

psalms, and hymns, and spiritual songs," they refer to those hymns of praise that had been used in honor of God by his people under the former dispensations. If, then, there is reason to believe that the Psalms of David were thus adopted from the Jewish into the Christian Church it is, at least, probable that they would continue to be used in a measure as much resembling that of the Jewish service as circumstances would admit. And this supposition derives force from the consideration that the first disciples were for the most part Jewish converts, who would naturally in this, as they did in other things, restrain a strong predilection for the customs of their forefathers. What then let us inquire was the Jewish mode of reciting the Psalms? Those who are learned in these matters tell us that their custom was to recite them in most cases in the alternate or responsive manner. And the peculiar mode in which some of the Psalms are composed afford those, who have no opportunity for consulting other authorities, good cause for believing this account to be substantially correct.

It is plain therefore that there is a strong probability in favor of the supposition that the public worship of the primitive Christians, was in part, at least, of a responsive nature. But we do not rest on mere probability. We know from history that the Psalms of David were from the beginning used in the Primitive Church;—that they were sung or chaunted as the occasion required;—and that the people took their part with the ministers in the solemn exercise. Neither in the Jewish, nor yet in the Christian Church, was it the custom for the congregation to remain inactive and silent, and leave the whole service of God to be performed by the minister alone. The remnants of the ancient liturgies, (some of which have always been ascribed to the Apostles themselves,) which have come down to our times, are all in the responsive form, in many respects resembling that which we are accustomed to use.

But we go a step further. We have shewn that it is probable that the primitive Christians used responses in their public worship:—we have shewn that the history of the Church upholds the same view. We will now prove that the word of God exhorts us in plain terms to use them. In Eph. v. 18, St. Paul says, "Be not drunk with wine wherein is excess, but be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs." And in Col. iii. 16, the same Apostle again uses almost the same words. Now the question is, what did St. Paul mean by the expression "speaking to yourselves in psalms" &c. Some have understood him to mean that Christians ought to exhort, encourage, strengthen and admonish one another by detailing for each other's edification their religious experience, their trials, their doubts, their hopes, their fears.—But that this cannot be the Apostle's meaning seems to me plain from the following considerations.

1. In such a sense the requisition could never be generally complied with, as but few can speak in public to the edification of others.

2. The Apostle would be made to contradict himself. For if such be his meaning, women would be bound to comply as well as men;—a proceeding which he elsewhere forbids.

3. Even in those Churches where lay exhortation is allowed, the brethren are not expected or desired to exhort one another in "psalms" &c., but by detailing their religious experience.

These objections seem insuperable in the way of any such interpretation; and therefore unless some other can be discovered, the expression before us must forever remain unintelligible. But let the Apostle be understood as alluding to a responsive mode of worship to which his readers were accustomed, and all becomes plain. We have seen from history that the practice both in the Jewish and Christian Church, was for the congregation to respond;—that the minister, or other leader, and the people present recited the psalms and hymns or other spiritual songs of David by alternate portions. The exhortation we see is addressed generally to all. And in this sense it may be complied with by all who can read; and even if some cannot read, if they only pay proper attention, they will be able to do so from memory, as we see done by the uneducated among the Roman Catholics.

But furthermore, this view of the subject seems also to derive weight from what we read in Rev. xix. 5, where we learn that John heard "a voice come out of the throne saying, praise our God, all ye his servants, both small and great." The manner in which this command was charged is thus described in the next verse. "And I heard as it were the voice of a great multitude &c. saying" &c. Now this certainly is as much a specimen of responsive worship as that part of our service where the minister says to the people, "Praise ye the Lord," and when they are immediately with one voice, "as the voice of a great multitude," directed to answer, "The Lord's name be praised." But it may be said that what John saw was merely a vision of that worship which the saints offer up in heaven. We grant this. Nevertheless we must all admit that it cannot but have some reference to the practice of the Church on earth.

First, because the Church on earth and the Church in heaven are branches of one and the same body of which Christ is the head.

Secondly, The voice of a great multitude is said to have been heard and we know that Christians on earth are required to worship God with "one mouth" or voice, as well as "with one mind," Rom. xv. 6.

Thirdly, The things of heaven are uniformly in scripture illustrated by comparing them to something that bears a resemblance to them on earth.

Now the conclusion that we draw from these considerations is this, that the scripture not only authorizes, but even requires that Christians shall worship God after such a manner that the voices of the congregation, as well as that of the minister, may be heard in the solemn exercise.

To make this conclusion more evident we would further urge that St. Paul calls upon Christians to "offer unto God the sacrifice of praise"; and that he calls this sacrifice the "fruit of their lips," Heb. xiii. 15. In what sense, then, can a congregation be said to comply with this injunction if they remain silent in time of worship? What "sacrifice" do they offer? What "fruit of their lips" do they present? None. Of them the most

that can be said is that as the spectators in a theatre by their presence encourage the actors and countenance the play; so they by their presence in the house of prayer barely encourage the minister and testify that they have no serious objection to the matter of the worship or sacrifice that is thus offered, not by them but by another, even the minister.

