

The Church

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Poetry.

(From the Church Chronicle.)

ENTRANCE OF BISHOP ALEXANDER INTO JERUSALEM.

JANUARY 27th, 1842.

I heard a voice at Ramah,—not the wail
Of Rachel, weeping o'er her slaughter'd ones,
Refusing to be comforted, because
Her babes were not,—but a sweet, wondering tone
Of welcome to the Gospel's messenger,
Who o'er the mountains hasteth, in its strength
To publish peace. Oh city of our God!
Jerusalem! forsaken long, and crush'd,
And cover'd by the shadow of his wrath,—
So that no man went thro' there, save for scorn,—
Lift up thy head, He hath remember'd thee.

From hill to hill, the slow procession winds,—
Not with the swell of trumpets, and the tramp
Of neighing steeds, like ancient Christendom
Marching with red-cross banner, and the pomp
Of warlike princes, with their armed retinues
To do fierce battle for the sepulchre.
Oh, thro' the gate of Bethlehem, lo! they pass
'Neath old grey towers and mossy battlements,
And princely palm-trees.

What a motley throng
Gathers around! The roving Arab reins
His flying barb, and stays the half-jerred,
And darts a searching and self-savvy glance
Around the unwonted scene.

And thou, poor Jew!
Servant of servants, hast thou no concern
In this, the rising of salvation's sun
O'er thy beloved Zion? Hath her harp
Not long enough upon the willows hang?
Nor art thou satiate with thine age on age
Of banishment and tears? But on he goes,
Earth-bound and mammon-blinded, and with heart
Like nether flint, 'gainst Him of Nazareth.

Up to his mosque, the turban'd Mussulman
Moves with a master's port, to keep the feast
Of Corban Baviam. Haughtily he haile
The crescent's pallid beam, and bows him down
To his false prophet.

Twilight gently falls
O'er Moab's distant mountains and the face
Of the Dead Sea. Silent, and full of thought
The Prelate seeks his home, amid those shades
Where dwelt the man of grief, the Son of God,
The world's Redeemer.

Walk thou in his steps,—
Drink of his spirit, and so plant the cross,
That in its healing shadow, all may kneel
As brethren, and on breezy Olivet
The mingled prayer go up, from Abraham's sons
And they of Islam, and the pagan's wife
Blend sweetly with them, in a choral strain
Unto the Lord of Hosts.

Hartford, April 13th, 1842. L. H. S.

THE LITURGY OF JOHN KNOX.

(By The Rev. John Cumming, M.A., Presbyterian Minister.)

There can be no doubt that some of the extreme notions, entertained in more recent times, on the use of a Liturgy in the Scottish Church, arose from its communion with the English Puritans and Presbyterians, about the time of the Westminster Assembly, [i.e. A.D. 1643]. That period may have given Scottish Churchmen a more precise and scholastic compendium of theology; but doubtless it did much to denationalize their Church. English puritanical notions were introduced, in the universal effort then made to produce uniformity, which have not only injured us, but have also prejudiced our Episcopal neighbours. A liturgy was generally preferred by the Scotch clergy and laity at the Reformation, and accordingly two Books of Common Prayer were successively used in public worship.

In 1557 the heads of the congregation issued the following ordinance: "First, it is thought expedient, advised and ordained, that in all parishes of this realm the Common Prayer be read weekly, on Sunday and other holidays, publicly, in Parish Churches, with the lessons of the Old and New Testament, conformable to the order of the book of Common Prayer."—That this was the English book of Common Prayer, Drs. Cook and McCrie, especially the former, are fully convinced. In the mind of any one acquainted with that era there cannot be a doubt on the subject. It would thus appear that the Church of England Prayer Book was used, at least seven years, viz., from 1557 to 1564, at the reformation in the Church of Scotland.

