legend that the *Trisagion* was supernaturally communicated to the terror-stricken population of Constantinople during an earthquake about the middle of the fifth century after Christ, but it was undoubtedly in use much earlier than this. The words in Isaiah (c. vi.) spoken by the seraphim "Holy, Holy, Holy Lord God of Hosts, heaven and earth are full of thy glory" have given this doxology the name of the Seraphic Hymn. The *Ter-Sanctus* (used in the Western Church) is more elaborate than the *Trisagion* and combines with the original a preface recognizing the union of earthly and heavenly choirs. The *Trisagion* belongs to Eastern liturgies and is sung in a part called the "Little Entrance."

The *Gloria in Excelsis*, which originally consisted of the scripture sentence sung by the angels, was enlarged by the ecclesiastical doctors, and reached its present form at least as early as the 7th century after Christ. On this account the Council of Toledo would not allow the expanded form to be sung in churches. In the short form it was said by the priest when he "sealed" the gifts in the Eucharistic Service. In the seventh book of the Apostolic Constitutions, a document of alleged antiquity, the *Gloria in Excelsis* is given as a morning hymn. The clergy use it in their daily and Sunday services, although we find an instance in the sacramental service of Gregory where it is reserved for the Bishop's use on all Sundays and festivals and allowed to be used by presbyters only at Easter. In early usage the *Gloria in Excelsis* was sung at the opening of the Communion service. It is now used in the Book of Common Prayer as a hymn of thanksgiving after Communion, which corresponds to the early Gallican use. It was not later than 587 A.D. when it became identified with the Eucharistic Service.

A beautiful incident which seems to be sufficiently authenticated for us to regard it as a fact is the alleged use of the *Gloria in Excelsis* by the Martyr Polycarp as the fire was applied to the pile. What splendid assurance of faith! The use of funeral hymns of a triumphant and joyful character was a noticeable custom of the first ages of the Christian Church.

For a long time the *Gloria in Excelsis* was used mainly on days of thanksgiving. One of the most touching and beautiful customs concerning it is in the supposition that it was used by Christians as the dawn approached, they having sat up all night to watch for the opportunity.

The history of the *Gloria Patri* is involved in even more doubt than that of the *Gloria in Excelsis*. The last clause, as it was in the beginning is now and ever shall be, world without end, Amen, was known in primitive days. The first clause probably had a Scriptural base in the baptismal formula given by the Lord to the Apostles, according to which they were to baptize all in the name of the Three Persons in the Holy Trinity. This doxology was a great instrument in the hands of the Arians, who moulded it by inserting such propositions as

"through" and "by" before the word Son, making it read, "Glory be to the Father, by or through the Son," thus expressing the subordination of the Son to the Father. The use of both clauses of the *Gloria Patri* may be dated from the early part of the sixth century after Christ, while its use at the end of each psalm seems to have come into use as one of the distinctive points between the Gallican and the Roman Churches, which is of interest to those familiar with the service book of the English Church in which the Psalter has been influenced by the Gallican model. The Prayer Book contains a verse at the end of Psalm 136, "O, give thanks unto the Lord of lords; for His mercy endureth forever," which is not in the Bible version nor in the Hebrew Bible but is found only in the Gallican Psalter.

(To be Continued)

HOLINESS IN HOME LIFE.

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It is difficult to speak of Christian service in home life without being reminded of Canon Mozley's celebrated sermon on our duty to our equals. Certainly our duty to our equals is one of the most difficult duties we have to perform. Many of us, I do not doubt, will be ready not without shame to confess that while we never find it hard to join in acts of public worship, with all ease can sit and speak on religious subjects in the cottages of the poor, we yet find it less easy to break silence concerning things sacred among our ordinary friends and acquaintances, those whom we meet with in drawing-rooms, those who are members of our households, those who are knit to us by ties of close relationship, the tenderest hearts we know, and next our own. Far be it for me to advocate in ordinary conversation the forced introduction of religious topics.