Though the Priest stands before his flock, in the presence of that God whose ambassador he is, clothed in the sacred vestments of his holy calling, yet he cannot serve God for any but himself alone. He cannot be a substitute for any in the performance of what is their duty: he may assist, instruct, advise, reprove, comfort, guide, and lead his flock in their devotions; but he cannot pay in their behalf that reverence, praise, and thanksgiving which each one owes for himself. Under the law of Moses every individual was required to present his offering unto the Lord out of his own substance and from his own resources. In allusion to this St. Paul exhorts Christians to "offer unto God the sacrifice of praise," and calls it "the fruit of their lips." Our voices therefore must be heard in the public worship of God, in what are called responses, or else we are guilty of refusing to sacrifice to God. How deplorable then must be the spiritual state of those congregations where the responses are not generally made!

St. John, we have seen, compares the voice with which the responses were made in his day to that of a great multitude, and to the loud murmuring of many waters. But to what would he compare our responses if he were permitted to rise from the dead and enter one of our Churches? To what would he compare the few solitary voices, like wells of water in a thirsty land, that may be heard here and there over the Church? What would he, a stranger, say? Would he think that those present were Christian worshippers? Or rather would he not think them mere spectators of another's performance? Would he not be filled with amazement at the sight? Would he not have reason to lift up his hands with astonishment that any who called themselves Christians could wantonly remain silent when called upon by the minister of the Most High God to confess their sins,—to express their belief in the great truths of religion, and to ascribe praise and glory unto him whose mercies are rich towards all who call upon him? Oh! these things ought not to be so. Our voices ought to be more loud in our Maker's praise. We ought to humble ourselves in the dust that our people are so perverse and stiffnecked as to refuse, at the risk of their salvation, to "offer" unto God "the fruit of their lips."

We hear the beautiful service of our Church on all sides called cold, dead and formal. But that it is ever called so, we have only ourselves to blame. For alas! through our lukewarmness we seldom afford others an opportunity of ever seeing it more than half performed. No, our mode of worship is not cold and dead. It is scriptural and calculated to arouse every devotional feeling in the soul. It gives to each one his active part to perform, and when it is performed from the heart, and with the voice of a great multitude, O how affecting,—how like to the worship of the saints in heaven it must appear! Let us therefore enter more heartily into the privileges that we possess. Let us believe that it is our duty to join solemnly, and audibly, with one mind and one voice, in the religious service of God, and so tread in the footsteps of the goodly fellowship of the prophets,—the glorious company of the Apostles,—and the noble army of martyrs, who thus in their day served and praised the Lord.

St. John's, L. C.

C. P. R.

## THE CHURCH.

COBOURG, SATURDAY, JANUARY 20, 1838.

"The weapons of our warfare are not carnal," is a declaration applicable chiefly to our spiritual contests,—to that combat which, from the hour that our heavenly Master's emblematic cross was marked upon the Christian brow to the last day of human strength and action, we are required to maintain against our depravity within and our enticing foes without. This certainly is the sense in which the words are primarily to be taken; but they are by no means inappropriate to those contests also which we may be called upon to endure for the defence of our creed and the maintenance of our worship. We may appeal to recorded decrees—we may advance the force of argument which cannot be gainsayed—we may adduce from the treasuries of learning "things new and old;"—yet there is one resource not to be lost sight of; one species of succour to which we must not neglect to appeal, even in the most vigorous prosecution of our own individual efforts to maintain the integrity of our cause.—We must not omit our hearty and earnest and unremitted appeals to the protection of our God; and we must prove the sincerity of our dependence upon His aiding arm by a life of unreserved obedience to His laws and will.

To express regret for absent privileges,—to sigh for the "amiable tabernacles" of our God—to declare in terms of sorrow the mournful state of our spiritual destitution,—how inconsistent does all this appear, while at the same moment there is no domestic altar raised to the honour of that holy Being!

Far and widely have too many of our members departed from this scriptural, this Christian custom of worshipping God in their households! With too many, family prayer forms no part of domestic arrangement! And while, in the poor man's cottage, you may see the opened Bible and hear the fervent supplication offered by a father surrounded by his household, this is an exercise and this a scene to which the abodes of the rich are too often strangers!

But boast as we may of the purity and the excellence of our articles and ritual,—of our possession within the sanctuary of our Zion of all that a Christian can need to lead him safely to his everlasting resting-place;—loudly and well as we may plead our cause, and tell of the beauty and strength of our bulwarks;—what will it all avail in the sight of a God who may witness these privileges despised, these advantages unemployed, no practical improvement, no increase of holiness flowing from a profession so exalted? Can it be hoped that heaven's blessings will

rest, where heaven's best gifts are slighted? that the glory of God will overshadow the tabernacle, built though it be according to the very pattern he hath authorized, if men will turn their backs upon the light which beams from the Cherubim, and follow in preference the strong delusions or the empty vanities of a world which is opposed to Him?