After 1564 the Liturgy of Knox, in many respects an improvement on its more cumbersome predecessor, was enjoined and used. The liturgy that provoked the best portion of the Church of Scotland, was not the Common Prayer Book; but that prepared and set forth in 1637, under the auspices and hands of Laud. Its approximation to the Missal, whenever this could be introduced, and the arbitrary manner in which it was thrust on the clergy and people, awakened a hurricane that has left ravages not likely soon to be effaced. The Scotch Church never objected to a written liturgy in her public worship, provided there was room left in the service for extemporaneous prayer. Those, therefore, of that Church, who now-a-days raise an outcry against all liturgies, know not well what they say, nor whereof they affirm. The liturgy of Knox provides for extemporaneous prayer: the best ideal of a service being, in my mind, the combination of the two, viz., the authoritative injunction of the use of so much of the liturgy every service, and, withal, scope for extemporaneous prayer before and after sermon.

This arrangement would have conciliated the great bulk of the Scottish clergy, in the seventeenth century; and I believe would be generally acceptable in the nineteenth. It is very plain that the too stringent measures of Laud and others, excited an antipathy to all liturgies, not only in the Church of Scotland, but also among the Episcopal dissenters of that country; and hence, for years afterwards, the Scotch Episcopalians had no written liturgy, but with their own views of Church polity conformed in worship to the Established [Presbyterian] Church. One fact

* Some may have thought the phrase, "Book of Common Prayer," a usage of Mr. Cumming only; but they will here see it employed in a Presbyterian act of authority. And if the fact be, that the act means the English Book, the greater the compliment to our Church, and the more the pity such a wholesale act was ever superseded. P. E. C.

† This hardly comports with Berens' account. He says, "It seems that the Liturgy intended for Scotland, if not entirely composed, was yet carefully examined and arranged by the Scottish Bishops, who, from their acquaintance with the old liturgical forms of Euclid VI., thought proper to make the first Book of Edward VI., the model which they copied after, in preference to the Communion Service then used in England; a preference" (he adds with remarkable significance) "in strict accordance with the opinions and wishes of Abp. Laud." Berens' History of the Prayer Book, pp. 178, 179. P. E. C.

‡ This is admitted by Bishop Russell, (Church in Scotland, 2, 260), with a slight qualification. "We are indeed assured," he says, "that many of the Episcopal Clergy compiled forms for the use of their particular congregations, with some petitions and collects taken out of the English Liturgy; and all of them uniformly concluded their devotional exercises with the Lord's Prayer, and their singing with the doxology." P. E. C.

is abundantly evident, from the writings of Drs. Cook and McCrie, fair representatives of Scottish ecclesiastical history, that the popular antipathy which exists among the humbler classes of the Scottish nation to a liturgy, is not an offshoot of the Reformation, but of the days of the Covenant; [i.e. A.D. 1638—a memorable admission about the novelty and anti-reformation spirit of a hatred of forms!] It is a very melancholy fact, that too many of the Church-people of Scotland direct their minds to the days preceding and during the Covenant, for the true character and sentiments of their Church. Nothing can be more partial or unfortunate. Our Reformers, and the Church of the Reformation, not the Covenanters, are our best models; and I do not despair of seeing the time when the sad, though, in their issue, salutary days of the Covenant, will be regarded as the meridian glory of the Scottish Church.

Let us not forget, that the use of the Common Prayer Book of the Church of England, by the Scottish reformed clergy, at the period of the Reformation, was eminently useful in advancing our ecclesiastical and national freedom, our knowledge of the subject matter, and of the most suitable vehicles of prayer.—I believe that the resumption, if the word may be used, of that which is not rescinded, viz., the liturgy I now edit, by the Church of Scotland, and by authority of the ecclesiastical courts, would be attended with great good. It could by no possibility do mischief. Even if it should not find its way to the approval and adoption of those who are more prominent in character and powerful in influence in the General Assembly of the Scottish Church, it may be of great service as a model of spiritual, scriptural, and truly solemn Church-service to every clergyman. When the unwarrantable effort we have referred to was made in the seventeenth century, by Laud and his party, to force on the Scottish national Church, not the Book of Common Prayer, but a modification of the Roman Missal,* the Protestants, because they condemned that book, but because, first, they would not submit to a force exterior to their own ecclesiastical superiors; [here Mr. C. touches the core of the difficulty]; and, secondly, because they would not use any form, to the entire exclusion of extemporaneous prayer. These were the two reasons that determined the course they adopted. Had more conciliatory measures been pursued, there is no doubt that the Presbyterian Church-service would have been partly formal and partly extemporaneous.

