

**GLORIA PATRI: A BOOK  
OF PRIVATE PRAYER FOR  
MORNING AND EVENING**

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Gloria Patri: A Book of Private Prayer for Morning and Evening by J. R. Macduff

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BY

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*&c. &c.*



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1890

**Our Father**

who art

in Heaven,

Hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth as it is done in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive them that  
trespass against us.

And lead us not into temptation; but deliver us from evil:

For Thine is the kingdom, and the power, and the glory,

For ever and ever.

**Amen.**

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### Preface.



IF the Lord's Prayer has been called "The Beautiful Gate of the Temple," "OUR FATHER" may well be designated its Golden Key.

It was the mission of Christ, the Divine Author of this prayer, to reveal "the Father," the new Paternal name:—"I have manifested THY NAME unto the men whom Thou gavest me out of the world." "I have declared unto them THY NAME, and will declare it" (John xvii. 6, 26). "My Father, and *your* Father; my God, and your God" (John xx. 17). How He delights to interweave it with parable, and miracle, and intercessory prayer, and last agony, and first resurrection-words! It was the object and end of the work to be accomplished on behalf of His redeemed people—"That ye may be the

children of your Father which is in heaven" (Matt. v. 45).

Our Morning motto-verse throughout this volume is the answer to the disciples' request, "Lord, teach us to pray:"—"And He said unto them, When ye pray, say, Our FATHER who art in heaven, Hallowed be Thy name," etc. "Father:" it forms also the central jewel-thought in the choicest of His parables, from which we have taken our corresponding Evening motto-verse: "I will arise and go to my Father, and will say unto Him, FATHER" (Luke xv. 18).

All the true Churches of Christ have loved to acknowledge and reverence the same adorable Name. Whatever otherwise be their discords, there is here "concerted harmony."

Take the most familiar of liturgies. The chord struck in its opening prayer is,—"Almighty and most merciful FATHER." It is echoed in the commencement of the sublime *Te Deum*: "All the earth doth worship Thee, THE FATHER EVERLASTING"—"The FATHER of an infinite majesty." It stands at the threshold of the apostles' creed: "I believe in God, THE FATHER Almighty." It is taken up in the beau-



tiful third collect: "O Lord, our heavenly FATHER, Almighty and Everlasting God, who hast safely brought us to the beginning of this day." It heads the prayer for kings and rulers. It initiates the grandest portion of the Anglican ritual (the Litany): "O God, THE FATHER of Heaven, have mercy upon us, miserable sinners!" It closes the same with the prayer: "We humbly beseech Thee, O FATHER, mercifully to look upon our infirmities." The comprehensive General Thanksgiving which terminates all, enshrines the same loving and gracious formula — "Almighty God, FATHER of all mercies;" while this "GLORIA PATRI," like an angelic strain, follows in refrain, blending throughout the entire service of sacred song.\*

"OUR FATHER," says Neander, "because Christ has made us His children....Our *Father in Heaven*, that the soul may soar in prayer from

\* The First Epistle to the Thessalonians is now accepted by scholars not only as the earliest of St. Paul's writings, but being penned anterior to any of the Gospels, it really forms the earliest portion of the New Testament canon. Chronologically it would take its place where St. Matthew's Gospel is now in our Bibles. Its opening sentence may therefore be taken as the key-note to the inspired teachings which follow:—"Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians which is IN GOD THE FATHER" (1 Thess. i. 1).

earth to heaven, with the living and abiding consciousness that earth and heaven are no more kept asunder. To this the substance of the whole prayer tends.\* "What," says Bishop Hall, "if property, credit, health, friends, and relations were all lost; thou hast a *Father in Heaven*." "We yield ourselves," was the prayer of Sir Philip Sidney, "unto Thy will, O Lord, our Father, because *Thou art OUR FATHER*, and joyfully embrace whatever task Thou shalt set us to do, whatever sorrow Thou wilt have us to bear." "*Gloria Patri*" was included in Bede's closing utterances. St. Bernard of Clairvaux thus describes the last moments of his brother Gerard: "Resting on the word, *Father, Father!* he turned to me and smiling said, 'Oh how gracious of God to be the Father of men, and what an honour for men to be His children!'" "O my HEAVENLY FATHER," was Luther's final prayer, "the God and Father of my Lord Jesus Christ, Thou the source of all consolation, I thank Thee for having revealed unto me Thy Well-beloved Son." Then, thrice over, the parental name was repeated, and with it the battle

\* Neander's "Life of Christ," pp. 223, 224.

was ended. Prayer was turned into praise. The words of one of the latest, though not the least bright or saintly of these attesting witnesses we may quote, are those of Frances Ridley Havergal. She tells us that on her confirmation day, as she sank on her knees at the service, she gave voice to the spontaneous utterance, "My God! oh my *own* Father!" (The *italics* are here.)

"MY FATHER!" That word may well relegate to the Great Day of disclosures a thousand problems and enigmas now waiting solution.

The injunction of the Master, moreover, as He sounds the invocation of the universal prayer, would seem to have special reference to private devotion: "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to **THY FATHER**" (Matt. vi. 6). Like Daniel, as he kneeled upon his knees, and prayed with his window open toward Jerusalem (Dan. vi. 10), so may we have our chamber-window open toward the Heavenly Jerusalem—the Father's house—and thence listen to the divine voice, "I will be a FATHER unto you, and ye shall be my sons and daughters" (2 Cor. vi. 18).