The seven Churches of Asia, planted by apostolic hands and watered with the dews of heaven's blessing, where are they now? Relapsing, even before the last of the Apostles had ceased to rebuke a thoughtless world,—relapsing into a coldness and carelessness which provoked an offended God to remove the "candlestick" from their altars, they speak, in their ruin, a voice of warning to the privileged but negligent Christian!

Who can doubt that, if our high and invaluable privileges as Churchmen are slighted,—if our churches and altars witness not the homage of grateful worshippers, crowding their portals and encompassing their rails,—if our homes and firesides exhibit no sign of the spirit of our religion,—if our little ones and domestics are not gathered daily together to hear the word of God and join in the petition for his blessing,—who can doubt that, if emptiness of form and mockery of profession be all that we manifest, an offended God will not in anger sweep our privileges away, and leave us to the desolation which our ingratitude has provoked?

To the righteousness of our cause and to our own vigorous pleading of it, let us take care to add the testimony of that holy and religious life which every line of our scriptural Liturgy presupposes in those who use it, and which every tenet of our doctrinal articles inculcates. Evincing such fruits of our profession, then may we look for the "praise of them that are without;"—then may we expect support within, and hope for protection from above.

We beg again to call attention to the PUBLIC FAST of which notice was given in our former number. If in the afflictions which befall us as well as in the blessings that we receive, we acknowledge the wise and gracious Providence of God, we cannot deny the interposition of his overruling arm in the tumults and troubles with which our land is at present tried. In sending judgments upon his people, Christians know and confess that He is not chastening them without cause: deeply then does it become them to "hear the rod and who hath appointed it," and by an humble and earnest deprecation of the divine anger, to avert the calamities which their sins have so justly provoked.

Divine service will be performed on Friday next in St. Peter's Church, Cobourg, St. John's Church, Port Hope, and in the Church of Peterboro', at 11 A. M. and at 7 P. M.—as also in the usual place of worship at Grafton at 3 P. M.

A general collection will be made in St. Peter's, Cobourg, during morning service, for the combined purpose of the relief of the poor and of defraying the expense of recent improvements, a considerable portion of which, from not being met in full by the subscription list that had been circulated, has fallen upon one or two individuals of the congregation.

UPPER CANADA COLLEGE.—Having always perused with much interest the account of the annual Examinations, and not least the annual Prize Poems, of this excellent Institution, it is with great satisfaction that we publish the poetical contribution which appears on our first page to-day. This poem, so creditable to the head and heart of its juvenile author, was to have been recited on the 22d December last; but the confusion incident upon the previous insurrectionary outbreak having caused an interruption of the business of the College, the annual examination as well as recitations were necessarily dispensed with.

Upper Canada College is attended to us with many pleasing associations. In its founder, religious and gentle as he is patriotic and brave—the excellent Sir John Colborne—we record a name which is deeply revered throughout British North America, and to ourselves associated with indelible recollections of many personal kindnesses. Amongst its Masters, past and present, we have the pleasure of numbering friends as distinguished for their virtues as for their talents. Amongst its scholars there are names of the departed endeared to us by many sympathies, and some living ones associated with bright and hopeful promise. And in its system of education we can, from the most ample opportunities of judging, unhesitatingly say that there is to be discerned that sterling and good old English method of thoroughly implanting the principles and rudiments of learning, which afford the only safe ground-work of sound knowledge and correct classic taste.

While on the subject of tuition, we cannot forbear remarking, with congratulation to our readers, the increasing facilities which seem to be offered in this Province for acquiring a liberal education. The advertisement in to-day's paper, as well as one to the same purport in a former number, affords to those who may, from circumstances, be induced to prefer private to public tuition a most favourable opportunity of gratifying that desire. In both the instances alluded to, we are happy to say, as well from personal knowledge as from the highest order of testimonials, in our possession, that any parent would possess the surest guarantee of strict attention to the religious and general education of those whom they might entrust to their care.

THE LATE LORD BISHOP OF QUEBEC.—We have within a few days been favoured with two sermons, preached on occasion of the death of this excellent and lamented prelate, by two gentlemen most capable, from long and close acquaintance, of estimating the Christian qualities of the deceased. The one is by the Rev. James Reid, Rector of St. Armand, and the other by his son, the Rev. C. P. Reid, Assistant Minister of St. John's, L. C. In the sermon of the former gentleman,—the successor of the lamented Bishop in his first parochial charge in Canada, we have so complete a biographical sketch, well and simply told, of our departed Father, that we propose at an early period to transfer it to our columns. The sermon of the latter gentleman is also highly creditable to him; and we can, from participating with him in the privilege of spending with the lamented Bishop some of the last days of his residence in Canada, appreciate the spirit in which the following touching passage is written:—

Brethren, our Father has gone to his reward, and it only remains