It must be admitted, that the present service of the Church of Scotland is too justly chargeable with nakedness. There is imposed on the officiating presbyter, too onerous a requirement; and the consequence is, that where a licentiate does the duty, or a minister neither spiritually-minded nor gifted with utterance, or indeed any minister at times, devotional feelings are rather repressed than drawn out, in those that follow him. I admit that in other cases, as when spiritually-minded and gifted men lead the devotional exercises, every hallowed aspiration, and confession, and want, find an outlet and expression. But such men are the few and far between. There is a mediocrity among clergy as among the laity. For the great mass, therefore, I believe that the partial use of a form of prayer would be truly valuable.† Let it not be thought, that were the whole service of the Church to be a written, instead of an extemporaneous liturgy, there would in this be any violation of her constitution. The forms of worship may be changed, and the constitution remain untouched. The indestructible portions are, the doctrine and the government; the former Catholic, and the latter Apostolic. The purity and the succession of our presbyters I hold to be the primitive and scriptural polity. Our episcopacy of Church-courts, I hold to be also, in substance, primitive and scriptural. With this view, while I concede to the Archbishop of Canterbury, on principle and with great satisfaction, all his titles and dignities as a temporal baron, and admire the wisdom of the forefathers of a nation, that exalted the ministers of Christ to be princes, I yet regard him, ecclesiastically and spiritually, as a co-presbyter with myself, to whom the clergy of the province have, they believe from scripture precedent, delegated the power of the synod; and the Lord Bishop of London, I hold also to be, simply a co-presbyter, to whom the clergy of the diocese have delegated the power of the presbytery. The presbyter, I humbly submit, is the scriptural and apostolic minister. All the developments of this, for order and discipline, whether he meets with his co-presbyters in the presbytery, or with their consent, merges and compresses the power of order in another, called the bishop, arise from the necessity and expediency of the case. The arrangement of the Church, once made, however, becomes binding and divine.‡—Without one or other of these episcopal or superintending authorities, there is, ecclesiastically speaking, no Church.§ From these remarks it will be easily seen, that the form of worship does not affect the constitution of the Church. The Church of Scotland might use the Book of Common Prayer, and the Church of England, like the earlier Scotch Episcopalians, [when the Liturgy was put down by force, he should have added], use extempore prayer, without trenching on their ecclesiastical constitutions. I make these remarks, on account of the popular and ignorant outcry that an organ or liturgy, used in a congregation, or recommended by a minister of our Church, is proof positive that he has become an Episcopalian.—Nothing can be more narrow or shallow. Organs, and liturgies, and creeds, and Te Deums, were in existence

* Mr. Cumming ought hardly to have made such round assertions as this, and connected them with Archbishop Laud's name; when only in 1836, Mr. Le Bas (Life of Laud, p. 235) writes thus: "On the contrary, he avers that he acted, throughout, under the express injunction of the King, and that with respect to the Liturgy, he acted most reluctantly. He declares that, from the beginning, it was his own wish to introduce the ritual of England without the slightest alteration." Dr. Russell says the Scottish Bishops themselves proposed changes, to conciliate the people. The opposition of the Scotch, like that of the Puritans, was founded rather on politics than religion. P. E. C.

† Mr. Cumming cannot speak with all authority, as Calvin, and therefore decide for a form from which no one should depart; but doubtless he has come quite too near a thorough approbation of forms for his Presbyterian brethren. The next sentence permits his feelings to leak out a little more. P. E. C.

‡ That is, I suppose Mr. Cumming to mean Episcopacy, whether made to reside in a presbytery, as with him, (happy is it he can acknowledge Episcopacy in any shape), or in a bishop, as with us, becomes, when once fixed upon, binding and divine on the principle, "whatever ye shall bind on earth, shall be bound in heaven," &c. P. E. C.

§ Congregationalists, Baptists, and all other Independents, ought to understand this Presbyterian sentiment better than they do. And Presbyterians themselves understand better than they do, the principles, Independent church government and Independent ordination can never be acknowledged, while Episcopal Church government, etc. may easily be. Let Presbyterians see to it then that they re-ordain Independents. P. E. C.

before there was a Church of England, or a Church of Scotland, at all.]