The most persuasive religious teaching that a man can address to his friends—a teaching of which they will never grow weary though it be spread out before them from morning till evening, day after day—is "the visible rhetoric of a holy life." The man who really fears God, even though he may speak but little concerning religion, carries about with him, as Emerson teaches us, an influence which causes those who tarry in his company to feel as if they walked in the aisle of a consecrated cathedral. But though it is well for us to practice that reverent reserve which keeps holiest words for holy seasons, it is no less necessary to watch lest through a culpable moral cowardice we should shrink in society from bearing our witness for Christ. In no place, and at no time, is there any discharge from the Christian warfare. We had only to look out for our opportunities, and occasions will come to every one of us, whether priest or layman, whether man or woman, whether boy or girl, when we can speak a word of Christian counsel, or a word of Christian encouragement, or a word of Christian sympathy, or a word of Christian rebuke; and a word spoken in due season, how good it is!

Canon Mozley points out, in the sermon I have referred to, that our Lord performed his hardest task not when He wrought His miracles of mercy, but when, in spite of scorn and sneer in the houses of those with whom He sat at meat, He bore His solitary witness for God. This is what the sermon says:—"Miracles were not the Lord's labours and toils, they were His recreation, His pleasure, His holiday. His life among equals—this was His hard work. It was by His struggle with equals that He fulfilled the great trial of a human life; the powers of nature and the powers of hell were conquered by His miraculous acts. By His struggle with His equals He conquered man."

In the pages of our Bibles we have sketched out for us in outline a perfectly Christian home. In the humblest cottage of the humblest Christian peasant St. Paul bids us see a shadow flung down upon earth of heavenly realities; in all fatherhood we are bidden to recognize a copy of the fatherhood of God; in every man and wife, knit together by ties of love, we are bidden to see as in a picture a figure of Christ and His Church. In very different language to the language of a modern newspaper St. Paul writes about a marriage; with him it is "a holy estate, instituted by God in the time of man's innocency," a subject at first for prayerful consideration, a subject afterwards for solemn thankfulness, but never a subject for ridicule or for scandal or for jests. "Husbands, love your wives as Christ loved the Church; as the Church is subject unto Christ, so let the wives be to their own husband in everything."

No less carefully does St. Paul remind us of the close relationship that ought to exist between master and servants. No definite rule of course is laid down in the Bible about family prayers, no definite direction that every one in service must have time for religious duties, but this great abiding principle is asserted—Masters, give unto your servants that which is just and equal—the necessary leisure as well as the necessary wage, the necessary encouragement, the necessary protection, the necessary opportunities for religious worship, knowing that ye also have a Master in heaven. All the tender and beautiful associations which cluster round the word home we owe, of course, to Christianity, and every well-ordered Christian home shines out in the world as an argument for the Christian faith—it is so now and it has been so always, ever since the days when little companies of believers won the heathen world to stop and wonder, and say, How these Christians love one another!

In days when everyone reads books, and when a good deal of very questionable literature is in circulation, it becomes us to guard our homes against demoralising teaching, and to welcome to our hearths, as very honoured guests, the writings of the wise and the good. "A man can be corrupted by bad books," says Fielding, "as easily as he can be corrupted by bad companions." For one class of literature I desire especially to plead. Without wishing for a moment to disparage works of fiction, or works of travel, works of science, or writings of any other class, I would fain advocate the study of biographies. The English Church, as Dr. Westcott once taught us at a Church Congress, suffers from the poverty of her Calendar. Great men have been among us, doctors and teachers, saintly men of action, saintly men of thought, "a noble army, men and boys, the matron and the maid," but yet for the last 300 years we have never had it in our power to add a single name to the scanty list of saints that meets us in our Prayer Book. But though our English saints remain uncanonised, we can still catch inspiration from them by the study of their lives, and by not confining our reading to biographies of any particular school we can learn how free and manifold are the gifts of the Spirit of God. The lives of soldiers like General Gordon, of sailors like Commodore Goodenough, of lawyers like Lord Hatherly, of statesmen like Lord Shaftesbury, of merchants like Mr. Samuel Morley, of Presbyterians like Dr. Norman Macleod, of Romanists like the late Monseigneur Dupanloup, Bishop of Orleans, of English priests like Charles Lowder, of nurses like Sister Dora, of Sisters like Harriet Monsell, all have lessons to teach us; they each show us some fresh and beautiful aspects of the Holy Spirit's work. They teach us that those who on earth, very possibly, were divided by sharp antagonisms, can yet be all one in Christ Jesus; the walls of the heavenly city are garnished with all manner of precious stones.