I trust I shall not be misunderstood or misinterpreted, if I take this opportunity of suggesting many improvements in the externals of our public devotional exercises, not in any other spirit than that of unfeigned humility and respect towards my reverend fathers and brethren in the Church. At the earlier periods of the Reformation, the Reformers, anxious to do away with the superstitious and idolatrous reverence that was entertained by Roman Catholics, for the stones, bricks and beams of the edifice, encouraged the practice of walking into Church with the head covered, and of remaining so, till the minister began the worship of God, in order to show that the service, rather than the edifice, demanded reverential respect, and that the word, rather than the locality, was consecrated in their eyes. There was, in this, something right, and a good deal wrong. On this, however, we are now abundantly satisfied, that there is little risk of their being generated too deep or hallowed a feeling for the house of prayer.¶ The whole current runs in an opposite direction. Let me, therefore, earnestly entreat my brethren in the laity of our Church, to enter the sanctuary with at least the respect with which they enter a private house; and instead of gazing around the interior of the edifice, or conversing with each other, rather in few, fervent, and secret words, lift up their hearts to God for his presence and power with the minister and people. Why should we enter our Churches with an outward appearance of decorum, so much inferior to that with which our English Churchmen enter theirs? Presbytery is as essentially devout as prelacy. Let us show that it is so. Arguments are unnecessary. Most admit and deplore the practice of too many Scottish Christians in this matter.

Praise is the first part* of devotional exercises in which the congregation engages, in the present practice of our church. It is a beautiful and important one. A deep sense of its value, leads me to offer a few suggestions, on the mode in which it should be conducted. I like the custom of that venerable remnant, the old-light seceders, who preface it by a few observations, either explanatory of the psalm, or tending to awaken devotional feelings. Instead of any address, however, which might prove tedious, I would suggest, after the usual prefix "Let us worship God," the reading or the repetition of a few appropriate verses. It is incredible, with what a thrilling and impressive power, Scripture alone speaks in such circumstances.† It is the majesty of unadorned truth. I would, in the next place, press upon all, the propriety as well as advantage, of standing instead of sitting, during this part of the worship of God. Sitting is a Westminster fruit!‡ It is not Scottish or Presbyterian; what is more, it is not scriptural. Scripture teems with instances of standing at praise, and kneeling at prayer; but there is not one solitary proof of sitting during any act of public worship.—1 Kings, viii. 54, 55: "It was so when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and he stood and blessed all the congregation." Nehemiah viii. 5, 6: "And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen." 2 Chronicles, xxix. 26—28: "And the Levites stood with the trumpets, and when the burnt-offering began, the song of the Lord began also, with the trumpets, and with the instruments ordained by David, the King of Israel. And all the congregation worshipped, and the singers sang, and the trumpets sounded." 1 Chronicles, xiii. 30: "And to stand every morning to thank and praise the Lord." 2 Chronicles, xx. 19: "And the Levites of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high." Revelation vii. 9, 10: "After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God, who sitteth upon the throne, and unto the Lamb!' I do not insist upon kneeling at prayer, and standing at praises, as essentials, or as so expressly enjoined in Scripture that it becomes sin to do otherwise; but I do maintain that Scripture precedent, the usages of the primitive church, and chief portions of the Catholic church of this day, and the appearance and impression, are all in favour of my position.§ One consideration may also be added—a sacred expediency is also on my side. If we go into an Episcopal, a Greek, or Moravian, a Countess of Huntingdon, or a Wesleyan chapel, the whole congregation are apparently absorbed and unanimous in prayer and in praise; the result of kneeling at the one, and standing at the other. But if we go into one of our Scottish parish churches, the indolent and indifferent attitude of sitting during the praise of God, and the wandering eyes and diversified

positions of those who are standing at prayer, make an impression on the mind of a stranger by no means in our favour. I am sure that a change in these forms, so easily attainable, would not only benefit our own devotional feelings, but would also generate among the Scotch Episcopal dissenters, and the sister Churches of England, a more cordial feeling; and help to remove the obstacles that prevent the conformity of the former to the church of their forefathers and nation, and the prejudices against our worship which may actuate the latter. On the subject of instrumental assistance in the praise of God, I have to add a few observations. The use of instrumental music, is neither forbidden by the constitution of the Scottish church, nor is it contrary to any of the acts of the supreme ecclesiastical court. In the next place, I believe many of the clergy would rejoice to see organs in our parochial churches. In St. George's and St. Stephen's,* Edinburgh, especially the latter, and the psalms have been so judiciously cultivated, and the attainments of the choirs are so complete, that the accession of any instrument would do mischief. But these are the exceptions; and as it must happen that nine-tenths of our population, either have not the taste, the ear, or the time for a practical and scientific study of sacred music, it would be a vast advantage if organs were generally used. In fact, an instrument of some kind, and of sufficient power, is almost essential to correct psalmody. In the best choirs, the voices grow flatter, and in many tunes sink a semi-tone in three verses, and a whole tone in four or five verses.† In the absence of an organ, a violoncello is the next most appropriate body or basis, owing to its firm, deep, and rich tone. Why should the devil in the theatre, and anti-Christ in the mass-house, have all the good music, and our holy and beautiful house possess nothing much superior to what is obtained in an Otahelie chapel? We cannot do better than spoil the Egyptians, and consecrate the spoil to God. The devotional feelings must be raised, not certainly damped, by superior psalmody. I have felt my devotions often chilled by the miserable music in some of our churches; and others, I dare say, can express their experience of the same effect. Habit is a second nature, it is true, and we may get so accustomed to it, that we do not heed it. But no man can surely stand up in his place, and contend that any sort of praise is good enough, if the heart be there; for this principle, carried out, will lead to another, that there is no use for public worship at all. Nor let it be thought that there is, in these recommendations, any approximation to principles prolific of popery. Were I recommending the introduction of significant emblems, I should be advocating the very germ of the corruptions of Rome. This distinction is important. Let the practice of using emblematic actions or garments prevail, and we begin the way to the papacy;‡ but while we keep clear of this, and plead for mere improvements in the outward habits and channels of devotion, we do no more than he who insists on an appropriate dress for the clergy, or good composition in their sermons. I press these considerations, not in a controversial spirit, or with any intention to depreciate the forms of our worship, but from a simple desire to see our church more blessed, her polity more revered, her service more solemn, and her worshippers more devout.

On the prayers of the Church, I would remark, that if we do not adopt Knox's Liturgy, we should conform more closely to the Directory than is generally the case. It would perhaps be a very great improvement, if the first public prayer were much shorter than it usually is, and restricted chiefly to confession of sin and supplications for forgiveness. It ought never to exceed a quarter of an hour, rarely ten minutes.¶ I would also urgently recommend to my brethren in the ministry, a more frequent use of the liturgical form of prayer; it is the simplest, most expressive, and ancient order of supplication we have; and affords a more easy scope for the people inwardly breathing, "Good Lord, deliver us!" I shall never forget how thrilling I felt one clause in the English Litany, on my entering, for the first time, a parish Episcopal Church. It is, perhaps, the finest sentence, and the sweetest

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† This side of the ocean, Presbyterians represent us as Roman Catholics, because we apply the term *Saint* to holy men, and will take pains to say Paul, instead of St. Paul. And yet they call their Clergy all *reverend*, without any hesitation. This is about as senseless and inexcusable as blaming us for impurity in the ministry, when they have their three orders too! viz.: preaching elders, ruling elders, and deacons. What an earthquake it would produce (by the way) in Philadelphia, if delegates from a *Saint* George's Church, and a *Saint* Stephen's Church, should claim seats in the General Assembly! But why not? *Culmen non animam mutant qui trans mare currunt.* P. E. C.

‡ If this is true (and I presume of course it is), it constitutes an *argumentum ad verum*, that taste ought to appreciate. And if it is not sinful to have architecture in keeping, in honour of God, how can it be improper to have sacred music so regulated, as best to honour him? Mr. Cumming can hardly expect Churchmen, however, to look grave at his proposal to "spoil the Egyptians." P. E. C.

§ Mr. Cumming has manifested a little superfluous caution in his "important" distinction about "significant emblems."—Are not emblematic actions used in the administration of the sacraments, and in ordination to the ministry? In his own Prayer Book's service for Baptism, the minister is required to utter the words, "I baptize thee in the name of the Father, the Son, and the Holy Ghost." Why *there*, rather than, as we sometimes see it put, on the top of the head, or another portion of the face? The Presbyterian Ministers of this country have recommended their use. And what are these but emblems of a sacred office? He need not have thought that all emblematic actions or garments are intrinsically popish; he should have remembered his own doctrine, about robbing the devil and anti-christ of their capital music. If we are not to believe any thing that papists believe, or do any thing which they do; why then, as the King told the Puritan, we must go barefoot, for papists wear shoes and stockings. (Berens' Hist. Prayer Book, p. 147.) We should not, with Mr. Cumming, have such an overweening dread of popery, as to throw off the surplus; nor, with Mr. Newman, such an overweening anxiety to please it, as to palter about the Protestantism of our articles. It is the glory of our Church to use, with *judicious independence*, the liberty wherewith Christ has set us free, and to keep steadily the golden mean between extremes. Undoubtedly, however, it is a far worse, and far more dangerous thing, to give up points of faith, than points of polity or order: for the Church (see the Bishop's oath) ranks sacred things thus: First and foremost, DOCTRINE; then DISCIPLINE; and lastly, WORSHIP—a memorable fact, and worthy of more notice. P. E. C.

¶ A Directory is something about half way between a Liturgy and an Extempore Service. It directs the Minister what to do, in general terms, without restricting him to specific actions, or words, in all cases. The Presbyterians in this country have a Directory. P. E. C.

¶ The service of the Episcopal Church is blamed for its length; yet the Litany, its longest unbroken portion, can be said in about ten or twelve minutes. The Litany, too, is said *seemingly* shorter by the responses which break the continuity. A prayer without responses, if fifteen minutes long, appears interminable: hence the exceeding wisdom of responses, and other breaks in our service. The change sustains the attention. P. E. C.

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prayer, in the language: "In all time of our wealth [prosperity], in all time of our tribulation, in the hour of death, and in the day of judgment; good Lord, deliver us!" It is astonishing how appropriate a channel for impressive devotional prayer this form presents.* The second exercise of prayer should immediately precede the sermon, and ought to be expressed and special supplication for the outpouring of the Holy Spirit on preacher and people: there also would be the proper place for introducing that comprehensive and sublime form, the "Lord's Prayer." Our Directory for public worship, adopted and recommended by the General Assembly, enjoins the use of this first and purest of all liturgies.† The omission of it is inconsistent with the usages of the Church in her best days, prior and posterior to the Reformation, and contrary to express and positive injunctions.

The last prayer should not immediately follow the sermon. A few verses, or doxology, should be sung at the end of the discourse, adapted to the subject on which the minister has been addressing the audience; and let especial control be exercised over the preacher, lest, by the use of improper tunes, as is often painfully the case, good and sacred impressions be either injured or done away.‡ In the last, or concluding prayer, which is ended by the minister pronouncing the blessing, supplications are offered up for our Queen, and all those that are over us in lawful authority, for the estate and spread of Christ's Church, and for the conversion of all such as are in darkness and in the shadow of death.§ In closing my remarks on prayer, let me urge again on clergy and laity, the more seemly and scriptural habit of kneeling, instead of standing at prayer. A hassock can be easily obtained for pulpit and pew; and the ease and abstraction from surrounding objects, enjoyed while in communion with God in this posture, would soon convince all of its superiority.

I have suggested these improvements in our present ordinary, and now universal ritual. But if lawful, as I conceive it still is, to use the ancient liturgy of our Church, much that I have said will be unnecessary. I have no hesitation in observing, that we have a liturgy little less beautiful and impressive than that of England,* long used by the devout congregations of our National Church, never interdicted, and not only worth resumption, but in all respects calculated to improve our service. It may also be observed of this venerable form, that it presents, at once liberty and assistance. "Or in such like words" is appended to many of its forms. When the preacher feels that he can pour out his heart in extemporaneous prayer, it gives him this power; but when he feels, as most men occasionally feel, it presents beautiful and expressive formulae. Nothing can be more painful, than to hear harangues instead of prayers, and preaching instead of simple petition.¶ Every effort should be hailed that promises amelioration. One feature in this form, strikes me as peculiarly valuable, viz., the use of the Apostle's Creed, at the close of the last prayer in the service. By this means, there is brought, every Sunday [Mr. Cumming does not say *Sabbath*, be it remembered] and other service-day, before the minds of the people, a simple and expressive summary of the Christian faith. Even where those are still found who prefer the Westminster Assembly innovations to the ancient and really national forms, and the violence of the Covenanters to the more temperate and enlightened Reformers, and to whom, therefore, ought in the shape of a liturgy is offensive, yet, with them, the introduction of this creed cannot be a blot, seeing the Directory for public worship expressly refers to it, and approves of it as the ancient faith of the Catholic Church.

To the liturgy for public worship, there is also appended a domestic liturgy for family use, ancient, truly beautiful, and appropriate.

It cannot be unseasonable to read and study over the order of fasting, and the discipline of excommunication, both of which are here given, as likely to prove of great and seasonable service. One thing I would earnestly urge, viz., that the congregation, at the close of each prayer, would distinctly and audibly say, AMEN.

Justin Martyr, in order to teach this, who wrote in the second century (A. D. 140), has the following description of the worship of Christians at that time. [The Greek is omitted.] "Then the bread, and the

* It is indeed astonishing to us Churchmen, that Presbyterians have not made this discovery before. How different Mr. Cumming, from Hanbury, who, in his edition of Hooker (ii. 20) complains that ours is the only Protestant Church which has enjoined responses! A mistake too! witness the Moravians. P. E. C.

† Presbyterians, in America, is not so primitive as in Scotland. The American Directory is silent as to an injunction. The Larger Catechism, however, (see "Constitution, etc. of the Presbyterian Church," p. 359), says, the Lord's Prayer "may be used as a prayer, so that it be done with understanding."—May extemporaneous forms, then, be used without understanding? P. E. C.

‡ A wholesome remark for any Church. Many a time has an unfeeling tune sung away the effect of a sermon. Military men know the wonderful power of music. They think it enough to obliterate the too awful impressions of a public execution; and will march men away from a comrade's grave to the tune of Yankee Doodle. P. E. C.

§ In the Episcopal Church, as we well know, the Sermon is the last principal part of the service, and doubtless on good philosophical principles. When the mind has received a strong impression from Divine truths, the sooner it is sent away by the communion with the heart and the body, the better. The less there is to divide the attention, after the sermon, the better. Even singing, unless appropriate, were best left alone. P. E. C.

¶ Undoubtedly, kneeling is the general rule, especially for the people. But as Solomon stood on one occasion (1 Kings, viii. 22), so the Episcopal Church directs her Clergy to stand occasionally. For example, at the opening of the Communion Service, and in other parts of it. In the Baptismal Service, till after the Baptism. In acts of Confession, &c., the Minister always kneels. P. E. C.

* We must permit Mr. Cumming to praise Knox's Book, as, after all, he admits its inferiority to the Prayer Book of the Church of England. An amazing confession for modern days, and which we might have hunted for, in old times, as long and as fruitlessly as for the philosopher's stone. P. E. C.

† Most truly, nothing more painful, in that which is professedly a direct communication between a worm of the dust, and the High and Lofty One that inhabiteth eternity! And yet, how often are extemporaneous prayers, like one that facetious editor of the East said, was the best ever delivered to a Boston audience. And how often, too, are they colloquies with the Deity, such as an old acquaintance of mine used to call "conversation prayers." P. E. C.

‡ Service-days, which are not Sundays, are considered by some, Popish, and by others, not Protestant. They are so far from Popery, and so consistent with Protestantism, as to be admitted, it seems, in the Kirk of Scotland. P. E. C.

§ I have already alluded to Mr. Cumming's familiarity with the fact, that there is little affinity between a genuine Presbyterian and a Puritan, or a Covenanter. But it is well to reiterate the idea; for Presbyterians themselves do not generally understand it, and if they do not, how can Episcopalian be expected to do so. To Episcopalianism, this is a fact of curious and deep interest. P. E. C.

¶ But Mr. Keble, in his letter to the Bishop of Winchester, would have us believe, that fasting is by no means a Protestant usage. Knox's book has a long service for it. P. E. C.

